

The Passion of Ukraine



We are witnessing the Passion of Ukraine. It's still Lent, and Easter is a week away, but in this sacrificial journey toward the Christian commemoration of the arrest, torture, and murder of Jesus we see Ukraine in all of its pain and tears.

The word "Passion" comes from the Latin for "suffering" and seldom have we been such armchair witnesses to barbarism and slaughter. Easter, however, can only be properly understood if we also embrace the Resurrection, and I firmly believe that through the screams and the agony there will indeed be a rebirth, a rising again of this great and proud nation.

Such a statement and such an idea would have been surprising, even jarring, to my father's family. They were Ukrainian Jews. Most, my direct line, left in the 1890s, but others remained, through the truly grotesque years of Stalin and Hitler. Their relationships with their Christian neighbours and rulers were seldom comfortable and sometimes deadly.

Now there's me, a Christian priest, but one who will never, and could never, forget his Jewish heritage. Even more extraordinary, now there's Ukraine's president, a Jewish man who embodies the country's resistance and courage. That, I promise you, would have amazed my people.

But then Jesus was Jewish of course, as was his mother, and most of his early followers. The blood he and they shed was Jewish blood and that has often been grotesquely forgotten by the church historical in so many ways of shame and horror.

The blood of the modern martyrs is Ukrainian, whatever the background, religion, or belief. The blood of men, women, and children, running in crimson innocence as brutal occupiers — not Roman now but Russian — bully their way into what is not theirs and doesn't belong to them.

The five wounds of Christ are replicated in the holy wounds of Ukraine: Invasion; Murder; Lies; Abuse; and Terror. A country bleeds for us, not as Christ, who some of us regard as the Messiah, but as a living obstacle, a heroic barrier to the ambitions of a malicious and cruel leader, who exploits and oppresses his own people in his lust for power and land. It will not end with Ukraine, as history has repeatedly taught us.

Some in the world wash their hands of all this, preferring to do nothing while the noble victims die in their place. Others genuinely lament what is happening but don't intervene because they think it would be too dangerous for them. Then there are those who rejoice in it all. Crucify him, crucify him!

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Passion of Ukraine

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These Lenten lands, these Paschal paths, have never been so obvious to the world, and yet we respond with relatively little. No surprise if we think about it, because similar hell has been brought down on Afghanistan, Yemen, Syria, Iraq, and so many other places. Perhaps our racism prevented and still prevents us from reacting properly to those repeated obscenities, and that's an eternal stain. And yes, I'm fully aware of western and especially U.S. hypocrisy in all of this.

So let's begin the restoration here and now, and start the permanent revolution of grace and equality today. In Lent we Christians are supposed to remember the 40 days Jesus spent fasting in the desert. We do so in part by abstaining from something that gives us ease or pleasure.

Can we not abstain from complacency, and thus save Ukraine? In doing so we could change everything! Humanity cries out, as it always has, and perhaps this time we can listen. Perhaps, perhaps, this time. Don't forsake them, not again.

Lent, Passion, Jesus, and the sanctity of Ukraine. My ancestors may well have been confused and even bewildered by the language, but they would most certainly have grasped the meaning. Because in the end it's not about nation, race, or religion, but about truth, justice, and peace. In Ukraine and beyond. For ever and ever. Amen.

Written by the Rev. Michael Coren. Taken from the Toronto Star; March 21, 2022. For more visit TheStar.com.

From AoD Office of Catholic Schools

I am eager to share with you details about a signature gathering campaign that has the potential to positively impact the education of many students in the state of Michigan. We plan to gather 340,000 signatures to establish "Student Opportunity Scholarships" so that parents can access funding to meet their child's educational needs. Archbishop Vigneron and his brother bishops from throughout Michigan are supportive of this initiative.

Find additional resources and details from Paul Stankewitz, Public Policy Advocate for the Michigan Catholic Conference at the address below. In addition, I encourage you to watch and share this two-minute video providing an overview of the initiative: <https://www.facebook.com/Let-MIKidsLearn/videos/487435399661035/>

We are asking for your assistance in this important educational effort by collecting signatures after Mass on May 1st and May 8th. [Note that the forms and materials are already in our rectory office. Solicitors need to view: <https://www.letmikidslearn.com/how-to-circulate/>] Petitions can be done at any time, but must be in Lansing by May 11th.

Please reach out to Paul Stankewitz (pstankewitz@micatholic.org) or me (knaus.laura@aod.org) with questions or to request additional petitions. Thank you for your assistance with this important effort.

Laura Knaus
Interim Superintendent of Catholic Schools



Holy Week & Easter 2022 at St. Ambrose Parish

SATURDAY, APRIL 9
Penance Service - 2:00 p.m.
Palm Saturday Mass at 4:00 p.m.

SUNDAY, APRIL 10
Palm Sunday Mass - 8:30 a.m.
Palm Procession and Mass - 11:15 a.m. beginning at the Academy building.

WEDNESDAY, APRIL 13
Penance Service - 7:00 p.m.

THURSDAY, APRIL 14 — HOLY THURSDAY
Mass of the Lord's Supper - 7:00 p.m.
Private adoration of the Blessed Sacrament in the church until midnight.

FRIDAY, APRIL 15 — GOOD FRIDAY
Liturgy of the Lord's Passion and Death - 1:30 p.m.

SATURDAY, APRIL 16 — HOLY SATURDAY
Blessing of Easter Food - 12:00 noon
THE GREAT EASTER VIGIL MASS - 8:00 p.m.

SUNDAY, APRIL 17 — EASTER SUNDAY
Easter Mass at 8:30 a.m.
Easter Mass at 11:15 a.m.

All Things Considered

There are many Catholics who have never experienced the Sacred Triduum [Three Days] of Holy Week as it was meant to be prayed as a unit – Holy Thursday, Good Friday and the Vigil on Holy Saturday. Sadly there are many Catholics who opt out of all parts of Holy Week in preference to a Spring Vacation.

But whenever someone enters into these most ancient rites of our faith, they are inevitably awestruck and overwhelmed.

Triduum presents a reality we avoid confronting, and when we do confront it, it is very dimly understood – the very mystery of life coming through death.

Youngsters need to be exposed to these bedrock concepts of our faith through the beauty of the liturgy. Oldsters will see these liturgies as a rehearsal for their own Passover. All of us need to suspend business as usual and to devote a portion of these three holy days to renewing and deepening our faith.

These are ceremonies that only happen once a year, and to miss all or part of them impoverishes any believer. It's interesting that in our two thousand year history, the church has never made attendance at the Triduum an "obligation." There might be a very practical reason for that – if every Catholic were "obligated" to attend, we'd have to hold services in an arena or outdoors. Instead, the church simply puts the menu on the table and invites us to partake of it – realizing that once a soul has tasted the Holy Week experience in all its drama and beauty, you return to

the table of the Lord again and again.

So, I encourage you to sacrifice a few hours out of this week to pray in community. This Thursday, you'll see the ancient rite of the "Mandatum" otherwise known as the "washing of feet." At that liturgy, our Religious Education students who have been preparing for their first Eucharist will be eligible to approach the Lord's table for the first time. Combining service with communion makes a distinct impression on young people.

Can't make that mass? Then find some time on Thursday evening before midnight to settle in for quiet prayer in the presence of the Blessed Sacrament in Church.

On Good Friday afternoon, we remember the time that Jesus hung on the cross. The liturgy of the day is simple and solemn, with the focus on the reverencing of the cross and

the reception of Holy Communion.

The Easter Vigil on Holy Saturday begins outside around a bonfire where we image Christ the Light rising from the stone-cold grave. It's an image of the power of God to transcend all the dark days of our lives, including the darkest when we close our eyes for the last time.

This is our church at its finest – the exclamation point of centuries of belief and practice. It's an experience that must be shared just as Christ shared it. So don't sit this one out.

But if circumstances dictate that you can't be here (or in another parish church) we will be live-streaming the Triduum services from St. Ambrose. Logon to stambrosechurch.net. The Saturday Vigil will be re-broadcast on demand on Easter Sunday.

To underscore the seriousness of the Triduum, there are dietary regulations that apply to most Catholics. Good Friday is an *obligatory* day of fasting from eating inbetween meals

for Catholics from age 18 until age 59. When fasting, a person is permitted to eat one full meal, as well as two smaller meals that together are not equal to a full meal.

The norms concerning abstinence from meat are binding upon all healthy members of the Catholic Church from age 14 onwards.

If possible, the fast on Good Friday is continued until the Easter Vigil (on Holy Saturday night) as the "paschal fast" to honor the suffering and death of the Lord Jesus and to prepare ourselves to celebrate more readily his Resurrection.

Our Holy Father, Pope Francis recommends that our world-wide fast this Holy Week be offered for the victims of the Ukraine war and in solidarity with all displaced, hungry persons.

I'm concerned that here in Wayne County, we might be headed for yet another wave of the Covid Pandemic. The culprit this time is BA.2, a subvariant of the highly infectious Omicron variant. Nobody knows for sure how much havoc it will cause, but BA.2 has already led to a surge of cases in Europe and is now the dominant version of the coronavirus in the United States and around the world.

People traveling from all over the world for the Easter holidays makes family gatherings and public assemblies such as worship, "superspreader" events.

I don't think we're looking at a crazy lockdown scenario in this part of the world with BA.2, but we can't be sure that we won't have another curveball from this virus in the near future.

Should this look imminent, we will once again ask your good graces to wear a mask when coming to services. Until then, here at St. Ambrose, we will continue to encourage voluntary mask wearing. And we certainly endorse vaccination and boosters. As Pope Francis said: "Getting vaccinated is an act of love ... a simple yet profound way to care for one another, especially the most vulnerable.... Small gestures for a better future."

Lenten Observances



- Lent is the liturgical season which runs from Ash Wednesday until the Mass of the Lord's Supper on Holy Thursday.

- Ash Wednesday and Good Friday are days of *total* fast and abstinence from meat.

- All the Fridays of Lent are days of Abstinence from meat.

- The **Law of Abstinence** from meat binds persons from the completion of their 14th year — from the day after their 14th birthday, throughout life.

- The **Law of Abstinence** forbids the use of meat, but not eggs, milk or products or condiments made of animal fat. Permissible are soups flavored with meat, meat gravy and sauces.

- The **Law of Fasting** binds persons from the completion of their 18th year to the beginning of their 60th year, i.e., from the day after their 59th birthday.

- The **Law of Fasting** allows only one full meal a day, but does not prohibit taking some food in the morning and evening, observing as far as quantity and quality are concerned — approved local custom. The order of meals is optional; i.e. the full meal may be taken in the evening instead of at midday. Also: (1) the quantity of food taken at the two lighter meals should not exceed the quantity taken at the full meal. (2) the drinking of ordinary liquids does not break the fast.

- In keeping with the spirit and meaning of the Lenten fast, Catholics are encouraged to observe the Good Friday fast through Holy Saturday and until after the celebration of the Easter Vigil.

Online Stations and Live-Streamed Triduum

A unique presentation of the “Stations of the Cross for Justice” is available for viewing every day this Holy Week on our website. This production has been done by members of our parish with the intent of connecting the sufferings and death of Jesus with those of his people who suffer world-wide today. The strong images may not be suitable for young children without parental guidance. Mature Christians should prepare to be spiritually challenged.

The ceremonies of the Triduum – Holy Thursday, Good Friday and the Easter Vigil will be live-streamed. Logon to stambrosechurch.net.



Urgent Need in Ukraine Donate to Help Families Affected from Ukraine

There is great risk of additional suffering both within Ukraine and for those who are fleeing to neighboring countries for safety. Catholic Relief Services and our partners need immediate support to meet both ongoing needs as the situation intensifies. Your prayers and support will make so much difference.

Please give a vital gift today by visiting
CRS.org or by using an envelope in church.

Prayer into Action through Almsgiving

As our Lenten journey brings us to the door of Easter, let's be mindful of those ancient and time-tested exercises that help us renew our lives and bring us closer to God. The traditional practices include: prayer, fasting and almsgiving. Lent, of course, is a privileged period for prayer and many spiritual writers have encouraged us to see fasting and almsgiving as essential elements of our prayer lives. St Augustine wrote that fasting and almsgiving are “the two wings of prayer” and that almsgiving is actually putting our prayer into action.

Much attention is paid to prayer and fasting. Almsgiving gets the least attention among the three Lenten practices. Almsgiving can actually be viewed as “fasting” from our income and material possessions. It also brings us closer to Christ Jesus because it translates our prayers into acts of love for each other and for those less fortunate.

The New Testament reveals how the early Christians embraced the practice of almsgiving. For Saint Luke, almsgiving was essential to the practice of good stewardship. St. James exhorts Christians to care for the needs of their brothers or sisters, to put their faith into action with alms to those in need:

If a brother or sister is poorly clothed and in lack of daily food, and one of you says to them, ‘Go in peace, be warmed and filled,’ without giving them the things needed for the body, what does it profit? So faith, by itself, if it has no works, is dead (2:15-17).

Almsgiving is about showing our love through sharing rather than hoarding what we have, and Holy Week is perhaps one of the best times of the year to prayerfully discern how best we can act with generosity toward others. We might even try creating an Almsgiving Plan to help us prayerfully discern how best to organize our giving. Take some quiet moments to prayerfully reflect on what you have to share and write down a giving plan that includes your parish, diocese, and charities that could use your financial support.

Easter is almost upon us. Let us act now to integrate almsgiving into our life of faith. By putting our prayer into action in this way, we begin to “cast off” the old self within us and put on Christ in order to arrive at Easter renewed and able to say, with St. Paul: “It is no longer I who live, but Christ who lives in me.”

From the Catholic Stewardship Newsletter, April 2022

Faith Formation Station

"We can't let Holy Week be just a kind of commemoration. It means contemplating the mystery of Jesus Christ as something which continues to work in our souls."

- St. Josemaria Escriva

What an amazing week we have to celebrate. Holy Week dramatically unveils the events leading to Easter. From Passion Sunday to the Easter Vigil on Saturday night, the church invites us to reflect upon and share in Christ's paschal mystery.

PALM SUNDAY: On Palm Sunday we celebrate Jesus' triumphal entry into the city of Jerusalem. Palms are blessed and distributed to the faithful. They remind us of the palms that the people waved as they shouted their "Hosannas" as Jesus passed. To the Semitic person, the palm tree has always been a tree of honor; it marks the place where one can find water for one's flock. Even today, palms are placed on graves to symbolize eternal life. Palm Sunday marks the beginning of Holy Week. We look forward to the St. Ambrose 11:15 a.m. liturgy beginning on the steps of our religious education classes at the Merit Academy building and then proceeding to the church with our special first communicants raising red flags as part of the processional.

HOLY THURSDAY: The night before Christ died, he gathered his friends together to celebrate the Jewish feast of Passover; it was the last meal he was to share with them. During the Last Supper, Jesus changed the bread and wine into his body and blood. He also ordained the Apostles his first priests. This is a good time to break bread and have a family meal together; bring out a family photo album to look at communion pictures and talk about your family's own faith story. Our sixth-grade classes, who are studying the Old Testament, reviewed the Exodus, the symbolism of the Passover Seder tradition, and the connection to our Holy Thursday liturgy. Our First Communicants will participate in this special liturgy and receive the Eucharist with their families for this first time. Let us pray for these students, their families, and their catechists: Brody Barczyk, Henry Boggs, Trent Borio, Thomas DeGemmis, Colin Drouillard, Rigo Foka, Ella Gonzalez, Shane Gonzalez, Isla Keast, Declan Laurencelle, Travis Manteuffel, Grant Markijohn, Anne McKenzie, Dorothy McKenzie, Noah Mitchell, Gavin Myers, Helen Woodside, Mrs. Melissa Keagle & Mrs. Jessica Kodanko.

GOOD FRIDAY: The solemn remembrance of Christ's crucifixion and death on Calvary takes place during the Good Friday liturgy. This special liturgy is not a Mass. It is a three-part service: The Liturgy of the Word, Veneration of the Cross, and Holy Communion. Older children will understand this service better than younger ones. For younger children the story of Jesus' death can be easily told through the Stations of the Cross. Many of our classes prayed the stations during Lent.

HOLY SATURDAY: On Holy Saturday night, the Church celebrates the Easter Vigil. The liturgy begins with the Service of Light, which is the blessing of the new fire and the lighting of the Paschal, or Easter, Candle. The new baptismal water is also blessed. Those who have been preparing for baptism are baptized at this Mass.

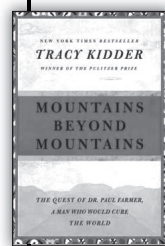
EASTER SUNDAY: Easter is the greatest celebration in the Catholic Church. It is the completion of Holy Week. Jesus is resurrected on Easter Sunday. We are filled with joy of God's promise and celebrate new life! And yet, for Catholics, Easter is so much more than a single celebration. Easter is so important that we cannot celebrate it in one day. To fully celebrate the Easter season it takes fifty days, or a Pentecost (the Greek word for fifty). Each one of these fifty days, in fact, is Easter. That is why the Church speaks of the Sundays of Easter, rather than the Sundays after Easter.

PROGRAM REMINDERS:

- We do not have class on Easter Sunday: 4/17/22. Our last two classes are 4/24/22 and 5/1/22.
- Our First Communicants will be making their Solemn Eucharist banners in class on 4/24/22.

Kelly Woolums

Marcellina's Book Club



Mountains Beyond

Mountains takes us from Harvard to Haiti, Peru, Cuba, and Russia as Dr. Paul Farmer changes minds and practices through his dedication to the philosophy that "the only real nation is humanity" - a philosophy that is embodied in the small public charity he founded, **Partners In Health**. At the heart of this book is the example of a life based on hope, and on an understanding of the truth of the Haitian proverb "Beyond mountains there are mountains": as you solve one problem, another problem presents itself, and so you go on and try to solve that one too.

The author, Tracy Kidder, also graduated from Harvard. He has won the Pulitzer Prize, the National Book Award, the Robert F. Kennedy Award and many other literary prizes. The book and its audio are available through Amazon.

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

Liturgy Schedule

Monday, April 11

Monday of Holy Week

Tuesday, April 12

Tuesday of Holy Week

8:30 a.m. – St. John Paul II, pope

Wednesday, April 13

Wednesday of Holy Week

7:00 - p.m. – Communal Penance

Thursday, April 14

Holy Thursday

7:00 p.m. – Mass of the Last Supper

Friday, April 15

Good Friday

12:00 p.m. – Stations of the Cross

1:30 p.m. – Liturgy of the Lord's Passion

Saturday, April 16

Holy Saturday

12:00 – Blessing of Easter Food

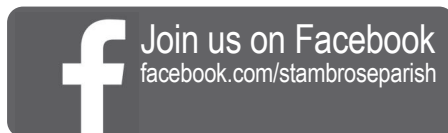
8:00 p.m. – Great Easter Vigil

Sunday, April 17

Easter Sunday

8:30 – Mass – For All People

11:15 – Mass – For All People



Scriptures for Holy Week

April 11

Is 42: 1-7

Ps 27: 1-3, 13-14

Jn 12: 1-11

April 12

Is 49: 1-6

Ps 71: 1-4a, 5ab-6b, 15-17

Jn 13: 21-33, 36-38

April 13

Is 50: 4-9a

Ps 69: 8-20, 21-22, 31, 33-34

Mt 26: 14-25

April 14

Ex 12: 1-8, 11-14

Ps 116: 12-13, 15-16bc, 17-18

1 Cor 11: 23-25

Jn 13: 1-15

April 15

Is 52: 13-53: 12

Ps 31: 2, 6, 12-13, 15-17, 25

Heb 4: 14-15; 5: 7-9

Jn 18: 1-19: 19: 42

April 16

Gn 1: 1-2: 2 or 1: 1, 26-31a

Ex 14: 15-15:1

Rom 6: 3-11

Lk 24: 1-12

April 17

Acts 10: 34a, 37-43

Ps 118: 1-2, 16-17, 22-23

Col 3: 1-4 or 1 Cor 5: 6b-8

Jn 20: 1-9 or Lk 24: 1-12

Holy Saturday & Easter Sunday

April 16th - 17th

Saturday Mass at 8:00 p.m.

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

Under the Center for Disease Control guidance, people in counties with low or medium Covid-19 community levels no longer need to wear masks indoors unless they are immunocompromised or at "high risk" for severe Covid-19. Currently Wayne County shows a LOW level of risk. This might change week-to-week, but for the present time, St. Ambrose Parish is lifting the mandatory mask requirement for weekend masses. We will maintain it for funerals and weddings. At all community levels, the CDC recommends people get vaccinated and boosted, and get tested if they have symptoms.

To participate electronically, go to: facebook.com/stambroseparish or better yet, to You Tube at www.youtube.com/channel/UCbymBGIQxUF6UqPct5xFg

Your Envelope Speaks ... the Inside Story

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

On Sunday, April 3, 2022

in envelopes we received \$4,732.00

in the loose collection \$2,162.00

in electronic donations \$4,120.97

for a total of \$11,044.97

Over budget for the week.....\$944.97

Number of envelopes mailed 627

Number of envelopes used 59



Our Sick

Please pray for those who are seriously ill or who are hospitalized: Pat Blake, Donald Miriani, Bonnie McKenna, Matthew Elias, Mary Martin, George Bucec, Emilie Kasper, Anna Noto Billings, Eileen O'Brien, Liz Linne, Donna Barnes, Alexandra Cullen, Charmaine Kaptur, Frank Gregory, Alex Billiu, Jerry Scopel, Jackie Walkowski, Maria Simcina, Brian Tague, Sharif Hannan, Shirley Whelan, Anne Purvis, Jerry Gutowski, Kevin O'Connor, Albina Checki, Judy Sivanov, Matthew Brown, Ernie Ament, Vince LoCicero, Lily Faith, Patty Freund, Karen Jordan, Janis Ramsey, Colette Gilewicz, Richard Strowger and those suffering and hospitalized with COVID-19.

Our Dead

On April 4th, burial services at Cadillac Memorial Cemetery were conducted for **Anthony John Sinauskas, Jr.** (84) who died on March 4th after a 10-year battle with cancer.

Tony served as a Marine where he played trumpet in the Corps Band. He kept his military friendships through the VFW and the American Legion.

He was married for 48 years to his wife Joy (Boscarino) and was a loving step-dad to her three children: Jon, David and Susanne Larsen.

Following the military, Tony was a semi driver and later worked security for Bon Secours/Beaumont. He was very outgoing and friendly by nature; he loved to sing and dance. Tony enjoyed fishing, and he was also a "Bob Ross" type of painter. He was an avid sports fan, but had particular fun siding with U of M vs. his wife's rooting for MSU.

In addition to his wife, Joy, he is survived by two of his step-children, Susanne Parent and David Larsen, and by four grandchildren and four great-grandchildren.

Mass Times When Traveling

Your membership in the Catholic Church gives you privileges to worship with any Catholic Community world wide. While on your vacation or traveling, websites like masstimes.org and thecatholicdirectory.com make it easy to find a mass.

A TRADITIONAL EASTER BASKET

Blessing of the Easter food baskets on Holy Saturday or Easter morning is a tradition among Roman Catholic and Orthodox Christian Central and Eastern Europeans, including Czechs, Croatians, Hungarians, Lithuanians, Poles, Russians, Rusyns, Slovaks, Slovenes, and Ukrainians. As to what goes into a food basket depends on the region one is from, the family's preferences, and financial means. Not one morsel of this blessed food is eaten until after Mass on Easter when it becomes breakfast. Each member of the household must sample everything in the basket to prevent misfortune. There are no set rules, so you can be creative with your family basket. These are, however, common basket items:

BUTTER (Masło) is symbolic of the goodness of Christ that we should emulate toward others. It can be shaped into a fancy lamb mold or simply packed into a glass container with cloves arranged into a cross on the top.

BREAD (Paska). The name paska came from the Jewish Passover feast known as pesach, and from the Greek version of the word—pascha. Paska also is the word for a round loaf of sweetened yeast bread. It is a symbol of Jesus, the Bread of Life. Paska bread usually features a dough braid around the perimeter and a cross symbol on top.

HARD-BOILED EGGS (Pysanki) These are often dyed red in the Orthodox Christian faith, and decorated elegantly using the wax-resist method, are symbols of Easter, life, and prosperity, and Christ's Resurrection from the tomb.

HORSERADISH especially mixed with grated red beets, is symbolic of Christ's bitter passion and the blood he shed.

SAUSAGE, either fresh or smoked, is symbolic of God's favor and generosity. It is almost always present in the basket.

HAM OR LAMB are symbolic of great joy and abundance. Some households prefer veal or lamb, which reminds Christians that the risen Christ is the Lamb of God.

SALT, a necessary element in physical life, is symbolic of prosperity and justice and is included to remind us that Christians are called to be the flavor of the earth.

CHEESE is symbolic of the moderation Christians should have at all times. Usually it's fresh dry curd or farmer's cheese (not aged).

CANDLE, which will be lighted in a church at the blessing of the baskets, represents Christ as the Light of the World. Sometimes a hole is left in the middle for a candle to be lighted at church during the blessing.

THE BASKET. Although traditions vary from family to family about what goes into the basket, what seems to remain constant is the basket handed down and the competition in attaching colorful decorations to it as signs of joy and new life in the season of spring and in celebration of the Resurrection.

THE COVER. Another constant is the richly embroidered cover, symbolizing Christ's burial shroud, that goes over the basket. It's usually made of linen or other fine cloth and is embroidered with religious symbols related to the Resurrection and the celebration of Easter. These basket covers are often handed down from generation to generation in memory of those who have passed before us.

By Barbara Rolek for "Learned Religions"



DRIVE THRU EASTER BASKET FOOD BLESSING

Holy Saturday
April 16TH, 12 -12:30 p.m.

In the St. Ambrose parking lot. Enter through the Alter Rd. gate and form a line exiting at Hampton. Blessings will take place at the foot of the plaza cross. Please remain in your vehicles.

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Registration details at choironevoice.org | Cost \$90 (Payable Via Paypal)

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