



**Our Lady of Grace Parish In
GX. Đức Mẹ Ban Ôn Lành**

Ascension

**The Year of Grace
May 16th, 2021
Ascension Sunday, Year B ,
Lễ Chúa Giê-su Thăng Thiên, Nam B**

**26256 Ryan Road
Warren, MI 48091
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**St. Paul Evangelization Institute
Steve Dawson, President**

Parish Staff/Ban Điều Hành GX.
Rev. Hoàng Lâm/Pastor-Lm. Chánh xứ
Dcn. (Phó Tế), Kevin Tietz/DRE
Trưởng Giáo Lý
Ron Frankland/Office Manager-Thư Ký
Regina Ciavattone, Vicariate Rep.
Phillip Long Nguyen, Parish Council Pres.

Office Hours/Giờ Văn Phòng
Mon thru Thur: 9AM-12Noon — 1PM-4PM
Masses/Thánh Lễ
Mon, Wed, Thurs, Fri: 8:30AM
Tues, 8:00PM (Vietnamese)
Weekend: Sat 4PM (English)
Sun 9AM (English)
12Noon (Vietnamese).
Holy Day: To be announced/Sẽ thông báo.
Confessions/Giải Tội
Sat: 2:00PM (in Church)
(Temporary due to Covid-19)

Parish Mission Statement: The Combined Catholic Community of Our Lady of Grace and St. Cletus, led by Jesus Christ and His Good News, endeavors to be renewed in Spirit, grow in faith, and live the Gospel. We invite all people to join us in joyful worship in service to God and neighbor.

Sứ Mạng của Giáo Xứ: Giáo xứ kết hợp hai cộng đoàn Công giáo Đức Mẹ Ban Ôn Lành và Thánh Cletus, dưới sự dẫn dắt của Chúa Giêsu Kitô và ánh sáng Phúc âm, quyết tâm đổi mới trong Chúa Thánh Thần, để cùng nhau tăng trưởng trong đức tin, sống chứng tá để loan báo Tin mừng. Giáo xứ xin mời gọi tất cả mọi người đến cùng hoan hỉ hiệp thông trong việc thờ phượng Chúa và phục vụ tha nhân.

Minister's Schedule May 22nd & 23rd, 2021				FOR THOSE IN NEED OF OUR PRAYERS Sophia Adams, Julie Ambris, Richard Barner, Joanne Bergmoser, Janet Bishop, Andrew Bisson, the Boyce Family, Richard Brochu, Don Bruzdewicz, Christine Buhay, Gloria Castro, Erika W. Cavanaugh, Ruth Ann Clancy, Rita Dahmen, Shawn Doan, Anne Doan, Laurie Dodge, Pat Drobek, Alantra Dulkiewicz, John Fornelli, Al Fracassa, Caroline Fredal, Mary Fromm, Thomas Gajda, Sylvia Gentile, Dr. Michael Ghilezan, Rose Giacalone, Lorraine Gianfermi, Gregg Golden, Christine Gorski, Euncik Gorski, Larry Gorski, Marie Gregory, Carl Hahn, Maria Hang Ha, Becky Hertzberg, Julie Hertzberg, Rose & Bob Jenion, Louise Heyza, Melissa Jones, Susan Joseph, Carol Karain, Tom Kijek, Susan Korolowicz, Ann Koval, Dennis Krass, Judy Kupiec, Margaret Kurkowski, Gregory Kruk, Suzanne Kyc, Charna Latosz, Sue Loffreda, Lynn Macieczni, Anthony and Jan Mazzenga, Keith McCrudden, Brian McGee, Julie McLachlan, Annette Lesperance Momney, Veronica Morrison, Linda Nardechia, Thuan Maria Nguyen, Sean Norris, Gordon Olis, Lorraine Osinski, Leonard Parada, Mark Parks, Anita Parks, Mary Ann Paziadora, Callan Pen, Kristen Peterson, Judy Pienta, Joann Plachta, Amy Raggio, Lagrimas Saens, Audrey Salet, Rosa Maria Santos, Kay Schutte, Theresa Terzo, Batolomeo Dinh Tran, Tham Thi Tran, Patricia Waligora, Thaeer H., Matthew M., Lillian H., Anna Warner Mayes, Krisztina Kortuesi, The Haio family, The Arabbo family, Maria Kim Vu, Leilani Ware, John Wessels, Suzanne Wessels, Pat Wojnarowski, Sophia, Karyn Suwinski, Angela Yancey, Cheryl Ymieszewski, Yvette Zubeck, and all home bound brothers and sisters, that God's healing hands will touch them. To update, call the office at 586-55-1313.
	4:00PM	9:00AM	12:00PM	
Presider	Fr. Hoang	Fr. Hoang	Fr. Hoang	
Deacon	Dcn. Kevin	Dcn. Kevin		
Extra. EMs	N/A	N/A	N/A	
Lectors	Volunteer	Volunteer	Ha Thi Sau Hoang Len Nguyen Quy	
Altar Servers	Volunteer	Volunteer	Volunteer	
Hospitality	Volunteer	Volunteer	Cuc Phan	
Mass Intentions				
<p>Mon. May 17th 8:30 am +Elias Abboud by Renee Oska</p> <p>Tues. May 18th 8:30 am NO MASS 8:00 pm +Anna Maria Le thi Buom by Long Linh</p> <p>Wed. May 19th 8:30 am +Souls in Purgatory by Jane Komasara</p> <p>Thur. May 20th 8:30 am For an end to the Covid pandemic</p> <p>Fri. May 21st 8:30 am For those who have died from coronavirus</p> <p>Sat. May 22nd 8:30 am NO MASS 4:00 pm For the people of the parish</p> <p>Sun. May 23rd Pentecost Sunday 9:00 am For the people of the parish 12:00 pm +Soul of Maria, by Quoc Va Nguyet, +Soul of Maria, 2nd anniversary, +Soul of John Baptist, Anne Maria by anonymous, +Soul of Joseph Pham Kim Dong, +Peter Hoang Toan, +Anne Ngo, +Maria Vu Thi Manh & +Maria Hoang Thi Mui by Chi Diep, +Dominic Bui Đình Lực by Khánh Liên Bùi, All intentions announced today.</p>				
Cầu cho các Anh Chị Em đang mang bệnh tại tư gia, nhà thương hay các viện dưỡng lão:				
<p>anh Thơ, cô Anna Hương, cô Terêsa Linh, ông Bạch, ông Sáng, anh Thạc Lâm, anh Mới, anh Phêrô Trần Thái, bà Maria Lê Thị Hồng, cô Maria Kim Vũ, cô Maria Ngô Thị Thu Thủy, John Fornelli (fờ nel lee), bà Bảo Lê, ông Dung Nguyễn, cô Vân Trần, bà Nguyễn Thị Lợi, anh Hà Diên Quang, cô La Vonne, anh Đạt Lê, cô Nguyễn Thị Lan, anh Phong Đặng, Ông Phêrô Hoàng Nghĩa, Bac Anne Tran Thi Thuan, Cha Phero Vo Ta De</p>				

Biblical Advice on Growing Old With Grace — and Wisdom

By Father Ronald D. Witherup

An old joke asks: Why do old people read the Bible so much? Answer: They are cramming for the final exam.

Reading the Bible *is* a good place to find answers, and it is a good place to go to understand how to live everyday life — especially for the seniors among us.

The more days we have behind us, the less we have remaining, so the book *What Does the Bible Say About Old Age?* is like a study guide of sorts for seniors who want to know what the Bible says about their state in life.

The author, Father Ronald D. Witherup, is superior general of the Society of the Priests of St. Sulpice (Sulpicians) and a former professor of sacred Scripture. He has authored numerous books and articles on Scripture and theology, often combining themes of the Old and New Testaments with contemporary issues. As a baby boomer, Father Witherup is among those looking to a future where there are likely more days behind than ahead. But quality of days is more important than their length, according to Father Witherup. In his book, he considers all aspects of old age — from the blessings that come with wisdom (and those given freely through grace) to the missteps that interfere with wisdom.

Father Witherup begins by considering many of the Old Testament heroes who lived to a ripe old age — such as Noah and Methuselah. But, he notes, those impressive years are about something more than longevity and age. “Old age was equated with God’s blessing and living an upright life,” Father Witherup writes.

While Genesis is the literature of myth, the author states, that does not mean the story is a falsehood. “On the contrary, it means wrestling with deep truths,” he writes; this interpretation of biblical analysis and study has also been discussed in a papal encyclical. “Old age is one of those distinguishing characteristics of Israel’s heroes.” Anthropology and archeology records indicate, Father Witherup says, that the average lifespan was actually less than what we have today. “St. Paul, centuries later, calls himself ‘an old man,’ by which he means someone about age sixty,” Father Witherup writes. “In fact, in New Testament times, sixty would be an advanced old age.”

He pointed to the Psalmist to put our accumulation of years in perspective: “For a thousand years in your sight are like yesterday when it is past.” The point, he says, is that, as we age, time seems to go ever faster, and we come to realize how fleeting it really is.

Father Witherup acknowledges lingering illness, however, can make time drag and have people wondering why God is delaying taking them home, so he acknowledges as well that the swiftness of time can feel differently depending on our situation.

That brings Father Witherup to the Bible’s lessons on aging that treat growing old and gray as the normal course of life and generally equate age with the gray hairs of wisdom. “Aging is part of a seamless path that human beings usually follow, a continuum that extends from birth to death,” he notes.

Most important is the goal of living a righteous life, Father Witherup says, and not simply a long life, for wisdom is something everyone should seek, each of us beginning when we are young. That is the specific focus of one of the chapters, “It’s Not That You Grow Old, But How.”

Even in old age, though, we can look to a productive life. Father Witherup points to examples, such as Moses, of people flourishing at that stage of their lives. He also mentions the Book of Proverbs, which proclaims: “The fear of the Lord is the beginning of wisdom but fools despise wisdom and instruction.”

This adage is repeated multiple times throughout the wisdom literature of the Old Testament.

“While the Bible does not address every modern problem associated with the increase of an aging population,” Father Witherup writes, “we nevertheless find that the Bible does indeed offer some significant food for thought on the topic.” He addresses a full range on the issue and emphasizes the importance of accepting God’s will in our old age since we are not our own masters, and, as he notes elsewhere, growing old is the normal course of human events.

Throughout his pontificate, Pope Francis has emphasized the need to support the elderly as treasures of the Church and of family life.

Sunday Reflection: The Ascension of the Lord (Year B)

Tags: [Joseph De Piro](#), [Sunday Gospel Reflections](#)

Acts 1:1-11; Psalm 46(47):2-3,6-9; Ephesians 4:1-13; Mark 16:15-20.

Reflection

In the Acts of the Apostles, Luke describes how the risen Lord, after a period of time (forty days), is no longer experienced as physically present by the apostles. Mark reminds us that now it is the duty of the body to carry on the work of spreading the Good News and continuing to make Christ present in the world today.

The feast of the Ascension brings to a conclusion the story of the incarnation. God took on human flesh and ‘pitched up tent among us,’ so that we, created in his image and likeness, can now join in his divinity. Jesus took our human body with him to his divinity, the first fruits of the resurrection, so that, after him, we too can follow.

This truth is prayed about in the Collect for today’s celebration, ‘where the Head has gone before in glory, the Body is called to follow in hope.’ This is not a human desire, simply hoping that things will come our way, but a ‘sure and certain’ hope, deeply rooted in our faith in Christ who has died and rose for us to save us.

Hope is an important Christian virtue and is an essential virtue in a missionary spirituality. To hope is to be nurtured and sustained by a great faith, based upon a promise made by a power beyond one’s own, that of God. Hope is believing in the promise of God and that God has the power to fulfil that promise. To hope is to let the ideals of the gospel lead and shape one’s life in such a way that even when everything seems impossible one holds firm to the promise, since the one who made the promise is faithful, as Edward Walsh puts it:

‘The task of a missionary is to go to places where he is not wanted, to sell a pearl whose value, although of a great price, is not recognised, to people who are determined not to accept it as a gift ... to accomplish this he need not be a saint but he must come close to passing one. And in order to achieve this hoax, he must do so many things that a saint does, that it becomes for him a serious question if the easiest way is not simply to be a saint in the first place and be done with it’ (Luzbetak, Louis J., *The Church and Cultures*, (New York: Orbis Books Maryknoll, 1993), p. 2).

A missionary spirituality must be hopeful. Joseph De Piro believed in “the Divine words ‘If God does not build the house it is of no use any struggle made by the builders.’” These words reflected his trust in God’s help. When thinking about founding the Missionary Society of St Paul he felt it was nearly an impossible task. In his diary he wrote: “knowing that the Maltese priests love their native country very much, it must be through some miracle that my ideas would become realities.” But nevertheless he was firm in hoping in the One who made the promise. In Henry Nouwen’s words:

‘When we are securely rooted in personal intimacy with the source of life, it will be possible to remain flexible without being relativistic, convinced without being rigid, willing to confront without being offensive gentle and forgiving without being soft, and true witnesses without

cont. pg. 5

Thông Báo

****Giờ Châu và Nhận Phép Lành Thánh Thể 6PM—8PM mỗi chiều thứ Tư** tại Nhà Thờ của Giáo Xứ tiếng Anh.

***** Hội Mân Côi: Lăn chuỗi Mân Côi ngay sau Thánh Lễ** tại Nhà nguyện Thánh Cletus, mời Quý ÔBACE tham dự.

Announcements

**** Recitation of the Holy Rosary & Chaplet of Divine Mercy**

Every Sunday at 9:25am in Church.

**** Holy Hour of Adoration with Benediction**

Every Wednesday evening, from 6:00pm to 8:00pm in Church.

**** Bible Study—Biblical Walk through the Bible Timeline**
Bible Study convenes at 7:00pm in the Church meeting on Thursdays.

fm. pg. 4 being manipulative.

Therefore to be a fruitful Christian leader one needs to move from the moral to the mystical' (Nouwen, Henry, *In the Name of Christ*, (New York: Crossroad, 1989) p. 35). Such hope beyond rationality becomes the characteristic of the missionary. To take steps beyond what is purely secure and reliable, out of full trust in the One who made the promise. Cardinal Martini writes.

'I am what I am meant to be in the measure in which I follow that tendency to trust in hope. It is from man's innate tendency to move beyond himself, to make an act of faith in another person, that society is born, as are friendships, love and brotherhood. If no one ever takes a risk, nothing happens. It is this trust in the promise of Jesus the Word, which makes salvation possible, it is a very special kind of trust that makes evangelisation possible. The evangelist is formed as he learns to surrender himself at Jesus Word' (Martini, Carlo, *Ministers of the Gospel*, (USA: Paulist Press, 1993), p. 46).

Surrendering in faith and hope in the hands of the One who calls becomes the foundation stone of a spirituality of hope and trust. To hope is to believe that there is something holy and something hidden in the most ordinary situations. Faith ministry is therefore the greatest possible service that one can render to society. If it is true that humans have different needs, their deepest need is surely for faith, hope, and ultimately love.

The missionary must be ready to understand people's most hidden needs, the most subtle needs, emerging from their innermost. But if one wishes to preach the gospel to others with compassion and conviction one must open one's heart to experience the unlimited compassion of the Lord. 'It is essential that our eager zeal for evangelisation should have its source in a true sanctity of life ... this world is looking for preachers of the gospel to speak to it of God whom they know as being close to them, as though seeing him who is invisible' (EN 76). As Paul VI comments: 'The men of our day are more impressed by witness than by teachers and if they listen to teachers it is because they also bear witness' (EN 41). Joseph De Piro gives advice that: 'each one is to be very careful to avoid even the least idea of giving a bad example.'

A spirituality of hope and trust, when lived to the full, is a witness that the gospel is above all Good News, and that Jesus is not a moral reformer of humanity but a manifestation of the unlimited and boundless love of God. A spirituality of hope is a conviction that in any human situation there is a profound thirst for truth, justice and brotherhood, and that at the bottom of all, there is a sincere thirst for God.

Parish Guideline: With good intention to welcome others to worship and pray with our Church, we ask the invited person, with your free will, be registered in our Parish for at least three (3) months in order to schedule for the Sacrament of Matrimony or Baptism. Otherwise, a letter of permission is definitely required from your Pastor.

Sacrament of Baptism of a Child: Second Saturday of the month after 4:00 PM Mass. Arrangements are to be made at least one (1) month in advance. Contact the office for the date of training.

Rite of Christian Initiation of Adults (RCIA): Arrangements are to be made with our Director Religious Education (DRE) for the further assistance.

Sacrament of Matrimony (Marriage): Arrangements are to be made at least six (6) months in advance. See Parish Guideline.

Sacrament of Anointing of the Sick: Please notify the office for prayers and receiving of the Anointing of the Sick: 586-755-1313.

Hướng dẫn: Xin lưu ý quý vị dự định đón nhận Bí tích Rửa tội hay Hôn phối nên vui lòng ghi danh gia nhập Giáo xứ và sinh hoạt với Cộng đoàn ít nhất ba (3) tháng trước khi chuẩn bị thủ tục giấy tờ. Nếu không là thành viên của Giáo xứ, quý vị bắt buộc phải có thư ủy quyền của Cha sở của quý vị.

Bí tích Rửa tội trẻ em: Thứ bảy tuần thứ hai trong tháng sau lễ 4:00 pm. Xin nộp đơn trong văn phòng Giáo xứ trước một (1) tháng. Xin tiếp xúc Văn Phòng để biết chi tiết tham dự lớp chuẩn bị rửa tội.

Tân tòng (RCIA): xin liên lạc với Trưởng Ban Giáo lý (DRE).

Bí tích Hôn phối: Luật của Tổng Giáo phận đòi hỏi phải sắp xếp với Giáo xứ ít nhất sáu (6) tháng để chuẩn bị.

Bí tích Xức dầu bệnh nhân: Xin liên lạc Văn phòng: 586-755-1313.

Khẩn cấp: 586-755-5490

He Sits at the Right Hand of God The Father

The sacred work of our salvation was of such value in the sight of the Creator of the universe that he counted it worth the shedding of his own blood.

From the day of his birth until his passion and death this work was carried out in conditions of self-abasement; and although he showed many signs of his divinity even when he bore the form of a slave, yet, strictly speaking, the events of that time were concerned with proving the reality of the humanity he had assumed.

But he was innocent of any sin, and so when death launched its attack upon him he burst its bonds and robbed it of its power. After his passion weakness was turned into strength, mortality into eternal life, and disgrace into glory.

Of all this our Lord Jesus Christ gave ample proof in the sight of many, until at last he entered heaven in triumph, bearing with him the trophy of his victory over death.

And so while at Easter it was the Lord's resurrection which was the cause of our joy, our present rejoicing is on account of his ascension into heaven. With all due solemnity we are commemorating that day on which our poor human nature was carried up in Christ above all the hosts of heaven, above all the ranks of angels, beyond the highest heavenly powers to the very throne of God the Father.

It is upon this ordered structure of divine acts that we have been firmly established, so that the grace of God may show itself still more marvelous when, in spite of the withdrawal from our sight of everything that is rightly felt to command our reverence, faith does not fail, hope is not shaken, charity does not grow cold.

For such is the power of great minds, such is the light of truly believing souls, that they put unhesitating faith in what is not seen with the bodily eye; they fix their desires on what is beyond sight.

Such fidelity could never be born in our hearts, nor could anyone be justified by faith, if our salvation lay only in what was visible.

This is why Christ said to the man who seemed doubtful about his resurrection unless he could see and touch the marks of his passion in his very flesh: "You believe because you see me; blessed are those who have not seen and yet believe."

It was in order that we might be capable of such blessedness that on the fortieth day after his resurrection, after he had made careful provision for everything concerning the preaching of the gospel and the mysteries of the new covenant, our Lord Jesus Christ was taken up to heaven before the eyes of his disciples, and so his bodily presence among them came to an end.

From that time onward he was to remain at the Father's right hand until the completion of the period ordained by God for the Church's children to increase and multiply, after which, in the same body with which he ascended, he will come again to judge the living and the dead.

And so our Redeemer's visible presence has passed into the sacraments. Our faith is nobler and stronger because sight has been replaced by a doctrine whose authority is accepted by believing hearts, enlightened from on high.

Commentary by Leo the Great

Deacon Kevin

Welcome to New Parishioners!

If you are not currently registered, please take a moment to fill this out and return it to an usher, the parish office, or you may drop it in the collection basket, thank you.

Name: _____ Phone: _____

Address: _____

New Parishioner

Update Parish Information

Moving/please remove from registry

Would like to speak to the pastor

Xin Đón Chào Thành Viên Mới!

Nếu ÔBACE chưa là thành viên của Giáo xứ, xin dành một vài phút điền vào đơn xin gia nhập này và trao lại cho các thừa tác viên tiếp tân, văn phòng Giáo xứ, hoặc bỏ vào vỏ thu tiền hằng tuần, chân thành cảm ơn.

Tên họ: _____ Phone: _____

Địa chỉ: _____

Thành viên mới

Bổ túc hồ sơ thành viên

Đã di chuyển nơi khác/xin lấy số thành viên ra.

Tôi muốn gặp Cha xứ.

Words on the Word

May 16, 2021 – Building the Future

All hands on deck.

When a big, innovative job needs to get done, it helps to have people with different areas of expertise on the team.

One of the local automakers made headlines a few weeks ago in reports about a dedicated technology park that will specialize in research and development work around batteries, battery cell technology and batter manufacturing.

“The automaker is building on nearly two decades of battery expertise by centralizing a cross-functional team of 150 experts in battery technology, development, research, manufacturing, planning, purchasing, quality and finance to ... more quickly develop and manufacture battery cells and batteries,” according to one story on the initiative in *Industry Week*.

The center, to be located here in Michigan, is promising not only for those who are initially to be involved in the effort, but for the impact its work will have on future generations of car owners and consumers.

In many ways, it’s not unlike the work that God is asking all of us to get involved with, each using his or her own talents to contribute to the larger effort of bringing people to him.

An outcome that works to the good of everyone involved.

“And he gave some as apostles, others as prophets, others as evangelists, others as pastors and teachers, to equip the holy ones for the work of ministry,” we hear from Paul’s letter to the Ephesians, in one of the choices for today’s second reading, “for building up the body of Christ, until we attain to the unity of faith and knowledge of the Son of God, to mature to manhood, to the extent of the full stature of Christ.”

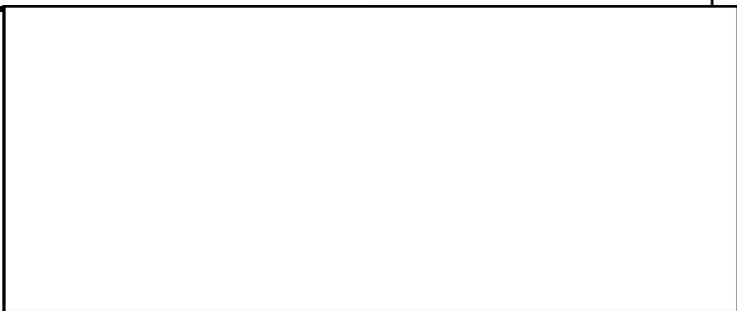
That’s the biggest and most important job of all, to be sure.

And a great one to get charged up about.

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