



SAINT JOAN of ARC NEWS

The members of St. Joan of Arc Parish are disciples of Jesus Christ, who recognize God's love for the world & are empowered by the Holy Spirit to proclaim the Gospel to all people through joyful worship, life-long education, compassionate service, responsible stewardship, & active community living.

~ Mission Statement - Pentecost 1998 ~

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THE MOST HOLY BODY AND BLOOD OF CHRIST

He said to them, "This is my blood of the covenant,
which will be shed for many." - Mk 14:24

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22412 Overlake
Saint Clair Shores, MI 48080
Phone: 586-777-3670
Fax: 586-774-5528
Website: www.sjascscs.org

SCHOOL
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**FAITH AND FAMILY
FORMATION OFFICE**
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Saint Clair Shores, MI 48080
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Parish Directory / Liturgy Schedule

ST. JOAN OF ARC DIRECTORY

Parish Center

Phone: 586-777-3670
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School

Phone: 586-775-8370
Fax: 586-447-3574

Faith Formation

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Athletic Director

Charles Kaiser
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LITURGY SCHEDULE

Weekdays

Monday thru Friday: 7:00 am
Wednesday: 6:00 pm

Weekends

Saturday: 4:00 pm & 6:00 pm

Sunday: 8:00 am, 10:00 am,
12:00 pm

Holy Day Masses

Vigil Mass: (evening prior) 7:00 pm
7:00 am, 12:00 pm, 7:00 pm

Reconciliation

Wednesdays: 5:00 pm
Saturdays 11:00 am - 12:00 pm
in the Sister Carol Center

Holy Hour

Thursdays in Church at 7:00 pm

Rosary

Monday - Friday after the 7am Mass

PARISH CENTER OFFICE HOURS

The Parish Center is open:
Monday - Thursday from 8:30am - 5:00pm
Friday: 8:30am—4:00pm

Mass intentions and most services can be done in person or by calling us at 586-777-3670 during these hours.

Our after-hours emergency number: 586-777-1342.

Baptisms: Please go to our website (stjoan.church) and fill out the Baptism request form. You will be contacted to make further arrangements based on submission of that form.

Marriages: Arrangements should be made at the Parish Center at least six months prior to the desired date. Pre-marriage series required.

Registration: It is very important that every family and independent adult be registered in the Church in order to keep our records and mailings current. Please contact the Parish Office to register at your earliest opportunity: 586-777-3670.

OCIA: Please call the Parish Center: 586-777-3670.

INTERESTED IN BECOMING A PARISHIONER?

If you would like to become a parishioner of St. Joan of Arc, please register at stjoan.church and we will contact you by phone. Or by calling us at 586-777-3670 during office hours.

Live Streamed Broadcasts at St. Joan of Arc

Live Stream Broadcasts have become a standard part of our celebrations at St Joan of Arc. This has increased our mass participation at daily and weekend masses. It has also allowed many of our parishioners to stay in touch with their faith community remotely.

Go to: livestream.stjoan.church to watch all live streaming and to view archived celebrations.

Weekday Masses

Monday thru Friday @ 7am
Wednesday @ 6pm

Weekend Masses

Saturdays @ 4pm & 6pm
Sundays @ 8am, 10am, 12pm

Holy Hour

Thursdays @ 7pm



Can You Just Disappear? I've always enjoyed watching professionals do their work. Whether it's drywalling, putting up tile, electrical work,

or doing something with networking, I tend to hang around and watch what they're doing. I've never thought about asking if they even "want" me watching; I just do it. Why watch "This Old House" or any of my other DIY / home improvement shows when you can watch some of this in person? After all, you can learn a trick or two, or even better, see what other tools I should add to my repertoire of tools. For the most part, I've never been told to "go away." I stay out of the way and only watch for a few minutes. But I'm sure it's nerve-wracking to have someone like me hover as they do their work. I can only wonder WHAT they're thinking and WHAT they wish they could tell me! I'm sure the collar helps them keep it to themselves!

Lately, I've gotten a new perspective on this sort of stuff because I don't often like having others watch me accomplish my DIY projects. I'm far from a "pro." I'm a novice who learns stuff while watching shows or YouTube videos! I don't particularly appreciate having others watch me only because I make too many mistakes and need time to fix my errors. As one of my sisters is fond of saying, "The final product is pretty good; it just takes some excess holes to get there!" But at least I patch my work up!

My mom wanted this mirror installed in one of the bedrooms in her condo. The mirror was special to my mom because it was from a bedroom furniture set that used to sit in her parent's bedroom. The mirror was initially attached to a chest of drawers ensemble. My mom didn't want the mirror attached to that anymore but wanted it on the wall. I thought it was going to be an easy project. But as EVERYONE knows, no project I ever undertake is easy.

Well, this project had a few issues. The first was that the mirror weighed 48 pounds! It was an old mirror with a massive wood frame. Because of its size and weight, I had to be careful with what I would use on the wall to hang it. I also had to make sure whatever I used lined up with a few studs so that my hanging method could withstand the weight. Plus, I was

conscious that my mom didn't want any "excess markings" on her wall. I'm famous for messing up a paint job after I try "erasing" my pencil/pen marks or the marks left behind by my three-foot level or other tools I might be using. I also had to be strategic in getting this thing on the wall because I was doing it alone (why ask for help when others are over). My goal was to move the mirror on top of the chest of drawers and then use a sturdy crate to prop it up on one side and then hang the other side while it was partially propped up.

My "go-to" trick of the trade for hanging hefty objects is a two-piece French Cleat. It's an aluminum "Z" Bar with screws where the two aluminum bars interlock with each other. Some of the more extensive French Cleat systems (30-inch and longer) can handle up to 120 pounds. I bought a longer set that fit the entire width of the mirror to leverage two studs for extra support. The only problem with the French Cleats is that because they are aluminum, they LOVE to leave markings on the wall.

After measuring, re-measuring, and getting everything in order, I secured one bar on the back of the mirror and the other to the wall. Because I couldn't tell where the mirror finished in the wood frame, I was closing one eye and cringing as I tightened the first screw on the frame; the last thing I wanted to do was break the mirror. When all went well with the first screw, I opened both eyes and continued down the row and secured all 15 or so screws to the frame.

Now that both brackets were secured, it was time to figure out how I would "hoist" the mirror into position. At this point, my mom entered the room and sat in the chair. I was already stressed out because of the markings I made on the wall, and the last thing I wanted her to see was those markings and the NEW ones I would inevitably create trying to hoist this thing into position. I got a little lecture because I didn't do this when my nephew was over and could have quickly helped, but I tried to explain that I need time for my projects to reach "perfection;" I need to work at my own pace for my DIY projects. As I said above, I had a system figured out. The mirror was heavy and awkward. So, with the help of this sturdy box, I was going to prop one end on the box and then slide the other end onto the bracket. BUT, this would create some hefty marks behind the mirror; no one would know about them except me and God ... AND my Mom if she continued to watch. "Mom, isn't there something on TV you can watch? I've got

this," I said. I was trying to be subtle. "No, I want to help. It's obvious you're struggling to lift this mirror." I paused briefly and then pleaded, "Mom, let me figure this out. It's going to take some time." "WHY? Do I make you nervous?" "YES! Can you just go someplace else," I said with some laughter. She then quietly left and sat in another room.

I finished the project, created my magic solution for erasing all my marks (just very soapy water on a paper towel), and went to work erasing all my marks. I did the best I could. In the end, the mirror was perfectly hung (and even level ... which was also a miracle). And, even better, she liked it! But this whole project had me thinking that I should think twice about "hovering" when the pros show up to do a project for me. I wonder how many of them REALLY wanted ME to "go away" or just disappear.

CSA 2024: With Eyes Fixed on Jesus:

This weekend marks the beginning of our parish's annual Catholic Services Appeal. Each year, the Catholic Services Appeal provides us an opportunity to celebrate the many ways our Church in Detroit responds to the material and spiritual needs of individuals and families throughout southeast Michigan. One parish alone could not meet these many needs. It is through the sharing of our gifts and our service that we, together, can be the Church Christ wants us to be.

Our goal for CSA 2024 is \$203,487. So far, 95 families have responded to the AOD mailing in May. We already have \$24,061 in pledges. I hope you take the time to consider prayerfully what you can give to this year's CSA. While one-time gifts are rather popular, I encourage you to consider a ten-month pledge to the CSA.

Emails will go out this weekend encouraging you to give to this year's CSA. The easiest way to give is online at sja.aodcsa.org. If you need a generic pledge card and material, don't hesitate to contact the Parish Center, we'd be happy to mail the material to you or set it aside for you to pick up. We also have material readily available in the bookcase of the Gathering Space.

Enjoy the week. Know of my prayers.

In Christ,

gmb
gmb@sjascs.org

THIS WEEK ON FORMED

Week of June 02, 2024



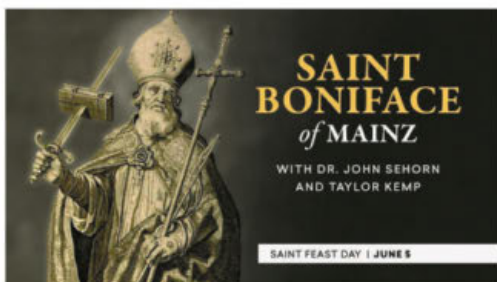
The Triumph of the Immaculate Heart

We await the final promise of Our Lady at Fatima as we continue to respond to her requests to atone for sinners and make reparation, urgently needed today.



The Sacred Heart of Jesus

Using passages from Sacred Scripture, Dr. Tim Gray and Dr. Ben Akers discuss the Church's teaching on the Sacred Heart and the background of the devotion.



St. Boniface | Catholic Saints

Known as the "Apostle to Germany," the bishop and martyr St. Boniface worked tirelessly to renew the Church in Germany. Although his efforts ultimately bore great fruit and helped to recenter the faith of the Germans, St. Boniface often felt like a failure in his missionary work.

Our parish has a FORMED subscription.
Visit signup.formed.org and select our parish name.

“It Doesn’t Make an iota of Difference.”

Today’s article is going to be a little technical. So, put on your theologian hat, sit down with your coffee, and maybe read this twice! Many of us have heard, or perhaps even used the expression, “It doesn’t make an iota of difference.” It is used to indicate how small or inconsequential something might be, its meaning derived from ‘iota’ the smallest letter of the Greek alphabet. Actually, an example is found in the Gospels. In the Sermon on the Mount, Jesus addressed the crowds saying, “For truly, I say to you, till heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished.” So even the smallest, seemingly inconsequential part of the law will remain intact. Jesus had not come to abolish even the smallest part of the law, but to fulfill it – all of it.”



Fast forward to the Council of Nicaea which was convened in A.D. 325 by the Roman Emperor Constantine. The council was held in the town of Nicaea (in modern day Turkey) and was attended by nearly 2,000 distinguished Church leaders from every corner of the Roman Empire, including delegates from Europe, Asia, and Africa. Over

300 bishops were in attendance, accompanied by priests and deacons. It has been said that a Church council is not a Boy Scouts meeting, and that was especially true of Nicaea. The central matter of the council was the raging clash over the Arian controversy – the widespread heretical teaching of Arius, a priest from Alexandria. Arius and his followers opposed the apostolic teaching of the *full divinity* of

Christ. He claimed the Word [Jesus] had a beginning, and that prior to that he did not exist. His followers were known by the saying, “There was a time when He (Jesus) was not.”

The champion of the orthodox side was Athanasius – also from Alexandria, who maintained the doctrine of the full divinity of Christ. Known as the Father of Orthodoxy, he defended this position, and consequently suffered persecution throughout much of the rest of his life. After being appointed Bishop of Alexandria, he was exiled several times – all this even *after* being vindicated by the council’s formulation of the Nicene Creed.



The struggle at the council ended in what was arguably the most significant doctrinal definition in all of Church history. As it turns out, the council’s watershed definition between orthodoxy and heresy came

down to a mere ‘iota’ of difference as reflected in the following two Greek words: *Homo-ousios* and *Homoi-ousios*. *Homo-ousios* means “of the same substance or essence” (orthodoxy), and *Homoi-ousios* means “of a similar substance or essence (heresy).” Hilaire Belloc, the great Catholic historian wrote, “Had this movement [Arianism]...gained the victory, all our civilization would have been other than what it has been from that day to this.”

Consequently, without a fully divine Christ, God has not saved us, and we certainly could not be saved by man, a ‘creature’.

Only the divine Son of the Living God, the Lamb of God is worthy and *able* to rescue us from our fallen state, save us and raise us up on the last day.

Today we bow in awe to honor and worship the Most Holy Trinity, recognizing that without a Divine Son, the definition – *not* the reality – of the Blessed Trinity collapses. Rather, in truth we see that God is a ‘community of Persons.’ God the Father, God the Son and God the Holy Spirit, one God in three Persons – a communion of perfect, eternal love. And as St. Faustina journaled, may we be “drawn into the glowing center of love...immersed in the Divine Trinity...united with God.”

It was a mere iota, or rather, the *absence* of an iota that has made all the difference – a world of difference to the Catholic faith.

God bless,
Fr. Adam



June 2, 2024

Written by
THE
FAITHFUL
DISCIPLE

The Solemnity of the Most Holy Body and Blood of Christ Corpus Christi

Ex 24:3-8 | Heb 9:11-15 | Mk 14:12-16, 22-26

GROW AS A DISCIPLE | PRAY, STUDY, ENGAGE, SERVE

The Feast of Corpus Christi celebrates the great Christian mystery of the Eucharist – that Jesus Christ is really, truly, and substantially present under the appearances of bread and wine. At the Last Supper, Jesus breaks the bread and passes the cup of wine, telling his disciples to take, and eat, this is his body and blood. In the Old Testament, as we saw in the first reading, blood was seen as both a sacrifice and a covenant, a promise between God and his chosen people. Jesus says he is the new covenant, and instructs his disciples to do as he has done, in memory of him. The layers to what Jesus is saying are many: *He* is the new promise between God and people; he will be the sacrifice; and yet he will remain with them when they partake in the Eucharist. The salvation of all people is wrapped up in this seemingly simple act of eating bread and drinking wine because Jesus transcends time, just as he transcended death, to be truly present to us in the sacrament. What a profound and beautiful act of love! One we can barely begin to understand with our human minds. The first disciples likely didn't understand it either, at least not at first. But with time, and with the wisdom of the Holy Spirit, they came to see just how transformative that Passover meal was.

GO EVANGELIZE

PRAYER, INVITATION, WITNESS, ACCOMPANIMENT

Our faith contains many great mysteries that challenge our modern sensibilities. After all, we live in a time where many think there ought to be no mysteries. Need an answer? Look it up online! But no matter how much knowledge we have, God's ways are still a mystery to us. Why did Jesus have to die? Why can't he return now? How do we know he's really present in the Eucharist? Rather than shying away from the mysteries of faith, perhaps we should try to become more comfortable with the unknowable and be willing to talk about it. After all, we may not understand exactly how the sun works, but we can feel its warmth. We can't prove the love of a parent or a friend, but we know it's there. God's love, and the mysteries of the Eucharist, can be felt and experienced, and can change our lives.

PRAY Today the Church sings what is called a "sequence," a hymn sung after the second reading but before the Gospel acclamation. There are only four days in the liturgical year that include a sequence, and today's hymn was composed in 1274 by St. Thomas Aquinas: *Lauda Sion*, or, "Praise the Savior oh Zion." Spend some time this week with the words of this hymn, either in prayerful reading or perhaps listening to a sung version.

Readings for the Tenth Sunday in Ordinary Time



TENTH SUNDAY IN ORDINARY TIME – JUNE 9 B

Reading One – Gn 3:9-15

After the man, Adam, had eaten of the tree, the LORD God called to the man and asked him, "Where are you?" He answered, "I heard you in the garden; but I was afraid, because I was naked, so I hid myself." Then he asked, "Who told you that you were naked? You have eaten, then, from the tree of which I had forbidden you to eat!" The man replied, "The woman whom you put here with me—she gave me fruit from the tree, and so I ate it." The LORD God then asked the woman, "Why did you do such a thing?" The woman answered, "The serpent tricked me into it, so I ate it."

Then the LORD God said to the serpent: "Because you have done this, you shall be banned from all the animals and from all the wild creatures; on your belly shall you crawl, and dirt shall you eat all the days of your life. I will put enmity between you and the woman, and between your offspring and hers; he will strike at your head, while you strike at his heel."

Responsorial – Ps 130:1-2, 3-4, 5-6, 7-8

R. With the Lord there is mercy, and fullness of redemption.

Out of the depths I cry to you, O LORD; LORD, hear my voice! Let your ears be attentive to my voice in supplication.

R. With the Lord there is mercy, and fullness of redemption.

If you, O LORD, mark iniquities, LORD, who can stand? But with you is forgiveness, that you may be revered.

R. With the Lord there is mercy, and fullness of redemption.

I trust in the LORD; my soul trusts in his word. More than sentinels wait for the dawn, let Israel wait for the LORD.

R. With the Lord there is mercy, and fullness of redemption.

For with the LORD is kindness and with him is plenteous redemption and he will redeem Israel from all their iniquities.

R. With the Lord there is mercy, and fullness of redemption.

Reading Two – 2 Cor 4:13—5:1

Brothers and sisters: Since we have the same spirit of faith, according to what is written, *I believed, therefore I spoke*, we too believe and therefore we speak, knowing that the one who raised the Lord Jesus will raise us also with Jesus and place us with you in his presence. Everything indeed is for you, so that the grace bestowed in abundance on more and more people may cause the thanksgiving to overflow for the glory of God. Therefore, we are not discouraged; rather, although our outer self is wasting away, our inner self is being renewed day by day. For this momentary light affliction is producing for us an eternal weight of glory beyond all comparison, as we look not to what is seen but to what is unseen; for what is seen is transitory, but what is unseen is eternal. For we know that if our earthly dwelling, a tent, should be destroyed, we have a building from God, a dwelling not made with hands, eternal in heaven.

Alleluia - Jn 12:31b-32

Alleluia, alleluia.

Now the ruler of the world will be driven out, says the Lord; and when I am lifted up from the earth, I will draw everyone to myself.

Alleluia, alleluia.

Gospel – Mk 3:20-35

Jesus came home with his disciples. Again the crowd gathered, making it impossible for them even to eat. When his relatives heard of this they set out to seize him, for they said, "He is out of his mind." The scribes who had come from Jerusalem said, "He is possessed by Beelzebul," and "By the prince of demons he drives out demons."

Summoning them, he began to speak to them in parables, "How can Satan drive out Satan? If a kingdom is divided against itself, that kingdom cannot stand. And if a house is divided against itself, that house will not be able to stand. And if Satan has risen up against himself and is divided, he cannot stand; that is the end of him. But no one can enter a strong man's house to plunder his property unless he first ties up the strong man. Then he can plunder the house. Amen, I say to you, all sins and all blasphemies that people utter will be forgiven

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St. Joan of Arc

them. But whoever blasphemes against the Holy Spirit will never have forgiveness, but is guilty of an everlasting sin." For they had said, "He has an unclean spirit."

His mother and his brothers arrived. Standing outside they sent word to him and called him. A crowd seated around him told him, "Your mother and your brothers and your sisters are outside asking for you." But he said to them in reply, "Who are my mother and my brothers?" And looking around at those seated in the circle he said, "Here are my mother and my brothers. For whoever does the will of God is my brother and sister and mother."

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W I T H
E Y E S
F I X E D
O N
J E S U S

Support this and other ministries
through the Catholic Services Appeal.

sja.aodcsa.org



Liturgical Life

(PRACTICING) CATHOLIC

This Is My Body

A friend in high school once asked me why I wore a Crucifix around my neck. She was a Christian and very devout, so I was surprised at her confusion. "To remember Jesus' sacrifice," I said.

Her upper lip curled in disgust. "The cross is a sign of Jesus' sacrifice," she said. "He's not on the cross anymore. It's really weird that you wear his dead body."

As someone raised Catholic, the Corpus was an image I knew intimately. We had Crucifixes all over our home, everyone in my family did. And for reasons I couldn't quite explain, I actually preferred them over the plain crosses I saw elsewhere. The crosses seemed more elegant, more refined — but the Crucifixes felt more complete. More to-the-point.

My friend's disgust compelled me to reflect, in a way I never had before, on the image of Christ's body, wounded and twisted and tortured. Why was this a visual that compelled me? It didn't make a lot of sense for someone who abhorred dead bodies so much that I found it difficult to look into a casket at a wake. So, what was different about this?

My friend wasn't wrong: Christ is no longer on the cross. The sacrifice has been made. But does that mean it is over? We re-present it every single Mass. It's the point of everything that we do. Jesus did not sacrifice his spirit; he sacrificed his body. He bought us with every tear of the flesh, with every drop of blood.

The cross is crucial, yes. But that wood didn't bleed for us. If the body wasn't the point, Jesus would not have become human at all. Jesus needed the body.

We need it, too.

"While they were eating, he took bread, said the blessing, broke it, gave it to them, and said, 'Take it; this is my body.'"
— Matthew 26:26

— Colleen Jurkiewicz Dorman

Why do we do that? Catholic Life Explained

Question:

What are the "fruits" of holy Communion?

Answer:

The Eucharist, like all sacraments, offers its own unique grace. We receive a special share in God's life that helps us in our faith journey. We are given all we need to sustain and nurture our relationship with God. The Eucharist is the source and summit of the Christian life. Everything we are and everything we hope to become is found in this sacrament. It is essential to the life of the church, to each member of the church. Without it, there is no church. The Eucharist is the center of our spiritual life and has enormous effects on our growth, our holiness, and our way of life. The fruits of holy Communion are the benefits one receives from the sacrament. These fruits of holy Communion are discussed in the catechism in the article on the Eucharist. The primary benefit is union with Christ. We become one with him sacramentally, just as we hope to become one with him for eternity. The Eucharist also separates us from sin, both past and future. It forgives the venial sins of the past and, by the love we receive, protects us from mortal sin in the future. The church community is also unified and strengthened by the Eucharist. It unites us to the poor and offers the pledge of eternal life.

St. Joan of Arc LET'S KICKOFF SUMMER TOGETHER WITH OUR ...



2nd Annual Sunday Funday with our BIG Raffle Drawing at 5 pm

JUNE 9, 1-5 PM ON THE PARISH CAMPUS

Join us for an afternoon of fun, fellowship, food trucks and family activities.



Food Trucks

- Old Fashioned Concessions
- Cult of the Joe Burger
- The Streat Corn-er
- Wetzel's Pretzels
- Wing Snob



Face Painting



SCS Firetruck



Roary



Pony Rides & Petting Zoo



DJ and a clown



Video Game Truck



Trackless Train

All activities are free of charge. Food Trucks and permanent jewelry items are for purchase. Raffle ticket sales end at 4:30 pm.

Weekly Calendar of Events

Monday, June 3rd

7:00 AM Mass - Live Streamed

Tuesday, June 4th

7:00 AM Mass - Live Streamed
Kindergarten Last Day

Wednesday, June 5th

7:00 AM Mass - Live Streamed
8:00 AM Bishop Mike Marathon

5:00 PM Reconciliation
6:00 PM Mass - Live Streamed

Thursday, June 6th

7:00 AM Mass - Live Streamed

7:00 PM Holy Hour - Live Streamed

Friday, June 7th

7:00 AM Mass - Live Streamed

10:30 AM Last Day of School Dismissal

Saturday, June 8th

10:00 AM Funeral for Kenneth Gutow
11:00 AM Reconciliation
12:00 PM Funeral for Timothy McMillan

2:00 PM Coughlin – Walton Wedding

4:00 PM Mass - Live Streamed
6:00 PM Mass - Live Streamed

Sunday, June 9th

8:00 AM Sunday Mass - Live Streamed
10:00 AM Sunday Mass - Live Streamed
12:00 PM Sunday Mass - Live Streamed

Words on the Word

June 2, 2024 – God’s Plan

Reality keeps getting closer to the stuff of science fiction.

There was considerable media attention a few weeks ago when the first “public” recipient of a very futuristic-sounding brain implant was identified. The implant is intended to enable its user to control computers simply by using his brain.

Where this new frontier ultimately leads, of course, will be determined over the next several years. And whether the capabilities of the technology are ultimately beneficial for humankind, likewise, is still to be determined.

For now, what is known, based on the media coverage, is that the recipient believes the circumstances leading to his breakthrough procedure are all part of God’s plan, starting with an unusual swimming accident that left him paralyzed, and continuing with post-accident developments and choices that ultimately led to receiving the implant.

“I wasn’t worried at all,” the recipient was quoted as saying in a *Bloomberg News* profile. “I saw so many dots connecting for me that were fitting into this. My accident was such a freak accident, and I’d wondered why it had happened to me and what God had in store for me. When I started doing all the (implant) stuff, I was like, ‘OK, well, this is it.’”

Again, whether this is an accurate assessment is between the recipient and God. What is certain, though, is that we all have a role to play in the ongoing story, and it’s God who provides the guidance.

“Taking the book of the covenant, (Moses) read it aloud to the people, who answered, ‘All the Lord has said, we will heed and do,’” we hear in today’s first reading from Exodus. “Then he took the blood and sprinkled it on the people, saying, ‘This is the blood of the covenant that the Lord has made with you in accordance with all these words of his.’”

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Mass Intentions / Weekly Readings

Mass Intentions

Monday	June 3, 2024 Saint Charles Lwanga and Companions, Martyrs (Red)
7:00 am	Thomas Roach
Tuesday	June 4, 2024 Weekday (Green)
7:00 am	Robert Swalec
Wednesday	June 5, 2024 Saint Boniface, Bishop and Martyr (Red)
7:00 am	Special Intention for the Family of Tina Calisi
6:00 pm	Margaret Segodnia
Thursday	June 6, 2024 Weekday, Saint Norbet, Bishop (Green/White)
7:00 am	Rick Pine
Friday	June 7, 2024 The Most Sacred Heart of Jesus (White)
7:00 am	Dennis Fleming
Saturday	June 8, 2024 Vigil for the Tenth Sunday in Ordinary Time (White)
4:00 pm	Thomas Lucchese, the deceased members of the Sloan Family, Bonnie Batche, Mary Lou Racine and Special Intentions for the J. Champine Family, the Thomas Family, Alison Reslow, Lorraine Jonas, Pam Haisenleder, Linda Frank
6:00 pm	Michael and James Forrester
Sunday	June 9, 2024 Tenth Sunday in Ordinary Time (Green)
8:00 am	For the Intentions for St. Joan of Arc Parishioners
10:00 am	Special Intention for Bob & Pam Haisenleder on their 45th Wedding Anniversary
12:00	Mickey Artley, Angelina Calbone, Antoinette Calbone, Peter Divito, the living and deceased members of the Rogier & Dettloff Families and Special Intentions for Alison Reslow, Pam Haisenleder, Lorraine Jonas, and Linda Frank

Daily Readings

Monday, June 3

2Peter 1:2-7
Mark 12:1-12

Tuesday, June 4

2Peter 3:12-15a
Mark 12:13-17

Wednesday, June 5

2Timothy 1:1-3, 6-12
Mark 12:18-27

Thursday, June 6

2Timothy 2:8-15
Mark 12:28-34

Friday, June 7

Hosea 11:1, 3-4, 8c-9
Ephesians 3:8-12, 14-19
John 19:31-37

Saturday, June 8

2Timothy 4:1-8
Luke 2:41-51

Sunday, June 9

Genesis 3:9-15
2Corinthians 4:13-5:1
Mark 3:20-35



I Am The Resurrection & The Life

“Heavenly Father, welcome home those who you have called from this world and grant peace and consolation to their families.”

Matthew Martin



“I said to the man who stood at the Gate of the Year: Give me a light that I may tread safely into the unknown. and he replied: Go out into the darkness and put your hand into the hand of God. That shall be to you better than light, and safer than a known way.” *Minnie Louise Haskins*



Reporting Sexual Abuse

Individuals with knowledge of sexual abuse by clergy or other Church representatives are urged to contact local law enforcement and/or the Michigan Attorney General's Office at 844-324-3374 or aginvestigations@michigan.gov.

Individuals also may contact the Archdiocese of Detroit by visiting protect.aod.org calling the toll-free, 24/7 victim assistance line at 866-343-8055 or by emailing vac@aod.org. There are no time limits or restrictions on individuals wishing to report abuse. Every complaint shared with the Archdiocese of Detroit, regardless of its source or the date of the alleged activity, is reported to civil authorities. No complaints are held back, pre-screened or disregarded.

St. Basil the Great's Annual **RUMMAGE SALE**



**Friday, Saturday & Sunday
June 7th, 8th & 9th**

Friday & Saturday 10am to 6pm Sunday 10am to 1pm

Friday, Saturday - June 14th & 15th

Friday & Saturday 10am to 6pm



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Books
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We will begin accepting donations on May 20-June 5: Mondays, (except May 27), Wednesdays and Saturdays from 10-2.

This is a list of items we will not be accepting: Baby furniture (due to often changing safety codes and recalls), vhs and cassette tapes, stuffed toys, sharp knives (unsafe for us to 'display') bowling balls, computers, monitors, cell phones, engines/motors, weapons, healthcare items, clothing and shoes. If we can't test an item to be sure it works, please don't bring it.

We will be accepting books except Readers' Digest, Encyclopedias, magazines, textbooks

We will **not** be providing receipts for use on taxes this year.

Furniture will be accepted on June 3rd, 4th and 5th from 10-2 **only**, due to limited space. If you need different times to drop off any furniture, please call Rita Harning at 586-214-9232 after May 8th.

If you are unable to bring things in yourself, please contact me and I will try to get a volunteer to pick them up (it may not be possible to find a volunteer).

Please consider helping us out. We can especially use some younger people for picking up donations, moving boxes and heavy items and for boxing up our leftover items when the sale is over.

The book sale will be after weekend Masses on May 25, 26 and June 1, 2. Saturday 5-6 and Sunday 9:30 until noon.

Bereavement Group

SEEING THE LIGHT OF DAY

**A faith based group meeting
First Sunday of the month
1:00 pm - In the Pointe**

**Our Lady Star of the Sea—467 Fairford Rd.,
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Contact the Parish office (313-884-5554) for more information



OUR LADY
STAR OF THE SEA

Prayers Needed

PRAY FOR THE SICK

Geri Beaugrand	Frank Faiss	Lorraine Kilroy	Tracy Rauch	Bernadette Thompson
Kristen Benedict	Ilene Fazio	Thomas Kler	Alison Reslow	James Thompson
Edna Burton	Taylor Fisher	Catherine Konen	Fe Reyes	Linda Vitale
Lori Cardosi	Jeanne Fleming	Delaney Kraemer	Sr. Alice Riegel	Eileen Wallace
Mary Ann Chen	Linda Frank	Shirley Kraemer	Paulette Russia	Tom Ward
Ed Cole	Jeanne Gainer	Laurie Krim	Jenna Rose	Larry Weber
Tom Collins	Roz Geitzen	Maria Krzesowski	Victoria Rydholm	Robert Werthman
Toni Glaeser-Collins	Larry Graham	Concetta Leone	Lily Saith	Adrienne Weidenbach
Joan Combellack	Peter Grantz	Mila Lictawa	Dianne Schelosky	Joseph Whalen
Maura Corrigan	Chris Gretchen	David Lott	Thomas Sloan	Marilyn Wicker
John Crawford	Geoffrey Greve	Dave Lucas	Terri Smigels	Joyce Wiekrykas
Olivia Crimando	Helen Waltz-Gutowski	Christa Maes	Kathleen Smith	Loretta Williams
Jerry Dedene	Pam Haisenleder	Ilene Manning	Cathy Spindler	Jenny Wojcik
Joan DeDene	John Hanselman	Joan Mannino	Wendy Stevens	Joan Wright
Diane DeSantis	Rich Hanselman	Cyndy McMahon	Patty Stevenson	Michael Zinevich
Grace Dickerson	Judith Hasten	Heather A. Miller	Palma Strussione	
George Dickerson	Leland Helzer	Mark Moffitt	Raymond Strussione	
Nick DiCresce	Ilona Higgins	Nina Mondalek	Gloria Strzelecki	
Jane Doucet	Joan Ireland	Jennie Mooney	Cathy Sullens	
Kainoa Dunn	Chris Janutol	Mary Pore	Mary Surmont	
Jean Edwards	Lorraine Jonas	Vicky Pranger	Terri Szolach	
Dr. Elise Eden	Zayne D. Kapinski	Carol S. Provencal	Kim Thomas	

Pray for the Sick List: Please note that we regularly clear the “Pray for the Sick List” because the list grows beyond our space allocation and we don’t always hear from people when they’ve gotten better. If you would like to add a person please call the Parish Center front desk at 586.777.3670 or send an email to our general inbox at info@sjascs.org.

PRAY FOR OUR MEN & WOMEN IN THE MILITARY

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Mika Prinze
Kyle Richardson
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Mekhi Terry
John C. Tramazzo
Dan Travis
Joseph VanDusen
David Weise
Edward Williams
Samantha Williams
Timothy L. Wilt III

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Paul Koss
Matthew Krugler
Jeffrey LaTour
John Lewins
Justin Lienemann
Nick Lienemann
Michael Light
David Light
Ryan McCarthy
Lee Michael
Thomas Reichling
Frank Schuster
Daniel Sparkman
Tom Stevenson

Jason Gaidis
Joseph Goeddeke
Frankie Kocis
Joseph Marable
Tom Miller, Jr
Anthony M. Morgan
Leonardo Pastoria
Luciano Pastoria
John Patterson
Andrew Seator

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Bringing Home the Word

The Most Holy Body and Blood of Christ (B)

June 2, 2024

Take This: Eat and Drink

Sr. Dianne Bergant, CSA

We are a people who ritualize life's important events. We insist on birthday cakes; we dream about ostentatious weddings; we go over the top on Super Bowl Sunday. If certain rituals are not included in these celebrations, the profound meaning of the event seems compromised.

Today's readings speak of blood rituals. Since life is in the blood (see Leviticus 17:11), the meaning of the ritual is contained in the meaning of the blood. In the reading from Exodus, young bulls are sacrificed at the height of their virility. In this way, not only the life of the bulls, but

their future of youthful strength, is offered to God, who is the source of life. A visible sign of this offering—sacrificial blood—is sprinkled on the people signifying that, joined to the bulls through this blood, they too are offered to God. Furthermore, the sacrificial blood seals the covenant bond that joins the people to God.

All of these elements are new in the Letter to the Hebrews. There is a new sacrificial victim, Christ. There's a new power in the blood—the ability to obtain eternal redemption, a New Covenant that promises an eternal inheritance. The Gospel reading describes how we might participate in this ritual and benefit from its wondrous power.

The feast we celebrate today invites us to participate in the ritual it commemorates. Its sacrificial elements are rudimentary nourishments of life, bread and wine. They become the Body and Blood of Christ. All we have to do is draw near with faith, eat, and drink. †

Sunday Readings

Exodus 24:3–8

[Moses] took the blood and sprinkled it on the people, saying, "This is the blood of the covenant that the LORD has made with you."

Hebrews 9:11–15

He entered once for all into the sanctuary, not with the blood of goats and calves but with his own blood, thus obtaining eternal redemption.

Mark 14:12–16, 22–26

[Jesus said,] "This is my blood of the covenant, which will be shed for many."

There is a new sacrificial victim, Christ. There's a new power in the blood—the ability to obtain eternal redemption, a New Covenant that promises an eternal inheritance.

A Word from Pope Francis

As we are nourished by the Body and Blood of Christ, we are assimilated with him; we receive his love within us, not to hold it back selfishly, but rather to share it with others. This logic is inscribed in the Eucharist: we receive his love within us and we share it with others. This is the Eucharistic logic.

ANGELUS, ROME, JUNE 3, 2018



REFLECTION QUESTIONS

- Do you know that the word "Eucharist" means "giving thanks"?
- How grateful are you for the privilege to receive holy Communion?

The Gift of Christ's Love for Us

David Werthmann

Think of a close friend or relative who has moved to a different city. How has that loss felt? Before the move, perhaps you exchanged small gifts by which to remember each other. Similarly, Jesus did not want to leave us alone after his ascension to heaven because he realized we would need his frequent help, so he left behind the Eucharist by which we could recall him, saying, "Do this in remembrance of me" (1 Corinthians 11:24). We should also feel blessed by his continual presence here because he affirmed, "I am with you always, until the end of the age" (Matthew 28:20).



Those who travel to the Holy Land and visit places like the cave of the

Nativity or the hill of Calvary where Jesus was crucified are often overcome with emotion as they imagine being present at the very sites where Jesus is believed to have lived. We can visit him today, still alive and present, in the Blessed Sacrament. We can spend time in the Real Presence of God whenever we stop by, even briefly, wherever the Eucharist is reserved. Christ still lives among us today.

What does belief in the Real Presence of Christ in the Eucharist mean for you? How does your life witness the true presence of Christ to those you encounter each day? †

Wisdom from Catholic UPDATE

From "The Real Presence: Jesus' Gift to the Church" by John Feister

Why does it still look like bread and wine? This is perhaps the greatest stumbling block for belief in the Real Presence. The Church teaches that the transformation into the Body and Blood of Christ is taking place "below the surface"—that is, in the "substance" of the bread and wine. What can be seen, tasted, touched, and smelled is indeed the same as the bread and wine. But there has been a real change that requires faith to accept. Medieval theologians, following the inspired genius of St. Thomas Aquinas, talked of this transformation using the word "transubstantiation," a technical theological term of that era. The *Catechism of the Catholic Church* discusses this term in section 1376. In brief, we Catholics believe that, at their deepest reality, although not in physical characteristics, the bread and wine become the Body and Blood of Christ when they are consecrated. After consecration, they are no longer bread and wine: they are the Body and Blood of Christ. "As St. Thomas Aquinas observed, Christ is not quoted as saying, 'This bread is my body,' but 'This is my body.'" †

Catholic Update—a subscription newsletter published eleven times a year—explores Church teaching and tradition on contemporary topics. To subscribe, visit Liguori.org or call 800-325-9526.



*God of abundance,
as we are fed at the
banquet of the Eucharist,
may we be attentive to
the hungers of those
we encounter today.
We pray in Jesus' name.
Amen.*

The Redemptorists

WEEKDAY READINGS

June 3–8

Monday, St. Charles Lwanga and Companions: 2 Pt 1:2–7 / Mk 12:1–12

Tuesday, Weekday:
2 Pt 3:12–15a, 17–18 / Mk 12:13–17

Wednesday, St. Boniface:
2 Tm 1:1–3, 6–12 / Mk 12:18–27

Thursday, Weekday:
2 Tm 2:8–15 / Mk 12:28–34

Friday, Most Sacred Heart of Jesus: Hos 11:1, 3–4, 8c–9 / Eph 3:8–12, 14–19 / Jn 19:31–37

Saturday, Immaculate Heart of the Blessed Virgin Mary: 2 Tm 4:1–8 / Lk 2:41–51

Bringing Home
the Word 
June 2, 2024

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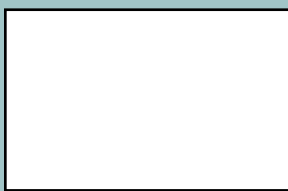
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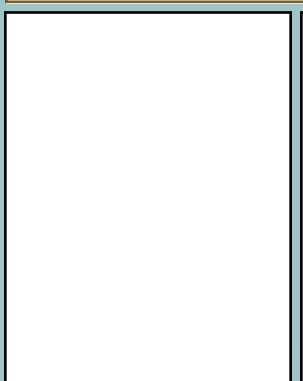
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