



Am I Too Old for Ordination?

Many professionals can recall how passionate they were about their careers even as children. Role-playing as children is kind of a stage for fulfilling our dreams. Many Catholic kids played at “celebrating Mass” – some feeling a call to priesthood at a young age. Decades ago, it was not unusual to enter seminary right out of grade or high school.

But not everyone realizes the call to priesthood at such an early age. It may be that a man converts to Catholicism in college (or later) and then discerns the call to priesthood. Even a Catholic who grew up in the Church may not realize he has a vocation to the priesthood until later in life. God’s timing is not the same as ours. And the age at which someone first recognizes the call to priesthood can impact his perspective on his vocation.

For example, I’ve thought about being a priest for so long that my entire worldview centered on it. One of my earliest memories of being at Mass has me standing on the kneeler trying to see over the people in front of me and figure out what the priest was doing. I vaguely remember thinking, “What is he doing up there? I wonder if I can do that someday.”

So what about someone who recognizes the call to priesthood after college or after years of success in another field? I have known many good priests who discerned ordination well into adulthood. These priests bring special insights to ordained ministry. In many cases, priests ordained later in life bring real-world experiences. Think of the retired military man who is trained to organize and lead large numbers of people. Would he not have special skills to offer a parish or a mission? And the former investor turned priest will certainly have skills

in stewardship and development that I lack. Catholic priesthood has always been a community of men with diverse backgrounds and skills. In today’s world, that diversity is all the more beneficial to the Church.

Yet, we should not imagine an inequality between two kinds of priests, one called early in life and one called later. It is not that one priest is more “solid” in his vocation because of his early call and the other more “seasoned” because of life experience. In fact, Sacred Scriptures offer us examples of God calling men into ministry in both the early stages of life and after years of experience in other fields. And all these men offer something great to the People of God.

In the First Book of Samuel, Hannah dedicates her son to God before he is even conceived. Later, when Samuel is just a boy, living with Eli in Shiloh, God calls him by name. With Eli’s guidance, Samuel learns the Lord is calling him. And from then, onward, Samuel’s vocation mantra is “Speak, for your servant is listening.”

The example of the call of Samuel is very different from Jesus calling his Apostles. Note that most of them were not even involved in ministry before they encountered Jesus. Peter, Andrew, James, and John were fishermen. Matthew was a tax collector. Even Paul, who was a Pharisee and worked closely with Jewish authorities, earned his keep as a tent maker. The New Testament does not indicate the Apostles having “vocation stories” from their early years.

Yet, there is a reason that most Dioceses and religious communities have a cut-off age for applicants. That is, they

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Too Old For Ordination?

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have an age after which they do not normally accept a man into priestly formation. This makes sense when considering that Dioceses and religious communities want their priests to serve – and to be in good health to serve – for many years. This expectation of a long-term commitment implies that candidates will come to the vocation director at a younger age.

And no man at any age should perceive a priestly vocation as being about “me, me, me.” Vocations to the priesthood are about the good of the Church as well as the good of the candidate. The Church needs good priests to continue ministry of the Sacraments. The candidate for ordination to the priesthood needs to be a good fit for this lifelong commitment.

For example, someone who is older and holds a degree in philosophy or theology, especially an advanced degree, might be able to enter a diocesan seminary or religious community more easily than someone of the same age with no degree or no previous education in philosophy or theology. It takes time for men to be educated in the academic disciplines of the Church. And, of course, being a priest is more than “what you know.” Being a priest is “who you are.” It is a distinct identity.

Formation for the priesthood involves growing in the life of service to the Church and learning about the obligations and commitments of priestly life. Even the Apostles who walked with Jesus on earth, mourned his death, and witnessed him in the resurrection still did not fully grasp their identity. It took time in prayer and, ultimately, the gift of the Holy Spirit to help them understand their vocation.

Seminary formation helps men in discernment by making priestly life tangible. Those in formation for priesthood live with other priests and see how they live out the vocation. “Formators” also help men in formation develop their prayer life, an attitude of service, and an overall identity as public persons in the Church. This formation in priestly identity does not happen overnight. And it would be disastrous simply to grant a degree in theology and ordain a man without forming him in the context of priestly life. That would be like educating someone in medical sciences and giving them a license to practice, but not giving them a background in ethics or the importance of the Hippocratic Oath. Theological formation and human formation go hand-in-hand. Therefore, it is important that one aspiring to the priesthood be young enough to dedicate time in proper priestly formation and have time after that formation to serve in priestly ministry.

So, what does this mean on a practical level? How old is “too old” for someone to enter priestly formation? That depends a great deal on where a man wants to serve as a priest and his background. As mentioned earlier, someone with a degree in philosophy or theology has some of the prerequisites for ordination under his belt. Therefore, he may not have as much time ahead of him in seminary. If he comes a bit later in life, then the Diocese or religious order might make some exceptions. However, if the applicant for seminary has little to no previous education experience, then he is going to have a longer path to ordination.

Also, Diocesan priests have the right to invest and create private retirement funds. For example, if an older man with a good pension discerns the priesthood, he may also have resources to care for his needs as he ages into retirement. On the other hand, priests in religious communities generally rely on their communities to provide for their care after they can no longer perform full-time ministry. In that case, a religious community can’t afford to take a candidate for the priesthood over age 50, put him through formation for 6 or 7 years, and have him serve only about 10 to 15 years before he starts facing age-related issues that limit his ability to serve. This perspective is not meant to be callous toward or dismissive of an older candidate. Rather, it looks to the good of the Church: The Church needs well-formed priests who can offer their lives in service.

Generally speaking, most Dioceses today accept applicants as young as high school graduates (18 years old) and as late as 45 or even 50 years old, depending on prior education and experience. Religious communities may constrain those years, depending on their own statutes. Each religious community has its own age requirements, and candidates should inquire with them on an individual basis.

Whether one has experienced the call to Catholic priesthood at a very young age or a bit later in life, I give the same advice: Acknowledge the call and start discerning with a spiritual director. Start taking practical steps with someone who can hold you accountable and help you discern whether your vocation is genuine. It is true that God’s time is not our time. However, we don’t want to waste our time or God’s by ignoring His call.

God calls everyone to serve in some way. No matter what age you are, it’s never too early or too late to talk about God’s call.

*Adapted from [Am I Too Old For Seminary?](#) by, Fr. Auggie DeArmond, O.P., Pastor, St. Peter Catholic Church
Editor-in-Chief, [Priestvocation.com](#)*

Pentecost Novena

The last days of the Easter Season are directed to the Holy Spirit. This is the oldest of all novenas since it was first made at the direction of Our Lord Himself when He sent His apostles back to Jerusalem to await the coming of the Holy Spirit on the first Pentecost.

While the Apostles and Mary were gathered in the upper room they waited and they prayed, trusting in the promise that Christ made to them, not knowing what to expect but waiting with expectant hearts. Now more than ever, we too need to pray and wait for the power of the Holy Spirit to guide us and empower us to face the challenges of everyday life.

There is an app to help us to do just that. Rather than print the entire text of the Pentecost Novena, log onto it at www.catholicmeditation.net/Pentecost/ Even though the novena began last Friday, you can still pray and meditate on the prayer for each of the remaining days. May the same Holy Spirit who came upon the apostles be with you!

All Things Considered

Mother's Day has developed into a beautiful and predictable celebration. There are the flowers, gifts, brunches, cards, the special recognition at church. I would not want to change any of those things. Moms do heroic work and deserve our love and admiration.

But over the course of time, I have learned that Mother's Day can also be a depressing and sometimes a downright cruel day for some. Here I am thinking about those women who earnestly desired the gift of motherhood, but for some reason or another were not given children.

God may give some biological children. That's left to the mysteries of providence. But if that does not happen, we can also allow God to fill that vacuum with spiritual children. This bigger picture includes foster-moms, adoptive-moms and loving women who take stray or misunderstood souls under their wing whenever needed. There are plenty of kids out there of every age who need a "mom" and I hope that every woman who feels such maternal longings will try to connect with them. If you feel pain on this Mother's Day, remember the high calling that God has challenged you to. Don't miss those joys!

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When our music minister, **Norah Duncan** introduced me to the hymn *Go* (which we are using to end Mass today) I was struck with how simple and perfect the text was in describing what Ascension and Pentecost mean. It's Jesus saying, "*Get outta here. You need to get to work now!*"

As the Father sent his Son, Jesus, to humankind, so Jesus sends his followers into the world to share what they believe and to make possible a new way of relating to God and to one another. And it must be a community of love made up of persons who genuinely care about others, willingly put aside their

selfish desires and even subordinate themselves for the good of others.

This Spring we will be saying "go" to two persons I'd rather not say it to – **Fr. Robert Wotypka** and **Deacon John Maksym**. Both will be leaving us to assume greater responsibility at other Christian communities– in Milwaukee and Lake Orion. But according to John 16:7, the departing Jesus reassured his friends – and us – that "it is better for you that I go." At that time nobody understood this harsh reality, but "going" ultimately birthed the Church.

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You know that the Catholic Services Appeal is the annual drive that Catholic parishes in Southeastern Michigan participate in every spring as a way of underwriting the operational expenses of our Archdiocese. The CSA funds offices and operations that are larger than any single parish, not the least of which is our seminary.

Each parish in the Archdiocese is given a specific CSA assessment which is based on its net earnings and earning capabilities. This sum is considered a binding tax on the parish. But any

funds collected over and above that assessment can be kept by the parish for its own programs and use. Since CSA funds are exempt from the normal 6% tax usually levied on collections, many parishes have discovered that "piggy-backing" donations onto the CSA is an excellent way of helping their objectives. For example, our St. Ambrose Rebuilding Campaign, was run as an adjunct to the CSA, thus enabling a gain of 6% on all those donations to that project.

In recent years, in lieu of a building project, we have been directing our CSA overage toward the payment of our property and liability insurance premiums. These cost our parish about \$1,000 a week. Last year, we were able to pay 26 weeks of insurance from our CSA overage.

Over the past few days, you should have received your CSA pledge forms. Prayerfully consider and respond as generously as you can. If you did not receive a form, there is one in the pew for your use. See if you can make your donation in time to join us for our CSA/Michigan Opera Theatre Breakfast Thanks to Donors event on June 10th.

TRP



Fr. Robert Wotypka, OFM Cap., our pastoral assistant, is moving from a City of Gears to a City of Beers! He has accepted a new assignment in Wisconsin working in an array of direct service ministries called Capuchin Community Services in downtown Milwaukee.

For his farewell, St. Ambrose is hosting a party and fund-raiser for Freedom House (www.freedomhousedetroit.org).

Freedom House is a temporary home for survivors of persecution from around the world who are seeking asylum in the United States and Canada.

The party will take place in the ARK on Sunday, June 24th, after our 11:15 a.m. mass, and run until 5 p.m. There will be a live band, dancing, a Motown-inspired lunch and Michigan Craft Beer to remember us by. The suggested free-will offering is a minimum of \$20, with free soft drinks and a cash bar. All proceeds go to Freedom House.

Plan on a good time to honor a good Friar's work and support the good works of Freedom House.



In Port

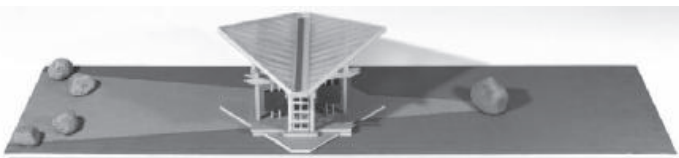
Well the long journey is finally just about over. In a week, Archbishop Vigneron will “lay hands” on me at Blessed Sacrament Cathedral and I will become a priest of Jesus Christ – putting an exclamation point on a life-long journey. In these last days before ordination, I have been praying and thinking about how the Lord has always been a central part of my life, and how Saint Ambrose Parish has always been a part of that friendship with Jesus – sometimes up close and sometimes at a distance.

I recall my first grade teacher at Saint Ambrose, Sister Mary Thadeus and my school principal, Sister Mary Leonita. Both were Dominican sisters who in the first instance looked ever so fearsome in the eyes of a little boy hesitant about taking that first step into first grade. I recall that after a few months, Sister Leonita called me over and leaned down – and she seemed to me to be at least 15 feet tall – and said “John Maksym, I think you are going to become a priest; remember that.” Her comment never left me.

Fast forward to 2007. I was in Iraq, explosions were erupting all around me and I had heard from my late mother that Sister Leonita was ill. She was 101 years old I believe – give or take a year. I called her and told her I was a Navy judge, calling her from a combat zone in Iraq and praying for her to get better – that we needed her. Her only response was “Oh I know you John Maksym, the little boy who used to help me cover my desk and typewriter. You are going to become a priest you know.” Never argue with a Dominican, they apparently have an in with the Holy Spirit...believe you me! Seven years after this conversation, I was in seminary and a few years later I was your transitional deacon at Saint Ambrose.

So let me urge all my Ambrosian friends to join me at the Cathedral for the ordination at 10:00 a.m. on May 19th, and at the 11:15 Mass here at our parish next Sunday, May 20th for my first Mass. The celebration will only be complete if you are with me because your prayers and support have carried me this far. Know of my prayers!

Deacon John Maksym



Jefferson Chalmers Arts & Culture Meeting

Please join the Community+Public Arts: DETROIT (CPAD) as they move into Phase II development of the Fox Creek Artscape on Thursday, May 24th from 6 – 8:00 p.m. Refreshments will be served. Topics of discussion include: The Kresge Innovative projects updates, spring planning, budget updates, and landscaping updates.

The meeting will be held at Hope Community Church, 14456 Jefferson Ave. Your presence and feedback are valuable. Thank you for your continued support! For information contact Michelle Lee at (313) 331-7939 or mlee@jeffersoneast.

Post Diakonos

While I remember almost every conversation I had with him before he died last August, on the day before my priestly ordination, the one time I saw my Capuchin brother, Fr. Michael Crosby in action was at the Religious Education Congress in 2012. Have you heard of the REC? It is informally and affectionately known as the “Catholic Super Bowl,” a week-long event where papers are given, new Mass settings are introduced, books are debuted, and new Religious Education curricula are presented. Each day closes with some half-dozen Masses offered throughout Anaheim’s (CA) convention center: gospel, jazz, Armenian, Native American, happy-clappy, smells-and-bells (OK those last two categories are more opinion than description – what I’m saying is there is more than something for everyone). Anyone wanna go next year? I’m in. It happens every February-March, within Lent.

Fr. Crosby was giving a talk based around his then-new book, Repair My House: Becoming a “Kingdom” Catholic, whose main thrust was to ask Catholics to desire and work for a Church that imitated the Trinity in its relationality, with capacities and expressions apportioned and shared so that no single being predominates or subjugates any other.

It was a brilliant talk and it remains a prophetic call. As any good theologian must, he grounded his work in Scripture, and he used one phrase repeatedly, saying that “When the disciples experienced Jesus as resurrected” It’s the verb that grabs me, experienced: this term both accepts and expands the truth of the Resurrection, and furthermore gives the Resurrection enduring power. You and I, 21st Century beings that we are, can experience Jesus resurrected from the dead, as our ancestors did, just as we experience Jesus in the Transubstantiation, in the bread and wine becoming his body and blood, in the same way our ancestors did.

This memory rises in reflecting on the Ascension. How do I accept its truth but yet not limit its power by subjecting it to temporality? Can the Ascension be seen as an ongoing revelation of Jesus, in ways that parallel the ongoing revelation contained in the Eucharist and the Resurrection? It has to remain an open question – which is okay, let’s have a *cuppa* and talk it over – because the submission deadline is here and Father will not hold the presses.

Elsewhere in this august journal you will find notification of an event scheduled to follow the 11:15 a.m. Mass on the 24th of June. Would you please save the date and be a part of it? We will be hosting a farewell fundraiser (there must be a pithy way to compress that: “fare-funder” – “fund-weller” – “raise-farer”? Anyone know a good consultant?) to mark my last weeks at Saint Ambrose prior to my transfer to Milwaukee. The proceeds will benefit Freedom House, a unique and holy ministry in Southwest Detroit that walks with people seeking asylum here. We are hoping for a great time to match their good works. I long to see you then.

Fr. Robert Wotypka

The Buzz

Happy Mother's Day! This May celebration coincides nicely with the Church's dedication of the whole month to our Blessed Mother. So, peace and blessings upon all moms today . . . those living with us here, as well as those who live not that far away from us in eternal life!

May is a good time of year to rededicate ourselves to closer ties with Mary and all of our mothers by being beloved disciples in communion with our brother Jesus. (see John 19:26-27).

Moms have a special way of helping us identify who we are. Take a moment and identify how much of an influence your mom has had on who you are today. Spend some of today praying thanksgiving for all the great and the good things you discover in this meditation. And forgive whatever you find that you dislike. With such awareness, you can make changes in yourself – so that mom, who is more important than any bad memories, can receive your full love and appreciation.



Being that it is May, our Catholic thoughts also traditionally focus on Mary as mother. She is mother of Jesus, and because of this has been hailed by believers as "Theotokos" – God Bearer / Mother of God. In Eucharistic communion with Jesus, we share His life so thoroughly that we can unreservedly declare that his mother is OUR mother.

Yet, what exactly is your image of Mary? Soft and tender? Cunning (to get things for us from her Son He wouldn't grant us otherwise)? Beautiful blue-eyed blonde? Jewish teenager pregnant by someone other than her husband? Powerful queen of heaven and earth? Someone who makes regular appearances with prophetic messages to visionaries? How do you relate to your mother in heaven? It may reveal a lot about many other aspects of your faith.



Speaking of Mary's heavenly Son, this weekend we celebrate his Ascension. In most dioceses of the United States, we've been celebrating this on a Sunday for close to twenty years. Not having it on the calendar this past Thursday may still feel odd to some of us older Catholics. Yet it may just be an opportunity to heighten our awareness and reflection on the wonderful and challenging meaning of the occasion.

For fun and spiritual edification, answer this question: how long after His resurrection did Jesus ascend into heaven? For the answer, check out Mark's Gospel, chapter 16, culminating in verse 19. See all of Luke chapter 24 as it leads up to verses 50-51. Then of course read the first chapter of Acts of the Apostles. What's the correct answer to the question? If you've been around me at all, you know my answer. Or feel free to ask.

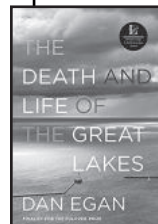
The one thing I do regret about the calendar shift is that we miss the opportunity to focus on the readings of what I used to call "Upper Room" Sunday. Acts 1: 15-26; I John 4: 11-16; and John 17: 11-19 (7th Sunday of Easter) transition us from Ascension to Pentecost. Take some time this week to read them and see what the Lord is saying to you about you!



Finally, Pentecost is next weekend and I hope many of you can be with **Deacon John Maksym** this coming Saturday morning (10:00 a.m.) at Blessed Sacrament Cathedral to celebrate his ordination to the priesthood. Talk about the descent of the Holy Spirit! It really happens now, sacramentally, through the laying on of hands by the Archbishop upon the ordinand. The Archbishop is a direct descendant, through Holy Orders, of the same Apostles who were given that same Divine Spirit at the first Christian Pentecost. I have even heard that the bishop's mitre was meant to evoke the image of the tongues of fire that descended on those leaders almost two millennia ago. And now upon our John Maksym! This is deep stuff; come be part of it if you can. Then join in his first mass of thanksgiving here at St. Ambrose next Sunday at 11:15. You just never know how you too might be inspired.

Chuck Dropiewski

Marcellina's Book Club



The Great Lakes hold 20% of the world's surface fresh water and provide sustenance, work and recreation for millions of Americans. But they are under threat as never before, and their problems are spreading.

In the Death and Life of the Great Lakes, author Dan Egan paints a portrait of an ecological catastrophe happening before our eyes – blending the epic story of the lakes and the ways we can restore and preserve them.

We are in the process of connecting with the author to see if he can pay our book club a visit at a date to be announced. Pick up a copy of the book and get a head-start in reading this important work which was one of this year's twenty Notable Book Honorees by the State Library of Michigan.

The Beehive

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

Pastor: Rev. Timothy R. Pelc

Assistant: Rev. Robert Wotypka OFM, Cap

Assistant: Rev. Mr. John Maksym

Pastoral Minister: Charles Dropiewski

Religious Education: Kelly Anne Woolums

Minister of Music: Norah Duncan IV

Office Manager: Pamela Moffitt

Sacramental Celebrations

Masses: On the Lord's Day –

Saturday Vigil - 4:00 p.m.

Sunday - 8:30 and 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) 822-1248

Pastoral Ministry: (313) 822-2017

Ark Scheduling: (313) 822-2814

Parish Website: stambrosechurch.net

Liturgy Schedule for the Coming Week

Monday, May 14

St. Matthias, apostle

8:30 - Morning Prayer

Tuesday, May 15

St. Isidore

8:30 a.m. - Mass - Larry Conlan and the deceased members of the SVdP Society

Wednesday, May 16

8:30 a.m. - Morning Prayer

Thursday, May 17

8:30 a.m. - Mass - John LaJoy and past workers of the Catholic Services Appeal

Friday, May 18

St. John I, pope & martyr

8:30 a.m. - Anthony & Jeanne Maksym

Saturday, May 19

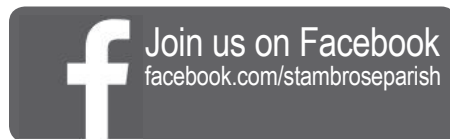
4:00 p.m. - Mass - For All People

Sunday, May 20

The Solemnity of Pentecost

8:30 a.m. - For All People

11:15 a.m. - For All People



Scriptures for the 7th Week of Easter

Monday, May 14

- Acts 1: 15-17, 20-26
- Ps 113: 1-8
- Jn 15: 9-17

Tuesday, May 15

- Acts 20: 17-27
- Ps 68: 10-11, 20-21
- Jn 17: 1-11a

Wednesday, May 16

- Acts 20: 28-38
- Ps 68: 29-30, 33-36b
- Jn 17: 11b-19

Thursday, May 17

- Acts 22: 30; 23: 6-11
- Ps 16: 1-2a, 5, 7-11
- Jn 17: 20-26

Friday, May 18

- Acts 25: 13b-21
- Ps 103: 1-2, 11-12, 19-20b
- Jn 21: 15-19

Saturday, May 19

- Acts 28: 16-20, 30-31
- Ps 11: 4-5, 7
- Jn 21: 20-258

Sunday, May 20

- Acts 2: 1-11
- 1 Cor 12: 3b-7, 12-13
or Gal 5: 16-25
- Jn 20: 19-23
or Jn 15: 26-27; 16: 12-15

The Solemnity of Pentecost

May 19th and May 20th

4:00 p.m. – Saturday – Celebrant: Fr. Bede **Lector:** Cathy McPherson

Eucharistic Ministers: Beverly Bennert, Maria Cox- & Adam Borkowski,
Della Cimini, Karen McShane, Matthew Strong

Altar Servers: Daniel & Eleanor Bernas

8:30 a.m. – Sunday – Celebrant: Fr. Wotypka **Lector:** Bob Gatzke

Eucharistic Ministers: Colleen Drummond, Colleen Gatzke, Joan Jackson,
Maggie Jackson, Colleen Jogan, Chris Walsh

Altar Servers: Delaney Jackson, Dailey Jogan

11:15 a.m. - Celebrant: Fr. John Maksym All the ministers for this mass have been designated by Fr. Maksym and include his faculty and classmates from Pope John XXIII Seminary in Boston, where he completed his studies for the priesthood.

Your Envelope Speaks . . . the Inside Story

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

On Sunday, May 6, 2018

in envelopes we received \$6,448.00

in the loose collection \$404.00

in electronic donations \$1,390.00

in children's envelopes..... \$2.00

for a total of..... **\$8,244.00**

Under budget for the week..... **\$1,856.00**

Number of envelopes mailed 800

Number of envelopes used..... 151

"Whoever confesses that Jesus is the Son of God, God abides in him, and he in God." – 1 JOHN 4:15

How strong is your faith? When you have an opportunity to either defend or clarify a question about our Catholic faith, do you do it? Or, do you remain silent so that others don't think you are weird? Pray for the courage to be strong in all circumstances and to share your witness with others.

Our Sick

Please pray for those who are seriously ill or who are hospitalized: Pat Blake, Karen Culver, Ann Sullivan Kay, Josephine Marino, Donald Miriani, Bonnie McKenna, Mary Myers, Jeanne Noto, David Schumacker, Matthew Elias, George Bucec, Emilie Kasper, Arthur Stoyshin, Anna Noto Billings, Vilma Rivers, Vilma Marone, Eileen O'Brien, Martha Luna, Dan Urbiel, Dina Engels, Liz Linne, Donna Barnes, Betty Greenia, Alexandra Cullen, Charmaine Kaptur, Darby O'Toole, Alexandra Billiu, Frank Gregory, Jeri Krueger, and Josephine DeCastris..

Our Dead

A Funeral Mass was celebrated at St. Ambrose on May 7th for **Francesco (Frank) Delisi** who died at age 95 on April 30th. Born in Detroit to Salvatore and Josephine Delisi, Frank served in the U.S. Army in World War II. He married his wife Ida here at St. Ambrose in 1955. Frank was a retired mason.

He is survived by his daughter Joann Smith, son Sam, and grandson Matthew Smith. He also leaves behind his siblings, Connie Long, Sara Delisi and Mary Lofthouse. Burial was at Resurrection Cemetery in Clinton, Twp.

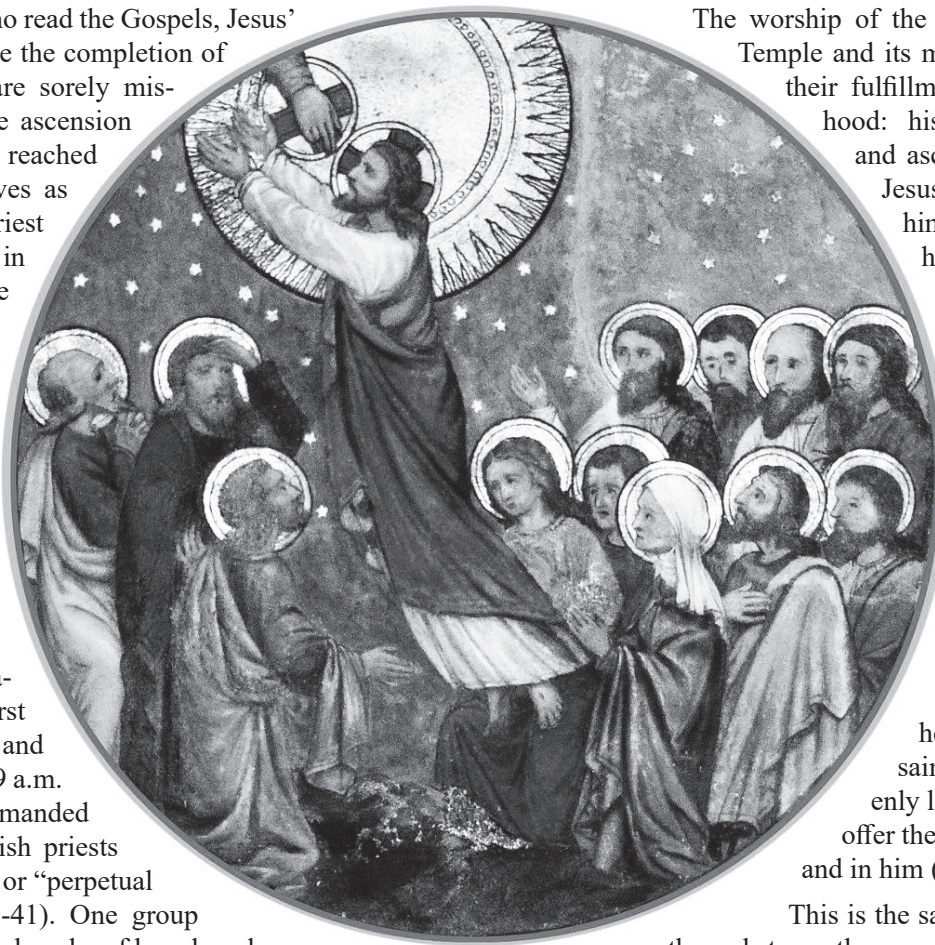
| 2 | 0 | CSA |
|--|---|------------|
| 1 | 8 | Box Scores |
| Number of Families 900 | | |
| Returns to date 1 | | |
| Average Gift ('17).....\$440 | | |
| Quota for the Archdiocese\$87,418 | | |
| Property/Liability Insurance ... \$52,000 | | |
| Parish '18 Target.....\$139,418 | | |
| Received as of 5/2/2018..... \$ 575.00 | | |
| <ul style="list-style-type: none"> • We need your participation to help cover our share of the burden of operating the Catholic Church in Southeastern Michigan. Contribute by using the CSA forms sent to you, or you can make a contribution electronically through stambrosechurch.net. • After our obligation to the Archdiocese is met, the overage will be applied to our property/liability insurance. Last year, we funded 26 weeks of premiums. | | |

The Ascension, Jesus's Priesthood, and the Mass

For many who read the Gospels, Jesus' ascension seems to be the completion of his ministry. They are sorely mistaken, though. At the ascension our Lord's ministry reached new heights; he serves as humanity's high priest before the Father in heaven. The Epistle to the Hebrews goes so far as to say that Christ "lives to make intercession" for us (Heb. 7:25). The very way that Jesus ascended into heaven speaks to this mystery.

Blessing was something familiar to every first century Jewish man and woman. Each day at 9 a.m. and 3 p.m., as commanded in the Law, the Jewish priests celebrated the *tamid*, or "perpetual offering" (Ex. 29:38-41). One group of priests placed a lamb, cake of bread, and wine on the altar as another group of priests led the people in reciting the Ten Commandments and the *Shema*, and then singing the psalm designated for that day of the week. The *tamid* concluded with the priests gathering on the steps of the Holy Place, extending their arms out toward the people and invoking the blessing the Lord entrusted to Moses and Aaron: "The LORD [YHWH] bless you and keep you; the LORD make his face shine upon you, and be gracious to you; the LORD lift up his countenance upon you, and give you peace" (Num. 6:24-26).

When the apostles and other disciples saw Jesus begin to ascend into heaven, in the very act of blessing them, they understood that he was "climbing the steps" of the true Holy Place. Only one Jewish priest was allowed to enter the Holy Place at the time of the *tamid*, to burn incense before God's earthly throne room, the Holy of Holies. The only person who could enter that room was the high priest, and he did so only once a year on the Feast of *Yom Kippur*. When the apostles saw Jesus disappear into a "cloud," an Old Testament symbol of God's presence (Acts 1:9; Ex. 13:31-32, 24:16-18; Num. 9:15-23), they understood that Jesus had entered into God's heavenly throne room, the reality to which the Temple and the earthly Holy of Holies pointed (Ex. 25:9, 40; Heb. 8:5).



The worship of the Old Covenant — the Temple and its many sacrifices — find their fulfillment in Christ's priesthood: his death, resurrection, and ascension (Heb. 10:1-7).

Jesus continues to offer himself to the Father, in his humanity, just as he has from all eternity in his divinity. Hebrews and the Book of Revelation show Jesus, the Lamb of God, making the true perpetual offering to the Father — himself, through the glorious wounds of his Passion (Heb. 7:25, 9:24; Rev. 5:6-14). Jesus draws all of heaven, the angels and saints, into this great heavenly liturgy, causing them to offer themselves through, with, and in him (Rev. 4:6-5:14).

This is the same liturgy that breaks through to earth, upon our altars, in the Eucharist. Through the sacrament of ordination, Christ presides in the person of his minister. As the fulfillment of Israel's *tamid*, the bread and wine we offer are converted into the Lamb. We receive Christ himself in Eucharistic communion, the same Christ who bodily entered into the glory of the Father. Our lives are to be compenetrated by his and every part united to his sacrifice to the Father (1 Cor. 10:16-18; Rom. 12:1). And when our priests pronounce the blessing over us before sending us forth, it is Christ who blesses — the same Christ who blessed the apostles before sending them out to convert the world.

To fully receive that blessing, the Pentecostal grace Christ poured out upon the infant Church, we should dispose ourselves in the same way they did — faithful prayer and meditation upon Scripture, in the company of the Blessed Mother (Luke 24:49; Acts 1:14-15).

This article was adapted from Shane Kapler's book, Through, With, and In Him: The Prayer Life of Jesus and How to Make It Our Own (Angelico Press, 2014). Kapler is the author of The Epistle to the Hebrews and the Seven Core Beliefs of Catholics, Through, With, and In Him: The Prayer Life of Jesus and How to Make It Our Own and The God Who is Love: Explaining Christianity From Its Center. He can be found online at explainingchristianity.com.