

How Do You Respond When an Anti-Vaxxer Dies of Covid?

In the earliest days of the pandemic in New York City, I would often pass the refrigerated morgue trucks parked outside Mount Sinai Hospital, just a block from my Jesuit community.

In those days, it seemed that everyone was masking, everyone was keeping distant, everyone was washing hands and wiping down packaged groceries. And everyone was praying (or hoping) for a vaccine.

Then, incredibly, it came. Then, even more incredibly, some who were eligible for these medical miracles resisted. And among those who refused the vaccine, many have died. Many more will die.

Both the famous and not so famous, perhaps some of your friends or family members, have joined the long line of those who have died from Covid after resisting what nearly every reputable scientist and physician has said, even as misinformation spreads: Getting vaccinated, wearing masks and maintaining social distance are the best protections from Covid, and also help protect others, particularly those who are sick, elderly or immunocompromised.

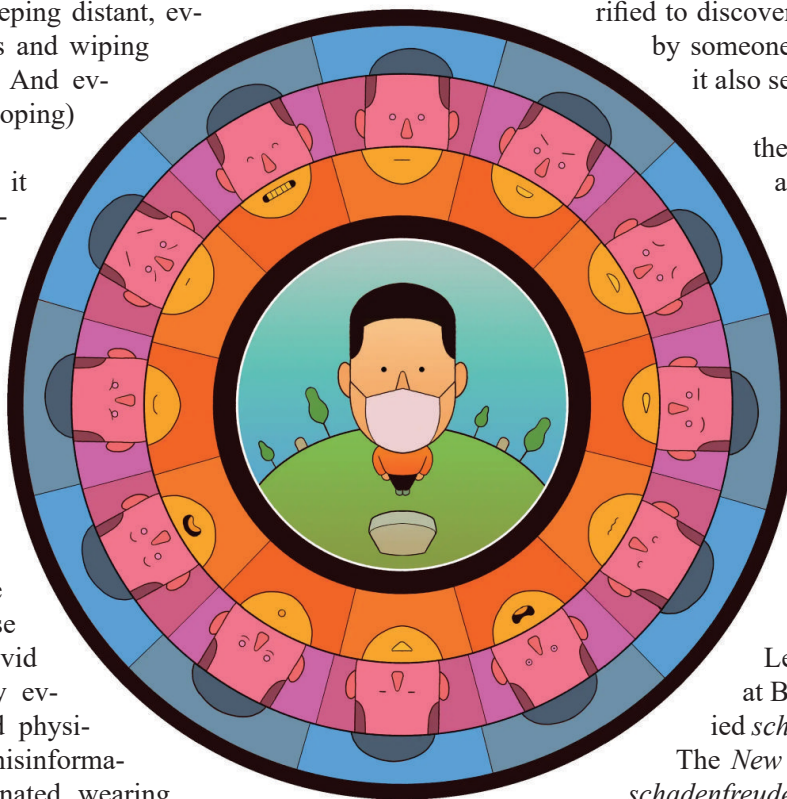
Pope Francis has called getting vaccinated an “act of love.” To put it more bluntly than the Holy Father: It’s not just about you. It’s not surprising then that when a prominent person who has refused to perform this act of love — particularly when that person has railed publicly against these health-saving measures — dies from Covid, some people are eager to say, “I told you so.” A few go further, mocking those who have died or even trolling their survivors.

This welter of strong feelings can be disorienting: We see someone resisting vaccines or masking (which frustrates us); thus endangering others (which angers us); perhaps even endangering ourselves (which frightens us); and then dying — which should sadden us but, some of us are horrified to discover, doesn’t. Feeling vindicated by someone’s death seems immoral, but it also seems reflexive. Human.

There are several possible theories of how humans evolved a tendency to feel *schadenfreude*, the German term for the joy one takes in another’s misfortune. Perhaps our cave-dwelling forebears felt something similar when they saw an enemy get too close to a saber-tooth tiger, despite repeated warnings, and end up as an afternoon snack. “That’s what you get, Og!”

Colin Wayne Leach, a psychology professor at Barnard College who has studied *schadenfreude* and gloating, told *The New York Times* recently that the *schadenfreude* many feel in response to the death of anti-vaccine activists is an outgrowth of the country’s polarization: “In many ways, it’s seeing your enemies suffer because of what they believe. That is the sweetest justice, and that’s partly why it’s so satisfying to the other side.”

Whatever its evolutionary roots, many people experience satisfaction in saying (or thinking): “See? I was right.” After months of trying to convince anti-vaxxers, anti-maskers and anti-social distancers that lifesaving measures are both for their own good and for that of others, frustration might get the better of people.



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How Do You Respond...?

Continued from page 1

There's *schadenfreude* across the ideological spectrum. Recently, on Fox News, Laura Ingraham, a commentator who often expresses her belief in "Christian values," applauded the news that Gen. Mark Milley, chairman of the Joint Chiefs of Staff, had tested positive for the coronavirus despite being vaccinated and boosted.

The problem is that even a mild case of *schadenfreude* is the opposite of a "Christian value." Jesus asked us to pray for our enemies, not celebrate their misfortunes. He wanted us to care for the sick, not laugh at them. When Jesus was crucified alongside two thieves, he says to one of them, according to Luke's Gospel, not "That's what you get," but "Today you will be with me in paradise." *Schadenfreude* is not a Christian value. It's not even a loosely moral value.

At this point I could run through a list of philosophers, theologians and wise voices from religions and traditions around the world to prove my point. Instead I will reclaim a word that has been largely lost from our discourse: mean. Crowing over someone's suffering or demise is as far from a moral act as one can imagine. It's cruel.

Indulged in regularly, *schadenfreude* ends up warping the soul. It robs us of empathy for those with whom we disagree. It lessens our compassion. To use some language from both the Old and New Testaments, it "hardens" our hearts. No matter how much I disagree with anti-vaxxers, I know that *schadenfreude* over their deaths is a dead end.

"Come on!" some might say. "It's a natural emotion." That's true — and emotions are usually beyond our control. If someone coughs intentionally (or thoughtlessly) in your face on the subway, it's natural to get angry. At least for a few seconds.

But what you do with those emotions — give in to them, prolong them or intensify them — is a moral decision. After your fellow subway rider coughs in your face, you don't need to express your anger by punching him. Simply letting your emotions take you wherever they please is what a baby does, not an adult.

When it comes to *schadenfreude*, a line from Evelyn Waugh's "Brideshead Revisited" is apposite. The dotty father of Charles Ryder, the protagonist, is hosting a meal at home. The father mentions someone whose business has failed, and another guest chuckles.

"You find his misfortune the subject of mirth?" Charles's father retorts.

It's a lighthearted scene, probably not meant to carry as much weight as other scenes in Waugh's novel about moral choices. But it has always stuck with me. Don't find another person's misery the subject of mirth, glee or satisfaction. Doing so is mean. It's immoral. And one day you may be the unfortunate one.

By Fr. James Martin, S.J.

The New York Times, Op Ed for Jan. 30, 2022.

Evening Prayer and Dinner

with Archbishop Allen H. Vigneron



Priesthood Discernment Experiences

A Discernment Weekend is a unique experience for men (ages 18-55) who feel a call to the priesthood. Spending four days living at the seminary provides them with a first-hand opportunity to see what it's like from the inside and to discern with like-minded men.

The upcoming Discernment Weekend at Sacred Heart Seminary happens on Feb. 17 through Feb. 20.

If you would like more information, please contact your pastor first. Those interested must have a meeting with Fr. Craig Giera, Director of Priestly Vocations, before they are allowed to register. Contact him at Email vocations@aod.org.

A Solemn Evening Prayer and Dinner with the Archbishop is a high impact, low pressure experience to begin or continue the conversation about vocation and priesthood. Men (16-55 years old) from the Archdiocese of Detroit, contact your pastor if interested in attending. For more information please visit detroitpriestlyvocations.com/evening-prayer-and-dinner.



worldwide

marriage encounter

Worldwide Marriage Encounter is a weekend for married Christian couples who value their relationship and desire a richer, fuller life together. Attend a Marriage Encounter weekend and learn the tools needed to keep your marriage strong.

The emphasis of Worldwide Marriage Encounter is on communication between husband and wife, who spend a weekend together away from the distractions and the tensions of everyday life, to concentrate on each other.

It's not a retreat, nor a marriage clinic, nor group sensitivity. It's a unique approach aimed at revitalizing Christian Marriage.

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- Rediscover the spark that was there on your wedding day!
- Rediscover the best friend you had when you were first married!
- Join the millions of couples worldwide who have learned how to keep their marriage vibrant and alive!

For more information about just what happens on a weekend, or to locate a Catholic Marriage Encounter Community in your specific Diocese or Locality, you can visit encountermichigan.org/

All Things Considered

We priests in the Archdiocese are just hearing about a meeting that Archbishop Vigneron had with the Congregation for the Clergy in Rome late last year. The purpose of which seems to be to clarify a number of Canon Law issues inherent in the Family of Parishes model being promulgated. Suffice it to say, this model was something that was outside of the organizational structure that universal Church law envisions.

I do not know if the visit with Rome was called by them or if this was requested by our Archdiocesan officials after challenges to Wave One of the Family of Parishes were instigated. It probably does not matter. A few weeks ago at a zoom meeting, we priests received an “executive summary” of that Vatican meeting which called for some clarifications and changes to be made in the “playbook” promulgated by our Archdiocese in governing the transition. You can read the playbook at <https://www.familiesofparishes.org/playbook>. You can access the summary on page 7 of this bulletin.

My initial reading of the summary, without benefit of the discussion or full text, indicates to me that the Congregation in Rome weighed in on behalf of the rights of parishes and their existing pastors.

While it may be akin to reading the rules governing the NFL rather than watching the Super Bowl, you can read what universal Church law says in detail about the job and rights of a “pastor” of a parish at the Vatican website: tinyurl.com/2yf6nsvk

What you will see there is a collection of legislative decrees formulated by the Church over centuries which define and protect the pastor and his parish as the elemental unit of “Church.” It is meant to protect the faithful against bad pastors as well as

overly ambitious bishops who may use the office of pastors in a manipulative way. In Canon Law, the office of “pastor” is meant to be a stable thing.

There is some leeway that has been allowed to limit terms of pastorates, but these are exceptions to the rule. In Canon Law, it’s difficult to remove most pastors, except in the most egregious of circumstances.

I write about this because Canon Law dictates that upon reaching age 75, a pastor (and a bishop) is required to submit his resignation from office. That may or may not be accepted by the bishop, in the case of a priest; or by the Pope in the case of a bishop. (I am officially retired and serve on a year-to-year extension from the Archbishop.)

The Family of Parishes model, tends to be more like religious order priests who operate under a superior, or provincial. The Family model calls this priest a “moderator.” Doing so calls into question a lot of long-held Catholic ideas of local pastorates. Further complicating the issue is a middle management of lay administrators who are given specific duties of running a parish which have historically fallen within the province of a pastor.

The Family of Parishes solves this in two ways. One is for pastors to voluntarily resign their office and become “parochial vicars” — what we used to call “assistants” — to the one pastor who is the moderator of a “super-parish.” It is even envisioned that all these priests might live in a single residence.

The other solution is to go to what is being called “priests in solidum.” Here, the former pastor retains his parish, but not as the technical “pastor.” The thinking is that an independent pastor goes against the model of Family of Parishes where there can be only one leader — or something like that. This conundrum will resolve itself as there will eventually be no priests to assign as pastors to a parish due to the clergy shortage. But for the time being, you have some seasoned pastors still hanging in there. To fit the model there need to be adjustments to our job title and description.

The Family of Parishes model anticipates no influx of new vocations — at least not in any significant number — to staff a parish with a single priest-pastor. It seems to me that if we exercised half as much effort in fostering new vocations as we are in creating solutions for a lack of them, we would all be better served. But as it is, our seminary system can’t even supply enough new priests to cover those who are dying, or retaining a few priests in active duty after retirement age. We need to ask why that is the case.

I began writing this missive a week ago after my first zoom meeting with Bishop Fisher and the priests in our Family of Parishes unit. That would include Fr. Jim Bilot, our Family Moderator and pastor of St. Paul; his parochial vicar, Fr. Colin Fricke; Fr. Duane Novelty, the pastor of St. Matthew; Fr. Andrew Kowalczyk, the pastor of St. Clare of Montefalco, and myself.

In large measure I am blessed with colleagues who genuinely like each other. We know the problems facing the Church with a lack of priestly vocations and want to work cooperatively in easing the gap. It’s my opinion that this was happening naturally without a massive overhaul of parish and priestly life. But that ship has sailed. Beginning in July, we will be a Family with all the adjustments and administrative positions incumbent therein.

One of the most challenging will be my loss of the title “pastor.” Since that word is very specific in Canon Law, it has been requested by Rome (?) that it be replaced with the title “Priest in Solidum.” Therefore, I will no longer be your pastor, but your priest in solidum. “In solidum” according to our Archdiocesan canonists does not easily translate. Archbishop Vigneron suggests it means “in a team.”

None of this seems to happily jibe with the recent incorporation of individual parishes with the State of Michigan, where “pastor” and an individual parish still carry some independent weight in terms of assets and liabilities. Suffice it to say, we have a mess on our hands in more ways than one.

TRP



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.

The Buzz

Can you believe it is already the second weekend of February?! If we were using the old Church-Year calendar, this Sunday would already begin to focus our attention on the not-too-distant approach of Lent. The name for this weekend may ring a bell with people my age and older; it was called Septuagesima because it is roughly 70 days before Easter. It began a three-Sunday "getting ready" time for Lent.

In our own day, the Liturgy of the Church over the next three weeks can effectively suggest some areas to build plans for our Lenten renewal. Today's Gospel passage from Luke 6 gives us another angle on the Beatitudes. The Beatitudes have been called the "Constitution" for Christians. Compare today's passage to the version from Matthew 5's Sermon on the Mount. Luke's geographic setting has had many to call today's context The Sermon on the Plain. Read both Gospels with the pre-Lenten question in mind and heart: What needs to change – in what ways do I need to die with Christ to a limited, restricted way of living – so that I might live with the risen Christ in a totally new, different, and expansive way?!

Next weekend, allow yourself to be confronted with the challenge: to be Holy! And immediately I caution you to drop any unreal or unhelpful notions that four-letter word conjures up in your feelings. And when you're around me, don't you dare confuse piety for holiness, or you'll get an ear-full. Read the scriptures carefully from next Sunday (old name: Sexagesima) and notice there is nothing about holiness as to how you fold your hands, or how often you go to church, or even adore the Blessed Sacrament. True holiness puts such pious practices in their place: in service to true Faith . . . never at the center or in-place-of.

And then the last Sunday of the month (Quinquagesima), the final one before Lent, will lay out a very realistic and pointed examination of conscience going into the season of doing the penance needed to truly change things. But let's hold off on that; we have enough to pray about and plan with what we've got today.

This Sunday, the day before Valentine's Day, is observed as World Marriage Day. This year's theme from the American Catholic bishops is "Called to the Joy of Love." Check out the resources they make available online at usccb.org. There are prayers for married couples, podcasts, daily tips, and more – including links to other enriching spots. Our Archdiocese also lists a number of resources for married couples and families. Log on at aod.org/marriage-and-family. I can't vouch for the quality of all of them, so use with a positive attitude, but also critical adult caution.

Tomorrow, February 14th, we have the delightful juxtaposition of Valentine's Day with the Church's memorial of the missionary brothers from the 800's A.D.: Sts. Cyril and Methodius. No matter which way you observe the day, let it continue to focus your heart on selfless acts of love for others. Plan on celebrating the deeper meaning of the day in some new way that clearly shows the Lord's radical love for us.

All too often, however, fragile marriage relationships wither, drift, or are torn apart under the strains of life these days. Before despair or dissolution sets in, the local Church encourages other, more positive options. One of these is a program called Retrouvaille. It consists of a very realistic but hopeful approach offered through a weekend retreat and a follow-up series of presentations. These are available over the next few months in Detroit, Grand Rapids, and Lansing.

If your marriage is ailing, why not check it out?! Call 800-470-2230 for more information. Or visit their website: www.helpourmarriage.org.

If your marriage is perfect, or normal, or if you are single, please pray for those who are hurting – so that the healing power and unity of Christ might touch these brothers and sisters of ours. May next year's Valentine's Day be happier and happier for more and more of God's people.

Chuck Dropiewski

MOTOR CITY MAKEOVER

Winter Road Trip

Join us the morning of Saturday, March 12th for our Winter Motor City Makeover bus tour of exciting new developments in Detroit!

Led by award-winning journalist and St. Ambrose parishioner, John Gallagher, our stops tentatively include the site of the Gordie Howe International Bridge, Ford's makeover of the Michigan Central Station, Dan Gilbert's Hudson's project, the site of the future University of Michigan Detroit Innovation Center and the Gretchen Valade Jazz Center at Wayne State.

The motor coach tour will begin and end at St. Ambrose, and we'll stop for lunch along the way.

For advance registration and pricing, please visit:
Stambrosechurch.net or
call the parish office at (313) 822-2814

2	0	CSA
2	1	Box Scores

Number of Families	800
Returns to date	150
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 2/9/22....	\$117,152

- Our CSA goal was higher this year than last, which explains why we struggled to get to our minimum.
- The insurance premiums listed – roughly \$1,000 a week – are the fund that will underwrite a majority of our flood damages.
- Now that we have made our AoD quota, anything given to the CSA comes directly back to our parish without the usual 7% deduction making it a good time to donate.

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:

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

DAILY PRAYER 2022

Pray Every Day

Could you be searching for a fresh new way to pray every day of the year? Daily Prayer 2022 is your guide to prayer that includes scripture, psalmody, a brief reflection, general intercessions, and a closing prayer. It is ideal for personal and family reflection upon the word of God. This also makes an excellent gift for a senior, newlyweds or for a student away at college.

These prayerbooks are \$10 each — which is a modest investment in someone's spiritual formation. To pick up a copy of this year's Daily Prayer 2022, call the rectory office at 822-2814 or ask for one in the ARK lobby after mass.

Liturgy Schedule

Liturgy Schedule

Monday, February 14

Sts. Cyril & Methodius, bishops

Tuesday, February 15

Weekday 6th week in Ordinary Time

8:30 a.m. – Ivan & Helen Iwaschina

John Paul Iwaschina

Wednesday, February 16

Weekday 6th week in Ordinary Time

Thursday, February 17

Seven Holy Founders of the

Servite Order

7:00 p.m. – Mass – Sr. Irene Kerich,

Charles & Rosemarie Samarjian

Friday, February 18

Weekday 6th week in Ordinary Time

12:00 p.m. - Mass – John & Ann Blake

Anne Blake, Brian Blake

Saturday, February 19

Weekday 6th week in Ordinary Time

4:00 p.m. – Mass – For All People

Sunday, February 20

Seventh Sunday in Ordinary Time

8:30 – Mass – For All People

11:15 – Mass – For All People

Scriptures for the 6th Week in Ordinary Time

FEBRUARY 14

JAS 1: 1-11

PS 119: 67-68, 71-72, 75-76

MK 8: 11-13

FEBRUARY 15

JAS 1: 12-18

PS 94: 12-13A, 14-15, 18-19

MK 8: 14-21

FEBRUARY 16

JAS 1: 19-27

PS 15: 2-4B, 5

MK 8: 22-26

FEBRUARY 17

JAS 2: 1-9

PS 34: 2-7

MK 8: 27-32

FEBRUARY 18

JAS 2: 14-24, 26

PS 112: 1-6

MK 8: 34-9: 1

FEBRUARY 19

JAS 3: 1-19

PS 12: 2-5, 7-8

MK 9: 2-13

FEBRUARY 20

1 SM 26: 2, 7-8, 12-13, 22-23

PS 103: 1-4, 8, 10, 12-13

1 COR 15: 45-49

LK 6: 27-38

Seventh Sunday in Ordinary Time February 19th - 20th

Saturday Mass at 4:00 p.m.

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

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

Wearing face masks at St. Ambrose is asked of the vaccinated and unvaccinated.

To participate electronically, go to: facebook.com/stambroseparish or better yet, to
You Tube at www.youtube.com/channel/UCbymbGIGxUF6UqPct5xFg

For specifics on the law of Sunday Obligation go to:
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, February 6, 2022

in envelopes we received \$4,924.00

in the loose collection \$1,676.00

in electronic donations \$4,447.59

for a total of \$11,047.59

Over budget for the week..... \$947.59

Number of envelopes mailed 627

Number of envelopes used 62



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, Mary Martin, 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, Albina Checki, Judy Sivanov, Matthew Brown, Ernie Ament, Charlie Merz, Vince LoCicero, Lily Faith, Patty Freund and those suffering and hospitalized worldwide with COVID-19.

Our Dead

Fr. Pelc conducted a funeral service on January 28th for **Winston Anthony Lie**. He passed away peacefully at his home on Monday, January 24th. Born on March 3rd, 1960, Winston was the son of Dr. Kim Khong Lie and Mado Lie. He was the eldest of 10 children in the Lie family. He attended special education schools and was happy to spend his entire life in the presence of his parents and siblings. He enjoyed music and was fond of playing his personal piano.

"He was a gentle soul," said his sister, Tamara Lie Fobare. "Even though he had to tolerate the whole lot of us and our noise. He loved to sit next to you and hold your hand and just be there," she recalled.

In addition to his sister, Tamara (Greg), Winston Lie is survived by his brothers and sisters, Roxane, Marc (Anja Derckx), Lancelot (Vivian Preston), Parcival, Gunther (Nancy Alcott), Natasha Wilde (Christopher), Sergei (Kara Conway) and Ariadne (Dr. Justin Bult). He is also survived by 16 nieces and nephews, as well as his best friends, Robert Lack and Navara Halsell. He was preceded in death by his father, Dr. Kim Lie, and just this past week, by his mother, Mado.

After a lifetime of medical issues including Down Syndrome and a heart defect in infancy – as a final act of generosity, Winston's body was donated to the Wayne State School of Medicine for study.

Archdiocesan Executive Summary:

Recent Adjustments Made to the Family of Parishes Documents

The following summary was given to priests by Archbishop Vigneron on January 24, 2022 regarding the feedback he received from the Congregation for the Clergy in Rome and ongoing discussions and analysis.

1. There is a preeminent mutuality among the Priests *In Solidum* that must be safeguarded and pervade the care of parishes for which they are principally responsible. Priests *In Solidum* fulfill the obligations of pastors for those parishes (cf. Canons 528-530), which is clarified in the arrangement they make with each other in the Covenant, but not one of them is the Pastor. The Moderator, although representative of juridic affairs of the parishes, is not a superior to the other Priests *In Solidum*.
2. The Priests *In Solidum* form one unit or team; other priests, deacons and staff assist these Priests *In Solidum* in their responsibilities.
3. The laity can cooperate in the administration of ecclesiastical goods belonging to the parishes and/or schools but do so in a manner deferential to Priests *in Solidum* or the [alternate] One Pastor [model where other priests in the family become an assistant, associate or parochial vicars]. Responsibility for the ecclesiastical goods may not be passed over to the Mission Support Director.
4. The process of transferring a priest from the office of Pastor to the office of Priest *In Solidum* has detailed steps needing to be attended to in a strict manner according to the canons that regulate transfers.
5. There is an interplay between canon and civil law that creates a need for harmony and consistency in the documents.

A summary of the way the above was incorporated into the foundational documents of the initiative (i.e., the Covenant, assignment letters, the Playbook, and misc. communications) is provided here in the following chart.

This is not an exhaustive list. It is a high-level summary to the adjustments being made.

Document	Primary Change(s)
Particular Law regarding Families	Addition of a clause to two articles concerning Mission Support Director, in order to harmonize with an aspect of employment law.
Covenant	Emphasis on “parishes within a Family” rather than referring to a “Family” as a body. Change from “Family Pastors” to “Priests <i>In Solidum</i> .” A few changes for wording cleanup, such as changing from “I” to “We.”
Priest Assignment Letters	Emphasis on assigning to “parishes within a Family” rather than assignment to a “Family” as if it were a body. Change from “Family-Pastor,” “Family-Administrator,” and “Family- Parochial Vicar” to “Priest <i>In Solidum</i> .” Parochial Vicars now referred to as one of the Priests <i>In Solidum</i> for an <i>In Solidum</i> Family. Assignment letters to give special instructions to priests who are at the start of their priestly ministry (mentorship, residence). All priests <i>In Solidum</i> assigned six-year terms (retroactive to Wave 1).
Oath of Fidelity and Profession of Faith	All Priests <i>In Solidum</i> now need to complete these.
Playbook	Reference to entire plan being necessary and Particular Law being mandatory. Multiple changes to emphasize “parishes within a Family” rather than referring to a “Family” as if it were a body. Multiple change from “Family Pastors” to “Priests <i>In Solidum</i> .” Multiple changes to emphasize that Priests of a Family are responsible for ministries, goods of the parishes, etc., and that directors and consultative bodies only support them in these roles.

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