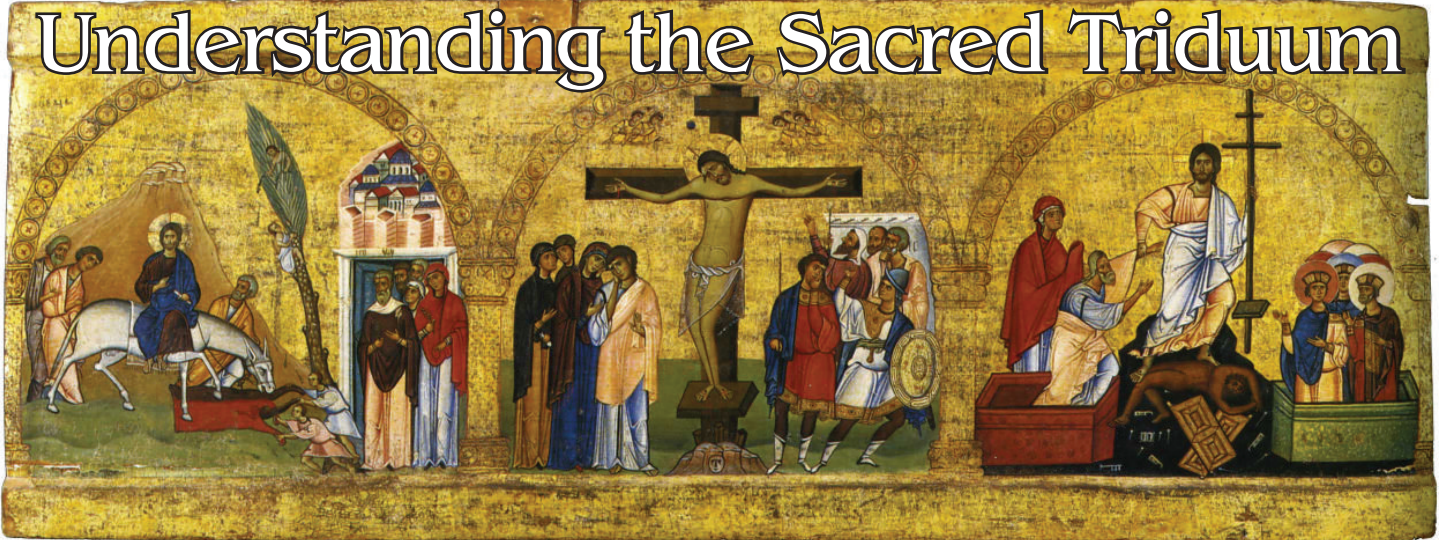


Understanding the Sacred Triduum



Holy Week is the most solemn and glorious week in Christianity, the pinnacle of the liturgical year. It is more sacred than Christmas! This is because Holy Week commemorates the final week of Our Lord's life, the very purpose for which Christmas happened.

Holy Week begins with Palm Sunday (when Jesus made his final entrance into Jerusalem) and culminates with Easter Sunday. As Holy Week progresses to its final days the solemnity heightens.

Sundown on Holy Thursday to sundown on Easter Sunday is considered the most solemn part of the liturgical year. This three-day period is referred to as the Easter Triduum, also known as the Sacred Triduum, or Paschal Triduum.

Basically, the Sacred Triduum is one great festival recounting the last three days of Jesus' life on earth, the events of his Passion and Resurrection, when the Lamb of God laid down his life in atonement for our sins. "Though chronologically three days, they are liturgically one day unfolding for us the unity of Christ's Paschal Mystery" (USCCB).

It is known as the "Paschal Mystery" because it is the ultimate fulfillment of the ancient Jewish Passover (or Pasch), which itself was a recollection of how God brought the Jews out of their slavery in Egypt. The spotless lamb was slaughtered at the Passover meal and consumed, and that night the destroying angel "passed over" the homes marked with the blood of the Passover Lamb, and those covered by the Blood were saved. This was the Old Testament

prefiguration of Jesus' work at the Last Supper—where he inserted himself as the Paschal Lamb—and Calvary, where the sacrifice was offered to save us from our slavery to sin.

The Paschal Mystery is, therefore, God's plan of redemption for the fallen human race through the Passion, death, and resurrection of God-made-man, Jesus Christ. It is one marvelous event stretched out over three days.

Here is a breakdown of each of the three days that make up the Easter Triduum:

HOLY THURSDAY

The evening Mass on Holy Thursday is referred to as The Mass of the Lord's Supper. This is where the Church remembers the institution of the Eucharist and the Holy Sacrifice of the Mass at the Last Supper, as well as the institution of the priesthood, which took place the evening before Jesus was crucified.

After the homily there is an optional washing of the feet ceremony, where the priest washes the feet of others to signify his role as servant, just as Jesus did with his disciples. Extra hosts are consecrated at this Mass to be used on Good Friday when no Mass will be celebrated.

The Mass of the Lord's Supper on Holy Thursday concludes with a procession of the Blessed Sacrament to the "altar of repose", a place where the consecrated host is kept other than the main altar where Mass is normally celebrated. Because of the Last Supper, Holy Thursday is a day especially given to adoration of Jesus in the Holy Eucharist; many parishes will have Eucharistic Adoration at this altar of repose late into the night.

Continued on page 2

Understanding the Triduum

Continued from page 1

GOOD FRIDAY

Good Friday is a mandatory day of fasting and abstinence. This is the day of the crucifixion, the day Jesus died for the sins of the world. The parish altar looks very different on Good Friday, it is plain and bare. There is no consecrated Host in the Tabernacle of the church; it was carried away on Holy Thursday night to the “altar of repose” to signify Jesus’ death. The candle by the Tabernacle is blown out, and the Tabernacle doors are left open to show that it is empty. Jesus appears to be gone. This is quite dramatic, highlighting that Good Friday is a solemn day of prayer and mourning.

The ceremony on Good Friday is not a Mass, but rather a communion service using the consecrated hosts from Holy Thursday. It often takes place at 3 p.m., the hour that Jesus breathed his last on the cross. Veneration of the Cross also takes place at this service, processing to kneel before a cross and either touching it or kissing it. Often the priest and ministers will begin the service prostrate in front of the altar.

HOLY SATURDAY

On this day Christ is in the tomb. There is no daytime Mass on Holy Saturday. It is still a day of fasting and sorrow, the final one before the Easter Vigil begins that evening. We remember, with Mary and the disciples, that Jesus died and was separated from them for the first time as he lay in the tomb. The faithful often continue their Good Friday fast through Holy Saturday.

In the Apostles Creed we pray “He descended into hell” (Hades, the abode of the dead) which describes what Jesus did in the time between his burial and Resurrection. Jesus descended to the realm of the dead on Holy Saturday to save the righteous souls, such as the Old Testament patriarchs, who died before his crucifixion. The Catechism of the Catholic Church calls Jesus’ descent into the realm of the dead “the last phase of Jesus’ messianic mission,” during which he “opened heaven’s gates for the just who had gone before him.” Before Holy Saturday, there were no souls enjoying the beatific vision of God in heaven!

EASTER VIGIL / EASTER SUNDAY

A vigil service is held after nightfall on Holy Saturday, or before dawn on Easter Sunday, in celebration of the resurrection of Jesus. This is called the Easter Vigil, the most glorious, beautiful, and dramatic liturgy in the Catholic Church.

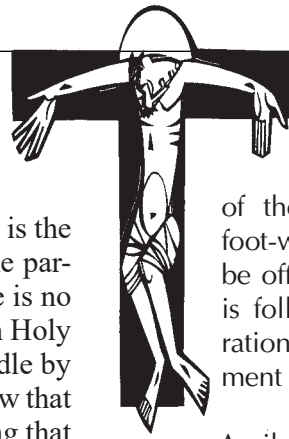
The vigil is divided into four parts: 1) the service of light, 2) the liturgy of the Word, 3) the liturgy of Baptism, and 4) the liturgy of the Eucharist. This is also the Mass where many in RCIA are brought into full communion with the Catholic Church.

Easter Sunday is what we’ve all been waiting for! The 40 days of prayer, fasting, and almsgiving during Lent was in preparation for this day, when our hearts and souls can drink in deeply the culmination of the Pascal mystery: the Resurrection.

“Therefore Easter is not simply one feast among others, but the ‘Feast of feasts’, the ‘Solemnity of solemnities’, just as the Eucharist is the ‘Sacrament of sacraments’. St. Athanasius calls Easter ‘the Great Sunday’ and the Eastern Churches call Holy Week ‘the Great Week’. The mystery of the Resurrection, in which Christ crushed death, permeates with its powerful energy our old time, until all is subjected to him.” (CCC #1168, 1169)”

This article has been updated and was originally published in March 2013.

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Holy Week

On **Holy Thursday**, April 13th, the Mass of the Lord’s Supper (and foot-washing ceremony) will be offered at 7:00 p.m. This is followed by private adoration of the Blessed Sacrament until Midnight.

On **Good Friday**, April 14th, Stations of the Cross will be prayed in church at 12:00 noon. The main liturgy of the day (the mass of the pre-sanctified) is celebrated at 1:30 p.m. Ecumenical Stations in the Street follow.

Good Friday is a day of fast and complete abstinence for Catholics. The last Fish Dinner of the season will be on Good Friday, April 14th starting at 5:00 p.m. and ending at 9:00 p.m.

- The **Law of Abstinence** from meat binds persons from the completion of their 14th year — from the day after their 14th birthday, throughout life.
- Abstinence forbids the use of meat, but not eggs, milk or products or condiments made of animal fat.
- The **Law of Fasting** binds persons from the completion of their 18th year to the beginning of their 60th year, i.e., from the day after their 59th birthday. Fasting allows only one full meal a day, but does not prohibit taking some food in the morning and evening. The quantity of food taken at these two lighter meals should not exceed the quantity taken at the full meal. Catholics are encouraged to observe the Good Friday fast through Holy Saturday and until after the celebration of the Easter Vigil.

The Great **Easter Vigil**, on April 15th, will begin this year at 8:00 p.m. with the blessing of the new fire on the plaza. As such, there is NO 4:00 p.m. mass on this Saturday.

Masses on **Easter morning**, April 16th will be offered at 8:30 and 11:15. Hospitality in the ARK follows both of these liturgies.

All Things Considered

At today's liturgy, we received palms in memory of Christ's triumphal entry into Jerusalem. As a symbol of triumph, these palms point us toward Christ's resurrection and remind us of the saints in heaven who are "*wearing white robes and holding palm branches in their hands*" (*Revelation 7:9*). Those white robes also remind us of our baptismal garments, and palms suggest our eventual triumph over sin and death through the waters of Baptism.

Two palm fronds can be formed into a simple cross and displayed at the front of your home – or in a prominent place indoors, as a sign of the power of Christ. Do this as an act of faith and as a sign of your belief in Christ this Holy Week. These palms are blessed, so when you're done with them, to properly dispose of the palms, they ought to be burned or shredded, then returned to the ground.

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The final three days of this week are called **The Triduum**. It's a time to suspend normal interaction and business and to enter into these most sacred three days of our Christian calendar. In a rare calendar occurrence, our Jewish brothers and sisters as well as our Orthodox brethren are also entering into these sacred days at the same time.

Both Easter and Passover are calculated as to the first full moon of Spring, which occurs this Tuesday

night. So, even the night sky is observing this important Judeo-Christian festival by brightening our darkness and eventually giving way to the sunrise of a new day.

The Triduum is a time to notice such simple mysteries – the Spring moon rising and setting, and the passing of each night and day. Christian Easter demands our wholehearted attention. So the challenge this Holy Week is to keep our eyes open in vigil and our senses fully aware!

Try to make Holy Thursday, Good Friday and Holy Saturday days that are extraordinary in your life. Pray more fervently. Attend the official liturgies of the Church on these days. If you can't, then carve out an hour of personal prayer on Holy Thursday when our church building – for the only time in the year – remains open until midnight.

Fast on Good Friday; not only from food, but from all that can distract us – things like entertainment, the internet, travel, and other distractions.

As your pastor, I need to alert you to what I see as the prevalent custom among many households in this parish to use the Triduum as a "jump start" for spring vacation. It seems to me that some children in St. Ambrose will grow up never having witnessed a Holy Week ceremony in their parish.

It's clear to me that the place where these holy days are best kept is at one's home parish, and at one's home in the company of family. Religious formation takes place in the simple rituals and customs that are celebrated in our parishes and around our family tables during the Triduum, not on some tropical beach, theme park or resort.

Please plan this week carefully and don't allow any secular distractions rob you of these "high holy days". Allow yourself the power and beauty of silence, rest, patient vigiling and expectant fasting this week.

In moonlight and sunlight, keep your eyes open to "heaven on earth". Get ready to let Easter wash over you.

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This Thursday, the children in our First Communion program will have fulfilled all the requirements for reception of the Holy Eucharist and as such, will be invited to Communion. This is a unique and treasured part of our parish Religious Education program for more than a quarter of a century now.

Whereas most "first Communion" celebrations include the cultural trappings of special clothing and parties, our "first Communion" ceremony eschews that in favor of a more spiritual experience – including the involving of our children in the foot-washing service, which is a unique part of the Holy Thursday event.

We also involve our first Communicants in the ritual preparation of the altar and its allied Passover heritage. Our Ambrosian First Communicants also participate in the procession following Mass to the place of Eucharistic reservation, anticipating Good Friday.

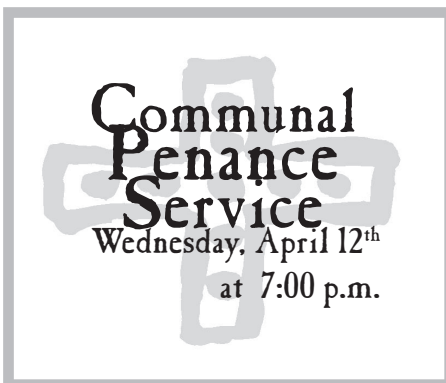
In short, we make this Eucharistic experience connect with the most sacred liturgies of Holy Week. Later on, during the Easter season, our young communicants will have the chance to put on the fine clothes and have the parties associated with family traditions. But they will also have in their memory bank a whole different set of images that connect First Communion to a deeper spiritual reality.

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Stations in the Street is a prayer-form that was brought over to us in our merger with St. Martin's Parish back in 1989. Last year, a group of Grosse Pointe Churches asked to join us in our Stations in the Street – only their request was that we change the street. This group wanted to use Kercheval further up in the Pointes. We agreed, with the proviso that we would alternate routes every other year.

But the coalition of congregations from last year decided that their route through the Grosse Pointes worked better for them, so they will not be joining us. This year we will

Concluded on page 4...



All Things Considered

Continued from Page 3

therefore return to our original *via dolorosa* as a cooperative prayer experience between our parish and a number of Detroit congregations.

In returning to our original route, we are also able to bring back the simple soup, bread and cheese meal in the ARK that begins the prayer walk. This meal is meant to give endurance and strength to those who will be participating in these “street stations.” It is complimentary to those who will be making the outdoor walk. It will be offered only before the outdoor stations begin between 3:00 and 4:30 p.m. Our Good Friday Lenten Buffet begins serving at 5:00 and we could use some extra serving help on that day.

There is a hymn by Jesuit **Manoling Francisco** composed for the “Way of the Cross” which he calls a “Trilingual Song of Christian Journey.” The refrain of this hymn hits the right tone for us: “*We carry the saving cross through the roads of the world, through the alleys of poverty and misery, marching to a dawning day, to freedom and victory, to God’s life and endless glory.*” ❖❖❖

One way to involve the whole family – especially youngsters – in the special character of the Triduum is by preparing an Easter Basket for blessing. Traditionally, this custom is familiar to European nationalities, and needs no explanation. But the power of this custom need not be limited to geography. In its origin, Easter Baskets were prepared with foods that would be used to “break the fast” of Lent, that is, Easter breakfast. As such, spring-time foods and meats that were on the Lenten forbidden list figured prominently in these baskets, as did sweets and other indulgences. Colored Easter eggs, symbols of new life, were a traditional part of these Easter baskets.

Connect your family with these ancient ethnic traditions and create some traditions of your own this Easter. Prepare an Easter basket and bring it for blessing this Holy Saturday noon.

TRP

Diaconos Post

I’ve known processions. I’ve known processions as vulgar and borderline-lawless as the Mummers Parade on New Years Day in my home city of Philadelphia, and as serene and soothing as the Loi Krathong Festival along the Chao Phraya in Bangkok. I walked the streets of our nation’s capital in solidarity with just causes and against oppressions. My feet have grown flat with processions. That, and not listening when people told me not to run on concrete.

Jesus’ entrance into Jerusalem is one of the rare accounts that appear in all four Gospels, albeit with the purposeful tweaks from each evangelist. They’re all glorious in the originalist sense (from the Latin *gloria* for ‘fame, renown, great praise or honor,’ itself an approximation of the Greek *doxa* meaning ‘expectation, opinion, fame’). Yet what troubles the heart of your deacon on Palm Sunday is not only the fast-approaching Passion, but the reality that not before or since has the “Jesus event” been as united as it was when the crowds went ahead of him “shouting ‘Hosanna to the Son of David; blessed is he who comes in the name of the Lord; Hosanna in the highest!’” (Mt 21: 9)

A search of my increasingly unreliable memory banks affirms that I remember better the processions I was in than the ones I’ve witnessed. This is all good, only good, and puts in high awareness what separates my pre- and my post-conversion life: in the former I defined myself by what I consumed, and in the latter (ongoing, with God’s help) I seek to define myself with what I create, for the sake of the Gospel and the Reign of God.

When I think about taking to the streets for the sake of the Gospel, I think of the *posada* events the Archdiocese of Chicago organizes every December in the Loop, where we stop at federal and state offices, a detention facility, the downtown DePaul campus, and conclude at St. Peter’s in the Loop, all the while lifting up our brothers and sisters facing family separation and lack of opportunity through detention and deportation. It’s a good event, especially the welcoming event at the church, but it’s too large to feel familial, and too small to have the impact of a demonstration.

What I experienced last Sunday, April 2nd, was just right – or, better, right and just. It was called the “March for Justice – Neighbors Building Bridges” and it started at St. Gabriel’s in Detroit and ended at the UAW Hall (Local 600) in Dearborn. It had everything: stories from newly arrived immigrants; folkloric dancing; inter-faith prayer; promises of support from elected officials, and a pervading sense of peace and hope. See the Facebook page of the Justice, Peace and Integrity of Creation – Capuchin Province of St. Joseph (my province) for images, and consider being a part of the next event, the May Day (May 1) March for Immigrants which starts at Clark Park at 10 a.m. Jesus has already confirmed that he’ll be there.

Deacon Robert Wotyпка



LENTEN BUFFET DINNER

Join us in the ARK at St. Ambrose
on Good Friday, April 14th, from 5:00 to 9:00 p.m.

\$16 per adult • \$10 for children aged 6 to 10.

Carry-out service available (313) 822-1594.

In keeping with the Solemn Fast of the day,
no desserts or alcohol will be served.

The Buzz

Today is popularly known as Palm Sunday. However, its liturgical designation continues with the words “of the Lord’s Passion”. We enter the holiest week of the year with a sort of overture – a glimpse at the themes to be deeply contemplated during the next eight days. It sums up everything we should be passionate about in our faith, and it contrasts this to everything that lures us to some other direction in life.

Palm Sunday begins with a high point of popular human acclaim. Jesus’ triumphant entry into Jerusalem hopefully has analogies in each of our lives. Yet even this scene of acclamation Jesus turns upside down. Cultural expectation would have had Him entering on a royal stallion, armed to the teeth, ready to lead the nation into freedom and greatness as the new David, ready to slay the Roman Goliath and anyone else who stood in the way. Instead of a horse fit for battle, it was a donkey.

All of us need human support and affirmation (even if sometimes undeserved or off the mark) to bolster us to keep going forward through bad times as well as good. But a good dose of Jesus’ humility (When I get uppity, I’m often reminded to get off my “high horse”!) keeps us more balanced and grounded.

Also in today’s liturgy, we’ll see the lowest of low points in the shame, failure, suffering and death of our very human brother, Jesus, as we join in the communal reading of the Passion. But then in the Liturgy of the Eucharist we celebrate the assured victory of resurrection and eternal, abiding life offered to us in communion with Him. All this and it’s only day one of Holy Week!



As Holy Week continues, we are given a Wednesday evening opportunity to “get things in final order” (for the Triduum climax) via the Sacrament of Reconciliation. On Thursday evening we look back to our Jewish Passover roots as we celebrate the Mass of the Lord’s Supper. We look to our future in this mass as we welcome our 2nd graders preparing for First Holy Communion with our brother Jesus – but not before they join Him in a humble gesture of service to others in the traditional washing of feet. Then we spend some quiet time till midnight, contemplating in the garden of our hearts what challenges, fears and dangers lie ahead for our lives of faith.

Friday confronts us with apparent failure and rejection of our efforts. But together we accept the cross as our “sign”. We share in communion with the broken body of Christ and his blood poured out . . . not in ultimate destruction, but rather in life given for others. After our Catholic Tre Ore observances in church, everyone is invited to the ARK for a simple soup meal. This then is followed by an ecumenical procession with other believers of our neighborhood to walk, visit and pray over “stations” that are signs of life-or-death choices out on the streets of our area.

Through Saturday we might continue the humble focus on dormant but expectant life with a continuation of the fasting we began Thursday night. The joyous aromas of the noon food blessings in church only heighten our desire for the Easter feast and all that it means. And then, finally, we gather at the sundown vigil for the Light of the World to rise again in our hearts. At that same gathering, we celebrate with even greater joy our welcoming of new and fully initiated members into the mystery of the Risen Christ.

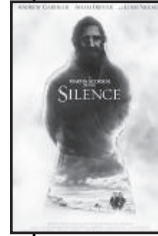
And in the light of Easter joy, all the pains of our passions are reborn into a new and greater future life of faith. There is no better time of year to take full advantage of what Catholic life and worship have to offer. There is no vacation, no matter how warm the climate, that is more re-creative than plunging fully into every aspect of this most holy paschal mystery with all the members of your faith family. I look forward so much to this opportunity. Thank you for letting me share in this with you at St. Ambrose.



Finally, please take time this week to pray strongly for our six members chosen for Easter Sacraments of Initiation. Then, if at all possible, join in warmly welcoming them at next Saturday’s Easter Vigil. Your presence is important for them, and I guarantee that the fresh grace poured out in their sacraments will overflow with good effects on your faith as well. Hope to see you here Saturday at 8:00 p.m.!

Chuck Dropiewski

Marcellina’s Book Club Goes to the Movies



Silence is a 2016 epic historical drama film directed by Martin Scorsese and written by Jay Cocks, based upon the 1966 novel of the same name by Shūsaku Endō. While the story is set in Nagasaki, Japan, the

film was shot entirely on locations in Taiwan, in and around Taipei. The plot follows two 17th century Jesuit priests who travel from Portugal to Japan in order to locate their missing mentor and spread Catholicism.

You can pick up the book or watch the recently released DVD. We are still trying to connect with the producer, Matt Malek, a former Detroit seminarian, so that we can have a session with him about the meaning and making of the film.

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. Mr. Robert Wotypka OFM, Cap
Pastoral Minister: Charles Dropiewski
Religious Education: Kelly Anne Woolums
Minister of Music: Norah Duncan, IV
Office Manager:

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, April 10

8:30 - Morning Prayer

Tuesday, April 11

8:30 a.m. - Mass - Mark Haas, Sr. Kay Watt

Wednesday, April 12

8:30 a.m. - Morning Prayer

7:00 p.m. - Communal Penance

Thursday, April 13 - Holy Thursday

7:00 p.m. - Mass of the Lord's Supper

Friday, April 14 - Good Friday

12:00 - Stations of the Cross in Church

1:30 - Liturgy of the Cross's Passion

4:30 - Stations in the Street

Saturday, April 15 - Holy Saturday

12:00 p.m. - Blessing of Easter Food

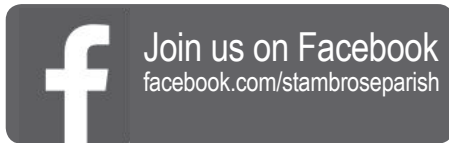
Please Note, there is no 4:00 p.m. mass

8:00 p.m. - The Great Easter Vigil Mass

Sunday, April 16 - Easter Sunday

8:30 a.m. - Mass - For All People

11:15 a.m. - Mass - For All People



Scriptures for Holy Week

Monday, April 10

• Is 42: 1-7 • Ps 27: 1-3, 13-14

• Jn 12: 1-11

Tuesday, April 11

• Is 49: 1-16

• Ps 71: 1-4a, 5-6ab, 15, 17

• Jn 13: 21-33, 36-38

Wednesday, April 12

• Is 50: 4-9

• Ps 69: 8-10, 21-22, 31, 33-34

• Mt 26: 14-25

Thursday, April 13

• Ex 12: 1-8, 11-14

• 1 Cor 11: 23-26

• Jn 13: 1-15

Friday, April 14

• Is 52: 13-53: 12

• Heb 4: 14-16

• Jn 18: 1-19: 42

Saturday, April 15

• Gn 1: 1-2: 2 or 1: 1, 26-31a

• Ex 14: 15-15: 1 • Is 54: 5-14

• Is 55: 1-11

• Rom 6: 3-11

• Mt 28: 1-10

Sunday, April 16

• Acts 10: 34a, 37-43

• Col 3: 1-4 or 1 Cor 5: 6b-8

• Mt 28: 1-10

• Mt 26: 14-27: 66 or 27: 11-54

Holy Saturday & Easter Sunday

April 15th and April 16th

8:00 p.m. – Saturday – Celebrant: Fr. Pelc **Lector:** Roger Playwin

Eucharistic Ministers: Maria Cox- & Adam Borkowski, Della Cimini, Bernadette Pieczynski, Sue Playwin, Janis Ramsey

Altar Servers: McGraw, Lubanski, & Kurta families

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

Eucharistic Ministers: Colleen Gatzke, Joan Jackson, Magie Jackson, Liz & Steve Linne, Karen McShane, Chris Walsh

Altar Servers: Delaney Jackson, Liam O'Byrne

11:15 a.m. – Sunday - Celebrant: Fr. Pelc **Lector:** Michele Hodges

Eucharistic Ministers: Anne Billiu, Lupe Davila, Ruben Davila, Patty Yaden, Kaila Yaden, Anthony Yaden

Altar Servers: Ella Chamberlain, Effie Hodges

Your Envelope Speaks . . . the Inside Story

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

On Sunday, April 2, 2017

in envelopes we received \$9,114.00

in the loose collection \$578.00

in electronic donations \$1,390.00

in children's envelopes\$ 15.00

for a total of \$ **11,098.00**

Over budget for the week \$ 998.00

Number of envelopes mailed 800

Number of envelopes used 165

They came upon a man of Cyrene, Simon by name; this man they pressed into service to carry his cross." MT 27:32

Every day we are presented with opportunities to love our neighbor and help him "carry his cross". These opportunities aren't usually big events, they are usually ordinary occurrences like helping someone carry their groceries or holding the door open for them. The key is putting the other person's needs before our own and not expecting anything in return.

Our Sick

Please pray for our parishioners who are seriously ill or hospitalized: Pat Blake, Dominic Centorbi, Andrew Chavez, Maria Chinchilla, Karen Culver, Mary Pat Egan, Kathleen Elberson, Ann Sullivan Kay, Donald & Marilyn Miriani, Bonnie McKenna, Mary Myers, Jeanne Noto, Ray Oberly, Bob Ramsey, David Schumacker, Matthew Elias, George Bucec, Scott Nedoff, Betty Greenia, Emilie Kasper, Arthur Stoyshin, Anna Noto Billings, Vilma Rivers, Vilma Marone, Eileen O'Brien, Bernadette Gutowski, Martha Luna, Laurie Lavins, Dan Urbiel, Dina Engels, Cheryl Lapensee, Darby O'Toole, and Lou Rondini.



Mass Times When Traveling

Your membership in the Catholic Church gives you privileges to worship with any Catholic Community world wide. While on your vacation or traveling, websites like masstimes.org and thecatholicdirectory.com make it easy to find a mass.

Bee at the Tee

Just how far off can Summer be? Make plans now to join in the annual St. Ambrose Parish golf outing on June 16, 2017 to benefit our Religious Education program and to support activities of our parish

We're planning a great day of golf and socializing at the beautiful Chandler Park Golf Course (americangolf.com).

The event includes a scramble format with four person teams, lunch and awards with a great dinner to conclude the day at the ARK at St. Ambrose. A person can register to play a round of golf and dinner, or just for dinner.

Multiple sponsorships are available in many different price ranges. Consider signing-up your business as one of the first supporters of our 2017 golf outing. Go to BeeAtTheTee.com for prices and registration. Questions? email st.ambrosegolf@gmail.com or call Brian at (313) 595-8767.

Determining the Date for Passover and Easter

The Jewish calendar year begins in late September or early October with the celebration of Rosh Hashana. Unlike our calendar which is based on the solar year, the Jewish calendar uses twelve lunar months of 29 to 30 days in length. The new moon marks the beginning of each month with the full moon occurring halfway through the month. The seventh month in a normal Jewish calendar year is the month of Nisan. Passover is celebrated on the 14th day of Nisan at the time of the full moon.

Easter is observed on the first Sunday following the full moon that comes on or after the vernal equinox (March 21). Thus Easter can take place as early as March 22 but no later than April 25. This full moon is normally the full moon which takes place on the 14th day of Nisan. Thus in most years, Easter is celebrated on the Sunday following Passover.

But every two or three years the Jewish calendar requires the adjustment of a leap year. During a Jewish leap year an additional month of 29 days is inserted before the month of Nisan. The additional month is needed because the Jewish calendar year has less days than the solar year and begins to slip out of gear with the seasons. The extra month thus realigns the Jewish calendar year with the seasons of the solar year. For example, the Torah commands that Passover be celebrated in the spring. Every so often the Jewish leap year will push Passover so far into April that a second full moon following the vernal equinox would appear before the Sunday following Passover. This happens anytime the Sunday following Passover falls later than April 25th on our calendar. On those rare occasions, Easter is celebrated the month before Passover rather than the Sunday following Passover.

How did this system for determining the date for Easter originate? The early church was faced with the following conflict in dates: Jesus rose on a Sunday, but Passover can fall on various days of the week. So the early church saw two options: Celebrate Easter in strict relation to the 14th of Nisan without regard for the day of the week, or determine a system whereby Easter could always be celebrated on a Sunday.

Although the issue was hotly debated and variously practiced during the first centuries of the church, the Council of Nicea in 325 A.D. eventually adopted the current system of celebrating Easter on the Sunday following the full moon after the vernal equinox. Since the Second Vatican Council in 1963 there has been new discussion about fixing the date of Easter on a set Sunday such as the first or second Sunday in April. However, no progress has been made thus far towards such a change.

*Note: The Western Church (Catholic; Protestant) celebrates Easter based on the Gregorian Calendar, while the Eastern Church (Orthodox) follows the Julian Calendar. As a result, in most years the Orthodox Easter follows the Western Easter by one or more weeks, although in some years, like in 2017, the dates coincide.



Holy Week & Easter 2017 at St. Ambrose Parish

SATURDAY, APRIL 8
Penance Service - 2:00 p.m. • **Mass at 4:00 p.m.**

SUNDAY, APRIL 9
Palm Sunday Procession and Mass – 8:30 a.m. • 11:15 a.m. beginning at the Academy

WEDNESDAY, APRIL 12
Penance Service - 7:00 p.m.

THURSDAY, APRIL 13 — HOLY THURSDAY
Mass of the Lord's Supper - 7:00 p.m.
Private adoration of the Blessed Sacrament in the church until midnight

FRIDAY, APRIL 14 — GOOD FRIDAY
Stations of the Cross - 12:00 noon
Liturgy of the Lord's Passion and Death - 1:30 p.m.
Ecumenical Stations in the Street - 4:30 p.m. (3:00 light meal at the ARK at St. Ambrose)
Lenten Dinners in the ARK - 5:00 p.m. to 9:00 p.m.

SATURDAY, APRIL 15 — HOLY SATURDAY
Blessing of Easter Food - 12:00 noon
THE GREAT EASTER VIGIL MASS - 8:00 p.m. Hospitality after Mass in the ARK

SUNDAY, APRIL 16 — EASTER SUNDAY
Mass at 8:30 a.m. • Mass at 11:15 a.m. – Hospitality after both Masses in the ARK