

On the Cosmology of Fireworks

One of the great paradoxes of creation and our existence in God's world is that many blessings are unlocked by explosive, even violent, forces. The cosmos itself is hurtling outward in a massive explosion. Here we are, living part way through that explosion.

When I consider the fireworks on the Fourth of July, I often think that each of those beautiful, fiery explosions is a miniature replica of the cosmos. Everywhere in the universe, the burning embers we call stars and galaxies glow brightly as they hurtle outward at close to one hundred million miles per hour. Yes, from one great singularity, God sent the power of His fiery, creative love expanding outward, giving life, and seeming almost limitless. The cosmos is unimaginably large, but its creator is infinitely large.

Even here on Earth, a relatively cool and stable bit of dust compared to the Sun, we stand upon a thin crust of land floating over an explosive sea of molten, fiery rock. The Book of Job says,

As for the earth, out of it comes bread; Yet underneath it is turned up as it were by fire (Job 28:5).

This fiery cauldron produces the rich soil in which we grow our very bread. The smoke and gases of the fires provide essential ingredients of the atmosphere that sustains us. The molten fires beneath us also create a magnetic field that envelops Earth and deflects the most harmful of the Sun's rays.

Yes, all around us there is fire with its explosive violence, yet from it come life and every good gift. To small creatures like us, God's expansive love can seem almost violent. Indeed, there are terrifying experiences near volcanoes and from solar bursts that remind us that love is both glorious and unnerving. It is an awesome thing to fall into the hands of a living God (Heb 10:31).

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Fireworks

Continued from page 1

In some of our greatest human works, we too use violent means. The blades of our plows cut into the earth, violently overturning it. We raise animals and then lead them to slaughter for food and/or clothing. We break eggs to make omelets. We stoke fires to cook our food and warm our homes. We smelt iron and other ore we violently cut from the earth. Even as we drive about in our cars, the ignition of the fuel/air mixture in the engine causes explosions, the energy from which is ultimately directed toward propelling the vehicle.

Violent though much of this is, we do these things (at least in our best moments) as acts of love and creativeness. By them we bring light, warmth, and food. We build and craft; we move products and people to help and bless.

Yes, there is a paradoxical “violence” that comes from the fiery heat of love and creativity. The following is an excerpt from Bianco da Siena’s 14th century hymn to the Holy Spirit, “Come Down, O Love Divine”:

*Come down, O Love divine,
seek thou this soul of mine,
and visit it with thine own ardor glowing;
O Comforter, draw near,
within my heart appear,
and kindle it, thy holy flame bestowing.*

*O let it freely burn,
till earthly passions turn
to dust and ashes in its heat consuming;
and let thy glorious light
shine ever on my sight,
and clothe me round, the while my path illumining.*

*And so the yearning strong,
with which the soul will long,
shall far out-pass the pow’r of human telling;
for none can guess its grace,
till we become the place
wherein the Holy Spirit makes a dwelling.*

Fire — can’t live with it, can’t live without it. Let the fire burn; let the seemingly transformative “violence” have its way. It makes a kind of paradoxical sense to us living in a universe that is midway through its fiery, expansive explosion of God’s love and creativity.

Disclaimer: I am not affirming gratuitous violence for selfish and/or merely destructive ends. The term “violence” is used here in a qualified manner, as an analogy to convey the transformative and creative power of love phenomenologically.

*Written by Msgr. Charles Pope for The Catholic Standard.
July 2019. For more please visit Cathstan.org*

All Things Considered

Archbishop Vigneron called all his priests, deacons and those who have ministerial jobs in his parishes to meet with him this past week. The meeting was held at the Novi Expo center. Priests were expected to be in residence at one of the local hotels in that area for three days. The third day, they were joined with deacons, pastoral ministers and parochial school administrators.

The program began with “Surrendering to Jesus” and then moved to “Missionary Renewal” and then to work on “Family Unity” vis-a-vis the Family of Parishes model.

The format was not unlike a good-old-fashioned retreat, with time for prayer, sacraments and socializing. Obviously, the first step in creating a new model of ministry is to bring all the principal players into some sort of physical proximity.

That’s not easy when it comes to Diocesan Priests who tend to be strong individuals who have been trained to put their parishes first. Think of the old days when parish sports teams routinely competed against each other. Pastors would rather collaborate with the neighboring Protestant parishes than with the neighboring Catholic ones. Parochialism is baked into a priest’s DNA.

Religious Order Priests tend to operate on a different frame of reference, which has a larger playing field, not just one parish. In the Family of Parishes model, it’s even envisioned that priests in the future (like in religious orders) would live in common while supplying service to multiple worship centers. Resident, local pastors who live on site solo, will become a rarity.

If the Family of Parishes changeover seems odd and alien, that’s because it is. It is nothing less than forcing us to think in a non-parochial way. I don’t think that this new model is better – I don’t think that the Archbishop thinks that it is better. But there does not seem to be many other options as we face a dramatic drop in priests.

This retooling comes with a strange vocabulary for things and an odd designation, *priest in solidum*, for the old geezers who are left over from another age. Fortunately, this new organizational model comes at the end of my priestly ministry. If it happened at the beginning, I am not certain that I could have signed on for such a distinctly different commitment for a lifetime. My prayers go out for the newly ordained who face a ministry as challenging as missionaries did in this country a century or more before now.

✠✠✠

In 1917, when Fr. Patrick Cullinane was tasked by Bishop Samuel Foley to establish a new parish to serve the

needs of the young auto workers who were moving in along the Jefferson corridor, the first issue he faced was that of a suitable site.

Property to the North of Jefferson was largely a swamp (marais), and at the time, considered unsuitable for building. The South side of Jefferson already was filled with businesses.

Assembling enough land to build a major church, school, rectory and convent in a part of town that was already built-up was next to impossible and what we ended up with shows that.

Cullinane's first wooden church building was known to be temporary. (It lasted until 1987.) So its location didn't matter. The first building he erected was a behemoth school which he plopped down on an odd-shaped parcel of land bounded by Fox Creek and Hampton street. This site actually straddled two municipalities – the City of Detroit and the village of Grosse Pointe Park. The school that sat there would for its entire existence be troubled by jurisdictional issues. One end of a hallway, and you were in one fire/safety department. Walk down a classroom or two and those rules were different.

There was nothing more odd than the site chosen for our church building – squeezed into a small footprint with its facade toward an alley and backing into a trolley car turn-around, a funeral home, a huge apartment, car dealership and eventually a hamburger joint. I said, “less than ideal” remember?

St. Ambrose would be constantly challenged by its location, fighting for property a few feet at a time to expand the school, and to build a convent. At one point we would have buildings on five different blocks covering two zip codes.

And parking? The parishioners of the early decades of the parish didn't own cars; they built them. But by the end of the Second World War, the automobile was the vehicle of necessity for every family — maybe two.

St. Ambrose's first parking lot happened when we sold the land on Maryland on which the old wooden church had been moved – it had been used as our school gym.

Within a few weeks of my arrival here, I was approached by our Parish Council President, Vince LoCicero acting as an emissary of the City of Grosse Pointe Park. The Jefferson Chevrolet dealership behind our High School had

closed and was selling their holdings. That would have been ideal for parish use. Vince said that the City would appreciate if we didn't get into a bidding war with them over this property – in exchange for future undetermined considerations.

It wasn't likely that we would compete in bidding because we had a scant amount of money to buy much of anything at that time – that's what running an elementary and high school will do to your bank balance. The Archdiocese was looking at selling our property, not buying more. So the City acquired the old dealership without contest from us and immediately began using it as their garage and utility area.

From that time onward, the site became a pain in the neck and was the source of never-ending complaints from me. Trucks, garbage haulers, road salt piles, and an outdoor dumping area for any sort of materials greeted the public off of Jefferson.

Add to that the constant belching of diesel fumes from end-of-the-line buses waiting to resume their journey back into town, and a poorly maintained back end of an apartment put St. Ambrose in decidedly derelict part of the city.

While contributing to the mess, the City of Grosse Pointe Park was, however, also working on a long-range solution that began in the Heenan administration. The White Tower hamburger joint was the first building to go. That was followed by a clearing out of the tiny storefronts on Jefferson. Eventually, the three story apartment building between us and Jefferson would be demolished. And for the

first time in the history of St. Ambrose Parish, the beauty of Cullinane's Gothic church was seen from Jefferson Avenue. We had literally “backed into” a decent site.

This probably wasn't the “future concessions” promised by LoCicero thirty some years earlier. If it wasn't, it sure was nice.

I am not going to lie. I was happy that the City moved its garage and storage area to a handsome new, more controlled location. City workers and citizens will be much better served in this made-to-order facility.

Adieu rubbish, scrap and trucks. No matter what goes onto that Jefferson Avenue land, it has to be better than what was there. Doesn't it?



Undated archival photo (c.1920?) showing Fr. Patrick Cullinane (far right) discussing the site for the permanent church building at St. Ambrose. Unidentified people on the far left probably include the architects from Donaldson and Myers and one of their young daughters.

Our original wooden church (located where the rectory is now) appears in the background on the left. The “new” Grosse Pointe Park municipal building is seen behind Fr. Cullinane.

Pregnancy Aid

Pregnancy Aid of Detroit recognizes that women have a right to make their own decisions about the outcome of their pregnancy and their sexual health. We are here to help women make informed decisions.

Pregnancy Aid provides free pregnancy tests, limited non-diagnostic ultrasounds, abortion information and pregnancy options. All services are free and confidential. Call today: 313-882-1000.

Support Pregnancy Aid by joining them on their annual **Cruise for Life** on the Detroit River, Sunday afternoon, August 20th, from 3-6. Tickets to the event are \$65 and are available at pregnancyaid74@gmail.com

A Michigan Pilgrimage

Experience the beauty of northern Michigan with 2 days and nights of camping, hiking and rafting from July 21st through July 23rd!

This pilgrimage begins at Cheboygan State Park and includes a 10-mile hike on the North Central Trail, followed by a procession to the Shrine of the Cross in the Woods and ending with 2 hours of Rafting on the Sturgeon River, the fastest river in Michigan's Lower Peninsula!

- Meet other young Catholics from across Michigan and build friendships
- Experience a weekend-long pilgrimage and enter into the peace only He can give
- Make room for a personal encounter with Jesus and grow in your faith
- Experience the beauty of northern Michigan in the summer

Registration ends on July 1st and the cost for this event is \$85 per person. Ages 18- 39 are welcome. All meals are included however tenting and transportation are up to you! To register and for more information visit <https://www.eventbee.com/v/pilgrimage2023#/tickets>

The Buzz

Happy New Year . . . Church fiscal/program year that is! It began yesterday, July 1st, in every parish of the Archdiocese. And since it is a sort of new beginning, why not take it as another opportunity to make some New Year's resolutions? One "programming" resolution might be to take one additional new step in the practice of your faith. Add one time of prayer; add one time of worship, one time of reflection, one time of service. . . . (If you try to do too many things – even ones that are great ideas – you'll probably get tired or discouraged too quickly and will wind up not doing any! Start with just one.)

One suggestion is to try out a weekday mass once a month, quarter, or year. Notice that their schedule follows that of Holy Week: 8:30 Tuesday mornings, 7:00 Thursday evenings, and Noon on Fridays. There's a different atmosphere at these than at a Sunday liturgy. Or you might seriously consider getting more involved at the Sunday Eucharist as a lector or eucharistic minister, choir member, or minister of hospitality (usher).

Consciously try to schedule reading or some other form of learning more about your faith. A quick range of ideas here includes reading each day's scripture passages listed on page 6 of this bulletin, or looking up an interesting or puzzling topic in the *Catechism of the Catholic Church* which can be read for free via a link at the American bishops' website: usccb.org.

And don't forget about the other side of learning . . . teaching. Consider becoming a much-needed catechist or an assistant or a trainee in our religious education program for 2023-2024. There's time for preparation and training before the new year of classes begins in September. Our kids need happy, faith-filled adults to catch on to our Catholic way. Call Kelly at 313-332-5633 to explore the possibilities.



A new program year is also a good time to invite everyone and anyone to the RCIA process at St. Ambrose . . . all those adults and older teens interested in exploring the Catholic Faith with a view to possibly joining or completing their initiation. Call me anytime at 313-332-5631 for more information about this – NO cost, NO obligation, NO other strings attached.



By the way, a new fiscal year is a good time to review your support for the parish, our programs and services. If not a "raise," would you at least consider a COLA? (not the beverage!)

I've also noticed that CSA is going a bit slowly this year. Now, I'm not a math major, so help me out with the numbers (see p. 5 for the "Box Scores"): as of last week, we were at just over half of our AoD minimum quota . . . and over \$105,000.00 away from our adjusted parish target. I divided each balance by the approximate number of households not yet pledging/contributing. How much would it take to erase the shortfalls? I completely understand how unrealistic such figures are as expectations – however – if 736 households contributed \$7.25 a month for nine months, the AoD quota would be met. If the same number of parishioners gave \$15.94 a month, the adjusted parish target would be met.

Realistic or not, it's obvious that as with most efforts, the more who pitch in . . . the lighter the load. All members of the body of Christ at St. Ambrose, working together, make a very powerful community. I don't expect this little exercise will have much impact on the figures we publish on pp. 5 & 6. But I share it with you to see what you think.

Have a happy Independence Day Week!
Chuck Dropiewski

KAYAK THE CANALS! of St. Ambrose Parish



Not many parishes enjoy waterways like St. Ambrose.
Join us for a guided 2-hour Kayak Canal tour this August!

We're back this summer with the *always* popular River and Canal tour which takes you out to the Detroit River, around Grayhaven Island, past the Fisher Mansion and by the waterfront residences of Jefferson Chalmers!

August 12th at 10 a.m.
Tickets are \$70 per kayaker

This private tour is professionally conducted by Detroit River Sports and great for beginners and experienced kayakers alike!

Kayak and safety equipment provided.
Tickets can be purchased at
stambrosechurch.net or call 313.822.2814



The 2023 Catholic Services Appeal here at St. Ambrose is one-half 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.

2	0	CSA
2	3	Box Scores

Number of Families	800
Returns to date	69
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 6/28/23	\$51,244

- 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, July 3

St. Thomas the Apostle

Tuesday, July 4

Weekday 13th week in Ordinary Time

Office Closed – No Services

Wednesday, July 5

St. Anthony Zaccaria, priest

St. Elizabeth of Portugal

Thursday, July 6

St. Maria Goretti, virgin & martyr

7:00 p.m. – Mass – Felix Checki

Friday, July 7

The First Martyrs of Rome

12:00 p.m. – Mass – Vince LoCicero

Saturday, July 8

Weekday 13th week in Ordinary Time

1:30 p.m. – Wedding – Emily Hughes & William Lundh

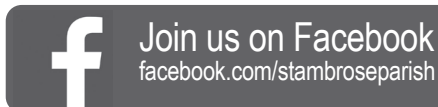
4:00 p.m. – Mass – For All People

Sunday, July 9

14th Sunday in Ordinary Time

8:30 – Mass – For All People

11:15 – Mass – For All People



Scriptures for the 13th week in Ordinary Time

July 3

Eph 2: 19-22

Ps 117:1b-2

Jn 20: 24-29

July 4

Gn 19: 15-29

Ps 26: 2-3, 9-12

Mt 8: 23-27

July 5

Gn 21: 5, 8-20a

Ps 34: 7-8, 10-13

Mt 8: 28-34

July 6

Gn 22: 1b-19

Ps 115: 1-6, 8-9

Mt 9: 1-8

July 7

Gn 23:1-4, 19; 24: 1-8, 62-67

Ps 108:1-5

Mt 9: 9-13

July 8

Gn 27: 1-5, 15-29

Ps 106: 1-5

Mt 9: 14-17

July 9

Zec 9:9-10

Ps 145: 1-2, 8-11, 13-14

Rom 8: 9, 11-13

Mt 11:25-30

13th Sunday in Ordinary Time

July 1st & 2nd

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

Entrance: Lead Me, Guide Me #402

Psalm 89: Forever I Will Sing #793

Preparatory: Take Up Your Cross #715

Communion: The Path of Life #749

or Give Me Jesus #683

Recessional: America The Beautiful #745



To participate electronically, go to: facebook.com/stambroseparish or better yet, to YouTube 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, June 25, 2023

in envelopes we received \$5,230.00

in the loose collection..... \$2,039.00

in electronic donations..... \$3,146.99

for a total of \$10,415.99

Over budget for the week.....\$315.99

Number of envelopes mailed 621

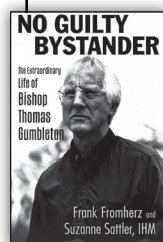
Number of envelopes used43



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.

Marcellina's Book Club



No Guilty Bystander

aims to bring to better light the inner and outer journeys of a man who became a transformational figure on the world stage and in his hometown of Detroit, and whose influence in the Church and

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On Thursday July 27, 2023 at 6:30 p.m., Sacred Heart Church will hold a program and book signing with Bishop Gumbleton, Publisher Robert Ellsberg, and Co-Authors Frank Fromherz and Suzanne Sattler.

Sacred Heart Church is located at 1000 Eliot St., Detroit, MI 48207. A special live- stream of the event will also be aired at sacredheartdetroit.com.

Copies of **No Guilty Bystander** can be purchased through your favorite book retailer or through our parish office.

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