

A Eucharistic culture and culture of life

This is an excerpt from an address given by Archbishop William Lori of Baltimore for the gathering of a July meeting of the National Pro-Life Directors. Archbishop Lori is the Chairman of the United States Catholic Conference of Bishops Pro-Life Activities Committee. Access his full text at <https://tinyurl.com/2dwcxjph>.

We gather at a pivotal moment for the Pro-Life Movement and for the Church in the United States. We are witnessing, perhaps as never before, the dramatic clash between the culture of life and the culture of death. And at the same time, we are seeing the absence of many Catholics from Sunday Eucharist, an absence that in far too many cases signals disaffiliation from the Church. Yet, if we are at a painful crossroads, we are also at a new and grace-filled moment in the Church's life.

The Dobbs decision is a new moment for the pro-life movement. The high court's recognition that there is no constitutional right to an abortion signals not an end, but a new beginning of our ongoing efforts to build a culture of life, while the Eucharistic Revival is a new moment in the Church's evangelizing mission, a moment for reclaiming, as it were, the Eucharistic foundations of the Church itself.

If we are to build a culture of life – first to wean our society away from seeing death as a solution to its problems and then to build a society that truly respects all human life and every person from the moment of conception until natural death – if we are to build that kind of culture then we must pay closer attention to our own backyard. While not leaving the public square, we must always advocate for life, and focus on the many Catholics who are conflicted about the Church's teachings on human life and sexuality. Many feel that these teachings are harsh and judgmental. They are cited as one reason why Catholics no longer go to Mass on Sunday, and why some Catholics have elected to disaffiliate. This is what I mean when I speak of focusing on our own backyard. There is some

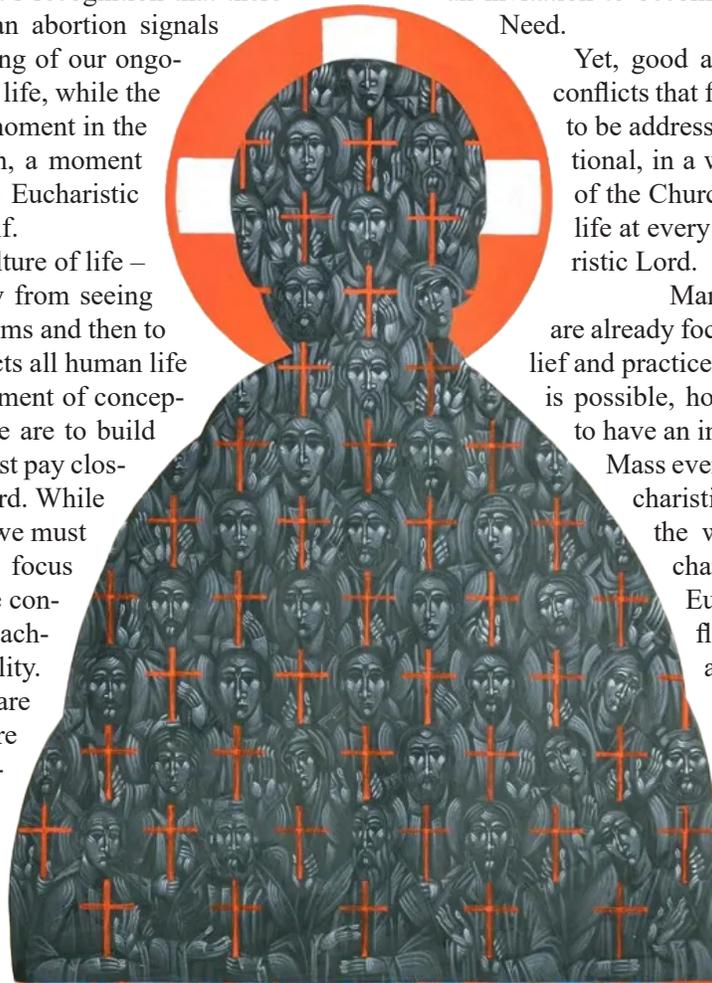
good news here. Polling shows that conflicted Catholics are more likely to be won over by the Church's teaching on life when they understand the Church's care and concern for both mother and child, and especially when they are invited to help women facing difficult pregnancies. "Walking with Moms in Need" offers a genuine parish-based response to those moms whose needs are very real and pressing, while at the same time helping conflicted Catholics to see that the Church's teaching and ministries in support of life are in fact compassionate. It is even better when Catholics conflicted over abortion accept an invitation to become involved in helping Moms in Need.

Yet, good as this is, it is not enough. The conflicts that fellow Catholics experience need to be addressed in a way that is more foundational, in a way that goes to the very source of the Church's profound respect for human life at every stage. That source is the Eucharistic Lord.

Many parishes and many Catholics are already focused on reviving Eucharistic belief and practice, and that is a very good thing. It is possible, however, for Catholics seemingly to have an intact Eucharistic faith – to attend Mass every Sunday, even to engage in Eucharistic Adoration – but also to miss the wider implications of their Eucharistic faith and practice, viz., the Eucharistic Lord's ongoing, enfolded solidarity with ourselves and with a suffering humanity, especially the most defenseless.

This omission, this gap, has led to a separation of Eucharistic worship from the works of charity and justice – to the detriment of both. Our Eucharistic faith is not an escape from the human condi-

Continued on page 2...



A Eucharistic culture and culture of life

Continued from page 1

tion but rather the wondrous gift God has given us to transform it. If we become what we receive, then as the Body of Christ the Eucharist intensifies our solidarity with those who are vulnerable and in need – and this includes moms in need and most assuredly their unborn children, as well as the frail elderly, the chronically ill, those in hospice, immigrants, and the condemned.

We see those who are vulnerable not only as persons with inherent rights and dignity but indeed as persons called into being by God, loved by God, redeemed by Christ, persons with whom I am united because of my relationship with the Eucharistic Lord. As Pope Benedict XVI put it, “*Worship itself, Eucharistic communion, includes the reality both of being loved and of loving others in turn. A Eucharist, which does not pass over into the concrete practice of love is intrinsically fragmented.*” (Deus Caritas Est, No14).

In much the same vein, Pope Francis decries “*throw-away culture,*” and continually makes the link between the Lord’s Eucharistic love for us and the love we must extend to those who are marginalized. Put positively, isn’t it a beautiful thing when Eucharistic belief and practice leads to an overflowing charity, a renewed solidarity with the poor and the vulnerable? I can readily think of St. Teresa of Calcutta’s Missionaries of Charity. Their lives are centered on the Eucharist and therefore on the poor. Mother Teresa used to speak about receiving and adoring the Body of Christ in the chapel, and then going into the streets of Calcutta to wash the sore-infested body of Christ in the persons of the abandoned.

In your dioceses, I am sure you know of many in the pro-life movement whose living encounter with Jesus in the Eucharist makes them beautiful and convincing witnesses to the inviolable dignity of every human life – those whose witness is marked by truth, love, mercy, and compassion. All things to the contrary – anger, backbiting, character assassination – all such things do great harm to our witness to life and are contrary to Eucharistic love.

Being true to the Eucharistic foundations of the culture of life means engaging in the works of mercy, both corporal and spiritual, with a loving heart, a long-suffering heart, a patient heart, even when our love is neither returned nor requited. The Eucharist is Christ’s gift of self. It is not merely a symbol of Christ’s love but his living and substantial presence, Body, Blood, Soul, and Divinity – sacrificed, victorious, exalted, and given to us – not merely in the past, but now – making the Christ-event contemporaneous with us.

In receiving the Eucharist, we can encounter Christ now, in and through the Church, no less than the people who encountered Christ as he walked the earth. What Christ came to do then, he is doing now, for us and for our salvation.

When we believe in, celebrate, and receive the Holy Eucharist, we receive the whole Christ – all that he said and did to save us — lives now in us, and not only in us individually, but in the entire worshipping assembly. If we are recep-

tive to what Christ wants to do for us now, that is to say, if we recognize that we need Christ, that we are dependent upon him, then the Eucharist will transform us: transform us in the depth of our souls, transform how we look at the world, transform how we interact with others, such we become agents of transformation in our Church and the wider society.

That is why we are equipped not only to talk about Christ; we can also do the work of Christ, his work of healing and redemption. It is transformative of people’s lives and of society itself. We become capable of the works of Christ through the Eucharist.

If we would recoup the Eucharistic foundations for building a culture of life, then we have to be convinced of just how powerful the Eucharist really is. The Eucharist offers us not only a fresh spiritual way of looking at our pro-life mission but indeed a hidden power and strength – the power of a love that is “stronger than sin and more powerful than death.”

This is the transformative love at the heart of what we do to foster and protect the lives of the unborn and to minister to their mothers while building in the Church and in the larger society a newfound respect for life – a love and care and respect for life that eludes the pundits and the powerful, but which lives in the hearts of countless believers whose lives of loving service influence those around them, including skeptics.

Here is where we find the power – not political power but spiritual power – to work for a society that is truly just and equipped to help as many as possible to lead a healthy flourishing life – so much so that no mother will ever have to choose between the child of her womb and her future.

Our efforts to build a Eucharistic culture and culture of life within the Church may seem to be such a monumental task. The truth is that we have to do both at once – we have to build a Eucharistic culture of life within the Church while advocating and working to build a culture of life in society itself. We don’t have the luxury of doing one, then the other.

However, I would submit that we hobble our advocacy and work in the larger society when we fail to build the Eucharistic culture of life within our Church, among our fellow Catholics and parishioners who may or may not agree with us. This is not merely a tactical point. It is essential. For the Church is the Body of Christ and as such it is the sign, the Sacrament of Christ’s redeeming love, planted right in the midst of earthly reality.

Amid the mischance, confusion, and tragedy of human existence – from which the members of the Church are not immune – the Church must stand as a light brightly visible, shining not with its own light but as a beacon of the light of Christ, always calling the citizens of the earthly city to something more, to something better, always accompanying that call with the works of charity, always rooted in the love of Christ communicated most fully in the Most Holy Sacrament of the Altar.

All Things Considered

The “Covenant” for our particular Family of Parishes grouping (which includes St. Matthew, St. Clare and St. Paul parishes) missed its August 1st deadline due to the absence of Fr. Kowalczyk, who was in Poland taking care of his mother. We got back on track this past week when he, along with Frs. Novelly, Bilot and I met in a marathon session. This column went to print before the meeting, so I can’t give you a report. What I can tell you is that at every meeting that we’ve held over the past year, I always left grateful that we have a “family” that genuinely respects each other and the genius of our individual communities.

Today’s front page article was recommend to us by Archbishop Vigneron who was present when Archbishop Lori gave this talk. It makes a very good point. Our belief and participation in the Eucharist does not detract from our need to be present to others. It, in fact, strengthens it.

To that end, as a parish we can’t get myopic – concentrating on our own well-being. The Eucharist pushes us from the Altar table to the

tables of the world’s hungry.

With this in mind, next weekend please welcome Msgr. Augustine Dery Towoni who will be here to make an appeal for the Diocese of Damongo, in North Ghana, West Africa. His appeal focuses on funding for a girls’ high school, seminarian education and well-digging in rural areas of the country.

During the pandemic, many of these direct missionary appeals were suspended because so was international travel. We haven’t seen a visiting missionary here for three years now. So let’s make up for lost charity. Don’t just give Msgr. Augustine a tip, plan on giving him something more substantial. If we think we’ve had it difficult during the past couple of years, just imagine how much more difficult it has been for our sisters and brothers in the mission field. Prepare your giving for the Damongo Church before you come to mass next weekend. This is a good time to write a check, or to go to our website and click on the Mission Donations 2022 that you will find there.

In making the decision to take a pass at this year’s OysterFest, we need to be aware that we are leaving a significant amount of fund-raising profits on the table. There are a couple of easy ways that you can help with that shortfall.

First is in being faithful to your weekly envelope or online support. In

all honesty, online giving is proving its value. I am thankful that we put a push on that program before the pandemic. Everything we learned from the professionals indicated that electronic giving is the future. They were right. Make an online gift at stambrosechurch.net/donate.

Second, you can help close the OysterFest gap with a donation to the CSA. Not that the two have much to do with each other – except that now that we have reached our Archdiocesan goal, every CSA gift comes back to the parish at face value. That is to say, there is no tax taken out of it. The only other time this tax holiday happens is at Christmastime.

Thirdly, while we dithered about having the OysterFest, we always intended to hold the OysterFest Raffle. Planning for that started many months ago, but even then, we hedged our bets by taking the word “OysterFest” off the ticket. So please sell the heck out of these “generic” raffle tickets. Purchase those that have been sent to you, and if you didn’t receive any, we’ve got packets available in church, or we can send them to your home or business. The OysterFest raffle has been a reliable source of revenue but it is static. No matter what the prize, it always seems to bring in around \$30,000. Let’s see if we can’t break that pattern by doubling sales. For that we need you to be a joyful missionary salesperson.

TRP

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THE 32ND ANNUAL ST. AMBROSE RAFFLE

St. Ambrose Liturgical Choir

After a lengthy absence due to the Covid pandemic, the ministry of choir returns to our worship in September.

For now, rehearsals will only be held on Sunday mornings at 9:30 leading to participation at the 11:15 liturgy.

Former choir members are invited back – new members are welcome.

In addition, we seek to expand the role of the Cantor to the young musicians in our parish.

There's lots of sacred music that deserves to be sung that just cannot reasonably be done by a congregation. You may want to apply your talents to this great endeavor.



For more information, contact Louise Veltri through the parish office at stambrose@comcast.net or stop up in the loft before or after Sunday's masses.

New Fall Kickball League

Detroit Catholic Young Adults Sports is back for a fall kickball league! Join us on Saturday mornings in September and October to connect with the Catholic young adult community as we start an all-new co-ed kickball league!

Registration closes this weekend, August 28th and is for all young adults aged 18-35. Held on Saturday mornings September 10th - October 29th at 9:30 a.m. & 10:30 a.m. at Inglenook Park (20901 W. 12 Mile Rd, Southfield MI 48076).

All you need is a good pair of kickball shoes or cleats! (no metal spikes or steel-toed shoes allowed) Cost is \$30 per person or \$50 for a couple. This includes your team T-shirt.

Sock It To Us

... and help keep people in your community warm this winter. From September 11th through October 31st, the Retired and Senior Volunteer Program of Wayne County sponsored by Catholic Charities of Southeast Michigan will be sponsoring its 30th annual sock collection. This project, which is part of "A National Day of Service and Remembrance" Project, is meeting an important need in the community. Socks, while necessary, are rarely collected and distributed.

Socks collected will be distributed to veterans and their families and human services agencies throughout Wayne County. New socks of all sizes, colors and patterns for men, women and children are needed. We especially appreciate patterned and colorful socks for pre-school age children. We are extremely grateful for the donations by 35 organizations and individuals in 2021 that collected 19,336 pairs of socks! This year, we are working to continue our outstanding record to collect more socks than ever before. It is such a simple way to help keep people warm during the cold Michigan winter.

You and/or your group can either collect socks or solicit monetary donations for us to purchase the socks. Any help you could give us with this project would be greatly appreciated. Won't you help us make a difference by "SOCKING IT TO US?" Please visit <https://tinyurl.com/ycky725d> for more information or contact Christine Sickle at (248) 809-1646 if you have any questions and to confirm your participation in this project.

Invitation to Serve

The Society of St. Vincent dePaul ministers to families in need throughout the Archdiocese. The SVdP Conference in our parish is a network of friends, inspired by Gospel values, growing in holiness and building a more just world through personal relationships and service to neighbors in need.

It is important for our Conference to strengthen themselves and to recruit members of the parish in their commitment. It is also important to seek diversity within our Conference – men and women, young people, members of various ethnic and minority groups. With these goals in mind, consider an **Invitation to Serve**.

Those who feel inclined to follow this ministry will be given training called an Ozanam Orientation named for the SVdP founder, Frederic Ozanam. Each new member works with experienced Vincentians in visiting and assisting those in need.

This ministry is not for everyone. Most Vincentians realize they were not the ones to choose this work for Christ. They were chosen, perhaps because of a deeper need within them to serve in a concrete way.

Our faith calls us to deeper and more sincere works of charity. If you feel called to the work of the SVdP, talk with us. Or contact the St. Ambrose Confraternity through stambrose@comcast.net or (313) 822-2814.

The Buzz

It is so hard to fathom that this Thursday is already September. Two-thirds of the year has already passed! And this year, because most schools are starting early before Labor Day even rolls around, unofficial summer is now over. Where did it go?



And speaking of Labor Day . . . over the last few years – with the pandemic and continuing shakiness of the economy – I haven't heard the same kind of complaining about people's jobs the way I used to a decade or even three years ago. Certainly there's still a lot of arguing about the topic, especially of the political variety. The tenor of addressing the issue though has changed a bit, as has some of the content and emphases. How recently have you heard public worry about illegal immigrants coming in to steal good jobs from you or your children?! What do you think about the state of labor in the U.S. today?

One thing is for sure – jobs and the economy will always be a hot political issue in an election year. The campaigns are revving up into high gear, but to me they are racing to see who can generate more heat than light on this and many other matters. Instead, check out the American bishops' website for this year's Labor Day statement. I trust it will be posted by the time you read this BEEHIVE. It usually is a link on the home page of usccb.org.

In addition, for people of faith, this Labor Day season can be a time of special prayer for those here and around the world who are out of work due to no fault of their own. In your prayer raise up so many in our world whose work, but more, their whole lives have been sent into turmoil through pandemic, terrorism, war, and exile. How can they find life-sustaining work in peace and security? And what does all of this do to nations and workforces humanitarian enough to let them in?! Let's pray for much more than what you and I just want for ourselves.



And more about Labor Day . . . we can look forward to hearing more about the Church's experience and response to human needs and issues on a global scale as we welcome Msgr. Augustine Dery Towoni this coming holiday weekend at all the masses for our annual participation in the worldwide Catholic Missions appeal. Our support for the missions is not one sided. I encourage you and all your family members to take full advantage of hearing our guest bring to us the reality of the Church, the living Body of Christ, which is bigger than our parish, diocese, nation, or hemisphere. Be inspired by the heroic work Catholics are doing all over the globe. I truly believe that we receive more than we give in such a holy exchange.



Today's scripture readings at mass continue to teach us about an overriding virtue needed for true discipleship. Humility comes from the same root as humus. (In my case, some have used expressions conveying the idea of fertilizer.) True humility for Christ's disciples is not about self-abasement or cultivating low self-esteem. Rather, like the word humus, it connotes having our feet on the ground – being firmly rooted in the truth about ourselves and our job as Christians. That means admitting to and using all our wonderful gifts and talents, as well as facing our limitations and sin.

In all humility, are you open to the Holy Spirit's invitation to you to be a herald of the good news for others? Consider responding by helping in our parish Religious Education Program. Give Kelly a call at 822-2814-ext.3, and she'll help you help others . . . especially our next generation of believers.

If you want to check out other possible roles in God's "job market" or want some "disciple career counseling," give us a call in the next couple of weeks. We will humbly try to help. There's always lots to do!

Chuck Dropiewski

2	0	CSA
2	2	Box Scores
Number of Families	800	
Returns to date	105	
Average Gift in '21	\$771.00	
AoD Quota in '22	\$93,669	
Property/Liability Insurance ...	\$52,000	
Adjusted parish target	\$145,669	
Received as of 8/24/22.....	\$96,198	
• Now that we've meet the AoD quota, anything given to the CSA comes directly back to our parish without the usual 7% deduction.		
• Donations may be made in stock or other negotiables.		
• The insurance premium listed – roughly \$1,000 a week – is the fund that covers our property and liability coverage for the parish.		
• Scan this QR Code with your smart phone camera to make your donation.		

The Beehive

is the parish weekly bulletin of the
St. Ambrose Catholic Community
Detroit/Grosse Pointe Park, Michigan

Priest in Solidum: Rev. Timothy R. Pelc
Pastoral Minister: Charles Dropiewski
Religious Education: Kelly Anne Woolums
Minister of Music: Louise Veltri
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, August 29

The Passion of St. John the Baptist

Tuesday, August 30

Weekday 22nd week of Ordinary Time

8:30 a.m. – Mass – Sr. Irene Kerich, OP

Wednesday, August 31

Weekday 22nd week of Ordinary Time

Thursday, September 1

Weekday 22nd week of Ordinary Time

7:00 p.m. – Mass – Abel & Aida Busque

Friday, September 2

Weekday 22nd week of Ordinary Time

12:00 p.m. – Mass – Pete Walsh,

Anne Marie Dropiewski

Saturday, September 3

St. Gregory the Great, Pope & Doctor

4:00 p.m. – Mass – For All People

Sunday, September 4

Twenty- third week in Ordinary Time

8:30 – Mass – For All People

11:15 – Mass – For All People



Scriptures for the 22nd Week of Ordinary Time

August 29

1 Cor 2: 1-5
Ps 119: 97-102
Mk 6: 17-29

August 30

1 Cor 2: 10b-16
Ps 145: 8-14
Lk 4: 31-37

August 31

1 Cor 3: 1-9
Ps 33: 12-15, 20-21
Lk 4: 38-44

September 1

1 Cor 3: 18-23
Ps 24: 1b-4b, 5-6
Lk 5: 1-11

September 2

1 Cor 4: 1-5
Ps 37: 3-6, 27-28, 39-40
Lk 5: 33-39

September 3

1 Cor 4: 6b-15
Ps 145: 17-21
Lk 6: 1=5

September 4

Wis 9: 13-18b
Ps 90: 3-6, 12-17
Phlm 9-10, 12-17
Lk 14: 25-33

22nd Sunday in Ordinary Time August 27th - 28th

Reference # in our Breaking Bread Hymnal or on your iPhone using the QR code.

Entrance: Table of Plenty #310

Psalm: Shepherd Me, O God #459

Preparatory: Instrumental

Communion: Here At This Table #312

Recessional: Lord of All Hopefulness #407



Currently Wayne County shows a **HIGH** level of Covid risk. As a result, St. Ambrose Parish is making the mask requirement for weekend masses mandatory.

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, August 21, 2022

in envelopes we received \$4,569.00

in the loose collection..... \$2,038.00

in electronic donations..... \$4,590.97

for a total of \$11,197.97

Over budget for the week..... \$1,097.97

Number of envelopes mailed 627

Number of envelopes used 52



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, Jackie Walkowski, Maria Simcina, Brian Tague, Sharif Hannan, Shirley Whelan, Anne Purvis, Jerry Gutowski, Kevin O'Connor, Albina Checki, Judy Sivanov, Matthew Brown, Vince LoCicero, Lily Faith, Patty Freund, Karen Jordan, Janis Ramsey, Colette Gilewicz, Richard Strowger and those suffering and hospitalized worldwide with covid.

Our Dead

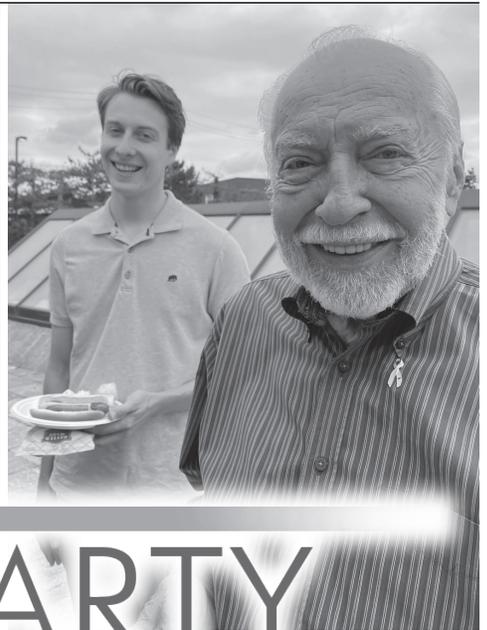
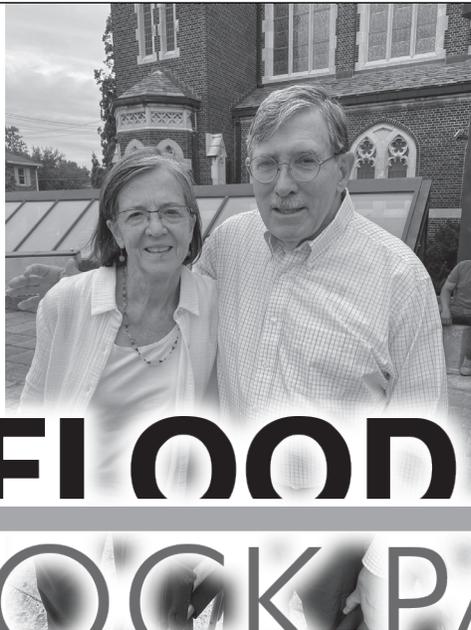
Ernest Joseph Ament (93)

Wayne State professor and former chair of the Classics Department, died on Aug. 19th. His funeral will be celebrated by Fr. Pelc at St. Alphonsus Church in Dearborn on Aug. 29th.

Ernie was born to Albert and Laura (Murray) Ament on Aug. 6, 1929, in Anamosa, Iowa. At age 14, Ernest left Iowa to attend Campion Jesuit High School in Prairie du Chien, Wisconsin. Enamored with the Classics, he went on to earn a BA at John Carroll University in Cleveland, and a MA at Saint Louis University in Missouri, .

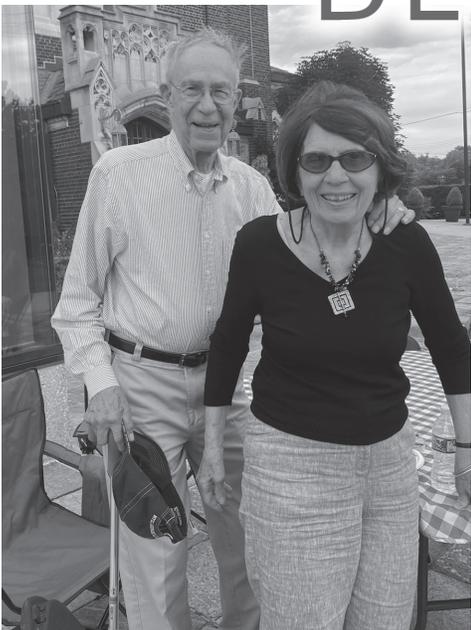
He served a tour of duty in the US Army Counterintelligence Corps in Germany, followed by a grand tour of Europe and North Africa. Ernie then returned to Saint Louis University to earn a Ph.D. This led to a 40-year career teaching Classics, first at the University of Ottawa, then at the University of Southern California in Los Angeles. It was there he met a young English grad student — Beryl Parsons. Following their marriage in 1966, Ernest accepted a teaching position at Wayne State University in Detroit, where he would remain until his retirement in 1996.

Ernest was predeceased by his brother Fr. Robert Ament and sister Mary Florence Whalen. He is survived by wife Beryl; sons Albert and Andrew; daughters Kate and Lucy and 23 grandchildren. He is also survived by sister Mary Ann McCluskey.



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