

Four Things our Bishops  
Expect Us to Know about:

## Liturgical Participation

In 1996, I went to a movie theater in San Jose, California, to see *Fargo* – a dark comedy focused on the investigation of a car salesman who hires two bumbling criminals to kidnap his wife in order to extort ransom from his wealthy father-in-law.

What you have to know about the story is that it takes place in Minnesota. What you have to know about me is, I lived in Minnesota for six years and had just moved to California a few years before the movie came out.

In the theater, there were two different groups laughing. The Californians were laughing at the obvious punch-lines and visual jokes. And a smaller group of us Minnesota transplants were laughing at the inside jokes and subtle wink-winks.

Both groups were, in a way, participating in the performance of the film in different ways. But even though we were all highly engaged, our participation was still pretty passive overall. None of us had speaking roles or production roles. In a sense, the camera operator was participating in the film more than anyone in the audience.

Sometimes I think parishioners think of their role in the liturgy to be something like watching a good movie. They feel involved, they feel like they participated, if the liturgy entertained them. But the bishops at the Second Vatican Council had something more than entertainment in mind when they called for “the full and active participation by all the people” as the aim to be considered before all else (see *Constitution on the Sacred Liturgy*, 14).

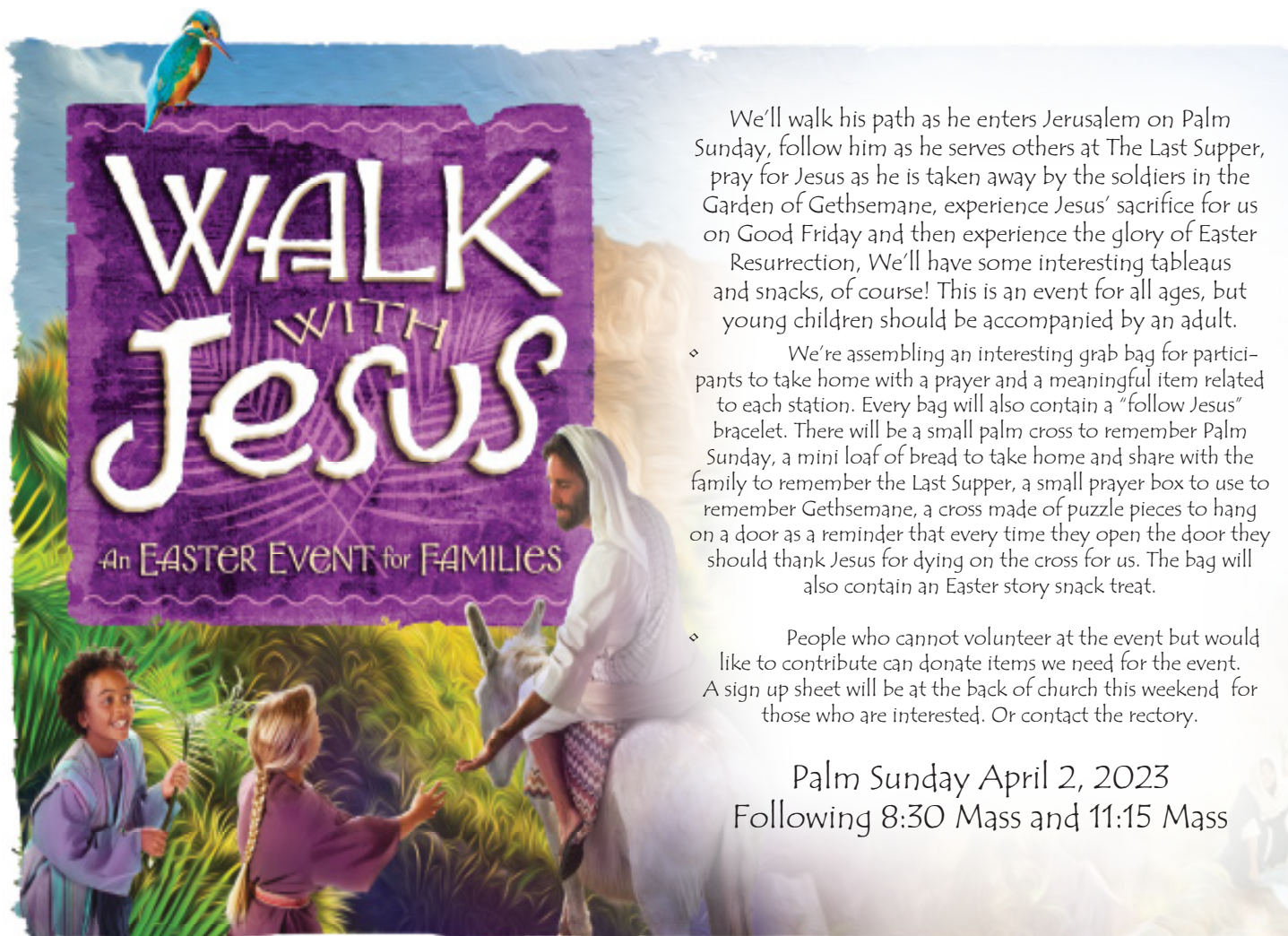
The bishops never explained fully what they meant by “participation.” But at the very minimum, they taught: To develop active participation, the people should be encouraged to take part by means of **acclamations; responses, psalms, antiphons, and hymns**, as well as by **actions, gestures, bodily attitudes**, and at the proper times **a reverent silence**.

We said earlier, that based on the sacramental nature of the liturgy, we can discern three levels of active participation. And we started with the end in mind and looked at the third level, why we do what we do in the liturgy.

Now I want to go back to the beginning and look at the first level — what we actually do. We do not, like movie audiences, sit and watch. We acclaim, respond, and sing. We act, gesture, and move. As an assembly, the entire priesthood of Christ enacts worship.

*Continued on page 7...*





We'll walk his path as he enters Jerusalem on Palm Sunday, follow him as he serves others at The Last Supper, pray for Jesus as he is taken away by the soldiers in the Garden of Gethsemane, experience Jesus' sacrifice for us on Good Friday and then experience the glory of Easter Resurrection. We'll have some interesting tableaus and snacks, of course! This is an event for all ages, but young children should be accompanied by an adult.

◊ We're assembling an interesting grab bag for participants to take home with a prayer and a meaningful item related to each station. Every bag will also contain a "follow Jesus" bracelet. There will be a small palm cross to remember Palm Sunday, a mini loaf of bread to take home and share with the family to remember the Last Supper, a small prayer box to use to remember Gethsemane, a cross made of puzzle pieces to hang on a door as a reminder that every time they open the door they should thank Jesus for dying on the cross for us. The bag will also contain an Easter story snack treat.

◊ People who cannot volunteer at the event but would like to contribute can donate items we need for the event. A sign up sheet will be at the back of church this weekend for those who are interested. Or contact the rectory.

Palm Sunday April 2, 2023  
Following 8:30 Mass and 11:15 Mass

Names of adults: \_\_\_\_\_

Names and ages of children living in your home who are with you: \_\_\_\_\_

Street address: \_\_\_\_\_

City: \_\_\_\_\_ State: \_\_\_\_\_ Zip: \_\_\_\_\_

Telephone: ( ) \_\_\_\_\_ Cellphone: ( ) \_\_\_\_\_

- ☐ I am attending with my child's religious ed class
- ☐ I am attending after 8:30 a.m. mass
- ☐ I am attending after 11:15 a.m. mass
- ☐ I would like to volunteer in assisting at the event itself

This inspiring event helps families follow Jesus through His last days on earth — and in their daily lives.

Walk with Jesus engages both young and old alike, and is perfect for families to experience together. Each station includes powerful activities, and you'll take home special keepsakes that serve as reminders of Jesus' tremendous sacrifice and love for you.

There is no charge for the program, but advance registration is very important.  
Call: 313-822-2814 or Email: [stambrose@comcast.net](mailto:stambrose@comcast.net)



# All Things Considered

Our vintage, 1947 Casavant instrument is a marvelous work of French Canadian organ building. Unlike electronic instruments which have a certain shelf-life, pipe organs can last for centuries with a regular rebuilding. The operative word in that sentence is “regular.” There have been a couple of bursts of maintenance for our organ over the years. Like when St. Martin of Tours merged with us, John Guinn hired an organ builder to incorporate the best pipes from that instrument into ours. For that work, a gift came through the estate of Bob Jogan’s mother.

There has always been some other pressing need for spending here at St. Ambrose, and rarely does the Casavant make the maintenance list. So, in what has become common practice with all our music ministers over the past 30 years, as problems appeared in specific ranks of pipes, they just were shut down. In recent years, we’ve probably been hearing only 30% of the tonal variations that our instrument was capable of when it was new. That means that there is probably no parishioner today who could even begin to remember the splendor of what we have sitting, unused, in our loft.

Since the pandemic and the flood when the wind supply was damaged and rebuilt, more portions of the instrument were shut down. This great “old Grosse Pointe Lady,” as John Findlater liked to call it, now needs attention because she’s on life support.

There are only a handful of skilled organ repair persons in the region that I would trust working on our Casavant. Past history, particularly from the 1960s, saw well-meaning but inept technicians doing more harm than good. The problem is that the good organ repair people are booked years in advance.

We kind of “duct taped” the organ console to get us through this Christmas. Louise Veltri barely got the instrument playable for her last liturgies with us.

Now, its difficult to get an organist to play here because word has gone out that our instrument is in such poor shape.

When things began to “unravel” they did so quickly.

I appealed to Simon Verite, the tonal director of Casavant Freres, headquartered in Ste. Hyacinthe, Quebec. Simon is quite familiar with our instrument — known to him as Opus 1693. Simon leaned on his contacts here in Michigan and three weeks ago, Renaissance Organ Company out of Ann Arbor made time for us.

Their first order of work is to care for the parts of our Casavant organ mechanisms which employ delicate leather diaphragms that have dried out. This has produced various problems and malfunctions which include approximately 50 dead notes found in various stops throughout the organ. They discov-

ered that there is at least one whole rank of pipes that is just missing altogether.

In engaging this work, we have a rare example where some dedicated funds were already in hand for the project, thanks to a generous donation from Keith Ridler and Greg Randall. But honestly, their substantial gift will only get us through some of the basics. While there is momentum and the time of Renaissance Builders, we should invest more if we can in order to preserve the quality instrument we have. Its replacement value is estimated today to be in excess of \$1,250,000.

In every old parish you’ll find certain donors who have a fondness for the preservation of vintage pipe organs. We’ve seen at least two of them. But we’re going to have to broaden our restoration efforts for our Casavant while we can. There’s a saying that a great instrument will find a great talent. Restored to a reasonable playing condition, we will be able to attract a music minister worth his/her salt, and the tradition of great music at St. Ambrose can continue into the future.



“Faith is strengthened when it is shared!” These words from St. John Paul II remind us that the path to God involves diving deeper into the beauty and truth of our faith, and reflecting that in every part of our lives.

Dr. Patricia Cooney Hathaway — my favorite Seminary professor and Grosse Pointe resident — will be conducting a webinar on March 30<sup>th</sup> at 7:00 p.m. on how the study of theology relates to our journey of conversion, and whether you might be called to take the next step in your own journey by enrolling in a theology course or program at Sacred Heart Major Seminary.

You can also hear some testimonies of students who had a great experience in Sacred Heart Major Seminary’s free online courses, and took the next step to enroll as a student in one of our many “for credit” programs. Register today to receive an email reminder and Zoom information at [https://shms.zoom.us/webinar/register/WN\\_Q-djQ7QC-Q9e2s7lBHK-uyQ](https://shms.zoom.us/webinar/register/WN_Q-djQ7QC-Q9e2s7lBHK-uyQ)

TRP



David Hufford assembling new leather note pouches and valves for our Casavant Organ.

## 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 14<sup>th</sup> year — from the day after their 14<sup>th</sup> 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 18<sup>th</sup> year to the beginning of their 60<sup>th</sup> year, i.e., from the day after their 59<sup>th</sup> 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.

## Request Made to the Grosse Pointe Park City Planning Commission and City Council

Since late 2021, the St. Ambrose Infrastructure Committee has been meeting to figure out how to avoid a repeat of the damage of more than \$4 million inflicted on parish property by the historic rainfall events of June and July 2021. Such a catastrophic repeat could likely be the demise of our parish in an Archdiocese that already has “too many” church buildings. A repeat of such a loss will in all likelihood cause us to lose our insurance and potentially signal the closing of the St. Ambrose campus.

As a result of our deliberations, the parish has spent the dollars needed to clean and scope the numerous downspouts and drains around the parish property on September 21<sup>st</sup> and together with our insurers are gradually restoring the underground Ark gathering space. We await dye testing of those same drains.

However, the new performing arts center adjoining the church's property, whose site plans were approved by this body, is both a cause for celebration and concern. It will enliven this corner of the community and is a remarkable upgrade to a DPW yard and bus turnaround. Yet, the 1.6 acres of impervious surface that comes with the performing arts center, 0.45 acres of which replaces ground that presently absorbs rainfall, worries us in a significant way since it was the runoff from Maryland and Hampton streets that inundated the St. Ambrose Ark. More impervious surface means more runoff.

What we don't see when we look at the approved plans is any underground detention basin or surface retention facility to capture and hold the additional runoff from the roof and paved areas of the center. The combined .45 acres of brand-new impervious surface in Grosse Pointe Park and the 0.42 acres of new impervious surface in Detroit exceed the ½-acre “best practices” threshold for such features. That the developer of the center has skillfully avoided the burden for significant onsite stormwater management measures, the affected municipalities and their residents are left bearing that burden to manage the additional runoff.

In response, Grosse Pointe Park's laying of a new storm sewer line under Jefferson Avenue is highly significant and beneficial — we hope that the digging up of the road will also allow for the creation of some underground storage for storm water before it's released. The prospect of additional parking for the center in front of the library on Jefferson presents the opportunity for a sub-surface retention basin before the surface is paved for patron parking. The more stormwater that is withheld, the less there is to surcharge the sewer lines and potentially back up in the event of future pump failures.

GPP's efforts toward “green infrastructure” are laudable as we see the median of Jefferson absorbing some of what nature sends its way. More “green infrastructure,” whether it's bioswales in front of city hall or rain gardens encouraged wherever possible, is what those responsible for municipal planning are asked to insist upon. We at St. Ambrose need your diligence and foresight to help ensure our future. Our committee has benefitted from the in-person insight and advice offered by Suzanne Coffey of the Great Lakes Water Authority, Palencia Mobley of the Detroit Water and Sewerage Department, Nick Sizeland, Grosse Pointe Park's city manager, GPP Building Official Terry Brennan, and GPP Councilman Max Wiener, as well as from GPP contractor OHM's Patrick Droze. For that and for them we are grateful.

While catastrophes like the water event of '21 can never completely be eliminated, good planning done in advance .... planning that takes advantage of the best practices of civil engineering.... is of paramount importance for St. Ambrose Parish and its surrounding neighborhood. We ask that the GPP Planning commission and City Council move quickly and forthrightly in holding the new art center to the highest possible standards of flood management.

Rory Bolger

March 8 and March 13, 2023

## Faith Formation Station

*"My cup overflows with your blessings." – Psalm 23:5*

The students in St. Ambrose's Religious Education program who are preparing for First Eucharist and their families are invited to participate in a special Traveling Chalice Program. Each week one of our special sacrament students is called up to the altar to receive the Traveling Chalice and bring it home with them for the week. At home families are invited to place the chalice on their dining room table or in a special prayer spot; they are encouraged to pass the chalice and say a prayer for vocations and thanksgiving during the week.

This long standing St. Ambrose tradition enriches the community preparation and celebration of the Eucharist. As you witness these special children receive the Traveling Chalice throughout the year, take time throughout the week to pray for them. Say your own special prayer of thanks for vocations. Thank God for the gift of the Eucharist. Thank you for being an active witness to their preparation and blessing them with your prayers.

### How the Traveling Chalice Came to Be:

- The chalice was a gift to Father Hamel from the parishioners of St. Ambrose where Father was an Assistant Pastor in 1947. The chalice moved with him as he went to different assignments.
- It's believed that the chalice was taken in a break-in that happened in the sacristy of St. Margaret of Scotland Parish in St. Clair Shores where Fr. Hamel was stationed.
- The chalice was not able to be located for almost half a century.
- Peter and Judy Bommarito found the chalice, badly tarnished and in its carrying case that was waterlogged, in the middle of the intersection at 11 Mile Rd and Hoover. They took it to the nearest Catholic Parish: St. Sylvester in Warren.
- The staff of St. Sylvester returned to chalice to St. Ambrose when they read the inscription on the chalice.
- By this time Father Hamel had passed away and in an effort to contact relatives they story of the chalice was printed in the *Michigan Catholic Newspaper*.
- Father Hamel's brother Joseph responded to the article and felt that the chalice should remain at St. Ambrose.
- Father Pelc had learned of a program promoted by the Serra International, a group of Catholic lay people whose goal it is to promote religious vocations. The group called the program the Vocation Chalice Program. In this program, the chalice is presented to a different family each week. The family keeps the chalice in their home for the entire week in order to bring vocation awareness into their own dining rooms.
- Father Tim offered the opportunity of "housing the chalice for a week" to the St. Ambrose parish families. The First Communicant class of students was among the first to have the privilege of housing the chalice in their homes.
- On March 10, 1996 Joseph and Elizabeth Hamel and Peter and Judy Bommarito attended the 11:15 a.m. Liturgy, joined by a representative from the Serra International Vocation Chalice Program where the chalice was presented to Evan Breen, as the initial First Communicant to house the chalice.
- The St. Ambrose Traveling Chalice has now been a part of our First Communion preparation for a generation of students. It seems to like its life "on the road" and bringing families closer to Jesus.

### Program Reminders:

We do NOT have class next Sunday for the beginning of the GPPSS Spring Break. We DO have class on Palm Sunday: April 2, 2023. Please read the **Walk with Jesus** announcements in the bulletin and Friday Flocknote emails for details.

Kelly Woolums

## Ghirelli Rosaries

*Six different custom designed rosaries were made by hand in Italy expressly for St. Ambrose Parish. The bead collection ranges from hard woods to various semi-precious stones.*

*The crucifix is modeled from the Ark Plaza sculpture and the center piece depicts the First and Second Coming of Christ from our sanctuary. The "Pater" bead is taken from a details in our stained glass windows. Not just a beautiful work of craftsmanship, but a useful aid in prayer, a real legacy piece. To order, please visit our website, use the QR code below, or visit the parish office.*



## 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:**

**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, March 20**

*St. Joseph, spouse of V. Mary*

**Tuesday, March 21**

*Weekday 4<sup>th</sup> week of Lent*

8:30 a.m. – Mass – Sylvia Landuyt

**Wednesday, March 22**

*Weekday 4<sup>th</sup> week of Lent*

**Thursday, March 23**

*St. Turibius of Mogrovejo, bishop*

6:00 p.m. – Private Confession

7:00 p.m. – Jerry & Jeanne Coyle

**Friday, March 24**

*Weekday 4<sup>th</sup> week of Lent*

12:00 p.m. – Mass – Lyle Eagle

**Saturday, March 25**

*The Annunciation of the Lord*

3:00 p.m. – Private Confession

4:00 p.m. – Mass – For All People

**Sunday, March 26**

*Fifth Sunday of Lent*

8:30 – Mass – For All People

11:15 – Mass – For All People

## Scriptures for the 4<sup>th</sup> Week of Lent

**March 20**

2 Sm 7: 4-5a, 12-14a, 16

Ps 89: 2-5, 27, 29

Rom 4: 13, 16-18, 22

Mt 1: 16, 18-21, 24a or

Lk 2: 41-51a

**March 21**

Ez 47: 1-9, 12

Ps 46: 2-3, 5-6, 8-9

Jn 5: 1-16

**March 22**

Is 49: 8-15

Ps 145: 8-9, 13c-14, 17-18

Jn 5: 17-30

**March 23**

Ex 32: 7-14

Ps 106: 19-23

Jn 5: 31-47

**March 24**

Wis 2: 1a, 12-22

Ps 34: 17-21, 23

Jn 7: 1-2, 10, 25-30

**March 25**

Is 7: 10-14; 8-10

Ps 40: 7-11

Heb 10: 4-10

Lk 1: 26-38

**March 26**

Ex 37: 12-14

Ps 130: 1-8

Rom 8: 8-1

Jn 11: 1-45 or

11: 3-7, 17, 20-27, 33b-45

## The Fourth Sunday of Lent

March 18<sup>th</sup> & 19<sup>th</sup>

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

**Entrance:** Be Thou My Vision #400

**Psalm 22:** My Shepherd Is the Lord #759

**Preparatory:** Amazing Grace #449

**Communion:** Christ, Be Our Light #601

**Recessional:** Open My Eyes, Lord #406



St. Ambrose Parish still recommends the wearing of masks in church, even though Wayne County currently shows a LOW level of Covid risk.

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

## Your Envelope Speaks ... the Inside Story

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

**On Sunday, March 12, 2023**

in envelopes we received ..... \$4,208.00

in the loose collection..... \$2,049.00

in electronic donations..... \$2,799.73

for a total of ..... \$9,056.73

Under budget for the week.....\$1,043.27

Number of envelopes mailed ..... 621

Number of envelopes used ..... 62



Join us on YouTube

[www.youtube.com/channel/UCbymbGIGxUF6UqPct5xFg](https://www.youtube.com/channel/UCbymbGIGxUF6UqPct5xFg)

## Our Sick

Please pray for those who are seriously ill or who are hospitalized: Pat Blake, Donald Miriani, Bonnie McKenna, Matthew Elias, Mary Martin, Emilie Kasper, Anna Noto Billings, Eileen O'Brien, Liz Linne, Donna Barnes, Charmaine Kaptur, Frank Gregory, Alex Billiu, Jackie Walkowski, Maria Simcina, Sharif Hannan, Shirley Whelan, Ricardo Hernandez Montoya, Albina Checki, Judy Sivanov, Matthew Brown, Lily Faith, Patty Freund, Karen Jordan, Janis Ramsey, Colette Gilewicz, Al LaHood, Valerie Hudson, Norma Chinchilla, Jeanene Maples, Angela Hansen, Marilyn Potenga, and those suffering and hospitalized worldwide with Covid.

## Lenten Prayer and Practices at St. Ambrose

On the Thursdays of Lent, – leading up to Holy Thursday, mass will be offered at 7:00 in the evening in order to give more people an opportunity to attend the liturgy during Lent.

At noon on the Fridays of Lent, we will offer Mass for the benefit of people on their lunch hour or at home during the day.

Preceding Thursday night Masses (at 6 p.m.), as well as preceding Saturday afternoon Masses (at 3 p.m.), private confessions will be heard.

Our Lenten Fish Dinners are again cancelled due to the new ARK kitchen still not being in service following the water event of '21.

"A Walk with Jesus," which will be held on Palm Sunday, is our Lenten Program for all ages this year. Please participate.

# Liturgical Participation

*Continued from page 1*

This thing we do is a set of patterned or ritual behaviors. And every liturgical ritual has four characteristics.

## 1. Everyone has a role

Liturgy, especially the Mass, is essentially a Thanksgiving dinner. When you go to your grandmother's house for Thanksgiving, you have a role. Everyone at the dinner has a role. On the other hand, if you watch a movie about Thanksgiving, you have no role in the dinner. You are outside the action, looking in.

In a liturgy of the church, everyone participates. "Such participation by the Christian people as 'a chosen race, a royal priesthood, a holy nation, a redeemed people' (1 Pet. 2:9; cf. 2:4-5), is their right and duty by reason of their baptism" (Constitution on the Sacred Liturgy, 14).

## 2. We do the same thing every time

Liturgy is not spontaneous. It is not made up new each time we celebrate. But that doesn't mean it is boring or static. Think of a football or soccer game. Fans arrive knowing exactly what is going to happen. It is the same pattern, the same ritual, every time. But within that sameness, there is lots of room for surprise and novelty. In a sense, it is the strict rules of the game, the close confirmation to a repetitious pattern, that allows for surprise.

Sometimes people complain that liturgy is not reverent enough. When we hear that, it probably means that a given parish was deviating from the strict pattern of the rite. For liturgy (or football or soccer) to "work," we have to take seriously the formal structure and performance of the ritual.

## 3. Liturgy is a performance

"Performance" has several meanings, and we have to narrow down what we mean when we apply the word to liturgy. A movie or a play is a performance, but not in the way we mean it liturgically. A soccer game is also a performance. If we are watching the game on television, it is a performance in the way of movie is. If, however, we are among the players, the coaching staff, the trainers, or the officiants, we are actually part of the performance of the game. In this sense of the use of the word "performance," two things are important to keep in mind.

- First, liturgy is something we do. Liturgical performance does not exist in history or in ritual books. Liturgy only exists at the moment we are doing it.

- Second, liturgy does something. Liturgy changes reality. The world existed in a particular way before the liturgy, and it is now different because we did the liturgy. Liturgy is not simply a way of communicating information about God or about a sacrament. Liturgy is always a life-changing encounter with the Holy. The scale of the change can be larger or smaller depending upon how well the liturgy was celebrated. "Good celebrations can foster and nourish faith. Poor celebrations may weaken it" (U.S. Bishops, *Sing to the Lord: Music in Divine Worship*, 5).

## 4. Liturgy is rehearsal

The reason we are baptized is not so that we can go to Mass. The reason we are baptized is to go and make disciples. Liturgy rehearses us in the behaviors and attitudes we must master in order to make disciples.

In the liturgy, we practice listening to God's voice, responding to God's call in joy and thanksgiving, and learning how to sacrifice ourselves in the way Jesus did. Once we have all shared in that sacrifice, we are sent out on mission to invite others into God's loving embrace. The actions we perform in the liturgy are meant to form us into the kind of people we need to be in the world so that others will know who God is.

## Summary

The four characteristics (liturgy as a collective, repeatable performance that rehearses us for mission) make up the first level of participation that, at the very minimum, the bishops of the Second Vatican Council had in mind when they called for a restoration of the role of the people in the priestly offering of the liturgy.

There are two deeper levels of participation. We previously looked at the third and deepest level, why we do what we do in the liturgy. Together, we perform a ritual pattern that rehearses us for mission (first level) so that we can change the world into a place of God's justice and mercy (third level).

The second level of participation is how exactly Christian ritual makes this change happen. That's what we will look at next.

*Written by Nick Wagner for the April-July 2023 issue of **GIA Quarterly**. This article is based on Mark Searle's book, *Called to Participate: Theological, Ritual, and Social Perspectives*.*

## A Quarter a Day or a Dollar a Day

Fr. Anthony Kote-Wita, who did his diaconal internship here at St. Ambrose, is now stationed at St. Bonaventure Monastery. A project close to his heart is the establishment of services to needy children and homeless adults in his native Nigeria.

The **Ken Saro-Wiwa Memorial Foundation Inc** is a (501) (c) 3 non-profit charity organization established in the United States with a focus on orphans everywhere, especially in Ogoni and its enclaves that provides shelter, health care and education to the disadvantaged and vulnerable children in our society.

**Join us to restore hope and true dignity of the left behind children of God. You can help by taking one of our 25 cent- or \$1.00-a-day Lenten Folders where you can insert a small daily sacrifice over the next 40 days toward this endeavor. Lenten Folders are available in church; or request one through our parish office. (Note: any denomination of currency that folds can be used instead of a dollar.) Your kindness and generosity are much appreciated.**



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