

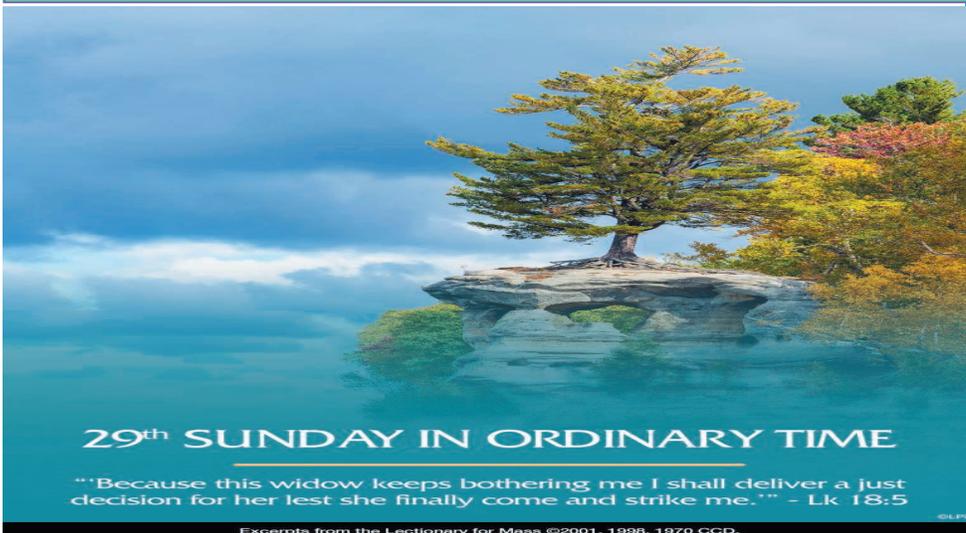
Welcome to

ST. AMBROSE CATHOLIC CHURCH

PASTORAL STAFF: Fr. John Owusu, C.S.Sp., Pastor
Parish Staffed by the Congregation of the Holy Spirit
(Spiritans)



1012 E. 47th St. • Chicago, IL 60653
Phone: (773) 624-3695 Fax: (773) 624-3697
ambrose47@aol.com



29th SUNDAY IN ORDINARY TIME

“Because this widow keeps bothering me I shall deliver a just decision for her lest she finally come and strike me.” - Lk 18:5

Excerpts from the Lectionary for Mass ©2001, 1998, 1970 CCD.

MINISTRIES:

Parish Council	James Hunter
Finance Council	Prentiss Jackson
Bible study	Marionette Phelps, Mark Kutame, Avis Green, Karen Perisee Woodson
Children's Liturgy	Marcia Berry, James Hunter
Choirs	Ambrose Boateng
Ghanaian Com. Exec. Bd.	Mark Kutame
Knights of Columbus	Mario Steward, Clifford Doyle, III
Lectors	Donna Perisee McFarlane
Liturgy Committee	James Hunter, Daniel Owusu-Ansah
Parishioners Society	Theresa Jessie
Adult Faith Formation (RCIA)	Marionette Phelps
Sacristans	Antoinette Thomas
Ushers	Joyce Franklin, Mary Johnson Moses Mambia, Mario Steward

A more comprehensive & detailed list is available on the information table in the back of the church.

The Catholic Church in Kenwood

Mission Statement: Build a community of faith, healing and love (trust), so that others recognize the presence of God in us, and want to be a part of what we are.

Mass Schedule:

Sunday - 10:30 am
1:00 pm Ghanaian Mass
1st Monthly Sunday French Mass
@ 6:00 pm
Saturday - 4:00 pm
Monday—Friday: 8:00 am
Confessions: Sat. 3:45 pm
Sun. 10:15 am

Parish Goals:

To fulfill this mission, we the Catholic Faithful of St. Ambrose Parish will strive to effect the following goals:

1. To nurture the spiritual growth of the Parish through a dynamic celebration of the Eucharist.
2. To be a welcoming community
3. To fulfill the sacramental, spiritual and physical needs of the people of God through our various ministries.

Website: WWW.AMBROSE47.COM

Online Giving: Givecentral.org.
Search by “ambrose or 60653”.
Call the office if you need assistance.

**OCTOBER 20, 2019
TWENTY-NINTH SUNDAY IN ORDINARY TIME**

That widow in Jesus' parable who kept badgering the judge to vindicate her cause—think of what she was up against. As a widow in the Ancient Near East she is without resources. Since the court of law (the city gates?) was entirely a male realm, we are to picture her as a lone woman amidst a noisy crowd of men. An oft-quoted description of Near Eastern litigation describes a raucous crowd of clients competing for the attention of a judge, who is surrounded by an array of personal clerks. Some clients gain access to the judge by supplying "fees" (bribes) to a particular clerk. The rest simply clamor. The fact that the woman is alone suggests that there is no male available in her extended family to plead her case. She is very much alone in an intimidating situation.

But if God is, as a matter of fact, not a corrupt judge unreachable through appeals to justice and compassion, why the need for persistence?

What is more, the judge is described as one who neither fears God nor is capable of shame before men. Presumably, he is moved only by bribery (the sort of judge implied by [Amos 5:10-13](#)), and this woman is either unwilling or unable to use that means. The only strategy available to her is persistence—which finally gets through to the irreverent and shameless judge. The more recent New American Bible translation (1986) does justice to Luke's language in describing the frustration of this official: "While it is true that I neither fear God nor respect any human being, because this widow keeps bothering me I shall deliver a just decision for her lest she finally come and strike me [literally, 'give me a blow under the eye']." He knows the woman is not going to give up; so he gives in.

There is no question regarding the point of this story. Luke introduces it, after all, by saying, "Jesus told his disciples a parable about the necessity for them to pray always without becoming weary." But if the woman is supposed to be an example of how to pray, why does Jesus take the risk of paralleling God with a godless, shameless judge? This startling way of making a point is an example of what rabbis called *qal ivahomer* ("light and heavy")—an argument that reasons in this way: "If it is thus in the 'tight' situation, how much more in the 'heavy'?" Jesus uses this ploy elsewhere, for example, in another teaching on prayer, when he asks, "If you then, who are wicked, know how to give good gifts to your children, how much more will your heavenly Father give good things to those who ask him" ([Mt 7:11](#)). In other words, if the unstoppable widow can, by her persistence, win vindication from an unjust and godless judge, how much more will your persistence get a response from a loving God?

But if God is, as a matter of fact, not a corrupt judge unreachable through appeals to justice and compassion, why the need for persistence? It may be that, from the human side, some situations simply require our involvement in prayer of petition over an extended time. The classic example of this is the prayer of Monica, the mother of the gifted but errant young man that the Church would eventually canonize as Saint Augustine.

In his *Confessions* Augustine acknowledges that it was the persistent prayer of his mother that facilitated his adult Christian conversion. His description of his own pre-conversion lifestyle portrays what we today may have good reason to identify as a sexual addiction. For example, in [Book 8, Chapter 11](#), he writes of hearing the voice of Continence saying to him, "Why do you stand on yourself, and thus stand not at all? ... Cast yourself trustfully on him [the Lord]: he will receive you and he will heal you."

His conversion entailed not simply a decision to act differently but a healing from that addiction. Such things take time. In Augustine's case, it required the lifelong prayer of a famously persistent mother.

At this moment in our national history, we are being forced to recall another gifted and flawed man and another sort of Monica, presenting a kind of epiphany of our national need for healing in a variety of ways. A case can be made that we are seeing patterns of individual and collective addiction—sexual addiction, an investigative and legal process that outran its original purpose, a practice of partisan politics that lost a sense of the common good, and a media industry and public that indulged in frenzied feeding on the whole spectacle. But is it not possible that there is also a deeper call here to a persistent prayer for national healing?

Dennis Hamm, SJ

SCRIPTURE REFLECTION:

Sundays @ 10:00 am in the small chapel. All are encouraged to participate!!

RCIA classes: Sundays 12:00—1:00 pm in the rectory. See Marionette Phelps.



POPE TWEET : "Today we ask for the grace to allow ourselves to be amazed by God's surprises, to not hinder His creativity, but to encourage hearts to encounter the Lord."



Sr. Jamie Phelps Oct 24
Prentiss Jackson Oct 26

STEWARDSHIP

Sun. 10/13/2019 Collection: \$ 3,060.00
(approx. 42 gifts)

Give Central (10/10-10/16)

Sunday Offering \$ 15.00
(2 gifts)

THANKS!!

AVERAGE WEEKLY EXPENSES = \$4,110.00

Where Is the Evidence?

The US Bishops' pastoral letter, "Stewardship: A Disciple's Response," sees a life of stewardship as the fruit that comes from an authentic life with Jesus. Faith in Jesus is the minimum requirement that begins this journey from discipleship to stewardship living. There are those who believe in Jesus but do not know him. It becomes very hard to contemplate responding to the call of someone you do not know.

The last sentence of Luke 18:8 should give a reason to pause and reflect. Jesus says to his disciples, "But when the Son of Man comes, will he find faith on Earth?" We can easily respond affirmatively to the question, but if we want to look at the Earth ourselves without being able to see into people's hearts, where is the evidence of the faith that Jesus seeks? When we look at our world, do we see evidence of large amounts of faithful people living in a way that faith would lead them to live?

Our stewardship way of life is evidence of our faith. It is hard to argue that one truly has faith if they do not seek to live as Jesus calls us. An unfortunate cycle is then created when those who not believe do not see any reason to have faith. Our stewardship is not only evidence, but it is our testimony and witness to faith. If Jesus returned today, what would he see? Where is your evidence? Has your witness brought others to him?

COLLECTION REPORT

Fiscal year- July 1, 2019 thru June 30, 2020

Date	Last week	Year to date	Operating Budget
10/13/19	\$ 3,075.00	\$38,595.21	\$ -213,333.00

All visitors please remember to sign the guest book on the information table. We want to stay in contact with you.

Please remember in your prayers: Carolyn Baynham, Ms. Bitoy, Margaret Bracy, Quinton & Alfreda Bowles, Dean Brazier, James Brazier, Esperanza Carr, Russell Carter, Willie B. Clay, Michael Anthony Clark, Sr. Eleanor Doidge, Peggy Duke, Wanda Finney, Ruben Gaines, Frederick Gibson, Bettie Green, Kelly Robin Hill, Willa Mae Holliman, Doris Humphries, Nolan Humphries, Leslie Jackson, Majorbelle James, Theresa Jessie, Jan Johnson, Pamela Jones, Denise Lawson, Anastacia Mebane, Susan McKeever Larry, Maria Jossey Owen, Minnette Penman, Marionette Phelps, Sr. Jamie Phelps, O.P., Emma Stewart, Alonzo Studstill, Renee Trotter, Euphrasia Ann Mutinda, Joanne Wallace, Tandra Waston, Arlene G. Williams, Gloria Leonard, Craig Wright, Tyna Rule and all who have asked us to pray for them.

Readings for the week of October 20, 2019

Sunday: Ex 17:8-13/Ps 121:1-2, 3-4, 5-6, 7-8 [cf. 2]/2 Tm 3:14—4:2
Lk 18:1-8

Monday: Rom 4:20-25/Lk 1:69-70, 71-72, 73-75 [cf. 68]
Lk 12:13-21

Tuesday: Rom 5:12, 15b, 17-19, 20b-21/Ps 40:7-8a, 8b-9, 10, 17 [8a and 9a]/Lk 12:35-38

Wednesday: Rom 6:12-18/Ps 124:1b-3, 4-6, 7-8 [8a]
Lk 12:39-48

Thursday: Rom 6:19-23/Ps 1:1-2, 3, 4 and 6 [Ps 40:5]
Lk 12:49-53

Friday: Rom 7:18-25a/Ps 119:66, 68, 76, 77, 93, 94 [68b]
Lk 12:54-59

Saturday: Rom 8:1-11/Ps 24:1b-2, 3-4ab, 5-6 [cf. 6]
Lk 13:1-9

Next Sunday: Sir 35:12-14, 16-18/Ps 34:2-3, 17-18, 19, 23 [7a]
2 Tm 4:6-8, 16-18/Lk 18:9-14

Observances for the week of October 20, 2019

Sunday: 29th Sunday in Ordinary Time; World Mission Sunday

Monday:

Tuesday: St. John Paul II, Pope

Wednesday: St. John of Capistrano, Priest

Thursday: St. Anthony Mary Claret, Bishop

Friday:

Saturday:

Next Sunday: 30th Sunday in Ordinary Time; Priesthood Sunday
©LPi



29th SUNDAY IN ORDINARY TIME



Oct 20 is: Community Media Day, Int'l Chefs Day, Nat'l Call-In Day for Health Reform, Nat'l Brandied Fruit Day, Nat'l Day on Writing, Nat'l Suspenders Day, Office Chocolate Day & World Osteoporosis Day.
October is Nat'l Pasta Month

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