

St. Ambrose Parish

JANUARY 27, 2019
BEEHIVE



A ministry of the Franciscan Friars of the Atonement, The 2019 Week of Prayer for Christian Unity concluded this past Friday. This year's theme was taken from the Book of Deuteronomy 16:20 – "Justice, only Justice Shall You Pursue." The following is an excerpt from the biblical commentary prepared for the event by Protestant biblical scholar, Dr. Paul Louis Metzger, of Multnomah University and Seminary, Portland, Oregon. Read his full text at <https://bit.ly/2R6Z8rK>.

For all the differences that remain between Catholics and Protestants on the subject of "justification", nonetheless, there would appear to be agreement on the following: God is just. God justifies the godless. God makes his people just. This essay focuses on the last of these three tenets: God makes his people just. Here I believe the Protestant community has much to learn from official Catholic teaching on the subject bound up with a consistent theology of life.

In the papal encyclical *Evangelium Vitae* ("The Gospel of Life," 1995), Pope John Paul II took aim at the prevalence of a "culture of death." John Paul focused on abortion and euthanasia. He also addressed the subject of capital punishment. In our libertarian culture, we are prone to treat topics like abortion and euthanasia as rights rather than as "moral crimes." Choices once unanimously considered criminal and rejected by the common moral sense are gradually becoming socially acceptable.

Many Evangelical Protestants have resonated with the Papacy's stance on such topics as abortion and euthanasia but have not reflected generally the same consternation over various other theology of life matters, including concern for the poor and capital punishment. Here is Evangelical leader Jim Wallis writing on the subject of a consistent theology of life:

"The so called Trump Evangelicals cannot call themselves consistently "pro-life" when their political choices and allegiances do not support the lives of the poor, racial and religious minorities, immigrants and refugees, low-income families and children. Indeed, all the facts show that support for low-income women's health care, nutrition, and security is the

best way to reduce abortion and the current administration is undermining all of that — making their pro-life stance hypocritical. Greatly reducing abortion in our society is a commitment that should be made by all our leaders — including the Democrats — and that should include both pregnancy prevention and support for vulnerable women. It's about far more than Supreme Court appointments, which is one narrow issue to trade off for a political leader who threatens the truth with darkness and democracy with autocracy."

While Wallis' statement on "pregnancy prevention" may suggest a point of contention with the official Catholic position on how to contend with abortion, nonetheless, he reflects a broader engagement of justice concerns than many Evangelicals.

In contrast to a great many Evangelicals, Pope John Paul promoted what Cardinal Joseph Bernardin called a "consistent ethic of life," which involves "a theological basis for linking all life-issues, however diverse they may be, from conception to natural death." The same consistent message is found in the work of Pope Francis. Twenty years after John Paul delivered *Evangelium Vitae*, Francis issued *Laudato Si*, which addressed the theme "on care for our common home."

Laudato Si makes global or holistic connection regarding care for the creation in its entirety. By no means simply a matter of addressing concerns over the environment, the Pope shows that if the future of the planet is in jeopardy, so are all of us, especially the poor. The human environment and the natural environment deteriorate together; we cannot adequately combat environmental degradation unless we attend to causes relat-

Continued on page 2

Only Justice

Continued from page 1

ed to human and social degradation. In fact, the deterioration of the environment and of society affects the most vulnerable people on the planet.

The Holy See's holistic orientation on justice concerns is exemplary. Pope Francis continues to emphasize a consistent theology of life in his most recent encyclical, *Gaudete et Exsultate*, where he takes issue with those who would relativize all ethical issues save the one they prize. Here he singles out abortion. While calling for a "clear, firm and passionate" defense of the unborn, the Pope instructs the Church that the poor, the sick, the elderly, the trafficked, abandoned and rejected are also worthy of our undying advocacy.

It is fair to say that such advocacy today must include comforting the children and young men who were/have been abused by members of the Roman Catholic priesthood, and whose sinister behavior of exploitation and cover-up have come to our attention. Children and young men as well as young women are not to be thrown away, but cherished. Surely advocacy on behalf of the abused is not something that pertains only to the Roman Catholic hierarchy and Catholic parishes but also to evangelical Protestant mega churches.

Reminiscent of his analysis several years ago of a "throwaway culture" that worships "money and consumption" while disposing of human life, the Pope adds in *Gaudete et Exsultate* that "We cannot uphold an ideal of holiness that would ignore injustice in a world where some revel, spend with abandon and live only for the latest consumer goods, even as others look on from afar, living their entire lives in abject poverty."

One would be hard-pressed to find such an expansive and consistent justice paradigm embraced by the Evangelical movement. However, there is a holistic connection to be made between evangelical piety and social action. Along such lines, it is important to account for the vibrant spirituality coupled with grassroots activism that is found in certain sectors of Evangelicalism. Such personal piety and activism can easily be minimized or suppressed in more hierarchal and institutional settings. Even so, in the absence of such a consistent or comprehensive justice framework in Evangelical circles, one will have to look further afield within Protestantism.

We Evangelical Protestants often fall short of enacting holistic social righteousness while also falling for one of two ideological errors that Pope Francis notes in *Gaudete et Exsultate*. We discount those outside our moral tribe as "superficial," "secularist," "communist," and the like. Alternatively, we "relativize" or minimize their concerns as not vitally important, wrongly promoting our rightful concern — abortion — as alone worthy of engagement. Such a limited scope is itself superficial, as Marsh notes.

One of the ethical arenas deemed most promising for much of Evangelicalism to move beyond our pious patriotism was, until recently, immigration reform. Initiatives like the Evangelical Immigration Table brought together Evangelicals from across the ideological spectrum in service to a bi-partisan

solution. The envisioned solution involves the following tenets: "respects the God-given dignity of every person; protects the unity of the immediate family; respects the rule of law; guarantees secure national borders; ensures fairness to taxpayers; establishes a path toward legal status and/or citizenship for those who qualify and who wish to become permanent residents." Calls for wall-building and zero-tolerance overshadow such bridge-building efforts.

In this light, it is encouraging to find the same Pope who said Christians are called to build bridges, not walls continuing to exhort Christians to take to heart the plight of migrants: We often hear it said that, with respect to relativism and the flaws of our present world, the situation of migrants, for example, is a lesser issue. Some Catholics consider it a secondary issue compared to the "grave" bioethical questions. That a politician looking for votes might say such a thing is understandable, but not a Christian, for whom the only proper attitude is to stand in the shoes of those brothers and sisters of ours who risk their lives to offer a future to their children.

Can we not realize that this is exactly what Jesus demands of us, when he tells us that in welcoming the stranger we welcome him (cf. Mt 25:35)? Saint Benedict did so readily, and though it might have "complicated" the life of his monks, he ordered that all guests who knocked at the monastery door be welcomed "like Christ", with a gesture of veneration; the poor and pilgrims were to be met with "the greatest care and solicitude."

Could it be that the call for erecting walls and closing doors on migrants and asylum seekers presently, perhaps even calling it "a lesser issue," reflects the erection of a wall in our relationship with God? Many conservative Christians, whether Protestant or Catholic, may take issue with this suggestion, which leads me to wonder how often our points of unity and disunity are political, not spiritual in nature.

Spiritual unity would entail bringing together consideration of the God of justice who frees his people Israel from slavery in Egypt with consideration of care for those who are often enslaved or oppressed in various ways in Israel's and our midst. The oppressed include the orphan, widow and alien in their distress.

The pious Jew prayed daily the words of the Book of Deuteronomy which expressed the heart of his existence: "Hear, O Israel: the Lord our God is one Lord, and you shall love the Lord your God with all your heart, and with all your soul and with all your might" (6:4-5). Jesus united into a single precept this commandment of love for God and the commandment of love for neighbor found in the Book of Leviticus: "You shall love your neighbor as yourself" (19:18; cf. Mk 12:29-31). Since God has first loved us (cf. 1 Jn 4:10), love is now no longer a mere "command"; it is the response to the gift of love with which God draws near to us.

Things have gotten testy today as well, not necessarily over Jews and Samaritans, but definitely over migrants and asylum seekers. Would not Jesus' call to love one's neighbor

Concluded on page 7...

All Things Considered

We are half way into the Fiscal Year and it is important to look at how our income is doing in comparison to our budget projections.

When we attempt to figure out an annual budget, we always use the most conservative estimates when it comes to income. In fact, a couple of years ago we rolled back our expectations as to our collections because we were struggling to maintain the weekly minimum. So, it's frustrating when even our most cautious and conservative projections don't materialize.

From July 2018 to December 2018 in weekly envelopes (including holydays and special sacramental events but not Christmas) we anticipated \$284,500 or \$10,942 per week in collections. The actual came in at \$235,181 or \$9,045 per week. This meant that at mid fiscal year we were running behind budget by \$49,318. That's 17.34 percent or \$1,897 on average short each week.

One explanation for this has to do with fewer of the faithful coming to mass regularly. That fact showed up in our annual attendance count taken in October/November. We are seeing about a hundred fewer people on average per weekend. These scandal-driven times and an era that is "faith-light" take their toll in filling the pews.

Then, there is the factor called the "one-third phenomenon." One third of Catholics give all the time. One third give occasionally. And one third never give, no matter what. That's a statistic that applies almost uniformly in parishes across the nation. This could explain why even on weekends when we have a packed house, we fail to meet the budget minimum – at best, only fifty percent of the congregation feels obligated to put something into the basket.

Programs like electronic giving and Givelify help. But nothing

works unless people open up their hearts and have a sense of buying into the mission of the parish.

Here in the Archdiocese of Detroit, we have a unique opportunity to financially pull ahead with the Christmas Collection. It is one of two times when donations to the parish are not assessed 7%. (The other is for CSA overage.) This has led to a number of parishioners bulking-up on their end-of-the-year contributions because they know that whatever they give remains completely in the parish.

This year's Christmas collection came in at \$144,843 vs budget of \$120,000. The actual exceeded budget by \$44,843 or 37.37%. (I told you we projected conservatively.)

But when you enter into the Christmas season already some \$50,000 behind on the weekly envelope totals, that Christmas excess gets wiped out.

This explains the need not only for a solid year-end financial finish, but

for regular, week-by-week donations as well. As it was, this past December, we had to dip into our meager savings to make payroll. We would not have to do that if weekly collections were consistent and on target.

The breakdown looks like this: at Christmas 2018, \$144,842 was contributed in 315 gifts – which averaged \$459.

The prior Christmas 2017, 309 contributions were made for a total of \$150,448, which averaged \$585.

It's just sort of miraculous what this small congregation has been able to accomplish in recent years. This includes paying back a \$4 million dollar loan for our new building, parking lot and church repairs. Add to that \$2 million in interest! So, I don't want to brow-beat the faithful who already have sacrificed so much. But I will admit that I am concerned about just how tight finances are, and worry that they are about to get tighter.

TRP

BL
AI
SE



Candlemas

Saturday, February 2nd is the feast of The Lord's Presentation. Catholics have been observing this festivity since at least the year 386 when, on that date, pilgrims to the Holy Land recorded their participation in candlelight processions, recalling the meeting that Simeon and Anna had with the infant Jesus, "the light of revelation".

Candles blessed on this feast are considered to be especially potent. For this reason, it's Catholic custom to offer Candlemas candles blessed on February 2nd to the faithful for use at home. We will have boxed sets of candles available for you on display at the front of church from after the blessing until Lent. We ask that you make a minimum donation of \$5 to cover their cost. Burn them on special occasions – during storms – or when Communion is brought to your home for someone who is ill or dying.

On Sunday, February 3rd, we use these newly blessed candles to honor St. Blaise. Blaise was the Bishop in what we know as modern day Armenia. He once saved a boy from choking to death, and for this reason, he is invoked against diseases of the throat. As part of one of the final purges conducted by the Romans against Christians, Blaise was arrested, tortured and beheaded in the city of Sebaste in the year 316. His feast was immediately popular among Eastern Christians, and his fame was later brought to the Western Church by the Crusaders.

In accord with custom, we will invoke the protection of St. Blaise on those who come to have their throats blessed on his feast day. We'll conduct individual throat blessings next Sunday, February 3rd, after the 8:30 and 11:15 a.m. masses.

Faith Formation Station

*"Come Holy Spirit, Give me the strength to overcome challenges.
Give me the ability to forgive and forget. Give me the willingness to fill my heart
with love and savor the time you have given me.
Give joy and happiness to my brothers and sisters. Amen."*

-Carrigan McGraw



Name

Home Phone

Work Phone

Email Address

- ☐ I would simply like to learn more about the Catholic Faith.
- ☐ I desire to prepare for my Baptism into Christianity.
- ☐ I've been Baptized as a Christian and now desire to join in Catholic Communion.
- ☐ I'm non-Catholic, but married to a Catholic, and now wish to join the Catholic Church.
- ☐ I'm Catholic and I would like to complete my initiation into the Catholic Church by celebrating Confirmation and/or Communion.
- ☐ I'm Baptized Catholic and would like to learn more about my faith and how to practice it.
- ☐ I want to propose someone for Catholic Church membership and offer to serve as their sponsor.
- ☐ I would be willing to help with an R.C.I.A. program.
- ☐ I have other needs, requests, and questions. Please contact me.

Return this to the Parish Rectory or place it in the Collection basket.

Just as our newly confirmed religious education students shared their inspirational prayers to the Holy Spirit with us, a new group of young men and women have begun their formal preparation and discernment for the sacrament.

Last week the current eighth grade students and their parents met for a sacramental preparation session. Confirmation preparation involves learning, sharing, fellowship, spiritual growth, and some fun, too. During this faith journey, the students will be given the opportunity to learn more about their Catholic faith and what it means to be a disciple of Jesus Christ.

According to the Catechism of the Catholic Church: "Preparation for Confirmation should aim at leading the Christian toward a more intimate union with Christ and more lively familiarity with the Holy Spirit...To this end, catechesis (preparation) for Confirmation should strive to awaken a sense of belonging to the Church of Christ, the universal Church as well as the parish community."

Our goal is to be true to this statement of preparation for Confirmation, so that by the end of this process our students will have a good understanding of whom God is and how the Catholic Church helps us to know, love, and serve God. It is our hope that by the end of the Confirmation program students will:

- Develop a more personal relationship with Jesus Christ
- Strengthen their faith and prayer life with the help of the Gifts of the Holy Spirit
- Become a more active, visible sign of Christ's love at home, school, and here at St. Ambrose parish through liturgical ministries, social activities, and special annual events.

To that end, you will be seeing these students praying in church more often and volunteering at parish events like the upcoming Lenten fish dinners. They will continue their Chosen studies and discussion on Sundays in class with their catechists **Daniel Clark, Nicole Flynn, and Tim Zilli**. Outside of the classroom they will be praying with their families and choosing a confirmation name, a sponsor, and writing about their acts of service to their families, their community, and their church. Look for updates on their journey in future bulletin articles.

Receiving the Sacrament of Confirmation is far from the end of anyone's spiritual growth. It is another step as our faith formation students continue their lifelong process of becoming like Christ!

This new group of young people preparing for the sacrament will be writing their own prayers to the Holy Spirit that they will share with you at their Confirmation next January. In the meantime, they will continue to pray together a traditional prayer to the Holy Spirit. We invite you to pray this special prayer throughout the year and add a special intention for our new confirmation candidates: **Augustine Christensen, Isabella Combs, Grace Corrión, Cooper Evans, Henry Fish, Daniel Gerhardstein, Jane Kuhnlein, Vivian Leech, Grace Lindsay, Sebastian Moncivais, Christopher Mourad, Claire Mourad, Luca Nixon, Dominic Palazzolo, Ben Pinter, Megan Robert, Kathryn Schneider, Christa Serventi, Henry Skupien, Jack Vethacke, and Sam White.**

Come, Holy Spirit, fill the hearts of your faithful and kindle in them the fire of your love. Send forth your Spirit and they shall be created. And you shall renew the face of the earth.

Kelly Anne Woolums

Journey of Hope

The spirituality of justice necessitates solidarity. Our human interaction and relationship with creation reflect the spiritual component of compassionate love of justice that guides us to the gateway of solidarity. Definitely in our journey of hope, the spirituality of justice encompasses solidarity. Out of God's divine compassionate love of solidarity, harmony is born. We were created through solidarity (unity) of God the Father, Son and Holy Spirit. St. Paul indicated that a human being alone at prayer lacks the ability to obtain a fitting result of their needs without the Spirit of God within to assist. "The Spirit helps us in our weakness; for we do not know how to pray as we ought, but the Spirit himself intercedes for us with sighs too deep for words. And he who searches the hearts of men knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God" (Rom 8:26-27). So cogent intercession conveys God's solidarity/harmony, which allow us to accept one's own identity as a "servant of justice" who loves prayer.

Actually, prayer is the primary and indispensable element of compassionate solidarity because our expressions of prayerful petition to God themselves reveal to us the raining down of God's solidarity.

The spirituality of justice also reflects solidarity in the sense that Jesus Christ came from heaven into the world so to have a tangible relationship with humanity. This is so true in order that God's justice will reign on earth for our freedom, especially for the poor. Jesuit theologian **Dean Brackley** points out that: "The crucified [poor] people of today lead us to the center of things. [However], victims help us find a deeper purpose in life. They help us discover our vocation to solidarity;" to advocate for justice on their account. We are called to realize that by offering our service, the underprivileged help us to move in the right direction.

The spirituality of justice inspires us to focus on the mission of justice for the poor in humility. For example, Archbishop **Oscar Romero** refused to accept injustice by the Salvadoran government even when they offered him protection from their own threats on his life. He stood firm to advocate for the marginalized less-privileged and became their beacon of hope on the battleground of justice.

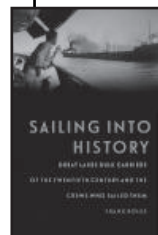
The goal of the spirituality of justice challenges us to seek fairness for the destitute on the breadline. Indeed, it is important to understand that the spirituality of justice requires the Solidarity-of-God in sharing Christ's compassionate love with others. My experience in the refugee camp in the Benin Republic is a dynamic illustration: I vacated my brick-room for a woman with five children, and I moved into a tent outside where it was a hundred degrees. This helped me understand what a real sacrifice of justice of solidarity might be! Such an act can be an influential conduit of self-donation that shares Christ's richness. Certainly, the spirituality of justice invites us to embrace solidarity with the underprivileged. This is a lovely objective element for Christian lifestyle because we are called to serve and not to be served. With prayer, justice necessitates solidarity by sharing with those who have no choice in life but poverty. Solidarity, therefore, enables us to recognize and be in union with those whom the world considers insignificant.

Dn. Anthony Kote-Witah, OFM Cap.

First Friday Holy Hour

Deacon Kote-Witah will direct a holy hour in the presence of the Blessed Sacrament this coming Friday, February 1st following the 8:30 morning mass. This is an extension of the First Friday Devotion to the Sacred Heart of Jesus promulgated by St. Margaret Mary Alacoque. To her, Jesus revealed: *I promise you in the unfathomable mercy of my heart that my omnipotent love will procure the grace of final penitence for all those who receive Communion in nine successive first Fridays of the month... I will be their sure refuge in the last moments of their life.* The purpose of this devotion is to draw a person closer to the heart of Christ. If a person fulfills nine successive months of these devotions with sincere faith, it is natural for him or her to be closer to God and prepared for death. Private confessions will be heard during the holy hour.

Marcellina's Book Club



The Great Lakes create a vast transportation network that supports a massive shipping industry. In [Sailing into History: Great Lakes Bulk Carriers of the Twentieth Century and the Crews Who Sailed Them](#), Frank Boles

relates seamanship, cargo, competition, cooperation, technology, engineering, business, unions, government decisions, and international agreements in a story of unrivaled interest.

We are in the process of connecting with the author to see when he can pay our book club a visit. That date will be announced here. In the meantime, pick up a copy of the book and get a headstart in reading this important work which was one of this year's twenty Notable Book Honorees by the State Library of Michigan.

The Beehive

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

Pastor: Rev. Timothy R. Pelc

Assistant: Dn. Anthony Kote-Witah, OFM, Cap

Pastoral Minister: Charles Dropiewski

Religious Education: Kelly Anne Woolums

Minister of Music: Dr. Norah Duncan IV

Office Manager: Peggy O'Connor

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) 332-5633

Pastoral Ministry: (313) 332-5631

Ark Scheduling: (313) 822-2814

Parish Website: stambrosechurch.net

Liturgy Schedule for the Coming Week

Monday, January 28

St. Thomas Aquinas, bishop & doctor

8:30 a.m. - Morning prayer

Tuesday, January 29

8:30 a.m. - Mass - Eugene Martin;

Ambrose & Viola Forbes; Mark Villaueda

Wednesday, January 30

8:30 a.m. - Morning prayer

Thursday, January 31

St. John Bosco

8:30 a.m. - Mass - Rev. Ken McKinnon;

Paul Gunther; Robert Peckham

Friday, February 1

8:30 a.m. - Mass - Debra Lesnau;

William Schneedecker;

Alexander Peabody

Saturday, February 2

The Presentation of the Lord

Blessing of Candles

4:00 p.m. - For All People

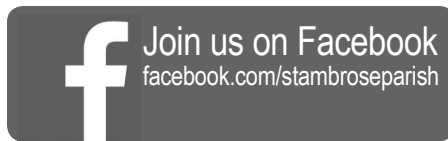
Sunday, February 3

Fourth Sunday in Ordinary Time

Blessing of Throats

8:30 a.m. - For All People

11:15 a.m. - For All People



Scriptures for the 3rd Week in Ordinary Time

Monday, January 28

- Heb 9: 15, 24-28
- Ps 98: 1-6
- Mk 3: 22-30

Tuesday, January 29

- Heb 10: 1-10
- Ps 40: 2, 4, 7-8
- Mk 3: 31-35

Wednesday, January 30

- Heb 10: 10-18
- Ps 110: 1-4
- Mk 4: 1-20

Thursday, January 31

- Heb 10: 19-25
- Ps 24: 1-4b, 5-6
- Mk 4: 21-25

Friday, February 1

- Heb 10: 32-39
- Ps 37: 3-6, 23-24, 39-40
- Mk 4: 26-34

Saturday, February 2

- Mal 3: 1-4
- Heb 2: 14-18
- Lk 2: 22-40

Sunday, February 3

- Jer 1: 4-5, 17-19
- 1 Cor 12: 31-13: 13 or 13: 4-13
- Lk 4: 21-30

The Fourth Sunday in Ordinary Time February 2nd and February 3rd

4:00 p.m. - Celebrant: Fr. Pelc **Lector:** Bern Degnan
Eucharistic Ministers: Maria Cox- & Adam Borkowski, Della Cimini
Altar Servers: Jack Hern, Eleanor Bernas

8:30 a.m. - Sunday - Celebrant: Fr. Bede **Lector:** Karlos Haynes
Eucharistic Ministers: Colleen Gatzke, Joan Jackson, Maggie Jackson,
Colleen Jogan, Joellyn Valgoi, Chris Walsh
Altar Servers: Delaney Jackson, Dailey Jogan

11:15 a.m. - Celebrant: Fr. Pelc **Lector:** Kurt Vatalaro
Eucharistic Ministers: Thomas Bennert, Michele Hodges, Joseph Hugh,
Pat Mocer, Janis Ramsey, Cristina Swiatkowski
Altar Servers: Ava Boley, April Caballero

Your Envelope Speaks ... the Inside Story

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

On Sunday, January 13, 2019

in envelopes we received \$7,994.00

in the loose collection \$756.95

in other donations..... \$1,390.00

for a total of..... **\$11,282.95**

Over budget for the week **\$1,182.95**

Number of envelopes mailed..... 900

Number of envelopes used..... 128

"Go, eat rich foods and drink sweet drinks, and allot portions to those who had nothing prepared..." (Nehemiah 8:10)

Ezra's instructions to the people show us that God does not forbid us from enjoying the good things in life. He wants us to be happy! However, God expects us to be grateful for all that He has given us and to generously share our blessings with those who are in need without expecting anything in return.

Our Sick

Please pray for those who are seriously ill or who are hospitalized: Pat Blake, Karen Culver, Ann Sullivan Kay, Donald Miriani, Bonnie McKenna, Jeanne Noto, David Schumacker, Matthew Elias, George Bucec, Emilie Kasper, Arthur Stoyshin, Anna Noto Billings, Vilma Rivers, Vilma Marone, Eileen O'Brien, Martha Luna, Dina Engels, Liz Linne, Donna Barnes, Betty Greenia, Alexandra Cullen, Charmaine Kaptur, Darby O'Toole, Frank Gregory, Josephine DeCastris, Alex Billiu, Albina Checki, Gladys Bogos, Lou Rondini, Wayne Wallrich and baby Luca Perrotta.

Marriage Coaching

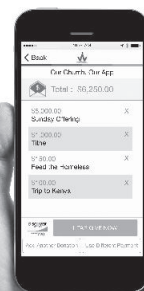
The Marriage Coaching program is a couple-to-couple mentoring program designed to assist couples to live out God's plan for their marriage.

Trained Coaching Couples provide support and practical skills to help couples restore and realize the fullness that is intended for their marriage. The Marriage Coaching program consists of seven main coaching sessions and is strictly confidential and at no cost.

Contact: (313) 237-4680, go to aod.org/marriagecoaching or email familyministry@aod.org.

Givelify

- 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 Givelify
- Free to download and use



givelify.com/app

GET IT ON
Google play

Download on the
App Store

Only Justice

Continued from page 1

as oneself on the road from Jerusalem to Jericho apply as well on the road(s) from Mexico to America? As Francis reasons, parents have risked their own lives to make it possible to find better lives for their children across the border. Not only should we see a connection between Pope Francis' encyclical *Gaudete et Exsultate* and Benedict's *Deus Caritas Est*, but also we should see a connection between Pope Francis' reference to Saint Benedict's instruction to open the door of the monastery to every stranger who knocks, as if it were Christ Jesus himself, should find resonance in our daily lives when strangers knock on our hearts' doors and country's gates. Such acts of just love may very well complicate our lives, just as such acts of love may have complicated the lives of St. Benedict's monks, as Pope Francis surmises.

We will not be able to practice justice alone in this way apart from Christ alone, faith alone, and grace alone, or apart from what Pope Francis calls the "luminous mysticism" on display in St. Francis' and other saints' lives. Faith alone and justice alone go together. Just as we ascend to Christ by faith, we must descend to our neighbor in just love. Luther writes that it is not just or right for a Christian to live "in himself." A Christian must live "in Christ and in his neighbor. Otherwise he is not a Christian. He lives in Christ through faith, in his neighbor through love. By faith he is caught up beyond himself into God. By love he descends beneath himself into his neighbor." Only as we open our hearts' doors and pursue justice alone toward our neighbor, including the widow, orphan and alien in their distress, like Israel of old, will we be able to remain in the land we now possess (Deuteronomy 16:20; Deuteronomy 10:18).

©.2019

*Franciscan Friars of the Atonement
The Greymoor Ecumenical &
Interreligious Institute*

U.S. Bishops' Statement Urging an End to the Shutdown

Cardinal Daniel DiNardo, of Houston, Texas, President of U.S. Conference of Catholic Bishops (USCCB) and Bishop Joe S. Vásquez, of Austin, Texas, Chairman of USCCB Committee on Migration, issued the following joint statement in response to the President's January 19th remarks:

"We urge the President and lawmakers to end the shutdown. Political leaders must come together to ensure a bipartisan solution is reached which recognizes the economic struggle that many families are facing including those dependent on federal workers and those assisted by critical nutrition and housing programs.

We are encouraged by the President's openness to providing legislative relief for Temporary Protected Status (TPS) holders and existing Deferred Action for Childhood Arrival (DACA) recipients. However, we understand that the President's proposal would only provide temporary relief, leaving many in a continued vulnerable state. We believe that a permanent legislative solution for TPS holders and for all Dreamers is vital. Moreover, the proposal calls for the construction of a wall along the U.S. border with Mexico, a proposal that our brother bishops on both sides of the U.S. border with Mexico oppose, and it suggests changes in current law that would make it more difficult for unaccompanied children and asylum seekers to access protection.

Throughout our parishes, there are many DACA youth and TPS holders, who have lived substantial parts of their lives in the U.S. contributing to this country. We listen and understand the fear and uncertainty they and their families face and the anguish that they are currently experiencing as their existing immigration protections hang in the balance and come to an end. Temporary relief will not ease those fears or quell that anxiety. It is for this reason that we have long advocated for comprehensive immigration reform; reform that will provide permanent solutions: including border security, protection for vulnerable unaccompanied children and asylum seekers, and a defined path to citizenship to enable our immigrant brothers and sisters to fully contribute to our society.

We look forward to reviewing the President's proposal in detail and hope to work with the White House and Congress to advance legislation that shows compassion, keeps us safe, and protects the vulnerable."

The U.S. Conference of Catholic Bishops, issued January 20, 2019

Learn. Serve. Lead. Succeed.

National Catholic Schools Week 2019 begins this Sunday, January 27th. Many Catholic schools in our Archdiocese will host open houses throughout the week for families interested in a Catholic education for their children. The following open houses will be held this Sunday. Tour their campuses, meet their teachers and staff, and learn about their school programs.

St. Clare of Montefalco, 12:30 p.m. - 2:30 p.m. at 16231 Charlevoix in Grosse Pointe Park. Visit stclareschool.net or call (313) 647-5100.

St. Germaine, 11:30 a.m. - 2:30 p.m. at 28250 Rockwood (Little Mack & Martin) in St. Clair Shores. Visit stgermaine.org or call (586) 771-0890.

St. Paul on the Lake, 11 a.m. - 1:30 p.m. at 170 Grosse Pointe Boulevard in Grosse Pointe Farms. Visit stpaulonthelake.com or call (313) 885-3430.

Our Catholic schools teach students to become future servant leaders, faith-filled disciples, and enriched citizens.