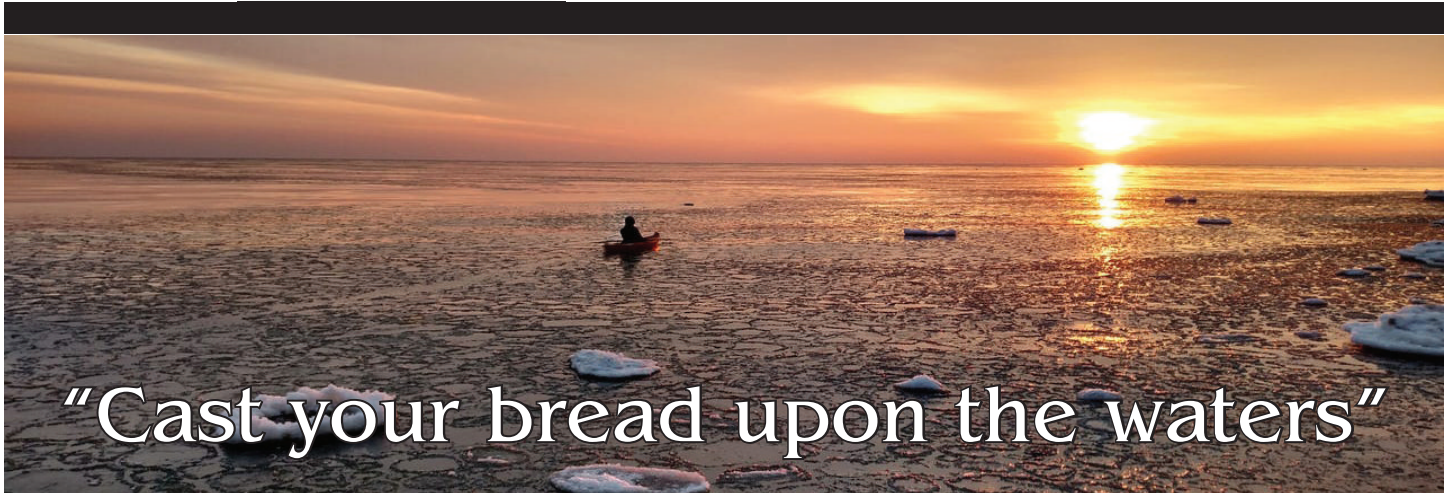


St. Ambrose Parish

DECEMBER 15, 2019
BEEHIVE



The above Bible proverb comes from the book of Ecclesiastes, Chapter 11:1. You may have heard it quoted and yet very few truly understand what Solomon was saying. "Cast your bread upon the waters and after many days you will find it again. There are two points to this essay. #1. What does this mean? and #2. How should we apply this verse to our lives?

First, What does this mean? Try to imagine someone throwing bread upon some water. It could be a pond, pool, or even a lake. At first, it seems innocent enough and even harmless. Maybe the person is feeding some fish or there are some cute ducks nearby and the bread-feeding is a nice picture of serenity and giving. OK, that sounds plausible. We like it. Be nice and throw some bread to the poor fish and birds once in a while. But the rest of the verse says, "and after many days you will find it again." Now we are confused because when have you ever thrown bread into the water and found it again later on? Or an even more important question would be, why would you want to find it again? So far this proverb isn't making too much sense.

So let's explore. The context of this verse is a warning to be ready. The very next verse says, "Give portions to seven, yes to eight; for you do not know what disaster may come upon you." You should picture in your mind some trouble, some disaster, some impending doom. And in order to be prepared you will want to cast your bread upon the waters. Once again, we have to say that doesn't seem to make much sense. What possible protection or preparation would throwing bread on water provide?

There are two sides to the interpretation of the text that will help us understand how throwing bread on water will

provide protection for the future. The first is the practice of giving. If you have some bread, which is a metaphor for stuff of value, whether it is money or possessions, you should learn to give it away. The picture in the Hebrew language is to have open hands rather than clenched fists. With open hands you give away some of your valued money or possessions. And you don't just give once or twice but 7 even 8 times. Generosity is the key. And the reason for casting your bread on water is to let it go. Just toss it out, give it away, be generous without being obsessed where it is going.

You know how this works. It seems our giving has so many strings attached that it isn't really giving anymore. Solomon says be generous and give as if you are throwing bread upon the waters. Then he adds, after you do this, watch for the blessings. Solomon says, "after many days you will find it again." This is a beautiful promise. When you give in the true spirit of giving it will come back to you. We have all experienced this. You did something nice and shortly afterwards something unexpectedly happens to bless you.

A simple example: there once was a man who loved to collect golf balls. On one occasion he was invited to a golf tournament and as a participant he was given a sleeve of very nice golf balls. He was tempted to keep them but he knew his partner preferred that brand over all others. Out of the goodness of his heart he gave this sleeve of three golf balls to his friend. Half way into the tournament the giver of the golf balls had the drive of his life and won the closest to the center-line contest. His reward, one dozen of his favorite golf balls. Now we all know that this doesn't work every time. And yet the principle is real. The proverb is telling us, be generous, give, and God will bless.

Continued on page 2

Cast your bread upon the water

Continued from page 1

A deeper insight simply looks at the necessity of giving and being generous. This insight into this proverb could be labeled “an investment.” It has to do with being ready for a loss or even a disaster and how casting bread will prepare you for that event.

Many years ago during the time of the Old Testament, businessmen didn’t have the luxury of internet, phones, or technology to make their sales. Often when the crop was ready for market the farmer would gather his grain and search for potential buyers. If local markets were not viable he would hire a sea merchant who would bring the grain to other ports. If he only went to one port or if the farmer only hired one ship it was an all or nothing prospect. You might make a sale and you might not. Understanding the short-falls of this method Solomon says, cast your bread, your grain, your wares to 7 even 8 places and it will come back to you. In other words, diversify. Sound advice!

Another interpretation of this proverb also has to do with farmers and planting and water. Along the biggest rivers everyone knew that on occasion the rivers would flood and overflow their banks. The water would cover entire fields. This may sound disastrous, but in reality it was part of the system. Many farmers would walk through the wet fields and throw their seeds right into the water. They knew that the seeds would fall to the bottom and later when the water subsided the grain would grow. Casting bread upon the waters isn’t so strange or unusual if you know what the practices were back then. It could refer to ships going to other markets or even a farmer walking through his wet field.

Now to the second point of this message: How should this proverb apply to our lives today? Just knowing that some farmers used to throw their seed into water-soaked fields is not very helpful to us. That might help explain the context of the proverb but how is that going to make a difference for our lives? Let’s take an inside look.

There are at least three ways to apply this proverb. The first way is the idea of giving. A certain man has a small pond behind his house. Every morning he goes out with a handful of feed and tosses it out into the water. The small pond-fish rush to the surface to gobble their breakfast. It seems like a wonderful gesture. The fish have become so conditioned that they can sense when the man is coming and will gather near the surface even before the feed hits the water. As serene and giving as this may appear it serves another very useful purpose. In the Fall, the same man will cast a lure into his pond and will catch a nice fat fish for dinner. By casting bread upon the waters he was investing in some delicious rewards later on. And this isn’t just for fishing; it applies to many acts of giving. We cast a lot of bread into the mouths and lives of our children. It may seem like a bottomless pit sometimes. Yet we know it is essential to their very existence. The bread we cast comes in the form of food, time, money,

and love – especially love. When we give this kind of bread it will come back to us. And so the proverb comes to life – never stop giving.

A second part of the application is the preparation for an emergency. What would you do? It seems the best advice would be to have extra resources on hand. You might have extra food in the pantry, or money in the bank. We all know what it means to save something for a rainy day. So along comes Solomon and says take your bread and throw it into the water. Just throw it into the water. We would cringe and say forget it. What possible good would it be to throw our money and possessions and items of value into the water. That is just crazy! But God says, no, the bread won’t do any good unless it is released. The seed won’t take root unless it is planted. The money won’t be of any value unless it is used. We tend to hoard and God says let it go – with open hands. In fact, not until you let it go will it come back to you. This is the point. We have to learn to let go of things in order to prepare for disaster. The disaster is holding on to it. The disaster is being attached to this world with all of its stuff and then missing out on the blessings God has in store for us. The idea is we have bread, valuable life-giving bread, and God says what are you doing with it? You can’t just eat it, you can’t just invest it, you need to send it out. Send it out into the waters, into the sea of people who don’t have bread. Send it out into the world so that those who are dying can also live.

It is amazing what this proverb is telling us. So much of it goes against our natural instincts. Normally we would want to first take care of ourselves, and the proverb says give and be generous to someone else. In fact, don’t even worry about the recipient, just cast it out into the waters of anonymity. Normally we would want to hold on to our money because we believe we need it, and this little verse says if you want it you have to let it go. Normally we would think that throwing something out would mean it would be lost or even die, and the proverb says, no, that is how it comes to life.

We usually keep our religion to ourselves for countless reasons, and God says, you have to send it out. You have to bring the bread to those who are suffering the disasters of this world. Not just once, but 7 even 8 times. And finally there is the reward. We normally think our methods will bring the best rewards. In contrast, God says, if you do it my way, if you cast your bread into the waters, it will come back to you. In other words, the generosity you display will be God’s generosity to you. The investment of giving will become your investment in God’s way of life. And the sending out of the word will bring many who are lost to God.

So we need to ask ourselves, what are we doing with our bread? Cast it into the water and after many days it will return to you. This is God’s promise and blessing.

Excerpted from a 2010 article by Rev. Len Riemersma of the Christian Reformed Church in Bowmanville, Ontario.

Photo by Rose Morand, Bloomfield Hills. 2018.

All Things Considered

On the Third Sunday of Advent back in 1991, I was a “newish” pastor here and St. Ambrose Parish was celebrating its 75th Anniversary Year.

The principal liturgy of the event was celebrated at the 11:15 a.m. Mass with the even newer **Archbishop Adam Maida** as the main celebrant.

These were difficult times for a lot of urban parishes. Just two years earlier, forty Detroit parishes closed. St. Ambrose was one of a select few that escaped the “eviction notice.” Things were beginning to turn around as 100 families from St. Martin’s Parish made the decision to close their campus and merge with ours. As it was, our merger was a non-acrimonious model that was rarely duplicated after.

There was optimism even in those challenging times. With scarce funds and a skeleton crew, we celebrated our survival and potential. Renewed enthusiasm by many charged this distinguished, old parish with new life.

Last week, while going through some clippings my mom had saved, I came across an article by **Robert Delaney** for *The Michigan Catholic* newspaper. It’s short enough for me to reprint it and the photo that accompanied it.

In reading it, what struck me was the reckless generosity we exhibited back then. We sacrificed one whole collection to give to the Eastside Emergency Shelter. I remember our bookkeeper arguing with me that we couldn’t afford to do that – funds were just too dire. At that time we were maybe pulling in \$2,500 to \$2,750 a week in offerings. And as usual, we were chronically running below the budget minimum of \$3,500 a week.

Concluded on page 4...



After the 75th Anniversary Mass at St. Ambrose last Sunday, (from left) Archbishop Maida speaks with parishioners John Brennan and Billy Plasco. The parish, which is partly in Grosse Pointe Park and partly in Detroit responded to the Archbishop’s call to help the poor by turning over the entire collection from its 11:15 a.m. Mass to benefit the Eastside Emergency Center on Kercheval Avenue.

Sharing:

Parishes respond to Archbishop’s call to aid the hungry, homeless

Responding to mounting problems of hunger and homelessness Archbishop Adam Maida has called on parishes throughout the Archdiocese of Detroit to consider sharing 10 percent of their Christmas collection this year with the poor. The archbishop made the appeal in letters to all archdiocesan pastors.

One parish responded to the request in a slightly different way. St. Ambrose Parish turns a check for the entire amount of its collection from its 11:15 a.m. Mass last Sunday over to Archbishop Maida to benefit an east-side Detroit homeless shelter. The archbishop, who was at St. Ambrose to celebrate the Mass marking the parish’s 75th anniversary, then delivered the check of \$1,605.33 to the Eastside Emergency Center, at Kercheval and Lakewood. He visited with the center’s director and some of the homeless who had found refuge there. The center is a non-profit organization that provides shelter for homeless men, women and children, as well as operating a soup kitchen, clothing depot and referral service.

The board of the Michigan Catholic Conference, which represents all seven Michigan dioceses, meeting in Lansing on Monday commended the efforts of parishes throughout the state to meet the crisis.

The MCC board urged its staff “to work for long-term solutions which take into account the present social, economic and political environment,” according to a statement released after the meeting. Twenty-six Detroit and suburban parishes have chosen to pitch tents alongside their nativity scenes this Christmas season “to offer encouragement to the poor who are suffering the effects of budget cuts during a time of adverse economic conditions,” according to a statement released last week by Bishop Thomas Gumbleton.

By Robert Delaney from the December 20, 1991 issue of the Michigan Catholic.

All Things Considered

Continued from Page 3

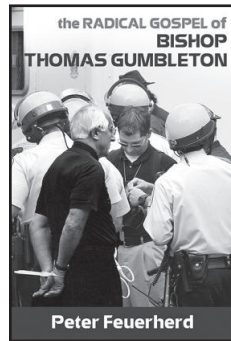
Yet following that mass, we quickly counted the collection, wrote a check and along with Archbishop Maida, we carried it over to the Rev. Anne Johnson. It was difficult being that reckless. Yet reflecting on this led me to think that this “self preservation” attitude might be at the core of (my own and) a lot of our current financial problems. It’s easy to get too “parochial” in the bad sense of that word.

In the Gospel of Mark (12:41-44) Jesus talks about the ‘Widow’s Mite.’ Here was a woman in need of receiving charity, yet she had a heart to give. Even though the amount was negligible – what could a couple of cents buy? – she gave it in faith that God could use it. The widow’s faith is also evident in the fact that she gave the last of her money. Like the widow of Zarephath, who gave her last meal to Elijah (see 1 Kings 17:7-16), the widow in the temple gave away her last means of self-support. Does that mean the widow left the temple completely destitute, went home, and died of starvation? No. The Bible teaches that God provides for our needs (Matthew 6:25-34). We don’t know the details of this particular widow’s future, but we can be certain that she was provided for. Just as God provided for the widow and her son in Elijah’s day, God provided for the widow in Jesus’ day.

It’s not a true gift unless it is given from a person’s sustenance. So, I think it’s time to revisit a forgotten idea from our past. Today’s 11:15 collection will be our parish’s contribution to others. Half will be shared with Maryknoll and the Peruvian mission of our parishioner, **Joe Loney** – and the other half will go to assist the Capuchin Community Services in Milwaukee where **Fr. Robert Wotypka** is “shlepping” for funds.

Cast your bread upon the waters and it will return to you.” Ecclesiastes 1:11.

TRP



Marcellina’s Book Club

Tom Roberts, the executive editor for the *National Catholic Reporter* wrote in a November editorial: “The Columbian Amazon may be a distant margin in the Church, but there are much closer margins at home. One of those who have been accompanying people in the near margins – the disenfranchised, those who resist the militarization of the culture and those treated unjustly – is **Bishop Thomas Gumbleton**. **Peter Feuerherd** has gone beyond the news clippings and the Bishop’s sermons to write a highly engaging biography, The Radical Gospel of Bishop Thomas Gumbleton, just published by Orbis Books.”

Gumbleton is one of the rare contemporary Catholics for whom the appellation “prophet” may actually apply in all of its best meanings. He is a remarkable example of fidelity who has managed to maintain integrity while serving the institution at the leadership level. He’s paid more than a small price for that.

Feuerherd describes the inherent tension in Gumbleton’s life as “a balancing act” that “may point us in the direction of a future Church that may arise from the ashes of the present season of scandal and disaffection.”

Read this biography and come to understand the mind and life experiences of this aging cleric who comes into our pulpit and challenges us with his unique style of witness.

Peter Feuerherd is a correspondent for the *National Catholic Reporter’s Field Hospital*, an ongoing series on parish life in the United States and Canada. Feuerherd is a veteran of the Catholic and religious press, having written for *Commonweal*, *St. Anthony Messenger*, and diocesan newspapers in Indianapolis, Cincinnati, Detroit, Albany, Long Island and New York City. He is the winner of numerous Catholic Press Association and religious press awards and is the author of *Holy Land USA: A Catholic Ride Through America’s Evangelical Landscape* (Crossroad). Feuerherd is an adjunct professor of journalism at St. John’s University.

At 9:45 a.m., in between our masses on Sunday, January 12th, St. Ambrose will host Feuerherd for a Q & A and talk about his book. Copies of The Radical Gospel of Bishop Gumbleton are available from Amazon or from your local book seller. We will have several copies for sale at the rectory as well.



Honey from Our Hives

After several seasons of Colony Collapse which left us with no honey to harvest, the 2019 hives here at St. Ambrose have been processed and their honey packaged for sale. As it was, we lost three out of four of our hives due to a hornet invasion. We’ve left a surplus of honey for the bees in the last remaining hive to winter-over. There is a *limited* number of jars that we can offer. The price is \$50 per jar, and purchase is restricted to *two per customer*. This is a unique gift, one that literally is a “taste of St. Ambrose,” since honey, like wine, takes on the character of the place where it is produced.

Our honey jar comes with Ambrose featured on it, the patron saint of bees and beekeepers. These one-pound jars come gift-boxed and are now on sale through our office. Call (313) 822-2814, or email stambrose@comast.net.

The Buzz

The third Sunday of Advent has traditionally been called *Gaudete* Sunday because this Latin word, which calls us to rejoice, was the first word sung at the beginning of Mass on this day. Its joy comes from the fact that Advent is more than half over and the celebration of Christmas is coming very soon.

With such upheaval and uncertainty in our nation today, some may doubt that we should be rejoicing about much of anything. Today's Gospel puts doubt into good perspective. John the Baptist doubted or, maybe better, wondered whether Jesus was the real messiah for whose arrival he had been working so hard to prepare. At the point of time in today's reading, John was in prison and could have been feeling a lot of discouragement and anxiety.

Jesus didn't answer his doubts with a deep philosophical or even theological treatise. Instead he sent back a litany of experiences of what encountering him had accomplished in the blind, the lame, the poor, the dead. The proof, as we might say, was in the (Christmas?!) pudding – not intellectual constructs.

So, as we enter this last full week of Advent, and as we face the calendar beginning of winter and the longest night of the year next Saturday, let's live the answer a world full of doubt needs ... the true joy and peace of people thoroughly in communion with the living Christ ... the love that is more powerful than fear or hate. As believers who truly incarnate the Body of Christ each day of this season and throughout 2020, we can be the cause for genuine rejoicing among everyone we meet. Our world needs this kind of Christmas gift. No shopping required. But if we don't give it, who will?!



What about you personally – what do you want for Christmas? What are you hoping for? Are the answers to these two questions different from each other? By any chance is one or both of your answers – 'I want (hope for) everything ... forever'?! Does that sound too greedy, or is it at the heart of the 'reason for the season'?

Anything short of everything (i.e. only God and eternal life with Christ) is just going to drive hope down a dead-end street. While progress, and science, and politics – and our own powers and abilities – are important, they are not the source nor goal of genuine hope. They are modes by which we can express love. God is love. By communion in God's love we are redeemed and saved. This truth gives meaning to everything else; because of this we can have, and give, true hope.

So, what do you want (hope for) for Christmas? Don't stop short of wanting EVERYTHING, FOREVER. And don't stop short of giving your loved ones the same. We'll all be richer for such a lasting gift.



This whole reflection on joy, hope, and gifts could form the basis of a great examination of conscience for each of us in preparation for Christmas. Sin is whatever we allow to stand in the way (or whatever we settle for short) of "everything."

Advent is a time meant to help us renew our focus on continuing to move in the direction of everything our deepest nature tells us we want. The Sacrament of Reconciliation is a great way to do this. Count on getting ready to receive the gifts you most want this year by celebrating this Sacrament at St. Ambrose next Saturday, December 21st, at 2:00 pm. You just may find the shortest day of the year filled with the most light.

Chuck Dropiewski

Faith Formation Station

Christmas Eve Children's Liturgy: It is a cherished custom at St. Ambrose Church to re-enact the Christmas Gospel story at the 4 p.m. Christmas Eve Liturgy. Children (4 years old and above) and teens are invited to participate – no experience necessary and costumes are provided. Rehearsal is December 22nd after the 11:15 a.m. Mass in Church. A parent must accompany his/her child/ren for this one and only rehearsal. Sign-up sheets will be available at Rel. Ed. on Sunday; however, if your child/ren are not in the program but are interested in participating, please call the parish office to sign up. Each year the roles of Mary and Joseph are played by students preparing for First Eucharist.

Kelly Anne Woolums

When Your Donation Is Worth 7% More

As we come upon the last days of the calendar year, it means we are also coming up to the end of a fiscal tax period. **If you intend to make an end-of-the-year gift to the parish, you'll need to date it before January 1st and get it into our office in an envelope marked "Christmas Collection." Gifts made in this manner are free from the usual Archdiocesan taxation of 7%.**

When it comes to calculating your charitable deductions for the Internal Revenue Service this coming April, the cutoff date for 2019 deductions is December 31st.

A significant portion of our parish operating revenue comes from end-of-the-year contributions which can be in the form of cash, securities, stock, real estate and other negotiables. Consult your tax preparer who can guide you as to the best way of making a donation to St. Ambrose. Or, our parish accountant can also be of assistance.

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: Louise Veltri

Dr. Norah Duncan IV – on hiatus

Office Manager: Peggy O'Connor

Secretary: Mary Urbanski

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, December 16

8:30 a.m. - Morning Prayer

Tuesday, December 17

8:30 a.m. - Mass - Harold Worrell
Richard Morton

Wednesday, December 18

8:30 a.m. - Morning Prayer

Thursday, December 19

8:30 a.m. - Mass - Rita Zemenick

Friday, December 20

8:30 a.m. - Mass - Bill Murphy

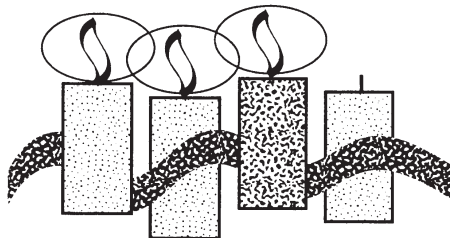
Saturday, December 21

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

Sunday, December 22

Fourth Sunday in Advent

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



Scriptures for the 3rd Week in Advent

Monday, December 16

- Nm 24: 2-7, 15-17a
- Ps 25: 4-9
- Mt 21: 23-27

Tuesday, December 17

- Gn 49: 2, 8-10
- Ps 72: 1-4, 7-8
- Mt 1: 1-17

Wednesday, December 18

- Jer 23: 5-8
- Ps 72: 1-2, 12-14, 18-19
- Mt 1: 18-25

Thursday, December 19

- Jgs 13: 2-7, 24-25a
- Ps 71: 3-6, 16-17
- Lk 1: 5-25

Friday, December 20

- Is 7: 10-14
- Ps 24: 1-6
- Lk 1: 26-38

Saturday, December 21

- Sg 2: 8-14 or Zep 3: 14-18a
- Ps 33: 2-3, 11-13, 20-21
- Lk 1: 39-42

Sunday, December 22

- Is 7: 10-14
- Rom 1: 1-7
- Mt 1: 18-24



Join us on Facebook
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Fourth Sunday in Advent December 21st and December 22nd

4:00 p.m. - Celebrant: Fr. Bede Lector: Pat Ticknor

Eucharistic Ministers: Beverly Bennert, Maria Cox-Borkowski, Matthew Strong

Altar Servers: Andrew, Joseph, & Bethany Strong

8:30 a.m. - Sunday - Celebrant: Fr. Bede Lector: Bob Gatzke

Eucharistic Ministers: Colleen Gatzke, Christopher Harrison, Joan Jackson,

Maggie Jackson, Colleen Jogan, Bob Jogan, Joellyn Valgoi

Altar Servers: Alyssa Flores, Dailey Jogan

11:15 a.m. - Celebrant: Fr. Pelc Lector: Kurt Vatalaro

Eucharistic Ministers: Anne Billiu, Michele Hodges, Joe Hugh,

Sue Playwin, Janis Ramsey, Darryl Swiatkowski, Patty Yaden

Altar Servers: Malvina Lubanski, Shea Vatalaro

Your Envelope Speaks ... the Inside Story

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

On Sunday, December 8, 2019

in envelopes we received \$9,627.00

in the loose collection \$1,108.00

in electronic donations \$3,196.00

for a total of..... \$13,931.00

Over budget for the week. \$3,831.00

Number of envelopes mailed 900

Number of envelopes used 145

"You too must be patient. Make your hearts firm, because the coming of the Lord is at hand." (James 5:8)

Patience is another one of those things many of us struggle with. We want things to go according to our plan and our schedule. Any change brings anxiety and fear. Through daily prayer we better align ourselves with God's will and His plan, which is far better than anything we can come up with on our own.

Our Sick

Please pray for those who are seriously ill or who are hospitalized: Pat Blake, Karen Oberly Culver, Ann Sullivan Kay, Donald Miriani, Bonnie McKenna, Jeanne Noto, David Schumacker, Matthew Elias, George Bucc, 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, Jackie Walkowski, Kristen Kingzett, Denise DiBiancha, Valerie Dryden and Stephanie Majewski.

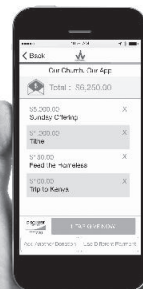
Advent Communal Penance Service

Saturday,
December 21, 2019 ^{AT}
2:00 P.M.

Begin the Celebration
of Christmas
in the right frame of mind.

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

Preparation for Christmas Eve Mass

If you are coming to the Christmas Eve 4:00 p.m. liturgy, you need to bring three things with you.

- 1. Bring a child.** Size smallish. Patterns of worship are shifting more to Christmas Eve rather than Christmas Day, so that makes it prime time for a lot of people. But our vigil mass is designed with kids in mind. Make space for a family with children by electing to worship at one of the other three marvelous Christmas masses.
- 2. Bring a bell.** At the singing of the “Gloria of the Bells” we ring in the Christmas season accompanied by a whole panoply of bells that the congregation brings from home. It’s crazy and wonderful at the same time.
- 3. Bring a gift for Pregnancy Aid.** Every child is a son or daughter of God. The infant Jesus born in Bethlehem was born into abject poverty. A few kind strangers helped Mary and Joseph in their time of need. It’s our turn now to help a newborn in need. Bring a gift for a baby or a new mother.
- 4. You need to bring someone with you who ordinarily would not come.**

Christmas With Our Neighbors

The St. Ambrose St. Vincent de Paul Society (SVDP) will once again be sponsoring a “Christmas with our Neighbors” program. You can choose, from our list, a family or individual within our parish boundaries and provide them with food and goodies for the Christmas season. Sign-up sheets are available in the back of the church or by contacting SVDP through the parish rectory at (313) 822 2814.

We have selected people we have helped in the past year for this program based on those with the most pressing needs. We pray that you will find it in your hearts to support this annual program and help to make the holidays a little brighter for those living in poverty. Thanks for your continued generosity.

Pregnancy Aid Giving Tree

For 26 Advent seasons now, we have erected a **Pregnancy Aid Giving Tree** in our church building as a demonstrative way of supporting our pro-life convictions. This Giving Tree outreach program benefits the local Pregnancy Aid Society at 17325 Mack, where women with unplanned pregnancies can find positive alternatives to abortion. Take a gift tag from the tree as a pledge and a reminder to bring back attached to a present for a newborn at one of our Christmas masses.

The Pregnancy Aid Society has a wish list which includes: baby clothing (0-12 mos.), sleepers, blankets, bibs, undershirts (one-piece snap-style), bath accessories, baby toiletries, diapers (size 1 and 2), strollers, breast-feeding accessories and informative books like: “You and Your Baby” or support items such as “Baby Einstein” DVDs, books and toys. “Pack ‘n Plays,” along with Pack ‘n Play-sized crib sheets, are also welcomed, as are all gently used baby furniture and car carriers. In short – things that are practical, educational and essential. The major assimilation of these items takes place at our Christmas Eve Children’s liturgy, but early gifts can be brought in on the Fourth Sunday of Advent, December 21st and 22nd, or later to any of our Christmas masses. Gently used baby furniture, strollers and car seats are also a welcome gift – call for special drop-off instructions. All these items brought in are part of an inventory from which Pregnancy Aid draws all year long. There are few better ways to give a birthday present today to Jesus than through this Pregnancy Aid project.



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.