

St. Ambrose Parish

JANUARY 15, 2023
BEEHIVE



The Mozart of Theology

Pope Benedict XVI died on Saturday morning, Dec. 31, 2022. This article primarily addresses his theological writings prior to his election as pope, so this reflection refers to him as Joseph Ratzinger rather than Pope Benedict XVI.

The late Cardinal Joachim Meisner, archbishop of Cologne, once described Joseph Ratzinger as the “Mozart of theology.” Others have suggested that Carl Maria von Weber or Anton Bruckner might be a better comparison. Both are emblematic of Austro-German romanticism.

Ratzinger was interested in the relationship between love and truth, affectivity as well as objectivity, the significance of history for personal formation, the historical character of revelation and the role of beauty in evangelization. History, beauty and love and the relation of all three to the formation of the human person are core Romantic movement interests and – in the style of Bruckner – Ratzinger wove together his analyses of these relationships in strongly polyphonic essays using rich, harmonic language. He managed to bring to the fore these neglected elements in Catholic thought without jettisoning what had come to be regarded as the classical elements.

In this sense Ratzinger was the theological analogue of a musical synthesis of Mozart and von Weber or Bruckner, if such a thing were possible. For those who wanted the romantic element without the classical, he was considered a dangerous reactionary, and for those who wanted the classical without the romantic he was seen as a dangerous liberal.

Augustinian at Heart

The generations ahead will form their own judgments based on the volumes of his published works, which include over 60 books and magisterial documents spanning his quarter-century partnership with Pope John Paul II as prefect of the Congregation for the Doctrine of the Faith and his own almost-eight-year papacy. They will no doubt regard him as one of the six most significant Catholic theologians of the 20th century, along with Karl Rahner, S.J., Yves Congar, O.P., the Rev. Romano Guardini, Henri de Lubac, S.J., and the Rev. Hans Urs von Balthasar.

The first two were fellow theological experts at the Second Vatican Council, with whom he had positive collaborations (though he later distanced himself from those aspects of Rahner’s anthropology that derived from elements in German idealist philosophy, and unlike Congar, resigned from the editorial board of the theological journal *Concilium* as it veered away from official magisterial teaching in the 1970s). The latter three were all, in different contexts, his intellectual heroes. De Lubac was also a fellow expert at the council. Ratzinger once wrote that it was impossible for him to say how much he owed to de Lubac and von Balthasar.

In searching for a short statement that might encapsulate the vast range of Ratzinger’s polyphonic contributions, I came across the following passage on memory in Augustine’s *Theological Anthropology* (2012), by Paige Hochschild:

“God moves the intellect and will through the knowledge that comes through the memory. The universal, for Augustine, can be perceived only

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The Mozart of Theology

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through the particular. This must, therefore, happen through history, through the visible, sensible works of Christ, through the practice of the virtues, the love of one's neighbor, the life of the church, its sacraments, and above all its scripture. From these experiences, a person has an intimation of what the happiness of the caelum caeli consists in."

One can easily substitute the name Ratzinger for Augustine in this passage and have a summary statement of Ratzinger's theological vision. In his own words, Ratzinger was "a decided Augustinian," and like Augustine, he believed that God could be perceived only in the particular. He wrote in *Principles of Catholic Theology* (1982):

"Man finds his center of gravity, not inside, but outside himself. The place to which he is anchored is not, as it were, within himself, but without. This explains that remnant that remains always to be explained, the fragmentary character of all his efforts to comprehend the unity of history and being. Ultimately ... the tension within human nature itself, which must go out of itself in order to find itself; it has its foundation in the mystery of God, which is freedom and which, therefore, calls each individual by a name that is known to no other. Thus, the whole is communicated to him in the particular."

God in History

Post-Tridentine scholasticism had prided itself on its rejection of what was perceived to be a Protestant fixation on history. But in an intellectual landscape highly influenced by German Romanticism and the philosophy of Martin Heidegger, the Catholic engagement with history could not be left unattended without the church's scholars losing all intellectual credibility.

It was the Munich circle of scholars who were at the forefront of the engagement following the leads of the 19th-century Tübingen theologians and working on trajectories similar to those of John Henry Newman. It was within this milieu that the young Joseph Ratzinger came to the attention of Cardinal Josef Frings of Cologne who invited him to attend the Vatican II as his theological expert.

The document of the council that carries the strongest evidence of Ratzinger's involvement is the "Dogmatic Constitution on Divine Revelation." In this document the account of revelation as something fundamentally "a clutch-purse of doctrines," as it is sometimes described, was set aside in favor of a historical account that presents Christ himself as the revelation of God the Father to humanity.

Following Romano Guardini, Ratzinger argued, "Revelation does not reveal something, nor does it reveal various kinds of things, but in the man Jesus, in the man who is God, we are able to understand the whole nature of man."

Given Ratzinger's interest in the way God relates to the human person through individual moments in history, it is no surprise that two of his favorite theological topics were the **theological virtues** (faith, hope and love) and **eucharis-**

tic theology. The theological virtues are central to the human person's development and friendship with God; and it is through the reception of the sacraments, and in particular the Eucharist, that one grows in this friendship.

This friendship does not involve the absorption of the individual into God but rather to the transformation of difference into the higher union of love. The path to this higher union involves conversion and purification and as such takes the shape of the cross.

Included in his analysis of the theological virtues (which owes much to the work of Josef Pieper, the Thomist philosopher who fatefully introduced him to Cardinal Wojtyła – Pope John Paul II) is an account of the way in which the virtues have undergone mutations within modern and postmodern culture.

People still believe things, hope for things and love things, but in ways that are highly problematic. There is more faith in science than in Christ, more hope for material prosperity than for eternal life, and widespread confusion about how to relate *eros* with *agape*. There is also confusion about how to relate faith to reason. Here it is significant that when Ratzinger spoke of "reason" he did not mean the same thing as Immanuel Kant. His understanding of this relationship was Augustinian, not post-Kantian... Philosophy should not be the pure reason of Kant or René Descartes, but should accept the contribution of divine revelation and thus partner with theology in seeking to analyze the fruits of revelation. This makes a significant difference to Christian epistemology.

It is sometimes said that the United States did not have a 19th century. The Romantic philosophy so pervasive in continental (especially German) thought in that century did not make the Atlantic crossing. Perhaps that is why it is still possible to find American Catholics who find it difficult to understand why anyone would say that the most serious theological crisis of the 20th century was coming to an understanding of the mediation of history in the realm of ontology, [i.e. In metaphysics, ontology is the philosophical study of being, as well as related concepts such as existence, becoming, and reality.]

For those who do get the point that Catholic scholarship has little or no credibility without this, and that the new evangelization depends upon the church's scholars getting this right, the theological works of Joseph Ratzinger will continue to offer insights into fragments of the problem.

Joseph Ratzinger's life was one long heroic intellectual performance, engaging his whole heart — a theodrama with all the pathos of a Bayreuth festival. In Ratzinger's case, however, Bavarian Catholic piety triumphed over whatever it is in the German spirit that remains nostalgic for pagan heroics.

By Tracey Rowland for America Magazine, December 2022. Tracey holds the St John Paul II Chair of Theology at the University of Notre Dame (Australia).

All Things Considered

It was last year in January that we held the first **Ad Hoc Infrastructure Committee** meeting charged with the task of mitigating the chances of another multi-million dollar flood that damaged all of our parish properties in June of 2021. We deliberately made the decision not to begin our meetings until after the Grosse Pointe Park and Detroit municipal elections so as to know whom we would be dealing with when it came to garnering information and receiving assistance.

Our assumption was and is that unless there were some changes, or safety valves put in place to avoid or lessen another “rain event” like the last one, we would be putting ourselves at risk of maintaining the very existence of this parish. It seemed unlikely that our insurance carrier would cover us again at full replacement value.

And in case you haven’t noticed, when it comes to church properties in the neighborhood, there are a surplus. So, in a real sense, I know we are facing a threat to the existence of this parish from non-religious forces outside of ourselves. This urgency has kept us motivated for a full year. The damages were extensive – proof of that is that we are still nowhere ready to reopen the ARK, and the convent property has not even begun repairs.

Our infrastructure focus is two-fold. The first is to examine the existing systems and to determine what shape they are in. Our parish campus covers four blocks and two city governments. Portions of our sanitary and

rain water systems go back a century. We needed to get a clear picture of the jumble of pipes on which we have been built.

The second focus was to be proactive. We thought long and hard if there was anything that we could do to improve how water was handled on our property. The other part of looking forward was to assess the impact of a new building and parking lot scheduled to go in between our church and Jefferson Avenue. The time for influencing that project in any significant way had passed when the site plan was approved



A portion of our Infrastructure Committee:
Left to Right: Grant Ruttinger, Rory Bolger, Bob Klacza and Dan Clark

in 2020. We have been assured by the City of Grosse Pointe Park that the new construction will actually improve how water is handled around our property. We seek more than verbal assurances as to how this will be accomplished.

A year and a half after the catastrophic flood I feel that we have learned some valuable things, but I don’t believe that we have really done much to change or prevent a recurrence of 2021. That keeps me awake at night.

I am grateful to have probably one of the best committees I’ve ever worked with in my memory on any topic. They understand that we are coming down to “crunch-time” and are not letting up. Allow me to once again publicly thank the assistance I’ve been given, beginning with my doggedly well organized chairman, Rory Bolger. His report of the past year follows.

“During 2022, the St. Ambrose Ad Hoc Infrastructure Committee gathered in person on nine occasions, talked and worked with officials from the cities of Grosse Pointe Park and Detroit, Wayne County, the Great Lakes Water Authority, Detroit Water and Sewerage Department, reviewed possible contracting partners, coordinated with staff from the Archdiocese of Detroit, and reported out to the parish through the Beehive on six occasions.

Although the flood-damaged ARK is still months away from reopening to its previous standard, due to pandemic and supply chain-related hold-ups as detailed in last week’s parish bulletin, we’re grateful that the epic rainfalls of 2021 didn’t revisit the community and are confident that funds spent on cleaning out drains and downspouts around the church will provide us greater resilience the next time pumps downstream fail and sewer lines back up.

Plenty of work still faces the committee including a close review of the plans that have been approved for the much-anticipated performing arts center on the parish’s boundary to determine possible impacts from appreciable amounts of new, impervious surfaces. A lot of grassy area will be newly covered by buildings and parking lots. So, rather than soaking into the ground, heavy rainfall will end up in sewer lines. We hope to find that adequate measures have been built in to minimize off-site impact.

In addition to the significant expenses in bringing the ARK back to life underground, the Committee has requested and obtained a cost estimate for an additional drainage line to be placed between the western façade of the church building and the ARK’s skylights — a particularly vulnerable area given the experience from the Summer 2021 flooding. Finding and employing

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All Things Considered

Continued from page three...

measures to keep Hampton street flooding from spilling down the emergency exit stairs from the ARK or through the skylights will be key to keeping our gathering space dry the next time big rains come.

A year and a half ago, flood waters flowed northward on Maryland Street from Jefferson, spilled onto Hampton and breached the curb to rise to and through the glass skylights. That, combined with water coming through the foundation and sewerage backing up through floor drains, led to the disaster from which we are still recovering.

The Committee also looks forward to having dye tests conducted on drains surrounding parish property, now that the downspouts and drain lines have been snaked out and cleared. Results from such tests can enhance confidence that what falls from the heavens ends up in the Grosse Pointe Park storm sewer system rather than downstairs.

What we had hoped would be a relatively quick and ad hoc review of complicated issues has turned into a protracted effort that is carrying us into 2023.

The Committee's work has been sometimes tedious and frustrating, sometimes rewarding and satisfying. Some members have been able to attend Committee meetings in person without fail, others have had merciless schedules limiting their involvement to email.

As chairperson of the Committee, my year-end thanks for all their contributions go to Dan Clark, M. L. Elrick, Bob Klacza, Dale Krajniak, John Mogk, Lauri Read, and Lorri White as well as to Parish Council Chair, Grant Ruttinger, and to Fr. Tim for keeping the welfare and safety of the parish's facilities and community on the front burner."

Our Infrastructure Committee has a meeting with engineers from Grosse Pointe Park and Detroit on January 24th.

TRP

The Buzz

This is the first Sunday of the year when we return to the green of Ordinary Time on the Church's liturgical calendar. *(However, its title is the Second Sunday in Ordinary Time on Church calendars – which is because the 1st Sunday in O-Time is always the Feast of the Baptism of the Lord, except, like this year, when Epiphany Sunday comes after January 6, and the Feast is celebrated the next day – on a Monday – and not the next Sunday. I'm sure this has been carefully thought out over centuries. I'm just always glad I'm not in charge of figuring these things out . . . and only have to go to a prepared Catholic calendar to know what day it is!)* The Scriptures chosen for this 2nd Sunday generally focus on the beginnings of discipleship. With this Monday's remembrance of Martin Luther King, Jr. (not on the Catholic calendar), the word "dream" keeps popping up in my meditation about this theme. The famous "I Have A Dream" speech from 1963 is always worth another read. But this week I wonder if Dr. King ever dreamed of what did happen in the ensuing 60 years? In 2023, do you think Dr. King could have looked back and judged his work to have been successful, or a failure?

In today's 1st reading from Isaiah, v. 4 is omitted. Read it. The prophet felt he had failed. Scripture consistently uses human failure and limitations as a set-up to highlight God's initiative, power and glory – not ours. And sometimes in light of failure, God doesn't dismiss or excuse the disciple . . . God expands the task and the challenge! (Now read verses 5-6 in this context.)

So, what is your dream or vision of what God is yet calling you to be and to do? Don't have one? That's dangerous because God calls anyway. Don't feel up to it? You're probably right. But that's also dangerous because God may ask even more! So what do you do about all this? Prayerfully stay open to dreams and visions from God. And then pray some more so that you 1) recognize the genuine ones, 2) stay open to receiving God's grace and peace to respond well, 3) and then do something/anything that brings about a greater good.

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There are people who have dreams about Christian unity, and there are those who work toward a vision from the Lord: "Do good; seek justice." (Isaiah 1:17) For a hundred and fifteen years now, a week of prayer for that unity has been observed. The theme and prayer materials for the 2023 octave, which begins this Wednesday and runs through the 25th, have been prepared by an ecumenical group of Christians from Minnesota. Join other believers from around the world in the prayer needed to build human reconciliation and solidarity through common elements of faith. I keep thinking of the many ecumenical weddings we have celebrated over the years at St. Ambrose. And while the prayer materials are for everyone, I want to particularly recommend that those of you who live in ecumenical households use the daily scripture/prayer/reflection materials for each day of the week-long observance. You can find these at <https://www.oikoumene.org>. Click on the Week of Prayer for Christian Unity, and then on the Resources tab, and finally, go to p. 21 of the booklet to start the 8 days of prayer. I'd be very interested to hear from anyone who used these materials to find out how your experience went.

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Last Saturday we joined with Bishop Don Hanchon in celebrating the Sacrament of Confirmation with 13 of our young high school parishioners. Let's keep praying for our newly confirmed young members, that in spite of everything they face in today's world, they too may continue to dream and have visions that draw them ever closer to the Lord as his disciples.

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Next Sunday is the 50th anniversary of Roe v. Wade which was overturned by the U.S. Supreme Court this past year. We all know what did – and continues to – follow in the individual states since that time. So prayer for wisdom, and commitment to protect and advance human life at every stage, is still an ongoing need. It is a good thing to do.

Chuck Dropiewski

Beloved Community

In 1994, Congress designated Martin Luther King Day as a national day of service and charged the Corporation for National and Community Service with leading the effort. Taking place on the third Monday in January, the Martin Luther King Jr. Day of Service is the only federal holiday observed as a national day of service – a “day on, not a day off.”

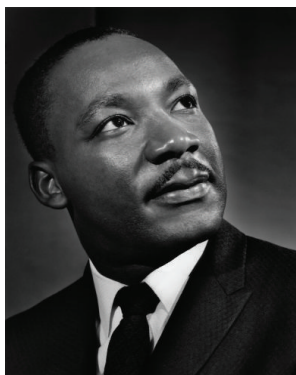
The MLK Day of Service is part of United We Serve, the President’s national call to service initiative. It calls for Americans from all walks of life to work together to provide solutions to our most pressing national problems. The MLK Day of Service empowers individuals, strengthens communities, bridges barriers, creates solutions to social problems, and moves us closer to Dr. King’s vision of a “Beloved Community.”

The MLK Day of Service encourages all types of service, particularly projects that have a lasting impact and connect participants to ongoing service. The most successful projects connect to the life and teaching of Dr. King, meet a pressing community need, and include time to reflect on his teachings.

Even if you can’t find a group project to get involved in, there are plenty of other ways you can serve. Take a walk in a park and pick up any trash you see, donate non-perishable food to Cooperating Ministry of Logan County, deliver groceries or a meal to an elderly neighbor or drive them to a doctor’s appointment, send cards to soldiers serving overseas, donate used books to a school library, read to residents at a nursing home or volunteer at the Logan County Humane Society.

On Monday and throughout the year, let’s honor Dr. King by answering his call to service.

Taken from the South Platte Sentinel, January 10, 2023



Ghirelli Rosaries

Six different custom designed rosaries were made by hand in Italy expressly for St. Ambrose Parish. The bead collection ranges from hard woods to various semi-precious stones.

The crucifix is modeled from the Ark Plaza sculpture and the center piece depicts the First and Second Coming of Christ from our sanctuary. The “Pater” bead is taken from a details in our stained glass windows. Not just a beautiful work of craftsmanship, but a useful aid in prayer, a real legacy piece. To order, please visit our website, use the QR code below, or visit the parish office.



The Beehive

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

Priest in Solidum: Rev. Timothy R. Pelc

Pastoral Minister: Charles Dropiewski

Religious Education: Kelly Anne Woolums

Minister of Music: Louise Veltri

Office Manager: Peggy O'Connor

Secretary: Mary Urbanski

Sacramental Celebrations

Masses: On the Lord’s Day –

Saturday Vigil - 4:00 p.m.

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

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

Penance: As announced and by appointment.

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

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

Directory

Parish Office: 15020 Hampton

Grosse Pointe Park, Michigan 48230

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

Email address: stambrose@comcast.net

Religious Education: (313) 332-5633

Pastoral Ministry: (313) 332-5631

Ark Scheduling: (313) 822-2814

Parish Website: stambrosechurch.net



Van Gogh

in America!

Tour an historic exhibition of the Dutch post-impressionist painter at the Detroit Institute of Arts on the closing day of the show, Sunday, January 22, 2023!

Our round-trip deluxe motor coach transportation to the DIA departs from St. Ambrose at 1 p.m. and will return around 5 p.m.!

The Detroit exhibition, which celebrates the 100th anniversary of the DIA's status as the first public museum in the United States to purchase a painting by Vincent van Gogh, displays 74 authentic Van Gogh works from around the world. Detroit is the exhibit's only venue.

Please purchase your tickets through the parish office or on our website at stambrose-church.net or by using this QR code!



Liturgy Schedule

Monday, January 16

Weekday 2nd week in Ordinary Time

Tuesday, January 17

St. Anthony, abbot

8:30 a.m. – Mass – Florence

Ciamitaro, Ann Marie Dropiewski

Wednesday, January 18

Weekday 2nd week in Ordinary Time

Thursday, January 19

Weekday 2nd week in Ordinary Time

7:00 p.m. – Mass – Christine Busque

Friday, January 19

St. Fabian, pope & martyr

12:00 – Mass – Joseph & Agnes Majer

Saturday, January 21

St. Agnes, virgin & martyr

4:00 p.m. – Mass – For All People

Sunday, January 22

Third Sunday in Ordinary Time

8:30 – Mass – For All People

11:15 – Mass – For All People



Scriptures for the 2nd Week of Ordinary Time

January 16

Heb 5: 1-10

Ps 100: 1-4

Mk 2: 18-22

January 17

Heb 6: 11-20

Ps 111: 1-2, 4-5, 9, 10c

Mk 2: 23-28

January 18

Heb 7: 103, 15-17

Ps 110: 1-4

Mk 3: 1-6

January 19

Heb 7: 25-8: 6

Ps 40: 7-10, 17

Mk 3: 7-12

January 20

Heb 8: 6-13

Ps 85: 8, 10-14

Mk 3: 13-19

January 21

Heb 9: 2-3, 11-14

Ps 47: 2-3, 6-9

Mk 3: 20-21

January 22

Is 8: 23-9: 3

Ps 27: 1, 413-14

1 Cor 1: 10-13, 17

Mt 4: 12-23 or 4: 12-17

The Second Week of Ordinary Time

January 14th & 15th

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

Entrance: Here I Am Lord #395

Psalm 27: The Lord Is My Light #765

Preparatory: Behold The Lamb #340

Communion: Lord, Who at Thy First Eucharist #365

Recessional: Mine Eyes Have Seen The Glory #584



Currently Wayne County shows a **MEDIUM** level of Covid risk. As a result, St. Ambrose Parish is still strongly recommending the wearing of masks in church.

To participate electronically, go to: facebook.com/stambroseparish or better yet, to YouTube at www.youtube.com/channel/UCbymbG1QxUF6UqPct5xFg

Your Envelope Speaks ... the Inside Story

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

On Sunday, January 8, 2023

in envelopes we received \$3,823.00

in the loose collection..... \$1,690.00

in electronic donations..... \$5,666.50

for a total of \$11,179.50

Over budget for the week..... \$1,079.50

Number of envelopes mailed 621

Number of envelopes used 52



Our Sick

Please pray for those who are seriously ill or who are hospitalized: Pat Blake, Donald Miriani, Bonnie McKenna, Matthew Elias, Mary Martin, George Bucec, Emilie Kasper, Anna Noto Billings, Eileen O'Brien, Liz Linne, Donna Barnes, Charmaine Kaptur, Frank Gregory, Alex Billiu, Jackie Walkowski, Maria Simcina, Brian Tague, Sharif Hannan, Shirley Whelan, Anne Purvis, Kevin O'Connor, Albina Checki, Judy Sivanov, Matthew Brown, Lily Faith, Patty Freund, Karen Jordan, Janis Ramsey, Colette Gilewicz, Al LaHood, Valerie Hudson, Norma Chinchilla, Angela Hansen, and those suffering and hospitalized worldwide with COVID.

Our Dead

Following a burial nine days earlier at The Preserve at All Saints Cemetery in Waterford, a Funeral Mass for **James Joseph-Lovely Lamoureux** was offered here on January 13th. Jim passed away suddenly on New Year's Eve, December 31 at age 73.

He was born in Detroit, the third of John and Mary Lovely's ten children. He and his siblings had many wild escapades growing up in the Grand River-Greenfield area. He attended St. Mary's of Redford school and graduated from Cooley High.

He worked for many years in the silkscreen manufacturing field. He enjoyed camping, hiking, skiing, traveling, Tiger baseball, entertaining at the family cottage in Caseville, and listening to many genres of music.

Long-time parishioners of St. Ambrose, Jim is survived by his wife of 41 years, Dr. Kathleen Fulgenzi, his sons Sean, Joseph, and Daniel, and cherished siblings Joan (Jim) Kossman, Richard Lamoreaux (Mary Ann Bess), John (Ann) Lamoureux, Sheila Loveley-D'Angelo (Peter D'Angelo), Colleen Loveley-Moore (the late Jim Moore), Cathleen (Jim) Jorgensen, Patricia (Tony) Maceri, Carol (Drew) Jarman, and Mary (George) Porretta.

Jim is also survived by sisters-in-law Karen Fulgenzi, Kim Fulgenzi (Joe Wheat), and Kristina (Rick) Hilliard, and many nieces, nephews, and friends.



2022 ST. AMBROSE

PregnancyAid

DONATION DROP-OFF



Name

Home Phone

Work Phone

Email Address

- ☐ I would simply like to learn more about the Catholic Faith.
- ☐ I desire to prepare for my Baptism into Christianity.
- ☐ I've been Baptized as a Christian and now desire to join in Catholic Communion.
- ☐ I'm non-Catholic, but married to a Catholic, and now wish to join the Catholic Church.
- ☐ I'm Catholic and I would like to complete my initiation into the Catholic Church by celebrating Confirmation and/or Communion.
- ☐ I'm Baptized Catholic and would like to learn more about my faith and how to practice it.
- ☐ I want to propose someone for Catholic Church membership and offer to serve as their sponsor.
- ☐ I would be willing to help with an R.C.I.A. program.
- ☐ I have other needs, requests, and questions. Please contact me.

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