

Promote Christian Values, Not Divisions, on Social Media

Catholics should make an “examination of conscience” about how they use social media, how they allow it to influence them and about the opportunities it provides them to share the Gospel, build community and care for others, said the Vatican Office for Communication.

“Unfortunately, the tendency to get carried away in heated and sometimes disrespectful discussions is common with online exchanges,” said the document, “Toward Full Presence. A Pastoral Reflection on Engagement with Social Media.”

“The problem of polemical and superficial, and thus divisive, communication is particularly worrying when it comes from church leadership: bishops, pastors and prominent lay leaders,” the document said. “These not only cause division in the community but also give permission and legitimacy for others likewise to promote similar type of communication.”

Signed by Paolo Ruffini, prefect of the office (dicastery) and Msgr. Lucio A. Ruiz, secretary of the office, the document was released at a news conference May 29th.

When faced with erroneous or divisive content on social media, the document said, “often the best course of action is not to react, or to react with silence so as not to dignify this false dynamic.”

Asked if there was not something more active the Vatican Office could do – for example, with a bishop acting badly on social media – Ruffini responded that it is not the competency of his office to discipline anyone, but in general

on social media it is better not to share or comment on offensive content since it only raises its profile.

Xavière Missionary Sister Nathalie Becquart, undersecretary of the Synod of Bishops, a member of the office, said everyone in the church needs to be educated about social media and learn to discern “when to speak and when not to speak.”

While the document argued for the need for Catholics to sometimes take a break from social media to pray, reflect and spend time with others in person, it recognized social media as a vehicle for sharing Gospel values and as

daily part of life for millions of people around the world, including many people in developing nations whose only digital access is to social media.

But it also called on Catholics to be fully informed about its pitfalls and recognize that companies claim their platforms were designed “to bring the world closer together, to give everyone the power to create and share ideas, or to give everyone a voice,” when, in fact, they are businesses that make money by using an individual’s posts to target advertising to them and by selling their profiles and data.

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Social Media

Continued from page 1

The document quoted an adage that says, “If you are not paying for it, you are the product.” In other words, it is not free: we are paying with minutes of our attention and bytes of our data.”

People also must be aware, it said, that the history of who they follow, what they look at and what they search for feed into algorithms that increasingly narrow the posts, search results and advertising they receive.

“The consequence of this increasingly sophisticated personalization of results is a forced exposure to partial information, which corroborates our own ideas, reinforces our beliefs, and thus leads us into an isolation of ‘filter bubbles,’” the document said.

It called on Catholics to burst those bubbles by purposefully expanding their sources of information by trying to understand people with whom they have differences.

The growing sophistication of artificial intelligence, fake news and “deep fake” images and videos also require education and a critical look at what people find online, the document said.

Asked, for example, about the AI-generated photo of Pope Francis in a puffy white jacket and jeweled crucifix that went viral in March, Msgr. Ruiz told reporters that his office is studying ways to give people “the resources to know when they are seeing a real photo, real video or real audio of the Holy Father and not something else.”

In calling Catholics to make an “examination of conscience” about their use of social media, the document said that self-examination should start with how it impacts “three vital relationships: with God, our neighbor and the environment around us.”

With the document, the office launched a website — **fullypresent.website** — where people can download the document, find a study guide to it and join a “community of faith communicators” to share best practices.

By Cindy Wooden for The Chicago Catholic. Visit chicagocatholic.com

Please Save us a seat

The pews in St. Ambrose church building have served this congregation for coming up on a century now. They were installed in 1925 and crafted in Michigan out of Red Oak, with the secondary wood of the seat portion in American Elm - an almost extinct species today.

Preparing for our building's centennial, each of our pews has been completely refurbished by craftsmen in Ubly, Michigan. In the last week, all our pews have been relocated back in our worship space with fresh, new carpet underneath them.

We have 46 out of 72 pews sponsored at this time. Consider combining sponsorship of a single pew restoration with others in your family, or by half with another family. We'd like to give special thanks to those who have already been sponsors:

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To generously sponsor a pew, please visit stambrosechurch.net, or follow this QR Code. For assistance, contact our office at (313) 822-2814.



The 2023 Catholic Services Appeal here at St. Ambrose is one-third of its way to our minimum target. A missed target means that the parish is obligated to pay it later. Lots of summer distractions get in the way of our obligations. Please make your contribution to the CSA before going on vacation.

When you make a gift to the CSA, you support the work of more than 170 ministries, services, and programs in the Archdiocese of Detroit. Don't worry about having your pledge card. Make your gift directly to St. Ambrose online using a credit card, debit card or an ACH withdrawal (we then make sure it is paid to the AoD), click on the QR code on page 5 in the “CSA Box Scores” box.

All Things Considered

“Acoustics” is defined as the science that deals with the production, control, transmission, reception, and effects of sound in a room. It tends to be a mysterious science because you can follow the rules, but the results can vary. Sometimes, a space defies the rules and stumbles into good acoustics.

New York’s Philharmonic Hall at Lincoln Center has defied the professionals and been re-tuning its acoustics since it was built in the 1960s. Here in Detroit, Ford Auditorium at Hart Plaza was built in 1955 as a new home for our Symphony Orchestra. It’s acoustical shortcomings resisted many professional “fixes.”

Then someone remembered that the original Symphony Hall – up on Woodward – enjoyed exciting acoustics. Thus began a push to return to that building which had been abandoned. The architects of that restoration project were scrupulously careful about preserving its original acoustics.

There is a story about Orchestra Hall that says that upon opening the damaged wooden stage floor they found hundreds of empty beer bottles deposited there by its original workers. Acousticians left that mound of glass discards in place they found them because they thought that they just might have contributed to the reverberation of the room.

Church acoustics have a long affinity with the ancient Roman Basilica floor plan. Before there was any artificial amplification of sound, builders in history learned a few “tricks” on how to manipulate sound naturally. The curved back-apse of an oblong Basilica building was something they found worked. So, for public gatherings, a speaker would use the apse of the space to project his/her voice to those assembled.

When the Church left the catacombs and was allowed to build their own buildings, the preferred style became that of the Basilica – mostly because it worked well for speaking *and* singing. The apse would become the location of the altar – not so much to give it special status or to remove it from the assembly, but simply because it was the best spot from which to be seen and heard. Assigning those symbolic meanings would come later.



St. Thomas the Apostle, Detroit. 1914-89

When called to found St. Ambrose Parish back in 1917, Fr. Patrick Cullinane had already built two other churches. Just before coming here, in just three years’ time, he built the monumental St. Thomas the Apostle, up near Harper and Van Dyke.

But at St. Ambrose, Cullinane didn’t enjoy anywhere near the budget that the Polish Catholics had given him for St. Thomas. He again relied on the architects he had used in the past – the firm of Donaldson and Meyers – to pull things off on a tight budget. St. Ambrose would loosely resemble St. Thomas, but it strayed from the Basilica style in favor of a “sort-of Gothic.”

I began this column by saying, the laws of acoustics don’t always apply. St. Ambrose and the chapel at Sacred Heart Seminary (Donaldson and Meyers’ contemporaneous project with Ambrose done in the Gothic pattern) from their opening days were beautiful but problematic in terms of sound.

In the case of St. Ambrose, music was the clear winner. Our elevated choir loft with an interior of all hard surfaces produced a reverberation time

on the long side of 2.25 seconds. This time was enough to make notes sound warm and rounded.

But for speaking, the best reverberation time is 1-1.5 seconds. For intelligible public diction, sound needs to dissipate faster.

Think that a fraction of a second either longer or shorter doesn’t matter? You only have to review the long line of failed symphony halls — or worship here at St. Ambrose in the past — to know that it does.

Evidence of acoustic fixes to our church were revealed during our recent restoration project which found large amounts of asbestos sprayed onto certain walls and ceiling areas. These asbestos applications were done in the late 1940’s during a re-painting job done by Fr. Francis Van Antwerp in order to “tone down” the building for more audible preaching. (*Don’t worry. Now that we know the carcinogenic dangers of asbestosis, those areas were and are always professionally encapsulated.*)

Fr. Ron Heidelburger, in his 1972 reconfiguring of our interior shape also altered the acoustics of our building. By laying down the “really red” carpet in the apse and aisles, the room got much quieter. Too quiet – and musicians hated it.

I intuited that the natural acoustical fix for our building was to re-balance some hard and soft surfaces. So in 1988, when we changed the “really red carpet” we enlarged the footprint of the sanctuary and laid it in stone. And like the beer bottles at the DSO, that did the trick. Music now would roll down the nave of the building and bounce back off the apse and stone floor – elongating notes by a millisecond. Keeping carpet in the aisles slowed up sound a fraction which helped in hearing the spoken word.

With the installation of new carpet now almost complete, **I want you to realize that this project is not just a matter of aesthetics. The flooring does look handsome, but it’s not just looks – it’s how the room per-**

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All Things Considered

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forms for the spoken and sung Word of God.

We're still some distance off from an ideal balance between music and speech. We've added newer sound systems and graphic equalizers. We've dropped extra ceiling speakers and put some in areas that the professional sound techs say goes against the rules. But as I have come to see (actually *hear*) acoustical rules are best adjusted to each application. Sometimes the magic works and sometimes it doesn't.

I'd still like to add a few more speakers around the perimeter of the room where the professionals (who don't worship in the space) say would be meaningless. I disagree.

We stumbled onto another acoustic fix and that happened when we began broadcasting services on the internet. Steve Linne, who has been the brains behind three decades of sound adjustments here, was tasked with figuring out why the pipe organ sounded so bad in our broadcasts. This led us to installing a computerized sound board that allows a technician to adjust the signal between speaking and singing.

Steve monitors sound at each of our televised liturgies. We don't use this device at the other masses simply because we lack a technician committed to do the job. Realistically, we won't have optimal acoustics until we have a technician at every mass.

You can have the best equipment going, but as they say in the sound trade: "garbage in, garbage out." Individual speakers tend to believe that they are too loud; while individual singers tend to believe they are not loud enough. It's not that the system is flawed, it's most often user error.

With modern technology, we're able to take the natural acoustic properties of our sacred space to another level of audibility. Always allowing for human error, I think we are on the verge of correcting and compensating for our century-old space with its beauty and idiosyncrasies.

TRP

Faith Formation Station

It is my honor to introduce to you our seventh-grade catechists from the 2022-2023 faith formation year. I also share with you the heart-felt prayers written by each class at the close of this semester.

This was the year for them to delve into the New Testament – to study Jesus including His Incarnation, the Kingdom of God, Discipleship, Miracles, Service, the Pascal Mystery, and Christ in the Church Today.

Kelly Woolums



Elizabeth Puleo-Tague, our Seventh Grade Catechist:

I've been part of the St. Ambrose family for two and a half decades! I'm the proud mama of three children: Julianna (18) who just finished her freshman year at Emerson College in Boston, Kiernan (15) who is a rising Junior at UD Jesuit, and Lucan (12) who is a rising 8th grader at UD's Academy. When I'm not attending swim meets or lacrosse games to cheer on my boys, you might find me reading, gardening, cooking, or doing any of the yarn-work hobbies which I'm rediscovering now that my children are older. I'm a former marketing exec turned mindfulness instructor who, after 18 years being home raising children and caring for aging parents, followed the prompting of the Spirit and have returned to the traditional workplace. Ask me how I ended up at UD Jesuit and you'll hear a tale of how God works in the most mysterious ways! I first became a catechist 11 years ago because the then-director of the program was "desperate" for volunteers ... but I've continued because I *love* our Catholic faith and so enjoy sharing it with the young people of St. Ambrose.

Good and gracious God - We thank you for the time we have spent together throughout this year of Religious Ed, learning about our faith, about each other, and most importantly, about you and your great love for us. We ask you to be with us throughout the summer months and pray that you help us to always do the right thing, to bring Christ to the world around us, and help inspire us to be the best versions of ourselves, especially as we begin preparing (in our religious education classes next year) to receive the Sacrament of Confirmation. We ask all of this in the name of our Lord, Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Saint Kateri Tekakwitha, Pray for Us. St. Ambrose, Pray for Us. Amen.



Grant Ruttinger, our Seventh Grade Catechist:

My wife, Stephenie, and I joined the parish in 2000, and little did we know how our lives would change by being a part of the St. Ambrose community of faith. Looking back, I can see many doors that were invitations to us on our journey, and by accepting the invitation and stepping through, we gained so many blessings and joys that we never could have anticipated. In 2000, we volunteered to work in the art tent at Vacation Bible School, and this became an annual summertime event for us right up to our Centennial in 2016. Working with the children on a collective art project based on the VBS theme each year was always a fun and creative experience. I received the call to become a catechist six years ago, and it is the most rewarding invitation I have accepted to date here at St. Ambrose. Both of our grandsons attend Religious Education. Through prayer, readings, discussions, art projects and games, these amazing students demonstrate an eagerness, interest and faith commitment that is truly refreshing ... and inspiring! My own faith has grown and been informed by these students each and every class, each and every year.

We are thankful for the many things we learned throughout the program year, from the birth of Jesus, to the boy Jesus in the temple; from honoring God and being guided by your conscience to the gift of prayer – meditation, contemplation and overcoming temptation. We are thankful for learning how the church is a continuation of Jesus' life and message, about social teaching and living Christ's service. We are thankful for learning about the Eucharist, the sacraments, the 10 Commandments, the Sermon on the Mount, the miracles of Jesus, the Passion, the Resurrection and Pentecost. We are thankful for learning about the works of missionaries, loving your neighbors, the seven Gifts of the Holy Spirit, and sharing the gift of God's love through evangelization.

We are thankful for learning about St. Kateri Tekakwitha, our pumpkin saint, and for comparing and contrasting St. Patrick and St. Oscar Romero. We are thankful for our group creative projects, including individual story boards, the Names of Jesus board, the Jesse Tree, the "I Have a Dream" board, the "Shields Tell the Story of St. Ambrose Parish" board and the jigsaw puzzle board. WE are thankful for the special Circle of Grace class, the Las Posadas activity, the church tour, and the Walk with Jesus experience. We are thankful for the cards we created throughout the year to help brighten the lives of our two Very Special Parishioners. Thank you, God. Amen.

2	0	CSA
2	3	Box Scores

Number of Families	800
Returns to date	64
Average Gift in '22	\$894.00
AoD Quota in '23	\$97,755
Property/Liability Insurance ...	\$57,600
Adjusted parish target	\$155,355
Received as of 6/21/23	\$49,755

- Our CSA goal is higher this year by \$4,086, but it will be as challenging to meet as it was in 2022.
- The insurance premium listed – roughly \$1,107 a week – is the cost of our property and liability coverage for the parish.
- Once we meet the AoD quota, anything given to the CSA comes directly back to our parish without the usual 7% deduction.
- 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:

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, June 26

Weekday 12th week in Ordinary Time

Tuesday, June 27

St. Cyril of Jerusalem, bishop & doctor

8:30 a.m. – Mass – Joseph & Agnes Majer

Wednesday, June 28

St. Irenaeus, bishop & martyr

Thursday, June 29

Sts. Peter & Paul, apostles

7:00 p.m. – Mass – Ray & Rosanna Tessmer

Friday, June 30

The First Martyrs of the Roman Church

12:00 noon – Mass – Catherine and Paul

Lubinski

Saturday, July 1

Weekday 12th week in Ordinary Time

4:00 p.m. – Mass – For All People

Sunday, July 2

13th Sunday in Ordinary Time

8:30 – Mass – For All People

11:15 – Mass – For All People



Scriptures for the 12th week in Ordinary Time

June 26

2 Cor 1: 1-7
Ps 34: 2-9
Mt 5: 1-5

June 27

2 Cor 1: 18-22
Ps 119: 129-133, 135
Mt 5: 13-16

June 28

2 Cor 3: 4-11
Ps 99: 5-9
Mt 5: 17-19

June 29

2 Cor 3: 15-4: 1, 3-6
Ps 85: 9ab, 10, 11-14
Mt 5: 20-26

June 30

Dt 7: 6-11
Ps 103: 3-4, 8, 10
1 Jn 4: 7-16
Mt 11: 25-30

July 1

2 Cor 5: 14-21
Ps 103: 3-4, 8-9, 11-12
Lk 2: 41-51

July 2

Ex 19: 2-6a
Ps 100: 1-2, 3, 5
Rom 5: 6-11
Mt 9: 36-10: 8

12th Sunday in Ordinary Time

June 24th & 25th

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

Entrance: O God, Almighty Father #710

Psalm: How Lovely Is Your Dwelling Place #682

Preparatory: All That Is Hidden #501

Communion: We Belong To You #646

Recessional: Sent Forth By God's Blessing #381



To participate electronically, go to: facebook.com/stambroseparish or better yet, on YouTube at www.youtube.com/channel/UCbymbGIXUF6UqPct5xFg

Your Envelope Speaks ... the Inside Story

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

On Sunday, June 18, 2023

in envelopes we received \$4,730.00
in the loose collection..... \$1,800.00
in electronic donations..... \$3,642.61
for a total of \$10,172.61
Over budget for the week.....\$72.61
Number of envelopes mailed 621
Number of envelopes used46



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, James Blake, 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, Janis Ramsey, Colette Gilewicz, Al LaHood, Valerie Hudson, Jeanene Maples, Angela Hansen, Marilyn Potenga, John Freund, Kevin O'Connor, and those suffering and hospitalized worldwide with Covid.

Our Dead

Terry Lee Hodgins was born in Alpena, Michigan to Patricia (White) and Floyd Hodgins 63 years ago. As a young man, he apprenticed with an uncle in Indiana where he became a master bricklayer. He followed that building trade to employment in Florida where he would spend a good portion of his career.

In the "Sunshine State," Terry still kept his "Northern Michigan Soul" particularly in his love for fishing. He learned to love country music and got really good at playing pool.

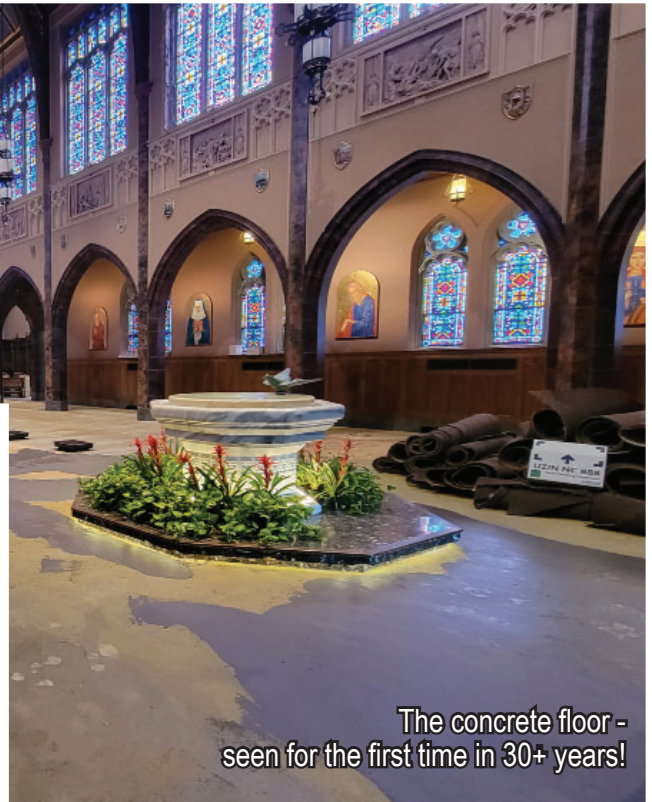
His innate talents and manual dexterity made him a sought-after tradesman in many areas of the mechanical and construction industry. Terry was the go-to man who could build or repair just about anything.

Terry contracted Covid and complications with his COPD led to his final illness. With his health in decline, he returned to be with family here in Michigan – eventually taking up residence just down the street from St. Ambrose Parish. He died on June 6th; his funeral was held June 22nd. He will be buried in Florida.

He is survived by his wife, Merlinda (Van Hoven); by a brother, Rick; and a son, Josh, and stepdaughter Violet Bianco. His first wife, Melanie, pre-deceased him. All told, he is survived by seven grandchildren and five great-grandchildren.



Removal of old carpeting



The concrete floor - seen for the first time in 30+ years!



Before & After



Carpet installer Chris Smith of Carpet Design Group.

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