

# St. Ambrose Parish

AUGUST 29, 2021  
BEEHIVE



During the summer of 1968, I attended the University of Notre Dame and took the first two of the courses required for a master's degree in liturgical studies. One was about liturgical books and sources, taught by Benedictine Fr. Aelred Tegels. Repeatedly, he brought to our attention that almost all the prayers in these sources were in the plural — *quaesumus* — "we ask."

The other course was on the Eucharist and taught by Benedictine Fr. Aidan Kavanagh. One of his repeated refrains was that the Eucharist as the body of Christ always builds up and serves the body of Christ, the Church.

When I returned to seminary for my second year of theology, I met the moral theology professor in the hallway. He said, "Say something to me in liturgy." I replied, "Church." That is what I was taught that summer and have kept learning and teaching to this day. Liturgy and Church are inseparable.

I offer here a few thoughts that contextualize and explore Pope Francis' July 16 apostolic letter *Traditionis Custodes*, which reimposes restrictions on celebrations of the Mass according to the pre-Vatican II Latin rite.

## A Papal triptych

Amid all the discussions about the papacy in recent years, I find it helpful to regard St. John Paul II, Pope Benedict XVI and Pope Francis as a papal triptych. Each brought his particular strengths to the papacy and specifically to the issue of church unity.

No pope wants to have a schism as part of his legacy. John Paul II saw that as a serious threat from the followers of Marcel Lefebvre, who taught that the Missal of Paul VI, issued in 1970 following the end of the Second Vatican Council (1962-65), was heretical. They also found the Council's overtures to other Christian churches, communities and inter-religious dialogue were deeply flawed and suspect — in effect, heretical.

Therefore, John Paul II extended a very significant olive branch to the Lefebvrites in 1988 to celebrate the pre-Vatican II missal under certain restrictions. Overnight, the issue of the missal revised after Vatican II was off the table. Interestingly, the title of the document giving this permission is "The Church of God" (*Ecclesia Dei*) and not for example, "The Liturgy of God." This is the same name John Paul II gave to the commission whose competence was to work toward reconciliation with the Lefebvrites. The permission about the Mass was about the Church and the restoration of church unity.

## Mass and Church teaching

In the fall of 1996, I was residing at St. Mary Mother of God in downtown Washington, D.C. One Sunday morning, I was going to take a run on the National Mall. My exit from the building coincided with the arrival of the community that would gather for the 9 a.m. Tridentine Mass in Latin.

*Continued on page 2...*

# The Church is a "We"

One gentleman asked whether I would ever celebrate "their" Mass. I replied that I could not because I did not have the archbishop's permission. It turns out that almost all of those who attended were from the Diocese of Arlington, Virginia, because the bishop of Arlington at the time, John Keating, did not allow the Tridentine Mass at all. After the Mass, the children attended catechism class but the text was the Baltimore Catechism (first edition 1885). Hence, there was no teaching from Vatican II or the social encyclicals.

I judge that Francis' concern about doctrine is very deep and very real. He requires that those who celebrate the Tridentine Mass must accept "the binding character of Vatican II."

The phrase *lex orandi, lex credendi* (what we pray is/should be what we believe) had had a certain resurgence during the debates about the English translation of the Roman Missal. In his apostolic letter *Traditionis Custodes*, Francis reasserts that the liturgical books approved by Pope Paul VI and St. John Paul II "constitute the unique expression of the *lex orandi* of the Roman Rite."

Gone are the grammatical acrobatics that required the use of phrases like "the ordinary form," "the extraordinary form" and "the novus ordo" — not to mention the sleight of hand when church signs or bulletin mastheads noted a "Latin Mass" was available, when what they were really saying was that the then-extraordinary form of the Mass was to be celebrated.

## 'Mutual enrichment'?

When Pope Benedict XVI in 2007 issued his apostolic letter *Summorum Pontificum*, expanding the occasions when what the pope termed the "Extraordinary Form of the Mass" could be celebrated, he also issued a letter to accompany the document. In that letter, Benedict indicated that he could envision a "mutual enrichment" of the Mass from 1570 and the Mass from 1970. I read this with complete surprise.

Who would decide what elements and on what basis? Did not Benedict severely criticize the "picking and choosing" that was going on in the 1960s and quite correctly so? I can recall seeing clandestine prayers circulating to replace the texts of the missal for the day. (That was in a Xerox copy culture. I can only imagine what can and does happen in an Internet culture.)

Liturgy is like putting your hand in a glove and being in a familiar place and space. It is not reinventing the wheel according to whims and individual likes or dislikes. **Liturgy is.**

Honestly, by this time of *Summorum*, the wind had gone out of the sails about the Tridentine permission for reconciliation with the Lefebvrites. But it was curious that Benedict noted that a number of young people "feel" drawn to this form of the Mass. The phrase is "felt its attraction" (Italian: "*anche giovani persone scoprono questa forma liturgica*").

Since when does an official church document about the liturgy concern one's feelings to be drawn to Mass A or to Mass B? **Liturgy is.**

When the Kennedy Center opened in D.C. 50 years ago, the premier performance was the newly commissioned Mass by Leonard Bernstein. Within about five minutes into the piece, the orchestra stops abruptly and a soloist sings something that is the exact opposite of the Mass. He sings, "Make it up as you go along."

That is the complete antithesis of what liturgy is about. In fact, we do not plan any liturgy. We should prepare for every liturgy. Sadly, some of the things we should prepare very carefully are things that surveys of American Catholics repeatedly criticize: the quality of homilies and music.

Among the first instances of the Tridentine Mass being celebrated in D.C. was at the prompting of Republican presidential candidate Pat Buchanan in 1992. In his book "Right From the Beginning," Buchanan said that even during the Tridentine Mass he would read a book during the homily because after Vatican II the Catholic Church had become "the First Church of Christ Socialist."

So much for the Holy Spirit guiding the bishops as teachers at Vatican II. At the same time, Buchanan may have been ahead of his time by hiring a priest to celebrate "their" Mass in a high school chapel. I regret to say it, but I can sadly envision the volume of requests that those who want the (then) extraordinary form to be celebrated will make of schools and seminaries.

The fact that from now on a seminarian seeking to celebrate the Tridentine Mass needs the permission of the Apostolic See means the Pope regards this restoration of the Vatican II liturgy to be of the utmost seriousness. In effect, this will dry up the supply of priests trained and willing to celebrate the Tridentine Mass.

Some will say (and have already done so in blogs) that this decision will cause a schism, the kind of thing John Paul II wanted to avoid in the first place. But my opinion is that whatever actions people take will simply unmask the silent schism that has taken place and continues in the American Catholic Church over a number of things, including liturgical preferences.

Back to Notre Dame. The basic premises are about the "we" in "we ask" and that the body of Christ in the Eucharist feeds the body of Christ the Church. In effect, *we* are in this together.

How does that play out in a culture that has moved from "People" to "Us" to "Self" magazines and presumes that the national anthem is "I Did It My Way?"

*For The National Catholic Reporter, July 20, 2021 by Msgr. Kevin Irwin who is a priest of the New York Archdiocese who has served on the faculty of the School of Theology and Religious Studies at the Catholic University of America since 1985. He was a classmate of Fr. Pelc and Bishop Hanchon at Notre Dame in the 70s.*

# All Things Considered

to convey the Jesuit and Mercy mission of the school. No matter what your major, a Catholic institution has the duty of placing a student in the context of a long-religious heritage of training not only the mind, but the heart.

Shown on this page are four of those banners. They illustrate the Four Universal Apostolic Preferences of the Jesuits. They were designed by Christine Mae Busque, one of our staff members. We celebrated her funeral here at St. Ambrose a little over a month ago. She created these banners in the winter for the UD/M Office of Mission Integration. By chance, while Christine's funeral mass was being celebrated here, workers were busy erecting these banners at the entrances to the University, so that when her fellow employees returned back to the campus, they saw Christine's work smiling back at them. What a powerful sign that the good that we do in this life lives on after us.



The pandemic has changed a lot of the ways we usually did things in the parish – not the least of which was the Catholic Services Appeal.

At the beginning of the Covid outbreak in 2020, pastors were informed that the CSA campaign would now be run by a professional fund-raising company. I suppose this was to make our jobs easier. But in actuality it complicated things. Mailings were delayed and didn't bear the familiar parish look. Postings were now done out of state and delayed by many weeks. This may be a case of "you want to help – then don't help."

As it is, the CSA in the Archdiocese is stalled at somewhere around the 64% level for 2021. Actually we here at St. Ambrose are doing better than that. As of this writing we are at 78% of our goal, which is amazing since our goal for this year was increased by \$23,000. It now looks like we are within striking distance of making our target. That is something that I had given up on weeks ago. But the parishioners of St. Ambrose have been plodding through in spite of the many challenges of these times. The ministries, programs, and services supported by your

Students arriving on the campus of the University of Detroit/Mercy this semester will be greeted with a series of nine banners which attempt

generosity meet the spiritual and physical needs of parishes and countless individuals throughout the Archdiocese and southeast Michigan.

I've been informed that the people who run the CSA for us are sending out another solicitation to past donors. Please treat their letter as you would mine. But let's just assume for a moment that you *aren't* going to receive another "ask" from the AoD – or that you don't recognize it and throw it out with the junk mail. If you are motivated to give, just contact us directly and we'll cut through the red-tape for you. Or send us a check, or donate online through our parish website. Just indicate your intention to direct it to the CSA.

With just a little more effort, St. Ambrose can once again boast that we have met our obligation to the Archbishop – one of a few parishes who can claim that at this juncture of the 2021 campaign. We have \$72,000 already paid out of a total of \$80,000 pledged. It would take \$13,000 more to hit our mandatory goal.

As you know, a shortfall in the CSA is treated as a loan and has to be paid back at some point to the Archdiocese. Conversely, overages are returned to the parish exempt from the usual 7% tax on donations. Note that we earmark our overages when and if we get them to pay for our property and liability insurances – that is the major fund from which our flood repairs will be handled.

The CSA enables us, the Church in Detroit, to carry out Christ's ministry of mercy and love throughout southeast Michigan and beyond — works no one individual or parish could possibly do alone. But right now, it is in our enlightened self-interest to support the CSA because it benefits St. Ambrose directly. We've only missed our CSA goal once in the past 35 years. Do you think we can once again knock another one out of the park?



Bringing the parish buildings up to function is slowly moving forward. The Pastoral Ministry and Religious Education offices are being rebuilt and heating and cooling systems are on order. My appreciation to Chuck and Kelly who are able to operate out of milk crates of materials salvaged from their inundated work spaces. There literally is not a stick of furniture of theirs that was able to be saved along with their files and personal items. None-the-less, baptisms, weddings and funerals continue. Religious Education is on schedule for an October opening. There

*Continued on page 4*



## CARE FOR OUR COMMON HOME

To collaborate in the care of our Common home.



## ACCOMPANY THE YOUNG TO A HOPE-FILLED FUTURE

To accompany the young in the creation of a hope-filled future.



## SHOW THE WAY TO GOD

To show the way to God through the Spiritual Exercises and discernment.



## WALK WITH THE POOR AND OUTCASTS OF THE WORLD

To walk with the poor, the outcasts of the world, those whose dignity has been violated, in a mission of reconciliation and justice.



## All Things Considered, cont

*Continued from page two...*

will, however, be more building shut downs when the electrical systems in each of them are replaced.

I meet on Monday with the contractors to assess where we are. I know that two weeks ago, there was in excess of \$800,000 already spent. That did not include a \$300,000 contract for fire-rated door replacements in the ARK and church boiler room.

Putting the place back together is difficult, but do-able. We've done it once before, we can do it again. Putting the community back together is much more challenging.

My concern is for the future. We clearly have serious issues with the municipal water and sewage systems that service our campus and neighborhood. The effects of unstable weather will only get worse, so we just can't put things back and wait for the next catastrophe.

To that end I am calling for an ad-hoc committee to work with the cities of Detroit and Grosse Pointe Park to address a long-range solution, or at least not just putting a band-aid on the present one. Persons with engineering, urban planning and governmental expertise are needed.

This is *not* a political action group. It's a working group that needs to focus on the future. Major portions of our parish, both in Detroit and the Park are in jeopardy. Since the June 26<sup>th</sup> flood, we've already seen two other episodes of property flooding. We can't expect, nor should we, to have our insurances bail us out to this extent again. How ironic would it be to have saved our parish from extinction, only to see it taken out by rain.

I've targeted a couple of individuals in the parish and asked them to participate in this effort. I've also heard from a couple of other individuals who can bring their knowledge and skill sets to the table.

We've got our phone system working again, so call us or email us and let us know what you can bring to the table.

TRP

## Charitable Assistance for Haiti, Afghanistan

**In Haiti** – A massive 7.2 magnitude earthquake hit Haiti on August 14<sup>th</sup> killing nearly 1,300 people, with death toll numbers increasing. The shock leveled homes, leaving thousands without shelter. Countless others are injured and hospitals are already overwhelmed.

Haiti is a country still recovering from the disastrous earthquake a decade ago and many in Haiti are already facing widespread hunger due to drought and economic instability. Catholic Relief Services is already on the island providing much needed humanitarian aid. Charitable gifts are critical for the families in Haiti. When you give, you provide immediate assistance for our Haitian sisters and brothers desperate to survive this devastating situation. Your help will deliver immediate relief. Please give a vital gift today! <https://support.crs.org/donate/haiti-earthquake>

For several years now, the children in our Religious Education program, at the behest of Bishop Thomas Gumbleton, have been helping a free medical clinic in Port-au-Prince, Haiti, where a team of native Haitian nurses and doctors work to bring their people health care, health education, disease prevention and the personal services they deserve. As a small, local operation, they depend on help that does not come from larger sources. Make checks payable to Bishop Thomas Gumbleton and in the memo line write "Kay Lasante Clinic" and mail to: Bishop Thomas Gumbleton at 1616 Bagley Ave in Detroit, MI 48216

**In Afghanistan** – Catholic Relief Services is one of the top rated charities in the world, with 92 cents of every dollar going directly to the persons impacted. Earlier this month, CRS was at the forefront of the resettlement of Afghans who had aided American forces and were fleeing their country in the face of certain persecution. You can follow that story reported by the Diocese of Arlington at <https://tinyurl.com/yuu4nsp>

Since the fall of the whole country of Afghanistan, the operations of CRS in that nation have gone "dark." We can assume that they are re-organizing their efforts to fit the crisis at hand. In the absence of new information about the Afghani refugee problem, we suggest a contribution to Catholic Relief Services with a note in the memo line "Afghanistan." You can trust CRS to direct your donations to the most urgent of the issues.

Catholic Relief Services carries out the commitment of the Bishops of the United States to assist the poor and vulnerable overseas. Catholic Relief Services is a 501(c)(3) non-profit organization. Donations to CRS are tax deductible to the full extent allowable under the law. For a "fast action donation" log on to <https://tinyurl.com/929wj7kh>

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**2021**

**ST. AMBROSE RAFFLE**

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**ST. AMBROSE CHURCH**

## Faith Formation Station

*"Each of us has a vision of good and evil. We have to encourage people to move towards what they think is good... Everyone has his own idea of good and evil and must choose to follow the good and fight evil as he conceives them.*

*That would be enough to make the world a better place."*

*- Pope Francis*

In this Sunday's Gospel the Pharisees and scribes are trying to catch Jesus in defiance of Jewish customs. Jesus, however, scolds them for disrespecting God's commandments and clinging to things that separate them from God. The Gospel tells us how not to behave while the Responsorial Psalm guides us on how to behave: "The one who does justice will live in the presence of the Lord."

**Reflect:** Reread the Gospel (Mark 7:5-8, 14-15, 21-23). Ask yourself or your child/ren why does Jesus call the Pharisees and scribes hypocrites? Jesus teaches that peoples' words and actions can cause evil. In what way do words and actions hurt people today? Talk about ways in which people use words and actions for both good and for bad. Can you think of a time when you chose to do something that you knew was wrong? When tempted to do the wrong thing, how can you make the right choice?

**Respond:** In today's Gospel, Jesus lists things that come into a person's heart that "defile" them. These things enter our hearts and minds and leave little room for the things of God. Make it a goal this week to get rid of the "garbage" in your life. On a piece of paper write down any mean or bad things that you hold in your heart. Invite everyone in the family to place their list – their garbage – into the trash. Go to the sacrament of Reconciliation as a family this week.

**Pray:** Take time this week to pray an Act of Contrition.  
My God, I am sorry for my sins with all my heart. In choosing to do wrong and failing to do good, I have sinned against you whom I should love above all things. I firmly intend, with your help, to do penance, to sin no more, and to avoid whatever leads me to sin. Our Savior, Jesus Christ, suffered and died for us. In his name, my God, have mercy. Amen.

### PROGRAM REMINDERS:

• **2021-2022 Registration:** Online registration for the 2021-2022 faith formation year can be found on the parish website. Religious education classes begin Sunday October 3, 2021. Classes are held in the Merit Academy building from 9:45 a.m. - 11:00 a.m. In addition to following current health department and Archdiocese of Detroit safety protocols, our program will require all students and adults to wear masks inside of the school building. Class sizes will be limited, so be sure to register by the September 15<sup>th</sup> deadline. Class placements and a program calendar will be emailed to all registered families on September 20<sup>th</sup>.

• **Catechists & Classroom Assistants Needed:** If you or someone you know might be called to the ministry of sharing one's faith with the children of St. Ambrose Parish, please consider joining our catechetical team. We will provide you with all the support you need. If interested, please email the religious education office at [reled.stambrose@comcast.net](mailto:reled.stambrose@comcast.net) or call the parish office (313) 822-2814.

• **Grade 9 Confirmation Candidates:** Take time before school starts to review the materials from our sacrament meeting last winter. You should be working on your Confirmation packet including saint and sponsor reports and service hours and reflection sheets. Your *Alive in Christ* Grade 8 textbook should be complete and ready to turn in to your catechist in October. All these mentioned materials are a required part of your interview with Fr. Tim in November. Please contact the office if you are missing any of the above.

Kelly Woolums

2	0	CSA
2	1	Box Scores

Number of Families .....	800
Returns to date .....	133
Average Gift in '20 .....	\$596.00
AoD Quota in '21 .....	\$93,007
Property/Liability Insurance ...	\$52,000
Adjusted parish target .....	\$145,007
Received as of 8/25/21 .....	\$72,480

- Our CSA goal was higher this year than last, which explains why we are struggling to get to our minimum. It would be great not to accrue any debt with a shortfall.
- The insurance premiums listed – roughly \$1,000 a week – are the fund that will underwrite a majority of our flood damages.



## 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](mailto:stambrose@comcast.net)  
**Religious Education:** (313) 332-5633  
**Pastoral Ministry:** (313) 332-5631  
**Ark Scheduling:** (313) 822-2814  
**Parish Website:** [stambrosechurch.net](http://stambrosechurch.net)

## Liturgy Schedule

**Monday, August 30**

*Weekday 22<sup>nd</sup> Week in Ordinary Time*

**Tuesday, August 31**

*Weekday 22<sup>nd</sup> Week in Ordinary Time*

8:30 a.m. - Joseph & Agnes Majer

**Wednesday, September 1**

*Weekday 22<sup>nd</sup> Week in Ordinary Time*

**Thursday, September 2**

*Weekday 22<sup>nd</sup> Week in Ordinary Time*

7:00 p.m. - Mass - Lou Rondini

**Friday, September 3**

*St. Gregory the Great, pope & doctor*

12:00 a.m. - Mass - Stephanie Sheets

**Saturday, September 4**

*Weekday 22<sup>nd</sup> Week in Ordinary Time*

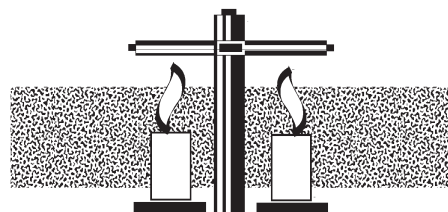
4:00 p.m. - Mass - For All People

**Sunday, September 5**

*Twenty-third week in Ordinary Time*

8:30 - Mass - For All People

11:15 - Mass - For All People



## Scriptures for the 22<sup>nd</sup> Week in Ordinary Time

**August 30**

1 Thes 4: 13-18

Ps 96: 1, 3-5, 11-13

Lk 4: 16-30

**August 31**

1 Thes 5: 1-6, 8-11

Ps 27: 1, 4, 13-14

Lk 4: 31-37

**September 1**

Col 1: 1-8

Ps 52: 10-11

Lk 4: 38-44

**September 2**

Col 1: 9-14

Ps 98: 2-6

Lk 5: 1-11

**September 3**

Col 1: 15-20

Ps 100: 1b-5

Lk 5: 33-39

**September 4**

Col 1: 21-23

Ps 54: 3-4, 6, 8

Lk 6: 1-5

**September 5**

Is 35: 4-7a

Ps 146: 7-10

Jas 2: 1-5

Mk 7: 31-37

## Twenty-third Sunday in Ordinary Time September 4<sup>th</sup>-5<sup>th</sup>

**Saturday Mass at 4:00 p.m.** (Broadcast online on Sunday starting at 8:00 a.m.)

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

There is no limit on seating capacity – but distancing is still required.

Contact tracing and temperature taking are no longer required. Wearing face masks at St. Ambrose is asked of the vaccinated and unvaccinated.

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

For specifics on the law of Sunday Obligation go to:  
[aod.org/comehometohope-dispensation](https://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, August 22, 2021**

in envelopes we received ..... \$7,028.00

in the loose collection ..... \$907.00

in electronic donations ..... \$3,433.00

for a total of ..... \$11,368.00

**Over budget for the week.....\$1,268.00**

Number of envelopes mailed ..... 663

Number of envelopes used .....49



## Our Sick

Please pray for those who are seriously ill or who are hospitalized:  
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 Scopel, Jackie Walkowski, Kristen Kingzett, Maria Simcina, Brian Tague, Sharif Hannan, Shirley Whelan, Anne Purvis, Jerry Gutowski, Kevin O'Connor, Giovanni Morreale, Albina Checki, Judy Sivanov, Matthew Brown, Colette Gilewicz, Ann Kraemer, Lou Rondini, Ernie Ament, and those suffering and hospitalized worldwide with COVID-19.

## Our Dead

A funeral liturgy was celebrated by Fr. Tim Pelc for **Joseph Gares** (97) on Friday, August 20<sup>th</sup>.

Joe was a parishioner during the 60s and 70s serving as the ADF chairman and on various committees. He attended St. Joseph High School and served during World War II in the Marines as a gunnery sergeant in the Pacific. After being discharged, he married his wife, Lillian, and together for 51 years they lived and raised their family on the east side of Detroit and Grosse Pointe.

Joe had many interests including golf, reading and big band music. Joe also enjoyed playing cards and spending time with his family. He did enjoy traveling but mostly stayed in Michigan. In his later life he did wood-working.

Joe was predeceased by his wife, Lillian, and his brothers and sister: Michael, John, Frank and Anna. He is survived by his children, Velma (James), Donna (Christopher), Barbara, and Laura. Joseph will be missed by his seven grandchildren and nine great-grandchildren.

## Traveling This Weekend?

If your plans call for you to be away from home and St. Ambrose over a weekend this Summer and are unable to attend mass on Saturday or Sunday here, consider attendance at our Thursday night 7:00 p.m. mass – or our Friday noon mass – before you set out on the road.





# KAYAK THE CANALS!

of St. Ambrose Parish





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