

St. Ambrose Parish

AUGUST 21, 2022
BEEHIVE

Marquette's Bones A Jesuit friend to Native Americans comes home

In the 17th century, a select group of 46 Jesuits were deployed to what was then called New France, now Canada and the eastern Great Lakes region of the United States. They were called “black robes” by native people because of the simple, functional cassocks Jesuits wore at that time, intended as signs of modesty and service.

Jacques Marquette was among them. Born near Laon, France in 1637, he was cross-trained as a priest, mapmaker, navigator, and historian. Skilled at learning languages, he traveled to Quebec in 1666, where he mastered six Native American languages. Marquette and his colleagues are credited with founding the first European settlement in the Great Lakes Basin at Sault Ste. Marie in 1668. Three years later he established the Mission at St. Ignace, 60 miles south, which he came to regard as his home.

Like all social movements and the imperfect institutions that shape them, such initiatives inevitably leave mixed legacies: possible contributions but also ethnocentric bias, misplaced intentions, and masked self-interest. That said, there's evidence that Marquette was someone who, though steeped in his own religious convictions and limited by them, was also empowered by those same beliefs to advocate for a deeper vision of shared values. He held strong opinions about the integrity of cultures, spirituality, and human dignity.

During the years Marquette canoed the waterways and traveled the forested trails of a new world, French and British fur industries were also establishing themselves as lucrative commercial enterprises in New France. High-profit, unregulated economic ventures among vulnerable indigenous communities usually bring trouble.

It's no secret that native peoples were exploited and manipulated in many of the ensuing commercial transactions. Alcohol was often provided freely. Records show that fistfights and murders constellated around the interchanges between traders and native peoples. Jesuits, having taken vows of poverty, were sensitive about such issues. They frequently demanded that the native people they lived among be treated fairly. Many Jesuits, Marquette among them, were openly despised for this by traders and



French government officials.

What is the history that has brought the remains of Jacques Marquette to this juncture? As with all narratives passed down over centuries, there are contested points of view. Are the remains authentic? What historical facts can be confirmed and what can't? How much can we rely on the veracity of indigenous oral traditions? What competing, sometimes clashing, cultural perspectives come into play?

Two Jesuit historians, Al Fritsch and Joseph Don-

Continued on page 2...

Marquette's Bones

Continued from page 1

nelly, have researched and confirmed the following story, using Jesuit written reports from the 17th century, letters and journal entries from the 19th century, and indigenous oral traditions.

On a late afternoon in the spring of 1675, a lone birch-bark canoe with three travelers approached the mouth of a river on the shores of Lake Michigan, near what is now the town of Ludington, 90 miles south of the Straits of Mackinac. They landed their craft on a remote beach, built a small fire, then proceeded to construct a makeshift shelter for the night from branches and bark.

Two of the travelers are believed to have been of mixed tribal descent. The third was the Frenchman Marquette. That evening, after days of weakness and dysentery, the 37-year-old Jesuit priest died at the edge of the forest and water, surrounded by prayers from his two companions. The next morning, he was buried there. That place came to be known as the “River of the Black Robe”

At the time of his death, Marquette, under request of the French government and with permission from his superiors, had recently completed mapping and exploring the Mississippi Valley with Louis Jolliet, a French-Canadian explorer from Quebec. That spring, Jolliet returned to Montreal. Marquette was on his way back to his home and the mission at St. Ignace.

The story now takes a fascinating turn. Two years later, in June 1677, members of the Native American community in St. Ignace traveled to his burial place. They retrieved his remains, cleansed the bones as was their tradition, and returned them by canoe north to the mission he had founded. Forty additional canoes of Huron, Ojibwa, Odawa, Potawatomi, and Iroquois tribal members accompanied the delegation as they landed at the bay in St. Ignace. Their faces were painted black in a custom of mourning.

On the Monday after Pentecost, Marquette was buried at his home beneath a simple altar in the mission chapel in St. Ignace. The service was framed by sounds of drums, prayers, and rituals of a traditional pipe ceremony.

Two hundred years passed. During that time, the mission was abandoned. The village of St. Ignace was repeatedly rebuilt and transformed. In 1877 Peter Grondin, a Native American employee of a local businessman, discovered the site of the abandoned mission during an unrelated excavation project. Under what remained of the altar's foundation, he found a box of 19 bones, preserved in a double-walled birch-bark box.

What happened next remains a mystery. Somehow — and no story has been confirmed — the bones ended up at Marquette University in Milwaukee, though almost no one knew they were there. In 2018 a series of sensitive conversations began between the Native American people of St. Ignace and the university. Finally, the Museum of Ojibwa

Culture in St. Ignace formally requested the bones, and the university accepted the request.

So on June of this year, Marquette was reburied at the grave site where he was first laid to rest in St. Ignace in 1677. A circle has been completed.

But why would Native American people want to welcome back the remains of a *zhaaganaash* (Anishinaabe for “white man”), now that history has documented the devastating results of missionary work, including the loss of indigenous culture and traditional beliefs, alongside the genocide of native peoples nationwide?

Francie (Moses) Wyers, cultural teacher for the Museum of Ojibwa Culture and a member of one of that community's oldest Native families, responds, “I respect other opinions. But our own oral tradition has passed down the story, over hundreds of years, that Father Marquette was beloved by our tribal community. That he lived among us, shared our life together, respected our teachings. He cared for our people. He was one of us.”

Tony Grondin, a descendant of Peter Grondin, holds similar convictions. “Jacques Marquette was given, by my ancestors, the honor of being a sacred pipe carrier. For us, this is a sign of respect and honor. It means such a person shares our values, understands and respects our spiritual teachings. He lived among us. Showed kindness. Fought to protect our tribal communities. While being true to his own faith and mission, he honored and practiced many of our spiritual traditions. It was our tribal people who buried him 345 years ago.”

Marquette's legacy continues to spark colliding points of view. He is regarded by many secular historians primarily as a French explorer who, along with Jolliet, mapped the Mississippi River. In portraits and paintings, he is often portrayed with minimal reference, if any, to his vocation as a Jesuit priest. The voices of Grondin and Wyers provide a different perspective that needs to be honored.

Shirley Sorrels, director of the Museum of Ojibwa Culture coordinated logistics for the reburial. “Our community prepared with our Jesuit friends,” she says, “for a time of sacred ceremony and remembrance. Our intention was that it will be not only a cultural healing but a spiritual one.”

Marquette's bones were formally buried at his original grave site on June 18th, 2022 by descendants of the Native American peoples among whom he lived. Representatives from Jewish, Buddhist, Christian, and the Three Fires (Ojibwa, Odawa, and Potawatomi) spiritual traditions will be present. On that day, the sound of eagle whistles drifted again over the waters of the bay. Time will stop in St. Ignace.

Jacques Marquette is home.

By Jon Magnuson for “The Christian Century”, June 15th issue. Access the complete article under the title “Marquette's Bones” at <https://www.christiancentury.org/article/features/bones-jacques-marquette>

All Things Considered

We really struggled with what to do with the OysterFest this year.

Back in the Spring, I pitched the idea of a combined party to the three other parishes in our Family – something like a wedding reception where you get to meet all the members of the opposite side of the family. While there was interest, there just didn't seem to be the “*ganas*” for the project this time around. Attempting such a combined parish effort would have meant a whole other series of organizational meetings for which there was absolutely zero tolerance.

Then, we seriously considered changing things up and trying a Sunday afternoon OysterFest Brunch. Researching that, we found that this would not make things easier or less labor intensive. Or cheaper, for that matter since in the process, we learned that the commercial price of oysters has tripled since we last purchased them.

No matter what format we gave the OysterFest, there were just a huge mountain of issues facing us. The most obvious is that as a parish we are still not back to full steam. Covid is not done with us yet. We're limping

along with probably half our congregation pre-pandemic – a significant portion of which composed our volunteer base. Sad to say, some of our most active (and agile) parishioners have taken a permanent leave of absence since the pandemic's beginning.

We lost our ARK kitchen in the June 2021 flood. Trying to do any sort of large-scale food preparation without that resource is impossible.

Then, our restaurateurs who have always been the backbone of OysterFest, are still recovering from months and months of a shutdown. They are limping along financially and all of them are seeing staff shortages and rising food prices. Some would, of course, participate. But going to them now seemed unfair.

If you know me at all, you know that I am not easily dissuaded from a project. My stubbornness got the OysterFest through a lot of rough patches for 30+ years. Its organizational structure changed a couple of times over. But the reality is that the execution of the OysterFest almost always falls squarely on the parish staff.

So, what I am saying is that there will be no OysterFest this year. The last full-blown OysterFest was pre-pandemic in 2019. We attempted to do a drive-through OysterFest in the middle of the pandemic in 2020 – which will always be remembered as the one where it rained, non-stop and

our organization dissolved in the process. Last year, we didn't even attempt an OysterFest because we were coming out of the flood that found our offices disabled or out of commission along with things like phones, electrical, hv/ac systems, etc.

So, there is precedent for skipping an OysterFest. But this will be the first time where two festivals have been missed in succession. Prior to Covid, we only missed one in a line of 30 years.

I have a real love/hate relationship with OysterFest. I'm proud that it has become a signature event for St. Ambrose as well as for the surrounding community. Its benefits are multiple. But it also claims a chunk of our small staff's time and resources and takes months of prior authorizations and negotiations. I see that in our current state of depression, an OysterFest might be the tonic that could boost people into participating with us again. But honestly, the price on myself and my staff was just too high to pay.

One wild idea is to lease our copyrighted event to a promoter for X number of years in some sort of a profit sharing arrangement. This would preserve the event while taking the burden off our staff to run everything. I'm saddened and relieved and sorry there will be no OysterFest 2022. But stick with St. Ambrose. See: <https://www.youtube.com/watch?v=W6sMGurGPee>

TRP

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St. Ambrose Liturgical Choir

After a lengthy absence due to the Covid pandemic, the ministry of choir returns to our worship in September.

For now, rehearsals will only be held on Sunday mornings at 9:30 leading to participation at the 11:15 liturgy.

Former choir members are invited back – new members are welcome.

In addition, we seek to expand the role of the Cantor to the young musicians in our parish.

There's lots of sacred music that deserves to be sung that just cannot reasonably be done by a congregation. You may want to apply your talents to this great endeavor.

For more information, contact Louise Veltri through the parish office at stambrose@comcast.net or stop up in the loft before or after Sunday's masses.

Faith Formation Station

It is my honor to introduce to you our fifth-grade catechists from the 2021-2022 faith formation year. God bless the catechists, students and their families this summer! We look forward to seeing them back in the classroom in the fall.

Fifth Grade – Sections A & B:

The focus of fifth grade study is on God's gifts of life through the seven Sacraments. It includes study of the concepts necessary to understanding the sacraments and how they strengthen us in our faith and renew us as a community. The class also focused in on celebrating Saints each week and had in-depth study and practice on how to navigate our way through the Bible.



From Sebastien Foka: I started as a catechist in 2011 after I got married at St. Ambrose. I remember asking Fr. Tim what I could do to get involved in the parish and he told me to be a catechist. And I did and do not regret my decision. It is a great experience to meet the kids once a week. I'm able to share my faith with them and at the same time it allows me to grow in my faith and deepen it. To be honest, I've probably been given more in terms of my faith than I have been able to give back. I am married to Courtney. We have two children: Catherine (10) and Rigo (8). I work as a nurse in the ICU at Beaumont Hospital Grosse Pointe, and I also teach tennis at Eastside Tennis and Fitness. Something "unusual" about me is that I am French and my dad is a priest in Paris, France.

From Arinda and Ronald Mele: We celebrated our 50th anniversary on July 14 of this year. We have four children and five grandchildren. Arinda worked many jobs, but retired as a custodian/bus driver from Warren Consolidated Schools. She has worked as a crossing guard for Grosse Pointe Park since 2004. Ronald was a city letter carrier with the US Postal Service for 43 years. He coached football, baseball, basketball, and soccer for over 20 years. We have been catechists for many years, grades K through 7.

Prayers from our 5th graders

- Thank you, God, for all we learned this year:
- Learning to navigate the Bible, the Seven Sacraments,
- Getting to know our classmates better
- Playing games and doing worksheets that connect to the Bible
- Praying new prayers and learning about the Rosary,
- Decorating the saintly pumpkin, learning about a Saint of the week, touring the church, reading stories in the Bible, and making a prayer box.
- We pray for Covid to end for us and to be able to take our masks off.
- We thank you for everything we have and for keeping our families safe in the pandemic.
- We pray for the people of Ukraine – that they will finally live in peace and have a normal life.
- We pray for everyone who is sick or hurt.
- We pray for all people and animals that need help, homes and food.
- We pray for Lola up in heaven with all the other dogs.
- Dear God, please let my grandpa into heaven with open arms and please let him know that his granddaughter cares about him and misses him very much.
- Dear Lord, please tell my sister we all love her, and I hope she won't forget. I really miss her, love her and everyone in my family does as well.
- Please let us live a healthy life full of purpose and love.
- Father of peace, we give you thanks and praise for accepting us into Your peace. May we be peace for others, especially our families.




PROGRAM REMINDERS:

Registration for 2022-2023: Registration is online and can also be found on the parish website. The registration deadline is September 1st. After the deadline, there is a late fee and class spots cannot be guaranteed.

Catechists & Volunteers Needed: We need a few new catechists for the 2022-2023 religious education year. If you or someone you know might be called to the ministry of sharing one's faith with the children of St. Ambrose parish, please consider joining our catechetical team. We will provide you with all the support you need. If interested, please email the religious education office at reled.stambrose@comcast.net.

Kelly Woolums

2	0	CSA
2	2	Box Scores
Number of Families 800		
Returns to date 107		
Average Gift in '21 \$771.00		
AoD Quota in '22 \$93,669		
Property/Liability Insurance ... \$52,000		
Adjusted parish target \$145,669		
Received as of 8/15/22..... \$95,873		
<ul style="list-style-type: none"> • Now that we've meet the AoD quota, anything given to the CSA comes directly back to our parish without the usual 7% deduction. • Donations may be made in stock or other negotiables. • The insurance premium listed – roughly \$1,000 a week – is the fund that covers our property and liability coverage for the parish. • 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: Louise Veltri

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, August 22

Queenship of the Blessed Virgin Mary

Tuesday, August 23

St. Rose Lima, virgin

8:30 a.m. – Mass – Donald Robinson,

Rosemarie Samarjian, Stella Esperti

Wednesday, August 24

St. Bartholomew, apostle

Thursday, August 25

St. Louis & St. Joseph Calasanz, priest

7:00 p.m. – Mass – Deborah DiRezzi

Friday, August 26

Weekday 21st week of Ordinary Time

12:00 p.m. – Mass – William Hodgman,

Ted Kotula, Joann Wilczynski

Saturday, August 27

St. Monica

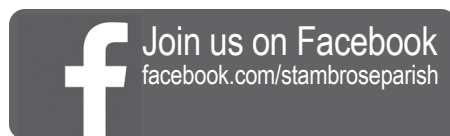
4:00 p.m. – Mass – For All People

Sunday, August 28

Twenty- second week in Ordinary Time

8:30 – Mass – For All People

11:15 – Mass – For All People



Scriptures for the 21st Week of Ordinary Time

August 22

2 Thes 1: 1-5, 11-12

Ps 96: 1-5

Mt 23: 13-22

August 23

2 Thes 2: 1-3a, 14-17

Ps 96: 10-13

Mt 23: 23-26

August 24

Rv 21: 9b-14

Ps 145: 10-13, 17-18

Jn 1: 45-51

August 25

1 Cor 1: 1-8

Ps 145: 2-7

Mt 24: 42-51

August 26

1 Cor 1: 17-25

Ps 33: 1-2, 4-5, 10-11

Mt 25: 14-30

August 27

1 Cor 1: 26-31

Ps 33: 12-13, 18-21

Mt 25: 14-30

August 28

Sir 3: 17-18, 20, 28-29

Ps 68: 4-7, 10-11

Heb 12: 18-19, 22-24a

Lk 14: 1, 7-14

21nd Sunday in Ordinary Time

August 20th - 21st

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

Entrance: Somebody's Knocking at Your Door #119

Psalm: Shelter Me, O God #475

Preparatory: We Shall Rise Again (solo)

Communion: As We Gather at Your Table #311

Recessional: In Christ There is No East or West #587



Currently Wayne County shows a **HIGH** level of Covid risk. As a result, St. Ambrose Parish is making the mask requirement for weekend masses mandatory.

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

Your Envelope Speaks ... the Inside Story

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

On Sunday, August 14, 2022

in envelopes we received \$3,461.00

in the loose collection..... \$1,708.00

in electronic donations..... \$3,798.00

for a total of \$8,967.00

Under budget for the week..... \$1,133.00

Number of envelopes mailed 627

Number of envelopes used 44



Join us on YouTube

www.youtube.com/channel/UCbymbGIGxUF6UqPct5xFg

Our Sick

Please pray for those who are seriously ill or who are hospitalized: Pat Blake, Donald Miriani, Bonnie McKenna, Matthew Elias, Mary Martin, George Bucec, Emilie Kasper, Anna Noto Billings, Eileen O'Brien, Liz Linne, Donna Barnes, Alexandra Cullen, Charmaine Kaptur, Frank Gregory, Alex Billiu, Jackie Walkowski, Maria Simcina, Brian Tague, Sharif Hannan, Shirley Whelan, Anne Purvis, Jerry Gutowski, Kevin O'Connor, Albina Checki, Judy Sivanov, Matthew Brown, Ernie Ament, Vince LoCicero, Lily Faith, Patty Freund, Karen Jordan, Janis Ramsey, Colette Gilewicz, Richard Strowger and those suffering and hospitalized worldwide with covid.

Our Dead

Suzanne Rose Verbiest (nee Meisch) was born in Detroit on August 16, 1930. She died on July 29th. She looked forward to being reunited in heaven with her predeceased husband, Thomas and her sons, Thomas Jr. and Mark, as well as her parents and sisters.

Suzanne put her family and faith above all else and lived her life with the purpose of serving both. Suzanne looked forward to Sunday breakfasts and outings with her girlfriends, family dinners and holidays, and girls nights with her granddaughters. Suzanne loved the Detroit Tigers, movies, and Broadway musicals and passed that love onto her family.

Faith was extremely important to Suzanne. She raised her family in the Catholic Church and attended mass every Sunday. Her funeral was celebrated here on August 12th in the place where she received all of her sacraments, beginning with baptism and where she received twelve years of her education.

Suzanne is survived by her sons, Chris (Bethen) and Jon, daughter, Bethann (Jeff) Kirk, and daughter-in-law Mary Anne (Tom). Suzanne will be missed by her grandchildren and their families, Dana (Jerrett & Straley), Cheryl (Aaron), Torrie (Roberto), Bryan, Jennifer, Luke, Jon, Andrew, Ryan, Justin, Trevor, Megan and her great-grandchildren, Kirk, Olivia, and Carter.



Particular Law for Family of Parishes

Part 3 of a 3 part series

This is a continuation of the DECREE issued by Archbishop Allen Vigneron which governs parish organization in the Archdiocese of Detroit, effective as of August 1, 2022.

7. Collegial Decision Making for Priests *In Solidum*

- A. Pursuant to canons 119 and 140, some decisions in care of parishes within a Family of Parishes need to be made by the Priests *In Solidum* acting as a college. To that end, in order to avoid the need to regularly update particular law, a list of decisions needing to be made collegially, as defined by the Archbishop of Detroit through periodic review and consultation with the Presbyteral Council, will be retained and published by the Chancellor's Office.
- B. When a decision is to be collegial, all Priests *In Solidum* must be invited to participate in the decision. The invitation to meet is made by the Moderator. The Moderator must provide reasonable notice of the meeting but not less than one week before the meeting.
- C. The Moderator is to establish a method of meeting that accommodates the participation of the Priests *In Solidum*. Teleconference is acceptable; email exchange is not.
- D. Priests *In Solidum* who cannot attend the meeting may not be represented at the meeting by proxy; however, a Priest *In Solidum* who anticipates his absence can submit his written observations to the others for review at the meeting. In such a circumstance, the written observations do **not** constitute a vote.
- E. Given the nature of the collegial decision, others besides the Priests *In Solidum* may not attend.
- F. If one or more members cannot attend the meeting, the Moderator will decide whether the meeting should proceed or not; however, a meeting cannot occur if 50% plus one of the Priests *In Solidum* cannot attend.
- G. Once the meeting begins, all the Priests *In Solidum* at the meeting have a single vote.
- H. The Moderator will present the initial proposal(s) to be decided upon at the start of the discussion.
- I. An informed and open discussion must follow using the general method of parliamentary rules of order (motion, discussion, vote and so forth).
- J. The Priests *In Solidum* can vote by confidential written ballot should one of the members desire such method.
- K. Support of 50% plus one vote of the Priests *In Solidum* present at the meeting constitutes the decision of the college to which all the Priests *In Solidum* (not just those present at the meeting) and/or the parish(es)/school(s) is/are then bound. In the event of a tie vote: (a) if not all the Priests *In Solidum* were able to attend, the Moderator is to schedule a new meeting or (b) if all the Priests *In Solidum* were able to attend, the Moderator can decide the matter at the meeting in the presence of the other priests *In Solidum*, notwithstanding the possibility of recourse.
- L. Decisions made collegially must be notified to those Priests *In Solidum* who were not in attendance at the meeting as soon as possible but not more than three days after the meeting.
- M. Given the nature of a collegial decision, there is **only the decision of the college** and the constitutive votes of the members - for or against - are never to be made public.

In accord with canon 8§2 of the Code of Canon Law, these laws will take force on August 1, 2022. I direct the Chancellor to communicate this decree to the clergy serving in the Archdiocese of Detroit in an expeditious manner.

Given at Detroit, Michigan, on the thirtieth day of June, in the year of our Lord two thousand and twenty-two.

Allen Vigneron
Archbishop of Detroit

To access the full Decree please visit AOD.org or previous week's bulletin for parts 1 and 2 in this series.

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