

St. Ambrose Parish

FEBRUARY 5, 2023
BEEHIVE

Part I: The public health crisis no one is talking about

Empty pews are an American health crisis. Americans are rapidly giving up on church. Our minds and bodies will pay the price. A two part article.

In 2019, Gallup reported that only 36 percent of Americans view organized religion with “a great deal of confidence,” down from 68 percent in 1975. The study’s authors speculate that this trend has been driven in part by the highly publicized moral failures and crimes of religious institutions and leaders.

The decline in confidence in churches has been accompanied by steep recent declines in both church membership and attendance. Barna Group found that 10 years ago, in 2011, 43 percent of Americans said they went to church every week. By February of 2020, that had dropped 14 percentage points to 29 percent.

But when Americans describe the reasons they seldom or never attend church, scandals don’t get top billing. Instead, people who think of themselves as Christians are more likely to say that they practice their faith in other ways (44 percent) or that there’s something they don’t like about the service (38 percent).

Whether or not outrage is involved, the most common experience of Christians who don’t go to church seems to be less a deliberate choice and more a substitution of habits. Put differently, a large share of Christians are opting to go it alone, moving their faith into quarters so private that even the church is not allowed in.

Obviously this trend drives down church attendance and membership. But less obvious until recently is that it is also harming the well-being of those who have stopped attending. A sizable body of research developed over the past couple of decades suggests a broader reality: Religious participation strongly promotes health and wellness.

This means that Americans’ growing disaffection with organized religion isn’t just bad news for churches; it also represents a public health crisis, one that has been largely ignored, but the effects of which are likely to increase in coming years.

Of course, the point of the gospel is not to lower your blood pressure, but to know and love God as you are known and loved by him. We have to distinguish between the imperfect flourishing that is possible in this life and the perfect happiness and joy that is made full in the life to come.

Unfortunately, it’s hard to find large data sets on the life of heaven. But we can study the imperfect variety of happiness, those aspects of health, well-being, and wholeness that pertain to this life and the ways in which religious communities contribute to them. And these are valuable to God too.



Continued on page 2...

Crisis no one is talking about

Continued from page 1

So what are the public health benefits of church attendance? Consider how it appears to affect health care professionals. Some of my (Tyler's) research examined their behaviors over the course of more than a decade and a half using data from the Nurses' Health Study, which followed more than 70,000 participants.

Medical workers who said they attended religious services frequently (given America's religious composition, these were largely in Christian churches of one stripe or another) were 29 percent less likely to become depressed, about 50 percent less likely to divorce, and five times less likely to commit suicide than those who never attended.

And, in perhaps the most striking finding of all, health care professionals who attended services weekly were 33 percent less likely to die during a 16-year follow-up period than people who never attended. These effects are of a big enough magnitude to make a practical difference and not just a statistical difference.

A religious upbringing also profoundly affects lifelong health and well-being. We found regular service attendance helps shield children from the "big three" dangers of adolescence: depression, substance abuse, and premature sexual activity. People who attended church as children are also more likely to grow up happy, to be forgiving, to have a sense of mission and purpose, and to volunteer.

One of my (Tyler's) most recent studies of health care professionals indicates that religious service attenders had far fewer "deaths of despair" — deaths by suicide, drug overdose, or alcohol — than people who never attended services, reducing those deaths by 68 percent for women and 33 percent for men in the study.

Our findings aren't unique. A number of large, well-designed research studies have found that religious service attendance is associated with greater longevity, less depression, less suicide, less smoking, less substance abuse, better cancer and cardiovascular disease survival, less divorce, greater social support, greater meaning in life, greater life satisfaction, more volunteering, and greater civic engagement.

The findings are extensive and growing. While some of the early studies on this topic were methodologically weak, the study and research have become stronger and stronger, and many of these findings are now considered well-established. Religious service attendance powerfully enhances health and well-being.

All religions are complex, consisting of doctrinal beliefs, personal devotions, and various kinds of communal observance. Do particular aspects of religious practice affect these health outcomes more strongly than others?

Our research suggests that religious service attendance specifically, rather than private practices or self-assessed religiosity or spirituality, most powerfully predicts health. Religious identity and private spirituality may, of course, still be very important and meaningful within the

context of religious life, but their effects on health and well-being don't seem to be as strong as those of regular gatherings with other believers.

Religious observance seems to decrease depression and increase life satisfaction, particularly by expanding participants' networks of social support, as well as by promoting optimism or hope and a sense of meaning in life.

Only about a quarter of the effect of service attendance on life expectancy seems to come directly from greater social support; some of the effect appears to depend on the way religious observance decreases depression and smoking and increases optimism, hope, and sense of purpose.

The reason for the fivefold decrease in suicides among service attendees isn't completely clear, but it may have to do with a mix of protective factors, including churches' teachings on ending one's own life, as well as social support found in the community and lower risks of depression and alcohol abuse.

A similar mix of support and teachings discouraging divorce and marital infidelity and encouraging love and mutual service likely also help to explain lower divorce rates among those attending religious services. However, those positive outcomes for marriage probably also depend on the many programs within religious communities that support families and marriages, and the greater levels of life satisfaction and lower depression for the religiously observant within married life.

Another important pathway from religious worship to health and well-being may run through forgiveness. Many religions connect God's forgiveness of human sins to our forgiveness of one another. Religious Jews seek God's forgiveness on the Day of Atonement (Yom Kippur), but only after having sought forgiveness of one another on the day prior (Erev Yom Kippur). For Christians, forgiving is a nonnegotiable part of practicing their faith. Many Christians ask God daily to "forgive us our debts, as we also have forgiven our debtors" (Matt. 6:12) but even without this prayer, the biblical teaching is that Christians must forgive (Matt. 6:15).

Experiments to help people become more forgiving (as well as a literature review that sorted through findings from many studies) indicate that forgiveness is linked to less depression and greater hope. Forgiveness seems to achieve these effects both by promoting greater control over one's emotions and by offering an alternative to either suppressing one's anger or endlessly ruminating over it.

In sum, there are a number of ways in which religious service attendance might positively influence a person's mental and physical well-being, including providing a network of social support, offering clear moral guidance, and creating relationships of accountability to reinforce positive behavior.

By Tyler Vanderweele and Brendan Case for the November 2021 issue of Christianity Today magazine. Illustration by Ryan Johnson

All Things Considered

There was a time when I thought that Lent 2023 would see the grand re-opening of the ARK. But as circumstances have unfolded (or not unfolded) I see that the ARK reopening by the end of this month is an impossibility.

There are two major slow-ups. One is a reluctance on my part to rush an opening before we have done due diligence as to the infrastructure issues affecting the building. For a year we've been trying to understand the rats-nest of underground pipes installed over a century ago by two different municipalities. We're not absolutely convinced that we have done all that we can to mitigate the possibility of another flood. New construction to the south of our campus may help or hurt. Should we be installing back-flow preventors? The time to do any new work is now.

The second slow up points directly to three sub-contractors – the electrical, the kitchen and the elevator. All of these projects are in some state of completion, but none of them is anywhere near complete. We had a “come to Jesus” meeting with the general contractor this past week and decided to move some of the incomplete work to new subs. Hopefully we'll see lots of these loose ends come together quickly over the next two months.

So as we prepare for Lent, we have to again take the ARK out of the equation. There will be no Lenten Friday Fish Dinners this year. And there will be no use of the ARK for weekly Lenten programming.

Two Lenten hold-overs will continue – those are the Thursday night Mass and the Friday noon Mass. Thursday night puts us in line with the evening Mass of the Lord's Supper on Holy Thursday. And the Friday Mass gets us in tune with the Good Friday

afternoon liturgy. We don't have the musical resources this year to produce another online Stations of the Cross, and in-person Stations historically fail to garner much interest among our parishioners. It's probably best to give this devotion a rest for now.

We had hoped to do a weekly Lenten Adult Ed program, but without the ARK we're strapped for space.

We are putting a lot of effort toward a one-day interactive program on Palm Sunday called “A Walk With Jesus.” It's an all-age experience which takes the participant where Jesus walked the last week of his life. Pat Mocerri, who orchestrated “A Night in Bethlehem,” is bringing us this Holy Week event. Put Palm Sunday, April 2nd on your calendar. We're at the mercy of the public school vacation schedule, and we may not have a lot of religious education students here that weekend. But I am still counting on a lot of participants – not all kids.



A letter sent from Bishop Fisher to our Family of Parishes through our Moderator, Fr. Jim Bilot, is printed for you to read on page seven of this bulletin.

Our Regional Bishop likes some stuff, but objects as to how we have agreed to do certain things. It seems to center around the fact that the “former pastors” of parishes in the Family of Parishes are pretty much operating like . . . pastors.

I am caught by the sentence, *“While this is permissible, there is concern that it does not align with the structuring of positions in the Family as outlined in the Playbook.”*

Apparently it is preferable to “undo” functioning pastorates in favor of a managerial figure (paid for by the parishes) who would take over the business of those parishes.

While there may soon come a day when there are no pastors (or priests in solidum) in each of our Family of Parishes, that is not the current situation. Requiring able priests to give up their title of “pastor” was difficult enough. Now to ask that they give up their leadership roles and pay someone

else to do it, adds insult to injury. This seems to want to hasten the outcome that it is trying to fix – that is a shortage of capable, seasoned pastors. But it fits perfectly into the centralized system of management where control and information wants to flow downward. Gone are the days of “Central Services” in place of a “Chancery.”

Remember back when you were in school you may have had a teacher who asked an opinion question. You know – tell me what you think about ... “ And when you gave your opinion you were told you that you were wrong – because your answer wasn't the one the teacher wanted. This is called “I'm thinking of an answer. What is it?”

That's akin to what is happening with the Family of Parishes' reorganization as expressed in its multiple Playbooks. We are asked for our opinion, and when it is given we're told that isn't the right opinion. That started way back in the beginning of the process when we were “consulted” about the composition of our FoP.

These things are indicative of the trend I see in our Archdiocese today, that is centralization. Roman Catholicism has historically tended toward a strong pyramidal model of leadership. But even in pre-Vatican II days, the rights of pastors and parishes were respected as enshrined in the Code of Canon Law.

FoP as an idea and as an organizational concept seems to reflect more of a Religious Order way of treating the clergy.

Instead of working with the genius and charisms of individual parish communities, the preference is toward a centralized business model which needs to make certain that “all the burgers, in all the franchises, come out exactly the same.” That vision makes me sad.

The FoP meeting to discuss Bishop Fisher's letter was held the Friday before this weekend, hence I have to wait until the next issue of this bulletin to inform you of how we are handling our response.

TRP



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.

Return this to the Parish Rectory or place it in the Collection basket.

Faith Formation Station

"Every time we celebrate this Sacrament we participate in the mystery of the passion, death, and resurrection of Christ. The Eucharist is the summit of God's saving action: the Lord Jesus, by becoming bread broken for us, pours upon us all his mercy and his love, so as to renew our hearts, our lives, and our way of relating with him and with the brethren."

(Pope Francis. February 5, 2014)

This week the parents of our faith formation students preparing for First Holy Communion gathered to pray together and to learn more about the Eucharist and the ways in which they can best help their children prepare to receive Christ for the first time. Trying to decide what to present at this important meeting is difficult, because so much of our Catholic identity lies in the Eucharist. Our opening prayer lead us through a guided meditation in which we all met Jesus who broke bread with us and reminded us that no matter where we go, he will always be there with us in the Eucharist. In addition to an overview of the sacrament, we discussed how our families are the domestic church and the importance of the sacredness of the ordinary. We concluded our meeting together with a shared prayer for unconditional love and guidance.

This year, the students spend a lot of time learning about both Reconciliation and the Eucharist. Guided by their faithful catechists, Melissa Keagle, Jessica Kodanko and Tim Zilli, they will come to know about the sacramental origins in the Scriptures. They will come to understand what it means when we say that Jesus Christ is "substantially" present in the Eucharist. They will come to understand how the Mass prepares us to receive this gift of love. They will come to understand the consequences of this love in their family, their community, and their friendships. We are preparing the students to preach the Good News that God is love, that God's love dwells among us, and that God's love calls us to become this love for one another.

This Sunday, February 5, 2023, these students preparing for their First Eucharist will participate in a Rite of Enrollment in which they will be called by name to willingly stand before the parish congregation and profess their desire to prepare for and to receive the Eucharist. The students will receive a special blessing and a lapel pin from Fr. Tim. This liturgy recognizes the students' sacramental preparation which includes a ritualization at Mass so that the children become comfortable coming up in front of the community. This ritualization helps children see the altar as the family table that we are all called to gather around. In a very concrete way, they can see the link between worship and formation in faith.

On the day that their parents had them baptized, they took the first step to having their child initiated into the Body of Christ – the universal Church. The Sacraments of Eucharist and Confirmation complete that initiation into the Body of Christ. Nowhere is the fullness of the Body of Christ more evident than in the celebration of Sunday Mass as a parish community. A child's First Communion is another step toward completing that full initiation into the life of the faith community. Thus, it is a parish celebration. In fact, all Sacraments are celebrations of the whole parish. The parish is welcoming these young people to the Table of the Lord. On Holy Thursday as a family and then again on May 13, 2023 for Solemn Eucharist these children will be welcomed to join the St. Ambrose parish community– and the universal Church – at the Lord's Table.

Continued on following page

"Gran Torino" Advance Placement Project

The following correspondence came to us last week. I think the project has a lot of merit. If you have ideas on how we could participate in this study, please let us know and we will communicate back with Ms. Ortiz. TRP

I am an English teacher from Berlin and in the past 2 weeks I have been studying the movie "Gran Torino" by Clint Eastwood with my English advanced class students (juniors).

I am writing to you in order to inquire whether you would be interested in a "cultural collaboration" connected with the teaching unit on prejudice I designed for my class.

A written assignment my students will have to present to me soon, are going to be letters - they have to put themselves into the role of Father Janovich, the young priest in the movie, who is interested in a peaceful coexistence of all the residents and therefore all ethnicities in his parish.

In Father Janovich's name they have to write letters to the Civil Rights, Inclusion and Opportunity Department of the city of Detroit. In their letters they have to present suggestions of how to improve the situation portrayed in the movie (gang violence, young people with no perspective other than illegal activities, prejudice of white Americans towards the Hmong immigrants).

Would you be interested in a collaboration of any kind?

(I don't exactly know what a collaboration could look like, but I imagine something like a short answer / feedback to my student's letters from any of the people I address with this mail or maybe an exhibition of the letters at your Church, but I am open to suggestions from you, if you are interested.)

If you find any greater project too cumbersome, we would be happy about a short commentary on the role of the movie for people living in Highland Park and/or for the parish St. Ambrose. Is the movie of any relevance to you/ what do you think about it? Was the portrayal of ethnic clashes in the movie realistic?

I thank you very much for taking the time to read my proposal. I am looking forward to reading your answer.

Susann Canto Ortiz

Continued from the previous page...

As First Communion is a parish celebration, we invite the parish to pray for all of the children who are preparing to receive the Eucharist. Special book-marks will be in the back of church for anyone willing to take one home as a reminder to pray for one of our program students. Through the wonder and awe of these students, our entire parish will learn again what it means to taste and see the goodness of the Lord dwelling among us. If we open our eyes to witness them in their preparation, we, too, can be converted, evangelized, and transformed. These children are gifts to their families, to our parish, to the entire Church, to the whole world.

May God continue to bless the sacramental journey of our first communicants: Ben Christian, Hannah Clark, Shea Combs, Cora Coppola, Simone Keagle, Theia Keast, Andrew Krall, Violet Maloney, Joey Perrotta, Ian Pohlman, Janina Roy, Elizabeth Seng, Jack Stackpoole, Sebastian Wdziekonski, Jack Wilborn, Valentina Zilli.

Kelly Woolums



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

Liturgy Schedule

Monday, February 6

St. Paul Miki & Companions, martyrs

Tuesday, February 7

Weekday 5th week in Ordinary Time

8:30 – Mass – Cliff Selke

Wednesday, February 8

St. James Emiliani

St. Josephine Bakhita, virgin

Thursday, February 9

Weekday 5th week in Ordinary Time

7:00 p.m. – Mass – Ronald Heckman

Friday, February 10

St. Scholastica, virgin

12:00 – Stan & Bernice Phillips

Louisa Ferenc, Matt & Fran Pius

Saturday, February 11

Our Lady of Lourdes

4:00 p.m. – Mass – For All People

Sunday, February 12

Sixth Sunday in Ordinary Time

8:30 – Mass – For All People

11:15 – Mass – For All People



Join us on Facebook
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Scriptures for the 5th Week of Ordinary Time February 6

Gn 1: 1-19

Ps 104: 1-2, 5-6, 10, 12, 24, 35

Mk 6: 53-56

February 7

Gn 1: 20-2: 4a

Ps 8: 4-9

Mk 7: 1-13

February 8

Gn 2: 4b-9, 15-17

Ps 104: 1-2, 27-30

Mk 7: 14-23

February 9

Gn 2: 18-25

Ps 128: 1-5

Mk 7: 24-30

February 10

Gn 3: 1-8

Ps 32: 1-2, 5-7

Mk 7: 31-37

February 11

Gn 3: 9-24

Ps 90: 2-6, 12-13

Mk 8: 1-10

February 12

Sir 15: 15-20

Ps 119: 1-2, 4-5, 17-18, 33-34

1 Cor 2: 6-10

Mt 5: 17-37 or

5: 20-22a, 27-28, 33-34, 37

The Fifth Sunday in Ordinary Time February 4th & 5th

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

Entrance: Table of Plenty #311

Psalm 19: The Lord is my light #765

Preparatory: Whatsoever You Do #627

Communion: We Are the Light of the World #603

Recessional: Seek Ye First #445



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/UCbymBGIQxUF6UqPct5xFg

Your Envelope Speaks ... the Inside Story

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

On Sunday, January 29, 2023

in envelopes we received \$5,130.00

in the loose collection..... \$3,729.00

in electronic donations..... \$3,079.50

for a total of \$11,938.50

Over budget for the week..... \$1,838.50

Number of envelopes mailed 621

Number of envelopes used 47



Join us on YouTube

www.youtube.com/channel/UCbymBGIQxUF6UqPct5xFg

Our Sick

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

Our Dead

Anna Patricia "Patsy" Mann (nee Quinn), died on January 19th, 2023. Her funeral mass was on February 2nd. She was born in 1930, in Belfast, Northern Ireland, to the late Patrick and Margaret (nee Murphy) Quinn.

Patsy lived in Ireland until age 27, when she came to Detroit to join her brothers, Martin and Jackie. After her arrival in the city, Patsy was introduced to Patrick Mann, also from Belfast. They were wed in 1960 and were blessed with two children. After they were grown, Patsy joined the sales department of Jacobson's in The Village where she worked for 17 years.

She loved Irish dancing and even partook in entertainment herself. Patsy's Irish culture was important to her; she was a member of the Friendly Sons of St. Patrick and Gaelic League Irish American Club.

From her front porch on Wayburn Street, she was the "guardian angel" of St. Ambrose where she engaged in the sacraments, along with multiple charitable and social activities. She welcomed anyone and everyone who came by her home. She was the person who directed the 'Gran Torino' film crew to the St. Ambrose location.

Patsy was the loving wife of Patrick; dear mother of Eileen Marshall (Hugh) and Kevin Mann (Barbara); beloved grandmother of Julie Klingenberg (Brian), Conor Marshall, Iain Marshall and Colin Mann.



January 10, 2023

Dear Fr. Bilot,

Thank you for submitting your Draft Covenant for review. I am grateful for all of the work that you and your brother priests in the Family have put into this document.

Your draft demonstrates to me an honest and sincere effort by the priests of your Family to take to heart the Archbishop's desire to have priests within the Family relate to one another in a spirit of cooperation and support of one another. I appreciated that you:

- Made a sincere effort to follow the template for the Covenant which was provided and engage all the pastors in discerning the answers provided.
- Provided a description of the method of conflict resolution, using the principle of subsidiarity that you will employ within the team of priests, should it be necessary.
- Included consultation with the lay leaders and staff within the Families as you implement programs across the parishes and look to support schools.

As you prepare the Covenant for final submission, I would ask consideration of the following:

- Please complete all the questions in the Covenant and resubmit the Covenant in the template provided.

I note that the priests of your Family are aligning such that they are primarily responsible for the parishes where they previously had been pastors. While this is permissible, there is concern that it does not align with the structuring of positions in the Family as outlined in the Playbook. In the Playbook and in the information which was given at the Retreat/ Formation Sessions, we asked that individual ministries and functions be aligned under the appropriate Mission Direct or Mission Support Directors. Thus, for example, all those who work on financial matters for any of the parishes should report to the Mission Support Director, and all those who work on Religious Education for any of the parishes should report to the Director of Discipleship formation, etc.

With the proposed model envisioned through your Covenant, there is the potential now for individual priests to want to keep their ministries and functions aligned to the parish where they are primarily responsible. This would be problematic in that the Director positions, which were created to work across the entire Family, would have a difficult job getting the individual ministries and functions to think and act in support of the Family as a whole. Many of the advantages and economies of scale that are available to Families will come from sharing resources across the entire Family. Please give consideration to the manner in which you articulate the structure of your Family such that it is in alignment with the Playbook and Particular Law.

Please pray about and reflect upon the comments provided and adjust the document accordingly. The final, signed version of the Covenant for your Family should be submitted as soon as possible. Please print, sign the last page, scan and email your final Covenant to me for my review prior to presenting it to the Archbishop for his approval.

I understand that this first year of operating as a Family will be one of transition, as you build relationships among the clergy and staff and find new ways to collaborate and share resources. Whether you update your covenant in six months or a year, please describe how it has evolved, and in particular in the area of Mission Support, how it is aligned with Particular Law and the FoP Playbook.

Again, I wish to thank you and your brother priests for the work you have done on your draft Covenant. Please know that my prayers are with you.

Most Reverend Robert J. Fisher
Auxiliary Bishop of Detroit

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