

Resurrection After Insurrection

This year Easter falls on April 4, the anniversary of the death of Martin Luther King Jr. That early spring evening in 1968 was ten days before the Feast of the Resurrection. In 2021, the second Easter of the coronavirus pandemic, we celebrate resurrection in the shadow of insurrection.

“The act of revolting against civil authority or an established government” is one dictionary definition of that term. Other sources specify that such an act is usually if not always violent. Historians and social scientists will parse insurrection and its meaning for January 6—along with words like rebellion, riot, and coup—for years to come.

The prophet-poets of Israel were progenitors of the dissident Jesus, whose resistance to both the tyranny of imperial occupation and the corruption of the temple cult got him profiled, picked up, beaten up, and brutally killed. Many who stormed the Capitol on January 6 did so in his name. What kinds of Christian formation account for this—and for the fusion of Christian nationalism, White supremacy, and hyper-masculinity into a smug and paranoid American theopolitics?

Easter has an edge that has been smoothed over by a less dangerous perhaps but no less problematic alliance between Christianity and the trifecta of individualism, capitalism, and American exceptionalism. When Jesus is summarily executed by the Roman authorities, his followers know that their lives, too, are subject to a brutal state apparatus that thrives on crushing agitators and vilifying the weak.

Easter morning—for us, a celebration with flowers and finery—is, in the New Testament, a wrecked scene of dispirited disciples, women disbelieved for their wild tales, and the fearful realization that the words of this rabbi-provocateur will never align with the aims of empire, will always be deemed suspicious, even seditious.

That is, until they’re not—until they’ve been smoothed over and conscripted into service of the powerful and the unjust systems from which the powerful profit.

The prophets of ancient Israel spoke out of and into the geopolitical exigencies of their own time, as all prophets

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Resurrection after insurrection

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must. Yet the record of their witness does not read like a series of legislative demands to monarchs and the people seduced by them. The power of the prophets' unrelenting critique is in poetry—in verses that hum and throb with fiery invective and volatile grief, that shimmer with unbidden joy. Prophets like Jeremiah give voice to deep sorrow and so offer language for their hearers to express their own: “For the hurt of my poor people I am hurt, / I mourn, and dismay has taken hold of me. / Is there no balm in Gilead? / Is there no physician there? / Why then has the health of my poor people / not been restored?” (8:21–22).

Others like Isaiah bring to speech a vision of God's reign of justice, of creation healed and inhabited in peace. “For I am about to create new heavens / and a new earth . . . I am about to create Jerusalem as a joy, / and its people as a delight. . . . They shall build houses and inhabit them; / they shall plant vineyards and eat their fruit . . . for like the days of a tree shall the days of my people be” (65:17, 19, 21–22).

The authority of the biblical prophet-poets is not political but linguistic. Theirs is the world-making power of words, a power that does not demand regime change so much as it reveals that another reality is possible. This was the way of Jesus, too, and his willingness to absorb violence rather than perpetuate it, to bear trauma rather than inflict it, meant that his death, though not necessary, was inevitable. And while those first fearful followers did not recognize him on the Emmaus road, too disfigured by his torturers perhaps, as Daniel Berrigan once suggested, the early Christians would soon find their courage.

They would need it, since the torture would continue. Until it didn't—until the Church made its peace with the powerful, colluding with violence that took other forms, targeted other bodies.

What does it mean this Easter to practice resurrection after an insurrection that revealed, among other things, so much grievous error about the gospel's relationship to the political order and the nature of Christian witness? Remembering that Jesus died from asphyxiation, where is new life possible this year and beyond, after so much suffocation and death—in hospital ICUs and on over-policed streets?

Exactly a year before M.L.King died, he denounced the Vietnam War and the triple evils of racism, poverty, and militarism. This was a solemn judgment on the body politic and was, to many, intolerable. In those last months his rage grew more visible. He was practiced in the rhetoric of grief. For his troubles he was profiled, picked up, beaten up, and, like the one from whom he learned nonviolent direct action, brutally killed.

But in that 1967 “Beyond Vietnam” speech, King, the prophet-poet, summoned his hearers then and now to a vision of God's good shalom, to the work of transforming “this pending cosmic elegy into a creative psalm of peace.” He knew it would be costly. He expected it would mean his own early death. But he famously channeled the prophet Amos, forcefully issuing a call for justice and righteousness. Through the world-making power of words King announced that another reality is possible.

“Now let us begin,” he said. “Now let us rededicate ourselves to the long and bitter, but beautiful, struggle for a new world.” Let us.

*By Debra Dean Murphy for the March 19, 2021 issue of **Christianity Today**. Murphy is associate professor of religion at West Virginia Wesleyan College. A version of this article appears in the print edition under the title “Resurrection after insurrection.”*

Dispensation Expired

While the general dispensation that relieved all Catholics in the Archdiocese from their moral obligation to attend Mass on Sundays and holy days has expired, our Archbishop Vigneron said he will continue to grant “particular dispensations” to those in need, including those who are at high risk of Covid-19.

Others who may continue to be excused from their Sunday obligation include:

- Those who are ill or whose health would be significantly compromised were they to contract a communicable illness;
- Those who care for the sick, homebound or infirmed or someone in a high-risk category;
- Pregnant women;
- Those age 65 or older;
- Those who cannot attend Mass for other reasons (such as a lack of transportation or being turned away because of capacity limits); and
- Those who have “significant fear or anxiety of becoming ill by being at Mass.”

Anyone who exhibits flu-like symptoms or believes they might be asymptotically carrying COVID-19 or another communicable illness also are asked not to attend Mass “as an act of justice and charity” toward others, Archbishop Vigneron states.

“In allowing the general dispensation to expire, we welcome back to Mass all Catholics who have already been engaged in other activities that would present a similar or greater risk of exposure, such as eating out at restaurants, traveling, partaking in non-essential shopping, and widening one's circle of contacts,” the Archbishop wrote. “These individuals should also prepare to return to Mass in recognition of its preeminence in our lives as Catholics.”

Masses will still be offered online and serve as “a means to help Catholics nourish their souls” when they could not be present for Mass.

All Things Considered

This Easter, each of us can bring the power of Christ's Resurrection into our sick and fractured world by standing against the powers of oppression and fear. Where there is violence, we can sow peace. Where there is hatred, we can sow love. Where there is sadness, we can sow joy. Where there is harassment, we can sow respect. Where there is misogyny, we can sow equality. Everywhere in our lives, there are incredible chances to witness to the Easter miracle!



We're seeing more and more interest from our parishioners regarding neighboring parochial schools. In our new "family of parishes" we are inheriting two operational schools – St. Clare of Montefalco and St. Paul on the Lake. I'm certain that we will soon see some joint operating agreement between them and us. St. Ambrose operated a parochial school for 86 years and went bankrupt multiple times doing so. Even now, a chunk of our charter rental revenue is sent monthly for the support of "parochial city schools." But there is never enough money for schools, which is why I want to point out that a group called "The Catholic Foundation" has launched a Scholarship Process to benefit K-8 students who can receive awards of up to \$5,000,

made possible through the Archdiocese of Detroit and kind donors. The scholarship application can be made only by pastors and principals. I am allowed to nominate up to three students – but I have to do so by Friday of this week.

After screening, those recommended students will be sent an invite from the foundation in order to apply. If you need some financial aid, get me your request before the end of this week. The person who has the details about this is Christina Shabo. Reach out to her at (248) 204-0332 ext. 4.



Almost from the beginning of Christianity, artisans have been creating beautiful expressions of faith to use at worship. With that, there also grew the practice of liquidating the chalices and other precious assets of the Church to ransom captives, or to stave off a persecutor. When the Goths invaded the Roman empire in the late 4th century and took captives, St. Ambrose paid out all the money and a lot of the artifacts he had in ransom. He wrote, "It is a better thing to save souls for the Lord than to save treasures."

That would never have worked here in 20th century St. Ambrose Parish because the "altar treasures" of our parish were pretty much non-existent. We

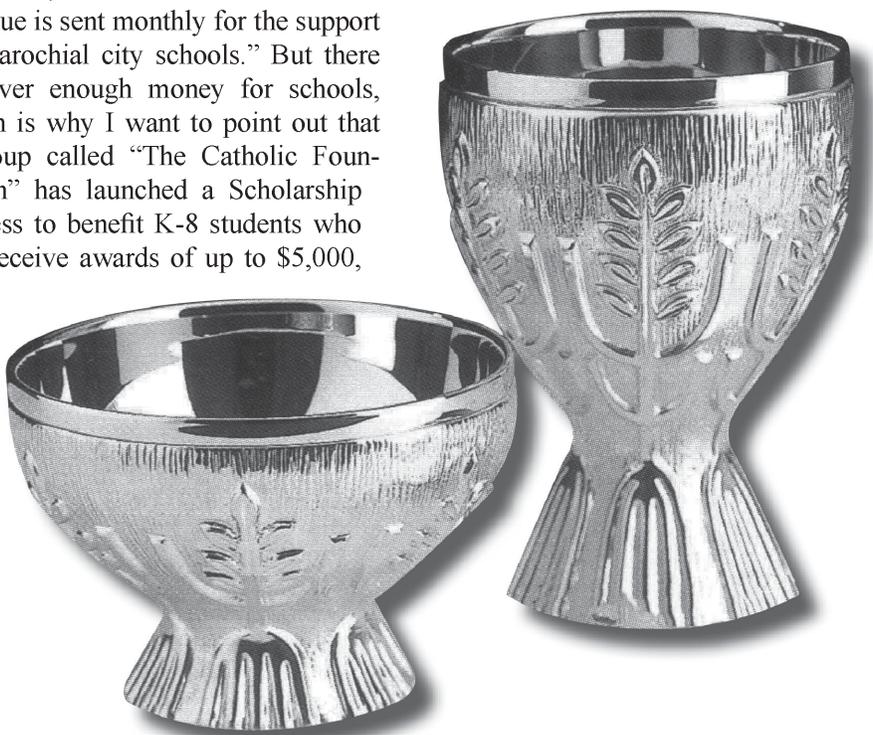
had one truly fine chalice that came to the parish in the 1950s, but other chalices were always the personal property of the priests and moved with them.

When in the 1960s the Church began restoring the ancient practice of Communion under both species, there was suddenly a need for multiple chalices and containers to hold hosts during distribution. At St. Ambrose that was done using wicker bread baskets and silver-plated dinner goblets donated from a parishioner's unused wedding gift.

That solution lasted until I arrived here in 1986, bringing with me a set of custom ceramic Communion plates and cups. Because of constant use, not much of that set remains. As an alternate, I gradually added a pewter set which I cribbed together from the Henry Ford Museum store and the Wilton factory in Pennsylvania. We also acquired a really handsome glass set from Poland.

I was never much a fan of lots of gold hardware on the altar – reasoning that Jesus probably went his entire life never holding a gold vessel. But a parish that has been in existence for more than a century probably should own a good Communion set of vessels. We've spent literally millions on basics like boilers, cement work, roofs and parking lots. We spent untold dollars on schools and football teams. It seems to me that it's OK to direct some funds toward good liturgical hardware.

Then, there is the issue of the General Instruction of the Roman Missal which specifies, "Sacred vessels are to be made from noble metal. If they are fabricated from metal which produces rust, or from a metal less noble than gold, then generally they shall be gold-plated on the inside." (Note that the Conference of Bishops allows sacred vessels to be made of other solid materials as long as they are regarded as "noble.") This regulation represents a long-standing tradition that a chalice, or ciborium be made of gold, a gold-plated metal or silver, noting that the inside of the chalice or ciborium, or the top-side of the paten, be plated in gold. Yet in the 10th century, the *Corpus Iuris*



All Things Considered, cont

Continued from page two...

stipulated “... if, however, anyone is so poor, let him at least have a chalice of pewter. The chalice must not be made of brass or copper, because it generates rust which causes nausea. And let no one presume to say Mass with a chalice of wood or glass.” Note that in ancient times, glass was used for sacred vessels, because it was an expensive material. Here is the point: at the altar we need to be using the best we can for the gift par excellence, Christ Himself.

Most recently, the Congregation for Divine Worship affirmed that sacred vessels should be made of precious materials; “So that honor will be given to the Lord by their use, and all risk of diminishing the doctrine of the Real Presence of Christ in the Eucharistic species in the eyes of the faithful will be avoided.”

I think an argument could still be made for the suitability of well crafted, non-gold materials, but their argument can be validated from a long history.

In actuality, we have been flying under this legislative radar for quite some time. While I have resisted the fancy communion ware, it’s time for the parish to own a good-quality set.

This idea took shape when I was approached during the pandemic by a supplier who was offering deep discounts on their Communion ware inventory to keep their business afloat. So we invested in a few matching chalices and ciboria which you will see making their appearance starting this Easter.

These new “noble” communion pieces, made by hard-hit artisans, would easily make a fitting memorial for someone. It’s customary to make an inscription on the underside of a chalice or ciboria. The cost (discounted because metalsmiths are anxious for any business these days) is roughly \$2,000 per unit. My family is donating one in memory of our parents.

It sounds like an extravagance, until you see it in comparison to other items – like a single snow plow and salting of the parking lot and sidewalks.

TRP

Grosse Pointe Points

The Grosse Pointe Historical Society’s annual spring Dr. Frank Bicknell Lecture Series continues at 7:30 p.m. Wednesday, April 21st and revolves around Grosse Pointe’s real estate point system and ethnic diversity in the 1960s.

Co-sponsored by the Grosse Pointes & Harper Woods branch of the NAACP, the lecture is presented by Kathy El-Messidi, author of the 1972 book “Grosse Pointe, Michigan: Race Against Race,” and Douglas Vrieland, author of “The Fort: Growing Up in Grosse Pointe during the Civil Rights Movement.”

In 1966, when the first African American family purchased a home in the Grosse Pointes, a “straw buyer” was required and in April 1969, Grosse Pointe Farms defeated an open housing ordinance. Thus, despite the adoption of the U.S. Fair Housing Act in 1968, ethnic diversity came slowly to the community.

Until about a half century ago, a point system — which included a discriminatory questionnaire — existed in the community. Additionally, what the system did not put into print was that individuals of Polish, Greek, Italian and/or Jewish descent had to have progressively higher scores to be considered for residency. There were no ratings that would permit those of Asian or African descent to move into the community.

“When it comes to the real estate point system, those who forget the past are doomed to repeat it,” said Mike Skinner, a trustee with the historical society and chairman of the Bicknell series. “It’s important that people remember the past, even if it’s not positive.”

“We have the capability of having 500 attendees remotely,” he said. “When we were at the Cook Schoolhouse, 45 to 50 was pushing it. At Ford House’s old building, we could fit 100 shoulder to shoulder. At the new building, we’re assured six feet of distancing and still able to seat 85 people.”

Attendance at lectures is free and open to the public. “You never have to be a member to attend,” Skinner said. Connecting to the lectures is easy, he added, but advanced registration is required so instructions for remote access may be emailed to participants. For more information, visit gphistorical.org.

Catholic Youth Organization Sports

Track & Field is open to 3rd-8th graders who attend St. Clare School, St. Clare Religious Education or St. Ambrose Religious Education. All skill levels are welcomed.

Here’s what you need to know. Registration forms must be completed and turned in as early as possible at practice. These are located at www.stclarem.org/athletics on the left hand side “Sports Registration Form”. We will also be posting updates on Facebook at facebook.com/scmathletics

- The cost for the season will be \$125, which will include a sweatshirt for each athlete to keep. If there is a problem with the fee, please contact Bob Conway (bconway@stclarem.org). We never want a student to not participate due to fees. Checks can be made out to St. Clare Athletics.
- Practices will meet outside the Sweeney Center “Game Day” doors (doors that face St. Clare School). The first two practices are scheduled for Tuesday, April 13th from 5:30-7:00 p.m. and Thursday, April 15th from 5:30-7:00 p.m.
- Temperatures and COVID-protocol questions will take place. Masks are required.

If you have any other questions, please contact Coach Harris or Athletic Director Bob Conway at bconway@stclarem.org. Go Falcons!

The Buzz

Happy Easter! This year there is a very early copy deadline for this bulletin. It feels funny to be writing an article about Easter before Holy Week even begins. After all, we still have a lot to live through. Can't sing Alleluia quite yet!

But I guess that's the point. We don't live as though we are still wondering what will be the final outcome of Christ's passion and death. What we celebrate today – Easter, the Lord's resurrection – has already happened, once for all.

One of those annual spiritual exercises I like to recommend at this time of the year is to spend a few moments this coming week with the Bible. Read again all four gospel accounts of that first Easter. But compare them. Notice the differences in details, one from the others: Matthew 28, Mark 16, Luke 24 and John 20. Don't be upset by the quite varied details – they're simply part of the breadth and richness of meanings in God's inspired Revelation. To help you go deeper into the layers of spiritual significance offered to us, use the footnotes and cross-references in a good Catholic Bible and/or good-quality commentaries. This story is at the core of our Faith as Christians and as Catholics. Every sacrament we celebrate is in some way a communion with the Lord who died, yet rose again – our personal connection with the depths of both the human and divine. So, revisit the story this week if you can in all its mystery, intrigue, and fullness of life. If you've spent a good Lent breaking out of the ruts of life, you're ready to let in a fresh breath of the spirit of Easter. Enjoy! And may all your tomorrows, as well as today, be filled with the richest of Alleluias!



If all goes well, by the time you read this, we will have some new, fully-initiated members of the Catholic Church here at St. Ambrose. The exact number depends on family and travel arrangements for several of them. Those able to join us at the Easter Vigil Liturgy will have celebrated several combinations of the sacraments of Baptism, Confirmation and First Holy Communion. This group is a sign of life and vitality in this community . . . and most importantly, the Lord's gift to us. We'll introduce them to you in greater detail during the Easter season. In the meantime, please pray for the growing fledgling faith of our neophytes.



Speaking of the newly initiated, it is not too early to start thinking about people you know who would like to explore becoming Catholic or who are already Catholic but haven't had the chance to celebrate Communion and/or Confirmation. Inquirers about such things are welcomed all year round. Reassure anyone thinking about such things that the adult process here at St. Ambrose is very relaxed and informal. People begin the process from every level imaginable. The only wrong inquiry is the one not made. So encourage such a person to give me a "no-obligations" call at 822-2814 to see how we might be of assistance to them in their exploratory journey of faith.

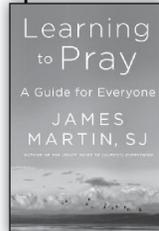


A year ago we were pretty much in a lockdown, high-quarantine mode at the parish. Looking back, I am reminded that I suggested that everyone use the opportunity to grow and develop their "Domestic Church" at home. If you've been reading "THE BUZZ" during this period, you know that it became a major theme for me throughout this past year.

Not too many weeks ago, the Archdiocese required St. Ambrose to do a SWOT analysis (strengths, weaknesses, opportunities, threats) of the parish as part of the Families of Parishes reorganization of all Catholic communities in Southeast Michigan. Whatever the merits of the FoP of the AoD may be, at this point – after a year focused on faith in the home – I'm recommending that you do a SWOT analysis of your Domestic Church. I would be wildly interested in hearing about your results . . . even if it's just from the two of you who read this column!

Wesolego Aleluja, Chuck Dropiewski

Marcellina's Book Club



In *Learning to Pray: A Guide for Everyone*, Jesuit James Martin, one of America's most beloved spiritual leaders and the New York Times bestselling author of *The Jesuit Guide to (Almost) Everything* and *Jesus: A Pilgrimage* teaches anyone to converse with God in this comprehensive guide to prayer.

Martin lays out the different styles and traditions of prayer throughout Christian history and invites us to experiment and discover which works best to feed our soul and build intimacy with our Creator.

Father Martin makes clear there is not one secret formula for praying. But like any relationship, each person can discover the best style for building an intimate relationship with God, regardless of religion or denomination. Prayer, he teaches us, is open and accessible to anyone willing to open their heart.

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

Secretary: Mary Urbanski

Sacramental Celebrations

Masses: On the Lord's Day –

Saturday Vigil - 4:00 p.m.

Sunday - 8:30 & 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

April 5

Monday within the Octave of Easter

April 6

Tuesday within the Octave of Easter

April 7

Wednesday within the Octave of Easter

April 8

Thursday within the Octave of Easter

7:00 p.m. – Mass – Sylvia Landuyt,
Paul & Elaine Geshel, Gwendolyn Glass.
Bp. Joseph Imesch

April 9

Friday within the Octave of Easter

12:00 – noon – Mass – Stephen James Loney,
Sean O’Connor, Kevin O’Connor

April 10

Second Sunday of Easter

4:00 p.m. – Mass – For All People

April 11

Second Sunday of Easter

8:30 – Mass – For All People
11:15 – Mass – For All People



Scriptures for the Octave of Easter

April 5

Acts 2: 14, 22-33
Ps 16: 1-2a, 5, 7-11
Mt 28: 8-15

April 6

Acts 2: 36-41
Ps 33: 4-5, 18-20, 22
Jn 20: 11-18

April 7

Acts 3: 1-10
Ps 103: 1-4, 6-9
Lk 24: 13-35

April 8

Acts 3: 11-26
Ps 8: 2ab, 5-9
Lk 24: 35-48

April 9

Acts 4: 1-12
Ps 118: 1-2, 4, 22-27a
Jn 21: 1-14

April 10

Acts 4: 13-21
Ps 118: 1, 14-15ab, 16-21
Mk 16: 9-15

April 11

Acts 4: 32-35
Ps 118: 2-4, 13-15, 22-24
1 Jn 5: 1-6
Jn 20: 19-31

Second Sunday of Easter

Saturday at 4:00 p.m.

Sunday at 8:30 a.m. and 11:15 a.m.

Seating at mass is now up to 50% of the building’s capacity – roughly 300 persons. Contact tracing and temperature testing in effect.

To participate electronically, go to: facebook.com/stambroseparish where the Saturday liturgy will be available for viewing starting at 8 a.m. on Sunday.

The general dispensation from the Sunday obligation has ended – with particular dispensations granted. For specifics visit aod.org/comehometohope-dispensation

Your Envelope Speaks ... the Inside Story

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

On Sunday, March 28, 2021

in envelopes we received \$8,962.00
in the loose collection \$2,453.00
in electronic donations \$3,598.00
for a total of \$15,013.00
Over budget for the week.....\$4,913.00
Number of envelopes mailed 709
Number of envelopes used62



Our Sick

Please pray for those who are seriously ill or who are hospitalized: Bp. Thomas Gumbleton, Mae Christine Busque, Pat Blake, Karen Culver, Donald Miriani, Bonnie McKenna, Jeanne Noto, David Schumacker, Matthew Elias, George Bucec, Emilie Kasper, Darby O’Toole, Anna Noto Billings, Eileen O’Brien, Liz Linne, Donna Barnes, Alexandra Cullen, Charmaine Kaptur, Frank Gregory, Alex Billiu, Jerry Hansen, Jackie Walkowski, Kristen Kingzett, Maria Simcina, Brian Tague, Sharif Hannan, Shirley Whelan, Anne Purvis, Chris Walsh, Jerry Gutowski, Kevin O’Connor, Mike Lesnau, Steve Daudlin and those suffering and hospitalized worldwide with COVID-19.

Marriage Encounter

Has the last year put strain on your marriage or made it harder to communicate? Want some marital enrichment but aren’t sure about being in proximity with others? Want to make a Marriage Encounter weekend, but can’t escape for a whole weekend?

Restore, Rekindle, Renew Enrichment (3RE for short) is all the content of a Marriage Encounter weekend presented in weekly sessions over a 7-week period. This spring, grow your marriage and your faith by attending the Virtual 3RE! Apply today at wwme.org and put Michigan in the search bar. For questions, contact Terry & Cathy Hirsch at 888-322-9963

Vincentian Reflection

We can hardly grasp the joy and glory of Easter Sunday! The disciples didn’t understand, but they came to believe. So can we. Easter Sunday is more than a celebration of the resurrection of Christ. It is also an invitation to each of us to preach the gospel by what we do for others and even sometimes with words. Today is our opportunity to be Christ-alive to others.

Easter gives us the opportunity to be a sign of God’s love to our neighbors in need. Many of our neighbors have been financially hard hit this past year. If you honestly don’t need your Covid stimulus check, there are others who legitimately do. Give them joy and hope so they know they are loved.



Another Step for Our Parish Culture Report

SWOT: Strengths, Weaknesses, Opportunities and Threats

Thirty St. Ambrose parishioners braved the pandemic to attend an in-person SWOT Analysis meeting in the ARK on February 28th, along with several more parishioners on-line. Prescribed by the Archdiocese of Detroit (AoD), this was the third exercise that will inform the Parish Culture Report for St. Ambrose. We completed the other two components – a Parish Leadership Survey and a Parish Overview – back in November.

The Parish Culture Report will be shared with other parishes in our Wave 2 Family – St. Clare of Montefalco, St. Matthew and St. Paul. (Wave 2 is effective on July 1, 2022.) According to the AoD, the report will also assist matching the talents of clergy with the needs of parishes as assignments are made and with the development of strategic plans when entering the Sent on Mission phase for Families of Parishes (FoP).

The SWOT meeting was facilitated by two Strategic Planning Missionaries from the Archdiocese, Mary Ann Hannigan and Wade Richards. This was the first and only AoD meeting related to Family of Parishes since the parish restructuring plan was announced on May 31, 2020. The agenda allowed 15 minutes for “FoP Introduction.”

Not surprisingly, questions and concerns voiced by parishioners did not fit within this timeframe, and many questions went unanswered. One parishioner commented: “The faithful recognize the problem the Archdiocese is trying to solve, but without partnering with us, the Archdiocese may in the end drive many of the faithful away. It is only through collaboration and a healthy dialogue that we can have any hope this will succeed.”

The facilitators eventually wound up the presentation on the Family of Parishes discussion at which point a healthy dialogue about St. Ambrose’s Strengths, Weaknesses, Opportunities and Threats (SWOT) did take place. Flip chart pages were overflowing with notes on **12 strengths, including:**

- Awareness of social justice issues and care for the needy; numerous avenues of Detroit-centered outreach

- Parishioners who are faithful to the parish and generous with time, talent and treasure; increase in donations after COVID outbreak
- Pastor who is open to new ideas, who is creative and comfortable with people from children to senior citizens, and who has strong business acumen

Six weaknesses were identified, including:

- Young Adult Ministry, including young married couples
- Strong Religious Education Program has not translated into worship attendance by families
- Elder demographic often shoulders greater load in parish activities and financial support

Eight opportunities were identified, including:

- Jefferson Corridor is bouncing back; Detroit portion of parish has stabilized
- Parish is diverse but still segregated; room for growth in diversity
- Opening of Cultural Center adjacent to parish campus

Six threats were identified, including:

- Loss of St. Ambrose identity; loss of sense of “home” in home parish; loss of financial control; eventual loss of Fr. Tim as pastor; loss of highly qualified staff,
- Secularization of society
- Clinging to pre-conceived notions of church; resistance to change; rebuilding community/liturgy after Covid-19.

The next step in the SWOT Analysis is for the meeting participants to select, via a survey, from three to five items in each category that, in their opinion, are most important. Once compiled, the SWOT Analysis will be complete and incorporated into our Parish Culture Report.

One final note. It is a true strength of St. Ambrose that when a meeting conducted by the Archdiocese takes place – about serious impacts to the future of our parish – our faith community shows up in numbers and makes its voices heard.

Grant Ruttinger
- Parish Council President

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