

Praise the Lord and Pass the Plate

Sunday after Sunday, in churches across America, offering plates or baskets are passed back and forth across the aisles. People accept the plate if they have something to put in or if someone else in the row has something to give. Many do not bring regular Sunday offerings. They give by check mailed periodically; they give by a regular debit to our account; or they give by transfer of stock. People give offerings in a very different way today than they did years ago. So with a number of ways contributions can be given, why do most churches continue to pass the offering plate?

We might believe we pass the offering plate because, “it’s always been done.” But history tells us this is not true. “Colonial American churches did not depend on voluntary, weekly giving from their members. Instead, as had been the case in Europe, the government established churches, sanctioning certain congregations and supporting them financially. Most New England colonies established Congregational churches, while the Southern colonies along with New York, New Jersey, and Maryland established the Anglican Church.

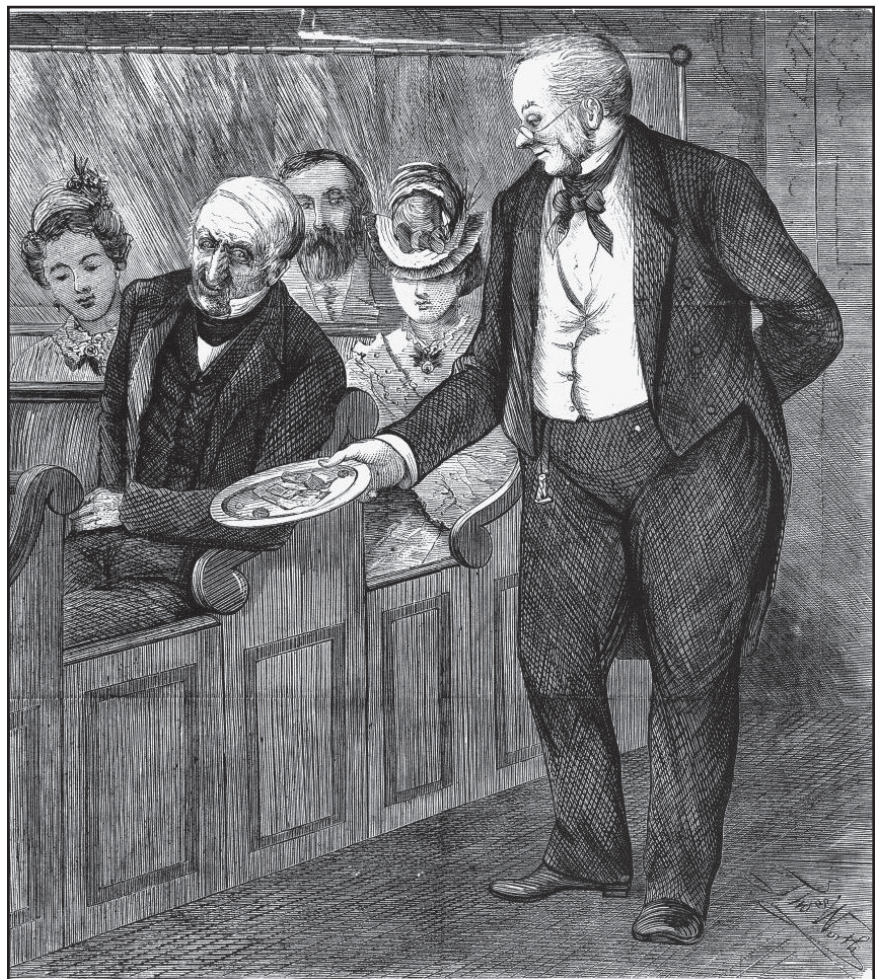
Most of the colonies could not imagine a state without an established church. A prosperous society depended on having citizens of good character, and the people expected churches to create virtuous citizens. Since churches served the public good, it made sense to fund them through public taxes and fees – such as poll and property taxes – rather than voluntary offerings.

While the 1789 Establishment Clause of the First Amendment prohibited Congress from establishing a national church, the states still supported churches through taxes. During and immediately after the American Revolution, however, government funding of religion came under attack. Religious minorities, including Baptists and Methodists, argued that

government support of religion infringed upon the liberty that the colonists fought to win from the British crown. In response, defenders of religious establishments countered that the government needed to fund religion because public virtue depended on vigorous religious institutions, which, they argued, could not survive with purely private support. But between 1776 and 1790, critics of religious establishments gained the upper hand, as Maryland, New York, North Carolina, South Carolina and Virginia adopted constitutional provisions prohibiting the establishment of religion.

The debate in Virginia profoundly influenced future discussions about public funding of religion; indeed, Virginia’s experience served as the primary historical example in the Supreme Court’s pivotal *Everson* decision more than 160 years later. The debate in Virginia arose after the state’s

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General Assembly sought in 1784 to pass a bill that would provide public funds to support teachers of Christianity.

Future presidents James Madison, a member of the Virginia House of Delegates at the time, and Thomas Jefferson, then-U.S. minister to France and previously the governor of Virginia, urged the legislature not to pass the bill. In a famous 1785 pamphlet, Madison made several key arguments against the bill, including the claim that religion will flourish only if it is supported entirely by voluntary contributions. The Virginia General Assembly rejected the bill to support Christian teachers and, one year later, adopted Jefferson's Act for Establishing Religious Freedom, which he had written in 1779, the same year he became Virginia's governor.

The measure provided that "no man shall be compelled to frequent or support any religious worship, place, or ministry whatsoever." In the years following the Revolution, men like Thomas Jefferson, James Madison, and John Leland fought against religious establishment in Virginia. Isaac Backus and other Baptist ministers led the charge in New England. Only in 1833, when Massachusetts rescinded its religious tax, was every state church in the Union officially disestablished.

Religious disestablishment, which historian James Hudnut-Beumler calls "the largest instance of privatization in all of American history," forever changed the way American churches did business. Churches and pastors could no longer look to the government for money. They had to come up with new ways to raise the funds they needed in order to survive and thrive in the free market of 19th-century American religion.

Churches used a variety of methods to raise money. For example, while some Christians today act like they own the pew they occupy each Sunday, many Christians in the 1800s actually did own their pew (or at least rented it). Some churches rented pews by auction each year, while others sold them to pay for the building and then taxed the value of the pew for annual revenue. The most expensive seats were in the front, and the cheap seats were in the back. Free seats were available in the back or the balcony, but a free pew carried a social stigma.

Other groups, such as the Baptists and Methodists, often preferred to use a subscription book, which listed the total funds needed in the front. A church would pass the book around, and the members would record how much they pledged to contribute that year. Some churches used free-will offerings in the early 1800s. Churches collected them only occasionally – maybe at Thanksgiving or on Communion Sundays – to support missions or the poor, not to pay for regular church expenses.

By 1900, most American churches took up weekly offerings. A dedicatory prayer or the doxology normally preceded the collection. Members enclosed their money in

preprinted, two-sided envelopes. By this point, churches depended on these weekly offerings for most of their funding.

As pastors sought to motivate people to give, they increasingly looked to the Bible for support. By the late 19th century, people had come to see giving as a biblical mandate, a spiritual matter, and an act of worship. Therefore, it made sense to incorporate the collection of offerings into Sunday morning worship alongside preaching, singing, and prayer.

When the government no longer compelled giving through taxes and fees, many rediscovered the depth of biblical teaching concerning money and stewardship. Some, like Parsons Cook, pointed to 1 Corinthians 16:1-2 as "a rule which binds all to the principle of setting apart, every Sabbath, or at least [regularly], a portion of their income ... for charitable uses." Others, like Charles Finney, taught that God was "the owner of all" and that the believer "should hold all at the disposal of God, and employ all for the glory of God." Hudnut-Beumler explains that after the Civil War, the idea of "the tithe" as God's minimum standard became popular. Pastors exhorted believers to bring their tithes and offerings into the "storehouse" (Malachi 3:10) – the local church – as an act of worship and commitment to God.

Thus, the weekly offering has remained the chief method of church funding for over one hundred years now. But today, more and more churches are making online giving available; nevertheless, it is hard to imagine that the weekly offering will ever completely lose its privileged place in American worship.

It's now an assumption among most Christian denominations that an offering to the support of their church is a spiritual matter and should therefore be part of worship. But with technology as it is today, what is the point? If we believe that all of what we have is our own doing, then maybe there is no point. But if we believe that all of what we have is a gift from God, then when the offering plate is passed, it is our reminder that nothing we have is our own. Even though we give our gifts to the church online or by check, Sunday morning is a good time for each of us to be reminded that whatever we have in our pocket is not ours.

There is something spiritual that happens when we pass the collection basket from one person to another. There is something to be gained by releasing from our hands and putting into the hands of others. There is the possibility to be moved by the person seated next to us, but it can only happen when we give of ourselves.

Why do we still pass the basket? It's because our life will be changed when we give Sunday after Sunday after Sunday, not worried about what we give, but that we give.

Excerpts from Passing the Plate by Mark Rogers, Christian History, March 12, 2009. Printed in christianhistory.net; Eldonna Hazen at First Congregational United Church of Christ, Madison, Wisconsin, and the Pew Research Center at pewforum.org/2009/05/14/shifting-boundaries2/

All Things Considered

We had a lot of fun with our religious education students last Sunday as we went through the parables of the “lost and found” and discovered the treasure of God’s love for his children symbolized in a ring. Formal classes for the program year begin today in the Merit Academy building. This will be our 99th year of providing catechetical education for the children of St. Ambrose Parish

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For a long while, I would look over the declining performance of our weekly envelope and wonder what was going wrong. Anger of the Catholic faithful over lingering abuse cases was certainly one possibility. Catholics are rightly disgusted with many of the hierarchy for their continuing mismanagement of this horrific scandal. That anger translates into one of the few weapons Catholics have, and that is their checkbooks.

But by and large, Catholics don’t seem to be angry at their parishes. That could explain increased support in drives and giving vehicles that exclude their diocese/archdiocese.

That was the explanation I had given myself until I began doing some research. Can it be that we experience

declining collection numbers because we are using 19th century methods in the 21st? Today’s front page gives us some perspective on why and when “collection envelopes” became the way churches funded themselves in the United States.

Over this month, we are hearing about an Increased Offertory Program. We’re discussing mission as well as method. We have to look at both. This program will allow us to better move forward with our community’s goal of Unleashing the Gospel. It is why we are having this commitment weekend now on September 21st and 22nd. I encourage all of you to spend time in prayer and discussion with your families, reflecting on all that we still hope to accomplish as Christ’s disciples.

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The prizes for this year’s OYSTERFEST are three ultra high definition QLED TVs. In “geek-speak” OLED stands for “organic light emitting diode.” QLED (according to Samsung) stands for “quantum dot LED TV.” OLED is a fundamentally different technology from LCD, the major type of TV today. These QLED TVs are known for their stunning clarity. And our first prize is a whopping big 65” unit.

All our prizes are delivered direct to your home – anywhere in the US. And if you win and decide you really can’t use a TV, then you can take the cash equivalent.

Make your ticket purchases and/or sales and get your stubs and payment back to us before the drawing on the 30th. You can pick up an extra packet in church and help the Oysterfest fund raising effort by buying and/or selling a few \$5 tickets to family, friends, co-workers and neighbors. We usually make between \$10,000 and \$12,000 for parish programs through the raffle proceeds and we need you to help us make that goal this year.

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Show your support for Oysterfest by becoming a personal sponsor – a “wino” or a “beer belly.” \$100 gets you a nice swag bag and express entry. More importantly, the button you will wear indicates that you have put “your money where your mouth is” as someone who loves and promotes our parish.

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Remember those early Oysterfest years when in the lot next to Mulier’s Market we really didn’t have many chairs and tables or the space to put them? It was fun to literally “bump into” old friends and make new ones, wasn’t it?

In recent years, we’ve increased the foot-print of the event and set up plenty of tables and chairs that keep us comfortable – but there’s something missing: that closeness and camaraderie that we shared in the early days. Yet with all this space, we have yet to equal the attendance numbers we achieved in the crowded lot.

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Catechetical Sunday opening Mass

All Things Considered

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You can bring back some of that old crowd spirit. You need to be at Oysterfest and you need to bring people with you.

You need to do this for the financial sake of the event. You need to do this because coming to Oysterfest is one great way of introducing someone to our St. Ambrose Community. What other group of people are so crazy that they would devote a festival to the Oyster?

If you don't want to fight the crowd for a table, we can arrange to have a premium one reserved for you, or your business. That cost would be \$200 for a table of 8 persons.

Entry tickets are on sale in the church after all masses; the cost is \$30 for adults and \$15 for children 12 and under. That gets you "all you can eat" oysters, shrimp, and access to a diverse set of offerings from more than three dozen local restaurants. I hope you and your guests will participate at some level because the Oysterfest is one great party.

TRP

Spaghetti Dinner

Our annual St. Vincent de Paul Spaghetti Dinner is a fundraiser that helps our neighbors in need.

The dinner is scheduled for Friday October 18th, from 5:00 – 8:00 p.m., in the ARK at St. Ambrose.

Dinner includes all-you-can-eat choices of pasta and sauces, garlic bread, salad, dessert and coffee.

Prices are: \$20 per person, and free for children 12 and under. Buy a delicious jumbo meatball for an additional \$5. Tickets are available in advance at stambrosechurch.com. Tickets are also available in the back of church after the Masses on the weekends of October 5th – 6th and 13th – 14th. They can also be purchased at the door.

We need donations of purchased desserts. You can sign up for this at the back of the church on the same weekends that tickets are being sold.

A New Season for Religious Education

In between our Sunday masses, formal classes have begun today in the Academy building. Heading up our classrooms this year will be ...

Kindergarten: Delaney Jackson. **Grade 1:** Colleen Gatzke, Mary Grech
Grade 2: Melissa Keagle, Jessica Kodanko. **Third Grade:** Sophia Hugh, Eric Novack, Fiona O'Byrne. **Fourth Grade:** Lauri Read, Grant Ruttinger, Kurt Vatalaro. **Fifth Grade:** Laura Bush-Terry, Sebastien Foka. **Sixth Grade:** Arinda Mele, Ronald Mele. **Seventh Grade:** Daniel Clark, Victoria Hugh. **Eighth Grade:** John Clark, Brendan O'Byrne. **Ninth Grade:** Nicole Flynn, Elizabeth Puleo-Tague.

We understand that even with the best of intentions, families can miss the registration deadline for our program. But don't let that deter you from signing up your child. The formal religious education of the children God entrusted you with is an awesome responsibility. We are here to assist you in doing that. We're sorry that we cannot handle registrations over the phone because parents have to sign AoD forms. Students cannot attend class without complete registration forms in our file. Because of staffing, walk-in registrations can't be accommodated on your child's first day of class. Call or email us if you want to know when to come to register.

On any weekend during the school year, our Religious Education program serves approximately 300 children in 18 classrooms. Typically, each classroom is served by a teacher and a teacher's aide. Currently, we have those positions filled, but we always have need for a back-up of substitute teachers who can fill in upon the absence of one of our primary teachers. We're looking for substitute catechists who can render service, sometimes on short notice. If you have been a catechist in the past, we really could use your expertise and generosity in this important matter.

If you don't feel that being in the front of a classroom fits your skill-sets, you may consider becoming a classroom assistant. And there are always a number of support/office positions that need augmenting. Call our office at 822-2814 or email **Kelly Woolums** our religious education director.



A fun way of displaying your support for St. Ambrose Oysterfest – and your appreciation of the grain or the grape – is to become a Beer Belly or a Wino Sponsor. This personal sponsorship gives you one ticket to the Oysterfest redeemable in the express entrance lane – a T shirt – a commemorative beer glass or wine goblet – plus a token for your first fill.

All of this comes packaged in the appropriate "brown paper bag" with a Beer Belly or Wino Badge that you can proudly wear during the event.

Beer Belly and Wino personal sponsorships are available at \$100 and make a nice gift for someone you are bringing to the event, or for yourself! Place your order by logging onto stambrosechurch.net; then go to the giving tab. You can also call the rectory at 313-822-2814, or fill out the form that you'll find at the back of church. State your preference for a beer glass or wine goblet as well as the size of T-shirt (small through 2XL).

Purchase your Beer Belly or Wino sponsorship online: stambrosechurch.net or at our parish office.

The Buzz

Lots of life and happenings at St Ambrose in the next two weeks! Tomorrow, Monday the 23rd at 3:50 a.m., officially begins the season of autumn. (I also expect at that same moment Fr. Tim will have concluded celebrating his birthday 3 hrs. and 48 min. earlier.) On the universal Catholic calendar, tomorrow is celebrated as the feastday of St. Pio of Pietrelcina. Padre Pio, as he is familiarly known, lived from 1887-1968. He was a Capuchin Franciscan; so say a prayer tomorrow for all our Capuchin friends who continue to serve us so generously at St. Ambrose.

And some, if not many, of you may remember Fr. Ed Farrell who helped us here for a number of years before his passing to eternal life. I recall his telling me that he had served mass for Padre Pio when Ed was still a seminary student in Rome back in the 1950s. What great connections we enjoy in our Faith! The barriers of time and space really compress and don't seem so big a separation any more. So, you can experience the closeness we have in the Communion of Saints tomorrow by praying for not only our Capuchin brothers, but also Fr. Farrell, and don't forget our own Padre Tim!



Did you make any New Year's resolutions for 2019? How many of them are you keeping up? Now, don't get discouraged. You can always join our "older brothers and sisters in faith" (as St. John Paul II referred to members of the Jewish religion) who will begin 10 "days of awe" next Sunday evening with the celebration of Rosh Hashanah – the New Year of 5780 – and continue till the Oct. 9th celebration of Yom Kippur (Day of Atonement). These days are to be spent in prayer, fasting, charity, and self-reflection/accountability ... not a bad way for Catholics to start off some new resolutions as well!



The following day, Monday the 30th, of course, is OYSTERFEST! I look forward to seeing you under the big tent on Kercheval that afternoon/evening. If you've never been to this event before, ask around this week. Don't miss one of the social high points of the year for our whole local area. Come celebrate in a spirit of joy and hope with your family, neighbors, and friends ... and give some important support to the parish in the process.



The day after OYSTERFEST is already the first day of October. It begins a time of year that is particularly dedicated in the Church as Respect Life month. This year's theme for prayer, reflection and action is "Christ Our Hope: In Every Season of Life".

October is also traditionally designated as the month of the rosary. I have a suggestion for individuals, families, groups, etc. – pray the rosary at least once a week for four weeks of October. Use the sets of mysteries in order: Joyful, Illuminative, Sorrowful, Glorious. If you meditate carefully with the rosary in this fashion, you will cover "every season of life". Enjoy growing closer to the only source of true hope!



October is also a month we traditionally start a new series of informational sessions for those who have resolved to find out more about joining the Catholic Faith, or completing their initiation into the Church. This is part of what is pretty well known now as the R.C.I.A. (Rite of Christian Initiation of Adults). It is geared for older teens to older adults and everyone in-between. You can check it out – no cost; no obligation – by contacting me in person after any mass, by emailing me at chuck.stambrose@comcast.net, or by calling me anytime at 313-332-5631.

Chuck Dropiewski

2	0	CSA
1	9	Box Scores

Number of Families	900
Returns in 2018	262
Returns to date	215
Average Gift ('18).....	\$463
Quota for the Archdiocese	\$85,267
Property/Liability Insurance ...	\$52,000
Parish '19 Target.....	\$137,267
Received as of 9/1//2019.....	\$122,500

- The 38th Annual Catholic Services Appeal is now wrapping up. Remember that now our quota for the Archdiocese is met, all gifts to the CSA are returned to the parish and are exempt from the regular 7% Archdiocesan tax.
- It's a great time to help your parish. All overages go to paying our property and liability insurances.

The Beehive

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

Pastor: Rev. Timothy R. Pelc

Pastoral Minister: Charles Dropiewski

Religious Education: 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, September 23

St. Pio of Pietrelcina, priest

8:30 a.m. - Morning Prayer

Tuesday, September 24

8:30 a.m. - Mass - Health of Lou Rondini

Wednesday, September 25

8:30 a.m. - Morning Prayer

Thursday, September 26

SS. Cosmas & Damian, martyrs

8:30 a.m. - Mass - Gloria Kaiser

Friday, September 27

St. Vincent DePaul, priest

8:30 a.m. - Ken & Terri Harthen

Saturday, September 28

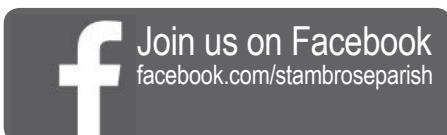
4:00 p.m. - Mass - For All People

Sunday, September 29

Twenty-sixth Sunday in Ordinary Time

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

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



Scriptures for the 25th Week in Ordinary Time

Monday, September 23

- Ezr 1: 1-6
- Ps 126: 1b-6
- Lk 8: 16-18

Tuesday, September 24

- Ezr 6: 7-8, 12b, 14-20
- Ps 122: 1-5
- Lk 8: 19-21

Wednesday, September 25

- Ezr 9: 5-9
- (Ps) Th 13: 2-4, 7-8
- Lk 9: 1-6

Thursday, September 26

- Hg 1: 1-8
- Ps 149: 1b-6a, 9b
- Lk 9: 7-9

Friday, September 27

- Hg 2: 1-9
- Ps 43: 1-4
- Lk 9: 18-22

Saturday, September 28

- Zec 2: 5-9, 14-15a
- (Ps) Jer 31: 10-13
- Lk 9: 43b-45

Sunday, September 29

- Am 6: 1a, 4-7
- 1 Tm 6: 11-16
- Lk 16: 19-31

Twenty-sixth Sunday in Ordinary Time September 28th and September 29th

4:00 p.m. - Celebrant: Bp Gumbleton **Lector:** Mary Urbanski
Eucharistic Ministers: Maria Cox-Borkowski, Karen McShane, Matthew Strong
Altar Servers: Andrew, Joseph, & Bethany Strong

8:30 a.m. - Sunday - Celebrant: Fr. Bede **Lector:** Mark & Benjamin Corron
Eucharistic Ministers: Colleen Drummond, Christopher Harrison, Joan Jackson, Maggie Jackson, Bob Jogan, Steve Linne, Joellyn Valgoi
Altar Servers: Nicholas, Margaret, & Meredith Kramer

11:15 a.m. - Celebrant: Fr. Pelc **Lector:** Pat Sperti
Eucharistic Ministers: Thomas Bennert, Anne Billiu, Joe Hugh, Pat Mocer, Sue Playwin, Janis Ramsey, Cristina Swiatkowski
Altar Server: Liam O'Byrne, April Caballero

Your Envelope Speaks ... the Inside Story

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

On Sunday, September 15, 2019

in envelopes we received \$6,921.00

in the loose collection \$974.00

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

for a total of..... **\$9,285.00**

Under budget for the week. \$815.00

Number of envelopes mailed 900

Number of envelopes used..... 135

"No servant can serve two masters. He will hate one and love the other; or be devoted to one and despise the other. You cannot serve God and mammon (wealth)." (Luke 16:13)

Is money a "god" that you put before God? Giving money to support the Church and other charity is a pillar of our faith, just like attending Mass every Sunday. Giving money frees us from being a slave to money. It increases our dependence on God and our trust that God will provide all that we need.

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, Darby O'Toole, Anna Noto Billings, Vilma Rivers, Vilma Marone, Eileen O'Brien, Martha Luna, Dina Engels, Liz Linne, Donna Barnes, Betty Greenia, Alexandra Cullen, Charmaine Kaptur, Frank Gregory, Alex Billiu, Gladys Bogos, Wayne Wallrich, Jerry Hansen, Lou Rondini, and Jackie Walkowski..

Pregnancy and Infant Loss

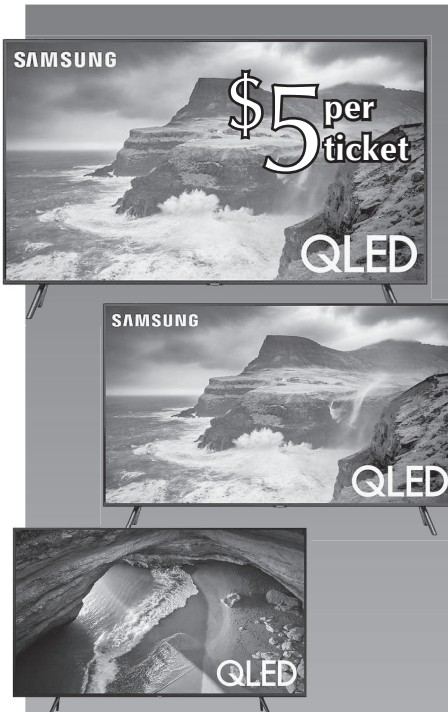
October is National Pregnancy and Infant Loss Awareness Month. You are invited to join in prayer to support those desiring a baby and remembering those who have been lost on Sunday, Oct. 6th at 11:00 a.m. at the Cathedral of the Blessed Sacrament.

At the service, a blessing will be given to married couples who desire a baby. A prayer will be offered for families who have lost a pregnancy, an infant, a baby or a child.

Grief Workshop

There are no stages of grief. We all experience loss in our own unique way. Healing is an intentional process, by which we gather together as a community of faith to become disciples of hope. It is through prayerful reflection, practical learning and personal fellowship that we mourn. "Grieving with Great HOPE" is a weekend grief support workshop. All who are grieving the death of a loved one are welcome. Good Mourning Ministry is a resource to Catholic parishes and to those who are mourning the loss of a loved one. Our vision is to be bearers of hope, to be a healing ministry, by offering a transformative experience that is prayerful, practical and personal.

The next Grieving With Great Hope weekend is October 18th and October 19th at The Church of the Transfiguration in Southfield. The cost per person is \$20, which includes lunch. For registration information, visit goodmourningministry.net.



**1st Prize: Samsung
65" Class 4K
UHD QLED LCD TV**

**2st Prize: Samsung
55" Class 4K
UHD QLED LCD TV**

**3rd Prize: Samsung
43" Class HDR 4K
UHD QLED LCD TV**

Drawing at the
Twenty-Ninth Annual

St. Ambrose
OYSTERFEST

on Monday,
September 30, 2019
at 8:30 p.m.

Watch for tickets
in the mail soon!

Electronic Donations

The landscape of giving is changing. We are rapidly moving away from a cash-carrying, check-writing society. Society is headed in a digital direction. The percentage of people who want to retain the giving status of an envelope is dwindling. Studies show that less than 15% of churchgoers nationwide wanted paper envelopes. 68% wanted digital options.



St. Ambrose Parish is equipped to make 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 a one-time basis. This is especially helpful to us when you go away for a weekend, or go on vacation.

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.

Access the Christian Financial online giving service by logging onto our website at stambrosechurch.net and then click on the "Donate/Make Payment" link.



Another electronic service is Givelify. It can be used for one-time contributions or for regular parochial support. Simply download the app from your Apple Store or Google Play and locate St. Ambrose. Then tap an "amount". Tap a "campaign" and then tap "give now."

With both Christian Financial and Givelify, you can:

- Set up your own contribution, including recurring ones.
- Change your contribution at any time.
- No need to carry cash or write a check.
- Eliminates the need to make up for missed contributions.
- It keeps your giving consistent and eases the cash-flow problems of the parish.
- You can use your preferred credit or debit card.

There is an increased call on the part of parishioners to have this option for giving without having to remember to bring an envelope to church. But if you still like having a paper envelope to have something to drop into the basket during offertory time, those can still be mailed to you. If you have difficulties in setting up an electronic giving account, give us a call at (313) 822-2814 or drop us a message at stambrose@comcast.net. We'd be happy to help.



St. Ambrose Liturgical Choir

A new season has begun! Rehearsals are held on Thursdays evenings at 7 p.m. New members are always welcome.

Our choir sings at the weekly 11:15 a.m. liturgy and major feast days of the Church.

For more information, contact Louise Veltri through the parish office at stambrose@comcast.net or stop up in the loft before or after Sunday's masses.