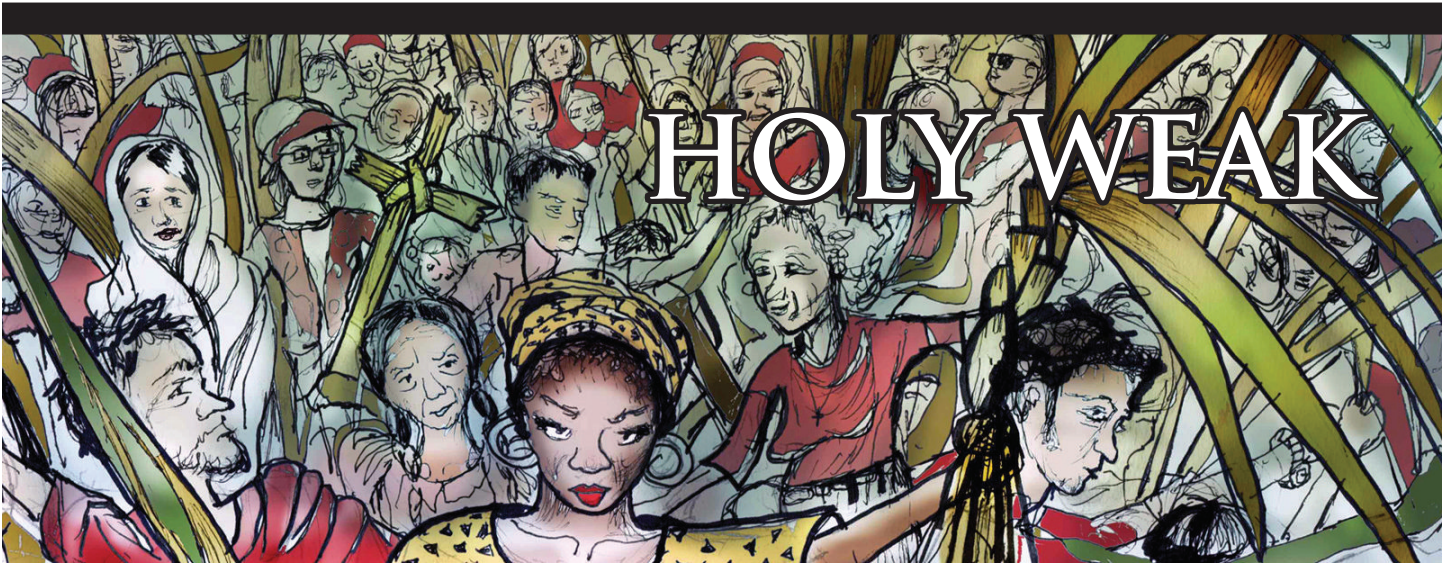


St. Ambrose Parish

MARCH 25, 2018
BEEHIVE



We are at edge of adventure....palms are waving... crowds shouting “Hosanna”.... common folks anticipating global and personal transformation. But, at the edges of the crowd, lurk the powers and principalities, the presidents and kings, the empire strategists, the protectors of religious and social status quo. Repulsed by joyful songs of lepers, prostitutes, outcasts, women, foreigners, and everyday people carrying their lunch pails to work, they secretly scheme to get the final word. Justice is threatening, peace undermining, and community destructive of all that they hold dear – power, wealth, and orthodoxy. And so they murmur, “He must be stopped and we know how to do it! We’ve done it before. This time isn’t any different. Prophets come and go, but the status quo remains – the poor will always be with you and we intend to keep it that way!”

And, yet he rides, on a colt with no weapon, only words of truth and healing, only hospitality and embrace. But, these words vibrate through “hosannas,” for they are the words of creation, the Tao of resurrection; words so true that even the “stones will shout out,” if human praise is hushed.

Ah, Holy Week, a triumph and a disaster, a Sabbath of hopeless regret, and then a Mystery – a rising son [sun], and the death of all death, and life giving life.

Ah, Holy Week, you can feel it in the air...one day, you will live this week. Thank goodness, we usually get Holy Week in small doses – loss of innocence, the collapse of our life story, addiction and betrayal, being caught in the vice grip of the powers and personalities, weak and hopeless, but waiting...could there be a resurrection? Could this broken heart beat once more, could this restless mind find peace, could this lost future be reclaimed?

Scripture scholar Walter Brueggeman describes the movement of the Psalms as “orientation, disorientation, and new orientation.” This is Holy Week! From praise to poverty and then new life, still scarred but healed and transformed. If we are honest, this is – or will be – our story...though we hope it will not be!

On a colt rides the Savior, the Healer, the Teacher, the Spirit Person, the One who shows us God.... Perhaps, some of you thought the title of this article was a typographical error – “Holy Weak” – how can we equate weakness with God? Or weakness with salvation and resurrection? With the one we call Savior and Healer? But, this is no typographical error, for our salvation, our healing, and transformation, may very well be found in embracing weakness and dislocation, interdependence and mutual hospitality, rather than isolated individualism, well-guarded security, and overbearing power.

Dietrich Bonhoeffer wrote from prison that “only a suffering God can save!” A distant, unfeeling, all-powerful God – a God who has it all planned out, who rules the world and determines history – without our input cannot save us – when all is lost, when our world collapses, and our dreams are in doubt. No, we need a God, right here, vulnerable, with skin and bones, feeling our pain, even as God inspires us to courage, endurance, and hope – we need a God like Jesus, riding on a colt, with a cross in the distance.

That’s the power of Philippians 2:5-11. Perhaps, an early Christological hymn, a poem to the Christ, these words transform our images of power and victory:

*Let the same mind be in you that was in Jesus Christ,
Who though he was in the form of God,
Did not count equality with God as something to be exploited,*

Continued on page 2

HOLY WEEK

Continued from page 1

*But emptied himself, taking the form of a slave,
being born in human likeness....*

Obedient to the point of death – Even death on a cross.

Where is God? Right here, right where we need God...as we struggle with the heaviness of memories of a painful past...as we wrestle with self-doubt and wonder if we walk the path alone...as we face life threatening illness or chronic pain...as we ponder our own mortality...our own betrayal of our highest values....Where is God? Where is our Savior and Healer? “On the gallows,” as Elie Weisel says, from the vantage point of Auschwitz!

To say that God is near, that God is with us, is to proclaim that our pain is God’s pain and our joy is God’s joy....and it is a Holy Weakness that gives a second wind and the courage to face powers greater than ourselves....Holy Weakness, for even the Risen Christ is known by his wounds as well his glory!

The power of Holy Weakness changes our image of God and our image of power – whether in the church, in political life, or in the affairs of nations. American theologian Bernard Loomer spoke of two kinds of power – coercive, unilateral, I win-you lose power – and relational, partnership, freedom-creating power; he spoke of dominating power that is threatened by others and loving power that embraces others’ success. Relational, open-spirited, open-system power – power that wants everyone to succeed; power that embraces outsiders and enemies is the power of Holy Week, the power of salvation for ourselves and all creation.

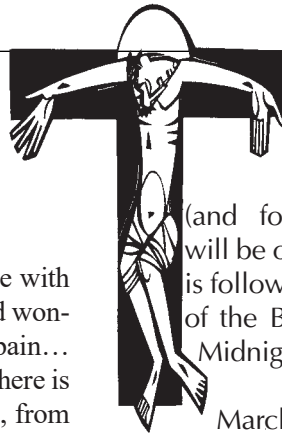
The victorious, resurrected Christ is still, by the world’s standards, the one who wins by powerlessness and weakness. His moment of triumph is not one of “shock and awe” or “winning through intimidation,” but transforming through loving and defeating by welcoming. Listen to this glorious hymn:

*Therefore God also highly exalted him
And gave [Jesus Christ] the name that is above every name,
So that at the name of Jesus every knee should bend,
In heaven and on earth, and under the earth,
And every tongue should confess that Jesus Christ is Lord,
To the glory of God who is our Father.*

This is not religious imperialism in disguise. Yes, Jesus is Savior and Ruler of all, but his rule embraces everything in earth and heaven and even in the lostness of Sheol. You cannot bow or confess out of fear or damnation. Victory is elusive as long as you are hated! God’s glory is the triumph of love, of welcome, of healing, of joyful song, and coming home...it is not displacement of Buddhism, the eradication of First American or Native African faith, it is not the call to monolithic faith, doctrine, or spiritual practice....the Triune God creates and welcomes us in all our diversity, a diversity that mirrors God’s own creative diversity...and rejoices in the hymns of all creation.

And, here we are celebrating a Holy Weakness that is stronger than nuclear energy, political stubbornness, or terrorist hatred...we are called to have the mind of Christ, to be strong enough to be vulnerable, confident enough in our faith to learn from other faiths, hopeful enough in the future to work for peace and face the pain of others, even the pain of death...and faithful enough to see healing and growth where others see nothingness and loss...courageous enough to wait for resurrection and jump for joy when it comes.

Holy Weak...Holy Weakness...a power that wins by loving and love that embraces all things...riding on a colt, riding through triumph and disaster...accepting resurrection...in all its mystery, wonder, and surprise.



Holy Week

On **Holy Thursday**, March 29th, the Mass of the Lord’s Supper (and foot-washing ceremony) will be offered at 7:00 p.m. This is followed by private adoration of the Blessed Sacrament until Midnight.

On **Good Friday**, March 30th, Stations of the Cross will be prayed in church at 12:00 noon. The main liturgy of the day (the mass of the pre-sanctified) is celebrated at 1:30 p.m. Ecumenical Stations in the Street follow.

Good Friday is a day of fast and complete abstinence for Catholics. The last Fish Dinner of the season will be on Good Friday, March 30th starting at 4:00 p.m. and ending at 8:00 p.m. No alcohol or desserts.

- The **Law of Abstinence** from meat binds persons from the completion of their 14th year — from the day after their 14th birthday, throughout life.
- Abstinence forbids the use of meat, but not eggs, milk or products or condiments made of animal fat.
- 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. Fasting allows only one full meal a day, but does not prohibit taking some food in the morning and evening. The quantity of food taken at these two lighter meals should not exceed the quantity taken at the full meal. Catholics are encouraged to observe the Good Friday fast through Holy Saturday and until after the celebration of the Easter Vigil.

The Great **Easter Vigil**, on March 31st, will begin this year at 8:00 p.m. with the blessing of the new fire on the plaza. There is no 4:00 p.m. mass on this Saturday.

Masses on **Easter morning**, April 1st will be offered at 8:30 and 11:15. Hospitality in the ARK follows both of these liturgies.

A sermon for Palm/Passion Sunday given at Disciples United Community Church in Lancaster, PA, by retired co-pastor, the Rev. Bruce Epperly, who is also a Professor of Practical Theology and Director of Continuing Education at Lancaster Theological Seminary.

All Things Considered

Make Holy Week special. Take steps to indicate that this is not life as usual, but a special time set apart. Do that through what you eat (or don't eat), what you do in the evenings, what you talk about, and what you do upon waking and going to sleep. For example, you might set aside an evening to read the Gospel accounts of Jesus' Passion and Death. Prepare your children for liturgical participation by explaining what the symbols and readings of Holy Thursday and Good Friday mean to you.

If you know the Holy Week and Easter traditions from your ethnic heritage, introduce them to your children. Many families decorate eggs—symbols of the Resurrection—or put together Easter baskets that will be blessed at church. The story of Jesus' suffering and Death are at the heart of Christian faith. They are at the heart of our very existence and meaning. It's easy to be too busy or too distracted to attend services this week. But we deprive our children of life and meaning when we do so.

✠✠✠

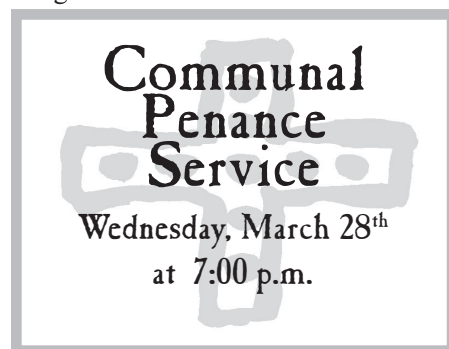
Archbishop Vigneron's pastoral letter, *Unleash the Gospel*, emphasizes the overall importance of Catholic schools in the Archdiocese; *"I confirm, in light of what I heard the Holy Spirit say to our local Church through Synod 16, that Catholic schools are an apostolate that is the responsibility of all parishes and all Christ's faithful."*

It is with this in mind that an on-line survey for parishes without parochial schools has been created. You can find the survey at www.surveymonkey.com/NonSchoolParishSurvey. Unfortunately, the notice of this got waylaid somewhere between downtown and us and the last day to respond is this Sunday, (today) March 25th.

In order to help Archbishop Vigneron and the Archdiocese understand how the faithful regard our Catholic schools, I am asking you to take this survey online this weekend. Archbishop

op Vigneron is asking for our input on Catholic education. Help him – and the Archdiocese – understand how you, the faithful, regard our Catholic schools. Results of the survey will be made available later this spring.

If I had to guess where this is going, it's toward an additional assessment on parishes toward parochial schools. A number of Arch/Dioceses across the country have moved to something like this. It sounds like a workable



idea, but it's not without some flaws. For example, will this mean equal access to a parochial school anywhere in the Archdiocese – including areas where they are closed or never existed? Will this fund go to tuition or operations? And how do you do something equitable for those parishes who for generations operated a school using their own income, as opposed to those parishes that never had a school and thus never paid anything toward parochial education?

It may also help for you to know that parishes with charter schools pay 15% on that rental revenue, compared to the regular 7% standard Archdiocesan taxation on other income. Would a new financial plan for schools continue this system or would this surtax continue alongside with any new assessment?

The parochial school system in the U.S. Catholic Church was once the envy of the world – a remarkable accomplishment that produced good Christians, a highly educated lower and middle class, and a few great sports teams too! Sad to say that the will to continue this type of operation in our Archdiocese seemed to evaporate in the same proportion as operational funding increased. In addition, a large percentage of Catholics convinced themselves that secular education was good or better, which is a claim that can be argued either way.

I hope that the Archbishop's new campaign for Catholic schools succeeds, but my impression is that to re-float that boat at this point in time would take a massive financial bailout and an even bigger public relations campaign.

Put your two cents into the discussion by taking the Archdiocesan survey this weekend at home.

✠✠✠

Catholic school students across the country prayed with their school communities for school shooting victims or joined marches protesting gun violence on March 14th during the National School Walkout, a student-led response to the February school shooting in Parkland, Florida. This is where Parochial schools shine – as places where Catholic social teaching is inculcated in the next generation.

On Palm Saturday, there was a nation-wide demonstration of students urging the citizens of this country to a change of heart and legislation when it comes to gun violence. I have every reason to believe that the turnout was massively successful. As Isaiah the prophet wrote about the coming of God's kingdom of peace: *"The wolf shall dwell with the lamb; and the leopard shall lie down with the kid; the calf and the lion, and the sheep shall abide together; and a little child shall lead them."*

In a statement on the students' efforts to address gun violence, the U.S. Conference of Catholic Bishops, urges a halt to partisanship and calls on all to advance measures that will protect human life, especially students and educators. *"In its truest sense,"* our bishops wrote, *"the effort to curb gun violence reflects our church's teaching about the need to respect the dignity and sanctity of every human life."*

These students' advocacy efforts remind us that we are compelled to stand up for the protection of human life in all things. Holy Week reminds us of one of the most violent actions against the most innocent. Let's remember to ask God to give us strength, patience, compassion and understanding – most of all, let's listen to the "children" leading us.

✠✠✠

Stations in the Street is a program begun by **George Bush** in col-

Continued on page 4....

All Things Considered

Continued from Page 3

laboration with neighborhood Protestant Churches. Its premise is that the graces of Christ's sacrifice on the cross continue to be poured out for the sufferings of his people most in need. Hence, on Good Friday, there is an outdoor procession to various stations in the neighborhood – meditating on poverty, crime, budget cuts, pollution, drug and alcohol abuse, and violence.

In recent years, the Grosse Pointe Ministerial Association agreed to join in this prayer-experience, alternating annually between urban and suburban stations. But now there is less interest in alternating locations. The consensus is that both venues have merit and their own particular following. Thus we will continue to sponsor Stations in the Street in our urban setting, while the GPMA will continue their prayer service on Kercheval. So when you hear about two different locations for this outdoor prayer, you'll know that you have a choice.

Our local Stations in the Street will take place on March 30th at 3:30 p.m., beginning at the foot of the cross on our plaza. We have some postcards for you to take to mail asking your neighbors to join us.



Already in the fourth century, there was a Church law about abstinence (not eating meat on certain days). Wednesdays, Fridays and Saturdays were once days of abstinence in the Western Church. By the 12th century, this was required only on Ash Wednesday and on all Fridays—to remind Christians that Jesus died on this day. The U.S. bishops decided in 1966 to require fasting and abstinence only on Ash Wednesday, the Fridays of Lent and on Good Friday.

Why abstain from meat? People like it and notice its absence. Christian fasting regulations once included milk and eggs. Fasting and abstaining show respect for God's creation by using it more sparingly at times.

In keeping with the solemn fast of Good Friday, we will not serve alcohol or desserts at our Lenten Buffet. There will be grumbling, but the law is the law.

TRP

Post Diakonos

Last week's homily prep took me back to notes from my M.Div studies, and last week's life experience took me literally back to high school – the friars were asked to hear confessions at Cristo Rey High School in Southwest Detroit. Moving into these worlds again I realized that I have spent twenty years as a full-time student. What a blessing, what a gift. As an undergraduate I developed a technique, I know not how, that made writing papers, well, not easy, but given the anxiety I'm capable of subjecting myself to, possible. When all the research was done, and when the deadline could no longer be minimized, I would find a piece of classical music – often a symphony but not always – play it through, then sit down at the laptop and start to write. It was as if I was learning forms from the master, from the composer, and using them for structuring my work. Students, I urge you to try this. Choose the composition carefully, trust in God, and expect that it will go well with you.

Think of the Paschal Mystery and Holy Week, which we enter into today, in musical terms. When the symphony form matured, it emerged as a composition in four parts, typically in a structure characterized broadly as (and try not to think of a Swedish supergroup) A-B-B-A. That is, the first and fourth movements are marked by quick tempos and bright tones, and the middle movements are slower paced, meditative. I will lean on an old favorite, Felix Mendelssohn, whose notations for his Fourth Symphony (the "Italian") are as follows: the first movement is marked *Allegro vivace*, the second *Andante con moto*, then *Con moto moderato*, and finally *Saltarello: Presto*, the initial term referencing an Italian or Spanish dance. O and how I wish I had arranged it with Dr. Duncan to check my work before I turned in this column.

We have three movements in our service today – the finale must wait until Easter. Note please how well begun this masterwork is – the entrance into Jerusalem is an event of uncommon unity and joy in the New Testament, where everything unfolds exactly as Jesus foretells, and he is recognized, welcomed, and praised. Every year I am caught off guard by the enormity of the Palm Sunday of the Lord's Passion liturgy, and I almost grudgingly proceed from the first and into the second and third movements. To put it in embodying terms, when I hear and read the entrance into Jerusalem, I want to pick up the needle and start the record over. But why? Whoever knows and loves Mendelssohn's Fourth might have an understanding for this desire – that is one epic opening – but they could not honor this impulse once they have experienced the fourth movement, which is a triumph over everything that precedes it. So it is with the Resurrection, our "*presto*," which unfolds next week. Now to the liturgy. Speak, Lord, your servants are listening.

Fr. Robert Wotycka

Faith in the D

Contemplative Leaders in Action (CLA) is a two-year leadership development program rooted in Ignatian tradition. While the program nurtures individual growth and spirituality, it also strives to develop a cohort of leaders who can bring the dynamics of faith and justice to their families, co-workers and communities.

CLA is designed for young adult professionals. Each year fifteen to twenty emerging leaders from diverse backgrounds and professions will be invited to participate in this program. Participants will share certain key characteristics including: a capacity for self-reflection, several years of work experience, a personal commitment to serve the common good, demonstrated leadership potential and the willingness to engage in their own ongoing spiritual and professional growth.

Ideal candidates will have a sincere desire to contribute to the development and well-being of others and have a heart for service – particularly for addressing the unmet needs of those in Detroit. CLA in Detroit is sponsored by "Faith in the D," an initiative of Ss. Peter and Paul Jesuit Church. For more information, visit contemplativeleaders.org.

Faith Formation Station

What an amazing week we have ahead to celebrate. Holy Week dramatically unveils the events leading to Easter. From Passion Sunday to the Easter Vigil on Saturday night, the church invites us to reflect upon and share in Christ's paschal mystery.

The Jewish Passover meal offers a model of catechesis for Christian education. The youngest child at the meal asks the question, "Why is this night different from all other nights of the year?" The response, the Passover story, is given through the ritual meal and the many symbols and actions throughout the evening. Each year, Christian children should be encouraged to ask the same question during Holy Week. Through the liturgies and lessons for each day, the events of Holy Week should unfold and be celebrated.

PALM SUNDAY: On Palm Sunday we celebrate Jesus' triumphal entry into the city of Jerusalem. Palms are blessed and distributed in Church. They remind us of the palms that the people waved as they shouted their "Hosannas" as Jesus passed. To the Semitic person the palm tree has always been a tree of honor; it marks the place where one can find water for one's flock. Even today palms are placed on graves to symbolize eternal life. Palm Sunday marks the beginning of Holy Week. As is the tradition at St. Ambrose our entire faith formation program will take part in a ceremonial procession led by Fr. Tim and our First Communicants carrying red flags from our classes at Merit Academy over to Church for the 11:15am Mass. During the Palm Sunday liturgy, children will hear the story of Christ's crucifixion and death, which is the Gospel story for that day. During the course of Holy Week, retell the story in your own words and have children tell the parts they remember.

HOLY THURSDAY: The night before Christ died, he gathered his friends together to celebrate the Jewish feast of Passover; it was the last meal he was to share with them. During the Last Supper, Jesus changed the bread and wine into his body and blood. He also ordained the Apostles his first priests. This is a good time to break bread and have a family meal together; bring out a family photo album to look at communion pictures and talk about your family's own faith story.

GOOD FRIDAY: The solemn remembrance of Christ's crucifixion and death on Calvary takes place during the Good Friday liturgy. This special liturgy is not a Mass. It is a three part service: The Liturgy of the Word, Veneration of the Cross, and Holy Communion. Older children will understand this service better than younger ones. For younger children the story of Jesus' death can be easily told through the Stations of the Cross. Many of our classes prayed the Stations during Lent.

HOLY SATURDAY: On Holy Saturday night, the Church celebrates the Easter Vigil. The liturgy begins with the Service of Light, which is the blessing of the new fire and the lighting of the Paschal, or Easter, Candle. The new baptismal water is also blessed. Those who have been preparing for baptism are baptized at this Mass. For younger children, who probably will not be present at this Easter Vigil service, make sure they get to see the Easter Candle that is prominently displayed throughout the Easter season.

REL. ED. PROGRAM REMINDERS:

- **Parish Easter Eggs:** The religious education students in grades five, six, and seven assembled the Easter eggs and included special prayers inside. Additionally, they prayed over the eggs and blessed them. We hope that all who receive them truly experience the joy of Easter.
- **GPPSS Spring Break:** We do not have class over the school break. Classes resume April 15th. See you in Church! On behalf of all of the catechists and religious education assistants and volunteers, I wish you and your family all the Spirit-filled Wonder and Awe of the Easter season ahead!
- **Confirmation Meeting:** The second parent & child meeting for the religious education candidates for Confirmation is Thursday, April 12th at 7:00 pm in the ARK with Father Robert.

Kelly Woolums

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. Robert Wotypka OFM, Cap
Assistant: Rev. Mr. John Maksym
Pastoral Minister: Charles Dropiewski
Religious Education: Kelly Anne Woolums
Minister of Music: Norah Duncan IV
Office Manager: Pamela Moffitt

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

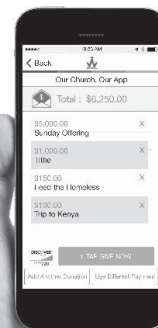
Ark Scheduling: (313) 822-2814

Parish Website: stambrosechurch.net

Givify

Tap. Give. Done.

- Donations to our church have never been so easy!
- Give tithes and offerings from your smartphone
- Donate anytime, anywhere
- Track your donations
- Make us your home church on Givify
- Free to download and use



givify.com/app

Download on the
App Store

GET IT ON
Google play

Liturgy Schedule

Monday, March 26

8:30 a.m. - Morning Prayer

Tuesday, March 27

8:30 a.m. - Mass - Atillio & Zaira Maio
Dolores Lavins

Wednesday, March 28

8:30 a.m. - Morning Prayer
7:00 p.m. - Communal Penance

Thursday, March 29

Holy Thursday

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

Friday, March 30

Good Friday

12:00 p.m. - Stations of the Cross
1:30 p.m. - Liturgy of the Lord's Passion
3:30 p.m. - Stations in the Street

Saturday, March 31

Holy Saturday

12:00 p.m. - Blessing of Easter Food
8:00 p.m. - Mass of the Easter Vigil

NOTE: THERE IS NO 4:00 P.M. MASS

Sunday, April 1

Easter Sunday

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

Holy Week Scriptures

Monday, March 26

- Is 42: 1-7 • Ps 27: 1-3, 13-14
- Jn 12: 1-11

Tuesday, March 27

- Is 49: 1-6
- Ps 71: 1-4a, 5-6ab, 15-17
- Jn 13: 21-33, 36-38

Wednesday, March 28

- Is 50: 4-9a
- Ps 69: 8-10, 21bcd-22, 31, 33-34
- Jn Mt 26: 14-25

Thursday, March 29

- Ex 12: 1-8, 11-14 •
- 1 Cor 11: 23-26
- Jn 13: 1-15

Friday, March 30

- Is 52: 13-53: 12
- Heb 4: 14-16; 5: 7-9
- Jn 18: 1-19:42

Saturday, March 31

- Gn 1:2: 2 or 1: 1, 26-31a
- Ex 14: 14: 15-15:1
- Ez 36: 16-17a, 18-28
- Rom 6: 3-11
- Mk 16: 1-7

Sunday, April 1

- Acts 10: 34a, 37-43
- Col 3: 1-4 or 1 Cor 5: 6b-8
- Jn 20: 1-9 or Mk 16: 1-7
or Lk 14: 13-35

Holy Saturday & Easter Sunday

March 31st and April 1st

8:00 p.m. – Saturday – Celebrant: Fr. Pelc

Lectors: Roger Playwin, Mary Urbanski, & Pat Ticknor

Eucharistic Ministers: Beverly & Thomas Bennert, Della Cimini
Bob Jogan, Pat Nicholson, Sue Playwin

Altar Servers: Erica, Corey, & Carrigan McGraw

8:30 a.m. – Sunday – Celebrant: Fr. Wotypka **Lectors:** Karlos Haynes & Bob Gatzke

Eucharistic Ministers: Colleen Drummond, Colleen Gatzke, Maggie Jackson,
Steve Linne, Karen McShane, Joellyn Valgoi, Chris Walsh

Altar Servers: Nicholas, Margaret, & Meredith Kramer; Liam O'Byrne

11:15 a.m. - Celebrant: Fr. Bede, Dn. Maksym **Lector:** Elizabeth Puleo-Tague

Eucharistic Ministers: Lupe Davila, Doris Fleming, Janis Ramsey,
Patty Yaden, Anthony Yaden

Altar Servers: Julianna & Kiernan Tague

Your Envelope Speaks . . . the Inside Story

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

On Sunday, March 18, 2018

in envelopes we received \$6,655.00

in the loose collection \$653.00

in electronic donations \$1,390.00

in children's envelopes..... \$5.00

for a total of..... **\$8,703.00**

Under budget for the week..... **\$1,397.00**

Number of envelopes mailed 800

Number of envelopes used..... 176

"Pilate again said to them, 'Then what shall I do with the man whom you call the King of the Jews?' And they cried out again, 'Crucify him.'" – MARK 15:12-13

Jesus told us "whatever you do for the least of my brothers, you do for me." Every day we are presented opportunities to help someone. Every day we have the opportunity to see the face of Jesus in others and be the face of Jesus to others. Pray for the strength and courage to stand up for those in need of our help.

Our Sick

Please pray for those who are seriously ill or who are hospitalized: Pat Blake, Karen Culver, Ann Sullivan Kay, Josephine Marino, Donald Miriani, Bonnie McKenna, Mary Myers, Jeanne Noto, David Schumacker, Matthew Elias, George Bucec, Emilie Kasper, Arthur Stoyshin, Anna Noto Billings, Vilma Rivers, Vilma Marone, Eileen O'Brien, Martha Luna, Dan Urbiel, Dina Engels, Liz Linne, Donna Barnes, Betty Greenia, Alexandra Cullen, Charmaine Kaptur, Alexandra Billiu, Frank Gregory, and Mark Olstyn.

Senior Dinner

Our parish is hosting a dinner for about 100 low income adults at the St. Patrick's Senior Center in the Cass Corridor/Cultural Center. This time it will take place on a *Saturday – April 14th*. There is a sign-up sheet in back of church for you to contribute food, or you can make a monetary donation. Servers and personal representatives from St. Ambrose for that day are important. If you and your family can give time, you would be greatly rewarded. Shared transportation will be offered. Call (313) 822-2814.

Food Assistance

Know someone with limited resources who is choosing between food purchases and other necessities? The Supplemental Nutrition Assistance Program (SNAP) helps eligible individuals and families including seniors to save money on groceries to pay bills, for medications, clothes, and other necessities.

Thanks in part to generous support from the Walmart Foundation, Catholic Charities of Southeast Michigan (CCSEM) is helping residents of Oakland, Macomb, and Wayne counties to quickly learn if they are eligible and enroll. Make a confidential call to CCSEM today at (248) 338-4250 ext. 3700.

Vocation

If you think God is calling you to be a priest visit our website at detroitpriest.com or contact Fr. Tim Birney, Director of Vocations at birney.tim@aod.org, 313-237-5875.



Holy Week & Easter at St. Ambrose

COMMUNAL PENANCE, MARCH 28 - 7:00 P.M.

THURSDAY, MARCH 29 — HOLY THURSDAY

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

Private adoration of the Blessed Sacrament in the church until midnight

FRIDAY, MARCH 30 — GOOD FRIDAY

Stations of the Cross - 12:00 noon in the church

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

Ecumenical Stations in the Street - 3:30 p.m. beginning on the ARK plaza

Lenten Dinner in the ARK - 4:00 p.m. to 8:00 p.m.

SATURDAY, MARCH 31 — HOLY SATURDAY

Blessing of Easter Food - 12:00 noon

The Great Easter Vigil Mass - 8:00 p.m. – Hospitality after Mass in the ARK

SUNDAY, APRIL 1 — EASTER SUNDAY

Mass at 8:30 a.m.

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

In Port

Our gospel this weekend comes from Mark's passion narrative. It is the most succinct version of the passion – and the oldest. Mark's version starts with truly marvelous images of Jesus being anointed by a mysterious woman who was clearly one of Jesus and the apostle's financial patrons. Mark fills this section of his Gospel with important details. For instance, the bottle of expensive ointment is broken, not merely opened – an irreversible act by which the entire contents are devoted to the anointing of the Christ. Interestingly, ancient Jewish tradition called for ointment – usually not nearly as expensive as the “nard” used on Jesus, to be poured over a body before burial and then the shattered bottle placed in the tomb along with the anointed. Likewise, the fact that the mysterious woman pours the ointment on Jesus' head is highlighted by Mark because in ancient Judaism kings and high priests were anointed in exactly this manner.

Interestingly, Mark does not identify the woman with the ointment. In John she is identified as Mary, Martha's sister and Luke simply tells us she is a sinner. Mark lets her actions speak for themselves without feeling the need to tell us exactly who she is. Yet, for this woman, honoring Jesus is simply the natural and necessary thing to do. She is criticized by some of Jesus' disciples for “wasting” the ointment on Jesus when it could have been sold for a year's wages. Yet Jesus quiets this criticism by emphasizing that the woman has honored him and reminds the disciples that he is only among them for a very brief time. The apostles simply don't get it, do they? Jesus is being prepared for his death. He has foreseen what will take place and is obediently submitting to his Father's will. The great procession which triumphantly greets Jesus at the gates of the holy city ends as quickly as it began. Jesus is not the commanding general the Pharisees were waiting for. He has no intention of terminating the temporal power of the occupying Roman power. Rather, his kingdom is not of the world, and his only goal is the salvation of souls – not the conquest of cities. The temple to be destroyed and rebuilt in three days is Jesus himself and not the huge second temple which had been under construction for more than four decades – and that “temple” is being prepared for burial.

Of course, this Gospel makes us ask ourselves some tough questions? Are we more about this world than the next? Is our primary interest the state of our lives here in an effort to make this “heaven on Earth” or in walking with Christ during Holy Week – first into Jerusalem and then all the way to Calvary and finally the tomb. Are we ready to help Jesus carry his cross and live as women and men who live for others, or, in sharp contrast to the savior, are we simply here for ourselves? What is clear is that if we are not willing to share in the cross, it makes no sense to think we will share in the glory of the resurrection.

Deacon John Maksym

Electronic Giving

St. Ambrose Parish is equipped to accept electronic transfers from your checking account or credit card on our website. Christian Financial Credit Union brings parishioners and friends the ability to make an electronic contribution to St. Ambrose on a regular or on a one-time basis. Your checking account or credit card may be used to make a single donation; or you may set up automatic weekly, monthly or quarterly contributions on a schedule. Go to stambrosechurch.net for more information on electronic giving. Thanks for your generosity.