

Ways to Celebrate Dad

Celebrate Father's Day with a little Catholic pizzazz

1. Pray With and For Him

Living or deceased, give Dad a Lily, (a real plant or something artificial) the symbol of Saint Joseph, protector of the family together with a spiritual bouquet (collection of all the prayers you have prayed or will pray for him)

Gather as a family and pray a prayer to Saint Joseph for Dad and his intentions. Attend Mass together as a family with Dad or Grandad – or both. Pick a date you can all make it. Party afterwards.

2. Make a Catholic Moments Pilgrimage

Visit important places in Dad's life as a Catholic and a Dad either through a photo display or by really going to the various places – examples of places to "visit": where he received Baptism, 1st Communion, Confirmation, Marriage, house where he lived growing up, schools he attended, place he met Mom, first place Mom and Dad lived when newly married, etc. Ask Dad to share a story / memory at each place and pray a prayer for him at each place.

3. Make a "Love of the Father" Video / Photo Montage

Take the time to tell your Dad how you see him making the love of God the Father visible and/or felt. Use your cell phone to take pictures or short videos that express all the reasons you (and your siblings – if you have them, or your children if you are Mom) are grateful for Dad and for all that he does.

4. Make a Catholic Dad Calendar

Make a daily or monthly calendar with personal photos and scriptural or Saint quotes as well as memories of good times together, your thoughts about his good points/virtues, etc.

5. Let Him Retreat

In our area, retreats are scheduled at MANRESA, the Jesuit House in Bloomfield; At The CAPUCHIN CENTER in Washington Michigan, and at ST. PAUL'S MONASTERY, the Passionist Retreat House in Detroit. Better yet go with him on retreat – a great way to give him time away to be renewed in his faith and strengthened as a Catholic Dad.

If you have a Catholic Dad, no matter what you do for Father's Day, remember to thank him for the gift of faith! Happy Father's Day!

It's time to start receiving from the cup again

Last May I went to mass at a Dominican chapel. When the time came for Communion, I stepped forward and received the host, then the priest placed the chalice in my hands. I lifted the chalice to my lips and, for the first time in two years and two months, I took and drank.

As I knelt afterward, slightly taken aback by this moment of grace, I found myself thinking of why we call this blood “precious.” In Latin it is actually “most precious” — *pretiosissimus*. To say that it is the most precious is to say that it is of the highest value, the greatest worth and the most honor. But after two years without it, I fear we are forgetting what is so precious about Christ's blood and the reception of Communion in both forms.

When I was a child, my mother taught me not to receive from the chalice. Jesus was fully present in both the consecrated host and the consecrated wine, so you did not really need to receive both. My mother was, theologically, right. To receive the body is to receive Christ fully; to receive the blood is to receive Christ fully. And yet, to receive only one is to miss something important.

Since the beginning of Covid-19, we have been missing that something. Withholding the chalice was a worthwhile precaution (even if there is little reason to believe drinking from the common cup brings a high risk of contracting Covid). But as restrictions on daily life during

the pandemic continue to be dropped, the time has come to reconsider this sacramental restriction and recommit to the preciousness of receiving from the chalice of salvation.

The preciousness of reception in both kinds is grounded in Jesus' Last Supper. In the Gospel of Matthew, Jesus says to his apostles: “Take and eat; this is my body.” But he does not stop there. “Then he took a cup, gave thanks, and gave it to them, saying, ‘Drink from it, all of you’” (Mt 26:27). For Jesus, the presence of both body and blood was crucial to the liturgy he celebrated and initiated. In celebrating the Last Supper, Jesus acted with intention, prioritizing what is essential to the liturgy: bread, wine, eating, and drinking. In commemorating the liturgy he initiated, we carry forward Christ's intention in our reception.

While reception from the cup became uncommon for the laity in the Roman Rite, it was rightly restored after the Second Vatican Council. The restoration is a testimony to the proper recognition of the dignity of the laity. We too — thanks to the grace of God, the power of baptism and the contrition of our hearts — are welcome to receive, even if none of us are worthy that he should “enter under my roof.”

Reception under both kinds is a deeper understanding of the eucharistic sign. This is not to say that a sacrament is merely a symbol. I am with Flannery O'Connor: “If it's just a symbol, to hell with it.” But believing that it is not only a symbol does not mean that the symbolic is unimportant. The symbolism matters if we are to understand and live out the substance of the Eucharist.

In one important sense, the symbolism of food and drink is clear. We need the sustaining spiritual nourishment offered by bread and wine. St. Augustine, knowing that Jesus “has redeemed me with his blood,” thought about his own role as a priest in relation to the sacrament. “I am mindful of my ransom. I eat it, I drink it. I dispense it to others, and as a pauper I long to be filled with it among those who are fed and feasted.” As empty, we long for the spiritual food that fills us. As thirsty, we pray for the sacramental saturation of the deserts of our hearts. And in the experience of both, we live in solidarity with all those who lack food and drink and are called to share our food and drink with them.

But why wine? Wouldn't water be a better option to express our neediness? Rehydrating with water is certainly wiser than with alcohol. True, during many historical periods, wine was safer to drink than water — which could not always be trusted. But is that really the reason people drank it? If so, Jesus could have just purified the water at the wedding feast of Cana. Instead, he made 180 gallons of wine — enough to fill about 1,000 bottles. Seems a bit excessive for hydration purposes.

If wine is not about quenching parched throats, what is it for? Psalm 104 offers us the real reason: “Wine makes glad the hearts of men.” Bread sustains us, but wine is the stuff of celebrations, not just of weddings at Cana but of the ultimate wedding banquet in heaven.

The symbolic importance of the wine is the rejuvenating joy of communion in Christ. Wine is excessive, just as God's love

Continued on page 4...



All Things Considered

Even though we are a week away from this year's start of Vacation Bible School, word was passed to me by Kelly Woolums, our Religious Education director, that registrations are already filled. Regrettably, no new students can be accepted.

In our Family of Parishes, there has been a lot of strategic thinking regarding our youth programming. Our objective is to see how we can best serve the needs of students and families over a larger area – not just for a single parish. Vacation Bible School is one way that this is already happening.



In 1972, Fr. Ron Heidelberg, with the urging of his newly-formed Parish Council, directed that the interior space of our church building be significantly re-configured to better suit the liturgical reforms of the Second Vatican Council.

I suspect that Heidelberg was urged into this new plan by his associate Fr. Robert Rokusek and the designer Robert Rambusch from New York.

The 1963 Vatican **Decree on the Liturgy** called for “*full, conscious and active*” participation in the Mass. That was done here architecturally by thrusting our sanctuary forward into the nave and by eliminating the communion rail. But the most significant change in our church interior was reorienting the assembly seating.

Our original 1927 layout reflected a pre-Vatican “Church Militant” ecclesiology which saw the congregation seated in an orderly fashion with eyes fixed front-and-center.

This change subtly altered our Ambrosian liturgical thinking and

brought with it long-term benefits.

No longer would worshippers be looking at the back of people's heads. They would now catch eye-sight of others – acknowledging that the body of the building was housing the Body of Christ. Jesus was not just up front at the altar or tabernacle, but also in the presence of each other.

I credit this reorientation of our church assembly with the impetus which has propelled us as an outward-

put down a continuous floor of tile or wood. Our building cut costs using cement and some slate down the aisles.

The 1972 layout meant that the side aisles no longer went in the same direction as the seating. Heidelberg's solution was the infamous “really red carpet. That carpet was still in the building when I got here in 1986. But by then, it was held together largely by duct tape.

By 1988 we scraped together enough funds to replace that carpet with one that better suited the building. That carpet has witnessed a whole lot of other construction changes: the painting of the walls and ceiling; the sanding of the wainscoting; duct-work cleaning; a stone floor sanctuary; a new baptismal font; two refinishinges of the pews; a breakthrough of a passageway to the ARK – not to mention perennial falling plaster and water leaks.

Through this all, the 1988 carpet performed admirably. But it was tired. I think you saw that when the pews were out of the building.

We had on hand some funds from the 2001 ARC [Ambrose Restoration Campaign]. This seemed like a good time to spend those monies for the purpose they were intended.

It took four years to find a mill that was capable of reproducing the carpet we had (which incidentally was first produced for Marshall Fields

State Street store in Chicago). Our new carpet is woven with a more dense tuft and better backing materials. It is also slightly more deep in its coloration. It should perform well for decades.

This work, and other projects specifically done in our church interior, are meant to get the building ready for its centennial in 2026-27. Cardinal Maida called it his “most favorite church in the Archdiocese.” We need to preserve this sacred space to serve and inspire another generation.

TRP



thinking community for decades that followed.

Anecdotally, I asked **Clint Eastwood** what attracted him to St. Ambrose when selecting a location for his movie *Gran Torino*. He said: “the pews.” As a cinematographer, his camera would pick up the faces of people not blocked by the heads of others. He didn't find that in other churches he looked at.

Changing our seating pattern necessitated a change in floor covering. In 1927 there wasn't enough money to

The Buzz

Happy Father's Day! This weekend we return to the Sundays in Ordinary Time of the Church liturgical year: the 11th Sunday of the year, to be precise. There's nothing ordinary about a good father though. In these times, their extraordinary importance in the family and in society becomes clearer and clearer.

So, sometime today and perhaps throughout the coming week, say a prayer or two of thanks for . . . and blessings upon . . . your dad (still with us or deceased). He's still – and always will be – important to you!



Father's Day is also a time when Christian dads might examine and rededicate themselves to how they reflect the fatherhood of God to their children. And children might examine and rededicate themselves to reflecting the relationship Jesus had with "Abba." (The formality of biblical translations has never allowed us to get the full impact of what Jesus was saying with this expression. Scholars tell us that "Abba" would be much better translated as "daddy." Why not – if your love for God is strong enough – use *this* translation at least once privately today when you say the Lord's Prayer?! See what impact it might have on your heart and soul . . . as well as your relationship with God.)

None of us is perfect at either role of parent or child. But being made in the image and likeness of God means things go better for us when we consistently strive to pattern our lives on the models God has shown us in the Trinity. So, dads, try to love your children more like God does. Children, try to love your dads (and moms too!) more like Jesus does. Maybe the vision of human nature from Genesis (1:27) would grow in our world if more parents and children really and deeply tried out this way of life.



The past three Sundays we celebrated special understandings and relationships we have with our God. Last week it was Corpus Christi; the week before, it was the Holy Trinity. And the first of the triad – back at the end of May on the Memorial Day weekend – it was Pentecost.

Arguably our most intangible, elusive, misunderstood, yet most constant participation in the "Triune" God's life is through, with, and in the Holy Spirit. Pentecost specially celebrates the Third Person of the Holy Trinity, and at

Blessed Sacrament Cathedral each year, younger and older adults from all over the Archdiocese gather to celebrate the Sacrament of Confirmation. Already baptized into the life of the risen Christ, they came to Archbishop Allen Vigneron to "receive the gift of the Holy Spirit." The Church teaches that this Sacrament "conforms" us to be more like Christ. In a way, it rounds out our full initiation into the life of Faith along with Baptism and Holy Communion.

This year, one of our own young parishioners completed his Catholic Initiation at the Cathedral. Please keep **Tommy White** in your prayers, and let the peace and vitality of the same Holy Spirit he received a few weeks ago . . . now be renewed in your own "confirmed" hearts and souls. That's how Church is supposed to be! It is the very breath of God that we breathe to keep us alive – forever.



Confirmed! Tommy White with his parents Michelle and Ed



Scientists tell us that summer begins this Wednesday, the 21st, at 10:57 a.m. EDT. School children, however, know it really begins the minute after the school year ends. And for teachers, it's after the classroom has been packed away and the last records and reports have been handed in to the office. May God bless them all with a delightfully re-creative summer!

But . . . every year at this time, ringing in my memory from seminary days, is a phrase of admonition I pass along to you: "There is no vacation from a vocation." Our calling is to be God's people – God's chosen family. Families still eat and find ways to stay together in summertime. Church is open; see you (t)here, brothers and sisters!

Chuck Dropiewski



There has been a nice uptick in contributions to this year's Catholic Services Appeal, but we're still some distance from being able to stop our solicitation. The best way of looking at this is that the CSA funds a myriad of outreach activities, not the least of which is our Seminary. The pragmatic way of looking at it is for us to realize that what we don't collect for the CSA comes back to us in the form of a "loan" that will have to be paid by the parish at some point in time.

In asking for a favor from someone, our late Auxiliary Bishop, Moses Anderson, was fond of quoting a line from the movie "The Godfather" – **"It is in your enlightened self interest to do me this favor."** That is true for the CSA. Make your enlightened 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.

Receiving from the cup

Concluded from page 2

for us is. As wine fills us with joy, so too does the precious blood, which washes us of our sins and fills us with joy. The reception of this joy is a summons to “be people who wish to share their joy,” as Pope Francis teaches in “The Gospel of Joy.” To receive the blood is to experience the joy of our reception into the body of Christ. We should invite others into this joy.

These days are not exactly filled with joy in the world or the church. Exhausted by partisanship, anguished by gun violence and abortion, and anxious about rising costs and declining opportunities, we would like to look to the church for solace. But within the church, too, we often find scandal and embittered political partisanship. In a time of scandal and anger, of anxiety and grief, we need the joy of reception again. We need to remember what is most precious.

People have continued, legitimate concerns about Covid-19 and will make decisions about their own health. Nevertheless, as we open society, we should not leave the chalice off limits. At many parishes, after Mass you can now grab a donut from a tray, pick up a Styrofoam cup of coffee and chat with fellow parishioners. But you cannot receive the precious blood.

Certainly, no one should be pressured into reception from the chalice. That being said, we need to be reminded of the value of the Eucharist, and that is best done in the practice of reception. There may be ways to offset the concern of a common cup through practices like intinction, good cleaning protocols and well-trained eucharistic ministers. In doing so, the goal should be to offer both the bread of life and the chalice of salvation as Jesus did in the upper room.

By Terence Sweeney for America Magazine, Sept. 2022. | americamagazine.org

The Hungry at Our Door

From January through April 2023, your St. Ambrose St. Vincent de Paul conference received 210 requests from neighbors within a few miles from our church. Assistance worth \$20,000 was provided to 234 adults and 108 children in 177 households. Beds, rent, food, clothing, and utility assistance are the most urgent needs.


The Supplemental Nutrition Assistance Program’s (SNAP) emergency allotments (EAs) — temporary benefit increases that Congress enacted to address rising food insecurity and provide economic stimulus during the pandemic — ended in February.

The end of these temporary EAs is a significant change that has increased food hardship for many individuals and families, given the already modest amount of basic SNAP benefits and high recent inflation in food prices.

That translates into more and more desperate people who turn toward the private sector for help. We’re certainly seeing that here at St. Ambrose with an increased number of assistance calls. We’re not alone — so are other churches and charities. Social service agencies are also experiencing an uptick in frustrated clients.

Your continuing support and donations to our St. Vincent dePaul Society are essential for us to fill the gap. Maybe this is a good place to put some of your tax refund, or relocate some of your vacation money. Consider becoming a Vincentian yourself.

Our SVdP chapter hopes to explore a larger fix through small grant funding opportunities. If you have experience in procuring grants and are willing to assist and/or consult, please notify the parish office. The objective is to secure more reliable funding sources other than just occasional contributions from well-meaning people. If you can give some of that to the St. Vincent dePaul Society, please call the parish office at 313-822-2814 or email to stambrose@comcast.net

2	0	CSA
2	3	Box Scores
Number of Families 800		
Returns to date 56		
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 6/14/23 \$45,865		
<ul style="list-style-type: none"> • Our CSA goal is higher this year by \$4,086, but it will be as challenging to meet as it was in 2022. • The insurance premium listed – roughly \$1,107 a week – is the cost of our property and liability coverage for the parish. • Once we meet the AoD quota, anything given to the CSA comes directly back to our parish without the usual 7% deduction. • Scan this QR Code with your smart phone camera to make your donation. 		
		

The Beehive

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

Priest in Solidum: Rev. Timothy R. Pelc

Pastoral Minister: Charles Dropiewski

Religious Education: Kelly Anne Woolums

Minister of Music:

Office Manager: Peggy O'Connor

Secretary: Mary Urbanski

Sacramental Celebrations

Masses: On the Lord's Day –

Saturday Vigil - 4:00 p.m.

Sunday - 8:30 & 11:15 a.m.

Baptism: Arrangements for both adults and infants to be made by contacting the rectory.

Penance: As announced and by appointment.

Marriage: Couples should contact the rectory office a minimum of six months in advance of the proposed date to make arrangements.

Funeral: Normally celebrated within one week after the deceased's passing.

Directory

Parish Office: 15020 Hampton

Grosse Pointe Park, Michigan 48230

Tel: (313) 822-2814 **Fax:** (313) 822-9838

Email address: stambrose@comcast.net

Religious Education: (313) 332-5633

Pastoral Ministry: (313) 332-5631

Ark Scheduling: (313) 822-2814

Parish Website: stambrosechurch.net

Liturgy Schedule

Monday, June 19

St. Romuald, abbot

Tuesday, June 20

Weekday 11th week in Ordinary Time

8:30 a.m. – Mass – Tim & Pam Scanlon

Wednesday, June 21

Weekday 11th week in Ordinary Time

Thursday, June 22

Weekday 11th week in Ordinary Time

7:00 p.m. – Mass – Sylvia Landuyt

Friday, June 23

Weekday 11th week in Ordinary Time

12:00 p.m. – Mass – Rev. Norman Thomas

Saturday, June 24

The Nativity of St. John the Baptist

4:00 p.m. – Mass – For All People

Sunday, June 25

12th Sunday in Ordinary Time

8:30 – Mass – For All People

11:15 – Mass – For All People



Join us on Facebook
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Scriptures for the 10th week in Ordinary Time

June 19

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

June 20

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

June 21

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

June 22

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

June 23

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

June 24

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

June 25

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

11th Sunday in Ordinary Time

June 16th & 17th

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

Entrance: The Summons #387

Psalm 23: Shepherd, Me, O God #461

Preparatory: Come Follow Me #497

Communion: Lord, To Whom Shall We Go #418

Recessional: God Of Our Fathers #746



To participate electronically, go to: facebook.com/stambroseparish or better yet, to You Tube 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 11, 2023

in envelopes we received \$3,382.00

in the loose collection..... \$2,120.00

in electronic donations..... \$2,965.49

for a total of \$8,467.49

Under budget for the week.....\$1,632.57

Number of envelopes mailed 621

Number of envelopes used51



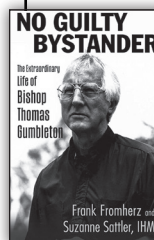
Join us on YouTube

www.youtube.com/channel/UCbymBGIQxUF6UqPct5xFg

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, Donna Barnes, James Blake, Charmaine Kaptur, Frank Gregory, 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

the wider world is yet to be fully measured or vindicated.

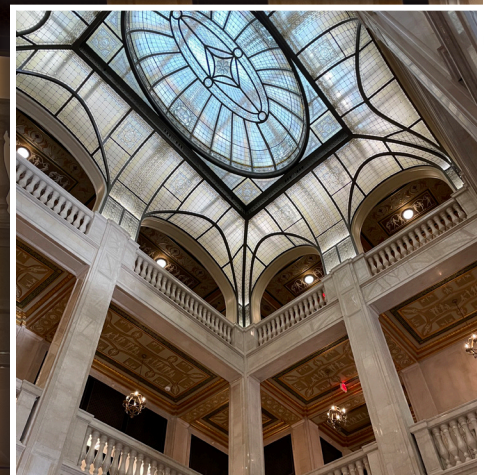
Thomas Gumbleton, retired Auxiliary Bishop of Detroit, has long served as an outstanding voice and witness for peace and justice in the Catholic Church. From his early opposition to the Vietnam war, his work on the Bishops' historic pastoral on nuclear weapons, to his peacemaking missions and solidarity with marginalized communities around the globe, and his promotion of reform and renewal in the church, he has offered a prophetic model of faithful discipleship.

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.

MOTOR CITY MAKEOVER



(From top to bottom)

Left: A tour of the Book depository Building, Betty Magee at the NewLab Exhibits, Michigan Central Depot

Center: Book Depository Building

Right: A tour of the New Cambria Hotel, skylights from inside the Book Building, Cambria Hotel

Background: Admiring the newly restored vintage clock that adorned the original Book Building in the 1920s

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