

Catechetical Sunday Lay Down Your Burdens, Rest in Jesus - Then Invite

The catechetical theme for 2023 comes from Matthew's gospel, "Come to me, all you who labor and are burdened, and I will give you rest" (Mt. 11:28).

Three spiritual components emerge to strengthen our catechetical efforts in parish ministry. These three phases in Matthew's text — **invitation, freedom from burdens, and rest** — also connect with two popular African American spirituals while inspiring the second year of the Eucharistic Revival theme, *Parish Revival*.

Beginning with the invitation phrase "Come to me," Matthew's gospel portrays a sensitive Messiah caring for our well-being by extending an invitation to the community. Jesus avoids distinguishing any group or showing favoritism. Jesus' directive is for *everyone* to come. His words reflect the sentiments of the Prophet Isaiah when prophesying, "Come to the water! You who have no money, come, buy grain and eat; Come, buy grain without money" (Is. 55:1-3). Both passages show that the invitation is all-inclusive; your social or financial status is of no concern. This invitation is to everyone.

In our following freedom phrase, Jesus singles out those toiling under a load, "all you who labor and are burdened," come to me. These people need the *euangelion*, the good news. And the good news is that Jesus makes it possible for us to "Cast [our] burden[s] upon the Lord, and He will sustain [us]..." (Ps. 55:22). Jesus is

inviting all of us to take the burdens off our shoulders and lay them on him. We can all sing along with the African American spiritual, *Down by the Riverside*, "I am gonna lay down my burden, down by the riverside." When we come to Jesus, laying down our burdens and casting them upon Him, there is a spiritual awakening at the riverside where we find rest from our burdens, we are free from our worries.

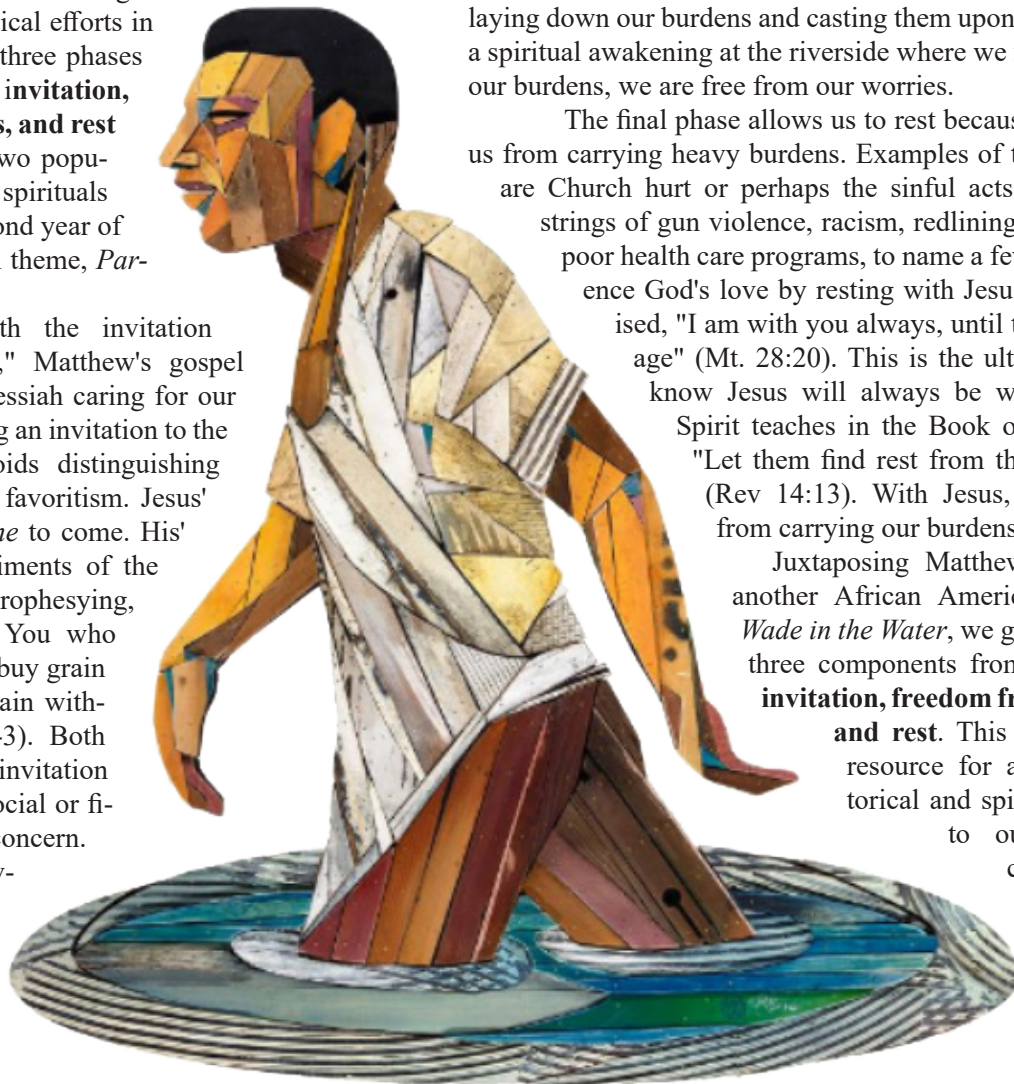
The final phase allows us to rest because Jesus freed us from carrying heavy burdens. Examples of these burdens are Church hurt or perhaps the sinful acts of unending strings of gun violence, racism, redlining, sexism, and poor health care programs, to name a few. We experience God's love by resting with Jesus, who promised, "I am with you always, until the end of the age" (Mt. 28:20). This is the ultimate rest, to know Jesus will always be with you. The Spirit teaches in the Book of Revelation, "Let them find rest from their labors..." (Rev 14:13). With Jesus, we can rest from carrying our burdens.

Juxtaposing Matthew's text with another African American spiritual, *Wade in the Water*, we glean the same three components from the gospel: **invitation, freedom from burdens, and rest**. This spiritual is a resource for adding a historical and spiritual context to our catechetical theme.

Unpacking this spiritual through the lens of African

American history,

we see that the soloist in this spiritual is similar to our catechist today as they both model the actions of Jesus. The soloist in *Wade in the Water* sings out an invitation that was originally addressed to a people that had



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Catechetical Sunday

Continued from page 1

been kidnapped, sold, and brought in chains to a different continent to toil in the fields for the enrichment of others: "Wade in the water, children/Wade in the water/God is gonna trouble these waters."

Underscoring this critical piece to this spiritual is vital. Like the soloist singing this song, catechists are called to share their own stories. The soloist in the spiritual knew something about the water being chilly and cold. He or she knew their body was cold, but his or her spirit was on fire because God stirred the waters, leading to freedom. Today, the pearl of wisdom in this spiritual is how the soloist, after experiencing freedom, did not forget the other enslaved people after traveling through troubling waters. He or she returned and extended an invitation to freedom. The singer tells those burdened to Wade in the Water because God will be there: "God is gonna trouble these waters." Those who composed the spirituals, such as this one, shared their faith story of how God helped them to lay down their burdens by the riverside, freeing them to rest with Jesus.

The catechist's responsibility is also to reach out to their faith community. Pope Francis said, "be shepherds with the smell of sheep." A faithful catechist will be a kind of shepherd with the smell of sheep when present with the parish's adults and children. Catechists must be like shepherds who invite everyone to celebrate the sacraments. The lost, disgruntled, confused, and those affected by Church hurt need someone to ask them to meet Jesus in the sacraments so that they may lay down their burdens and rest.

For this reason, catechists must be ready to explain why they have hope. Catechists are to share their stories, in the same way as the disciples on the Emmaus Road, who were wounded followers of Christ. Their hurts, struggles, and burdens blinded them spiritually. They forgot their encounter with Jesus before the crucifixion. Jesus reminded his disciples, with their damaged faith, of the scriptures and of their previous conversations. The disciples found relief from their burdens while talking with Jesus at this juncture. They walked out of their darkness and rested with Jesus by the riverside. As catechists, we share our stories when inviting families to begin a new season of touching Jesus' garment of hope, faith, and love. The journey starts with the catechists' stories of how they came to Jesus and found relief from their burdens and rested with Jesus.

For this reason, as we enter the year of Parish Revival, our catechetical theme from Matthew's gospel challenges us to look for creative ways to invite people to our faith community. The bishops' divided the Parish Revival into four invitations: the Art of Celebration, Monthly Encounter Nights, Preaching Series and Small Groups, and Missionary Sending. Here, pastors, church leaders, and catechists are called to invite everyone to come to Jesus through our liturgy, monthly gatherings, messages from the pastor, small group gatherings, and other events that help individuals come to know Jesus in the breaking of the Bread.

Upon further reflection, Matthew's theme is *apropos*. When responding to the bishops' prayerful instruction for the year of Parish Revival, we must be intentional. Everyone should receive the invitation to participate in the celebration of the Mass and to encounter Jesus, to "learn from [Him]" for "[His] burden [is] light" (Mt. 28:29, 30). Advertising is good, and bulletin announcements are okay, but being intentional means also physically looking our parish members and unchurched friends and neighbors in the eye, saying, "Come!" People need one-on-one invitations and conversations to help them to wade in the water and find rest because Jesus is the Way! Let us proclaim these words from the rooftop, "Come to me, all you who labor and are burdened, and I will give you rest" (Mt. 11:28).

Our Catechists

Today, September 24, 2023, the religious education families, volunteers, and the greater St. Ambrose community will celebrate the beginning of our faith formation year with an opening liturgy and blessing. I can think of no better way to begin our faith formation journey for the year than by sharing in the celebration of the Lord's Day together. May we continue to come together to give witness to our faith at Mass each week before or after our religious education classes.

I want to thank our catechists, classroom assistants, office assistants, and teen volunteers for answering the call to the ministry of catechesis. May God bless the work of all of our hands and hearts working together this year. We are truly grateful for the following volunteers:

Kindergarten: Rachel McKenzie

Grade 1: Mary Grech
Nathan Grech – Assistant

Grade 2: Jessica Kodanko & Tim Zilli
Lindsey Kodanko – Assistant

Grade 3: Melissa Villarreal-Keast
Ava Biter – Assistant

Grade 4: Lauri Read & Kurt Vatalaro
Liam O'Byrne – Assistant

Grade 5: Rachel Hartung
Cassidy Woolums – Assistant

Grade 6: Sebastien Foka, & Ben Weisbrodt.
Brendan O'Byrne – Assistant

Grade 7: Julie Van Marcke & Matt Utley

Grade 8: Daniel Clark & Elizabeth Puleo-Tague
Kiernan Tague – Assistant

Grade 9: Laura Bush-Terry.

Office: Mary Myers & Vince Rouleau

Kelly Woolums

*Written by Michael Howard, MACS, Loyola Marymount University,
for the United State Conference of Catholic Bishops 2023 Catechetical Sunday.*

All Things Considered

This weekend at an All-Class Mass, we open our Religious Education Program for another year of growth in the Lord. We welcome everyone back, in particular our staff of Catechists and classroom aides. Spreading the Word of Faith depends on them.

In vast portions of the Christian world the ministry of lay Catechists is the backbone of the Church. Recognition of this was given in 2021, when Pope Francis created the **Instituted Ministry of Catechist** in the Catholic Church with the publication of the papal letter, *Antiquum ministerium* ("Ancient ministry").

What this did was to take the role of teacher of the faith and honor it with the much the same reverence as we do other vocations like the ministry of bishop, priest or deacon. The Instituted Ministry of Catechist is seen only for lay people who have a particular call to serve the Catholic Church as a teacher of the faith.

The Pope calls this ministry "stable," meaning it lasts for the entirety of a teacher's life, independent of whether the person is actively carrying out that activity during every part of his or her life.

Even back in the heyday of 1950s American Catholicism when there was an abundance of priests and religious sisters to staff our schools and religious education programs, there was always a need for lay teachers. Now, with priests and sisters becoming endangered species, the ministry of Catechists rests almost entirely on the laity.

America has once again become a missionary country based on the inability of the U.S. Catholic faithful to find native vocations to staff parishes and schools. It used to be Ireland and Poland, now Nigeria has become

one of the most important sources for staffing U.S. parishes.

Data shows that in 1970 there were 419,728 priests worldwide, and there were 414,065 in 2018. That represents a roughly 1% drop in absolute numbers over almost fifty years.

However, as the Catholic population has doubled in that period, the data also indicates a halving of the number of priests per Catholic.

This has led to restructuring multiple parishes into conglomerates. Call it "clustering," "merging," or "family of parishes" – it's all driven by a shortage of vocations to the priesthood and religious life.

The effects of this contraction are evident here in our neighborhood. Our "Family of Parishes" is composed of Sts. Matthew, Clare of Montefalco, Paul on the Lake and ourselves. In recent history all four had Parochial Schools (three had high schools and elementary schools) as well as active religious education after-school programs for Catholic kids who attended public school.

Today, Matthew's and Ambrose no longer operate parochial schools. Both lasted until 2002. This year, Matthew's sold its school buildings. Years ago, they had so few students that they shifted their Religious Education program to St. Clare.

Clare's parochial school struggles with enrollment in much the same way that we did prior to 2002. It could be that St. Paul will perhaps be the last parochial school standing in our FoP. Shrinkage is not even an accurate term for what has happened to parish schools in less than a generation – it's more like evaporation.

This fall, St. Clare saw the retirement of their Religious Education Director. That led them to the decision of combining their after-school program with St. Paul's. That now leaves only Sts. Paul and Ambrose with in-parish, on campus, Religious Education programs.

Even though our Religious Education program suffered an enrollment decline after Covid, from 200 to

130, we still maintained a respectable student base of kids making it viable to maintain. Our unique "Sunday School" time slot also gives us certain appeal among families – as does our tradition of children's liturgical programming.

As we assess how our FoP uses their talents, it made sense to concentrate our resources in things like text books and coordinate our calendars. Entering the picture as the Director of Discipleship Formation is Theresa Skwara who works out of St. Paul, along with our own Religious Education Director, Kelly Woolums.

For the foreseeable future, I will do whatever it takes to maintain the Sunday School Religious Education program here at St. Ambrose as an alternative to the weeknight program which serves Matthew's and Clare's at the St. Paul campus.

Keeping Sunday School of 40+ years strengthens our parish and serves our long-loyal base. One size may fit most; it does not fit all.

Catholic families are as different as any other, and having alternatives in how they organize religious practices in their own homes is a feature that serves our "market share" rather than diminishes it. And in case you haven't noticed, the Catholic market share gets smaller every year as millennials and GenXers drift father from our shores.

So for now we're going to maintain our unique First Communion Holy Thursday option and our 9th grade Confirmation program. We'll continue popular family centered events like Sainted Pumpkins, a Night in Bethlehem, our energetic Christmas Eve Children's mass and a Holy Week Journey to Jerusalem activity. These, and our Sunday School, will stay in place as long as they meet a need and you and your kids enthusiastically support them with your presence.

A concession I made to our FoP was adopting a unified tuition schedule. We have always intentionally kept our tuition low. Now, we will be in line with what the neighbors have been asking for a while. To offset the

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All Things Considered

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increase, we will no longer charge extra fees for the additional programs and supplies needed for "sacramental years." Of course, an inability to pay never restricts any kid from attending our program.

There is one exciting area in our FoP collaborations that will be opening up. We've committed funds toward the hiring of a full-time Youth Minister who will work with all four parishes. Rather than trying to slug it out on our own, a unified Youth Ministry program will have greater force. I've always felt that the natural grouping of kids should be along the lines of their peers at school.

Making the position a full-ministry will enable us to hire top talent and ensure some longevity in the program. Committing resources to a full time minister is something that we could never have done alone and now as a FoP we can.

TRP



We're almost there!

Even with a smaller post-Covid parishioner base and the loss of a couple of major donors, we're within striking distance of hitting our mandatory CSA target for this year.

\$9,000 would put us there and \$10,000 would comfortably cover any potential missed pledges. If you haven't given, please do. If you have, kick in a little more.

Make your gift directly to St. Ambrose online using a credit card, debit card or an ACH withdrawal (we then make sure it is paid to the AoD), click on the QR code on page 5 in the "CSA Box Scores" box.

The Buzz

As of this writing, there are a number of labor-contract strikes going on locally as well as nationally. What an ironic moment to encounter the Gospel passage (Mt. 20: 1-16) from today's Liturgy. If you are a manager of others, or a worker for others, or simply an American, how does this reading strike you? How "fair" were the business transactions? How do you think things should have gone?

This is one of my favorite "shake things up" passages for adults to understand more deeply not only the Bible, but perhaps more importantly, the mind/will of God. Examine your answers to the three questions above. Where do your responses come from; on what values are they based? I'd be interested in what the three of you who read my column think of the following path.

It all starts with the landowner hiring laborers for his vineyard. But "the kingdom of heaven" landowner is God our Father. So let's continue by playing with the imagery that our wider experience of life offers. Let's begin the next step with our experience of home and family life.

Parents are certainly "owners" of their place in a sense, but within a family, who thinks or talks that way? It's the same thing with "hiring" and earning wages. There are roles, chores, jobs, expected activities that all contribute to the health and success of the family. "Allowances" may or may not be part of the system, but nobody "earns" everything a family provides. Good families don't think or talk that way. They just do. It is true love in action – done so habitually from a fundamental option – that thinking is hardly needed. It is the definition of true virtue/holiness.

There are two other quick reflections that grab me in this reading. The first has to do with work/labor. Post-original sin thinking has placed a pall of toil and drudgery over this aspect of human life. Yet, before the Fall, God worked the works of creation – and since we are made in the image and likeness of God – work that creates benefits for others is in the very fabric of our being. So a right to work (not in the anti-union political sense) was fulfilled by the vineyard owner to those who started at 5:00 pm as much as for those who started at the beginning of the day. (Some say this was Matthew's way of telling uppity Jewish-Christians with more seniority to accept as equals new Gentile converts.) Nevertheless, what do good parents want for all their children – whether older or younger; whether always in sync or only lately come around – than their fulfillment and ultimate happiness?! We parents agonize over this at every time of day . . . and life.

Secondly, there's a reflection on the amount of the wage. You may already know where I'm heading with this, but here goes anyway: what if we look at the wage as = everything! How do you compare when you get everything? What is there to envy, much less covet? It's the price good families are willing to pay for one another. Family life starts the lesson, and the Church challenges us to expand our sense and commitment to other family members – brothers and sisters of our brother, Jesus, and all who are children of the same heavenly Father. Then we have a chance to understand more deeply the "wage" we beg for when we pray the Lord's Prayer (give us this day our daily bread). Everything we need – but only for that day! No savings accounts, SSA payments, or IRAs/401Ks. That way we are reminded we need God and a living relationship with Him each and every day. What do you think?

Speaking of looking at things in new ways, no matter the time of day, or time of your life, it is never too early or too late to explore full initiation and immersion into the Catholic Faith Community. We invite you and/or someone you know to check this out – no cost or obligation – through the St. Ambrose RCIA (OCIA) process. See me after masses or call me anytime 24/7 (313-332-5631) with your questions or for any further information. Remember, the rewards for new members are the same as for our oldest cradle-Catholics: everything that God has to offer! Now how can you pass up something like that?!

Chuck Dropiewski



Members of the St. Ambrose Conference of the St. Vincent de Paul Society are walking on Saturday, September 30, 2023, on Belle Isle to help stamp out hunger and poverty in our community.

**WON'T YOU WALK WITH THEM OR DONATE TO A WALKER?
PLEASE HELP THEM HELP OTHERS.**

TO GIVE A DONATION, EITHER:

- Make a check payable to "St. Ambrose St. Vincent de Paul" and put it in the collection basket at Mass or send it to the rectory by September 30.
- Go online at www.fopwalk.org, choose DONATE and then "Donate to a Walker." Enter the name of the walker. (If you are not sure, enter Liz Witherell, our team leader.) Then follow the directions for making your gift.

OR TO WALK WITH US:

- Email liz.witherell@gmail.com and she will send you instructions on how to register.



**ST. AMBROSE
ROAD RALLY**


**Get a costume and some friends and meet
us on Friday, October 27th
for an evening of fun and adventure.**

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to locations all over the Grosse Pointes.
A team accumulates points for accuracy and
creativity – like those in themed costumes!**

**Admission is \$35 per person and includes a
late night supper after the Rally
at a mystery location!
So get your maps out and be ready to
program your GPS!**

**To register, visit
www.stambrosechurch.net,
call (313) 822-2814
or scan this QR Code!**



2	0	CSA
2	3	Box Scores
Number of Families 800 Returns to date 152 Average Gift in '23 \$582.00 AoD Quota in '23 \$97,755 Property/Liability Insurance ... \$57,600 Adjusted parish target \$155,355 Received as of 9/19/23 \$88,461		
• Our CSA goal is higher this year by \$4,086, but it will be as challenging to meet as it was in 2022. • The insurance premium listed – roughly \$1,107 a week – is the cost of our property and liability coverage for the parish. • Once we meet the AoD quota, anything given to the CSA comes directly back to our parish without the usual 7% deduction. • Scan this QR Code with your smart phone camera to make your donation.		
		

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: Dr. Norah Duncan IV
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, September 25

Weekday 25th week in Ordinary Time

Tuesday, September 26

Sts. Cosmas & Damian, martyrs

8:30 a.m. – Mass – Effie Stark

Wednesday, September 27

St. Vincent de Paul, priest

Thursday, September 28

St. Wenceslaus, martyr

7:00 p.m. – Msgr Thaddeus Ozog

Friday, September 29

Sts. Michael, Gabriel & Raphael, archangels

12:00 p.m. – Mass – Miguel & Lupe Davila

Saturday, September 30

St. Jerome, priest & doctor

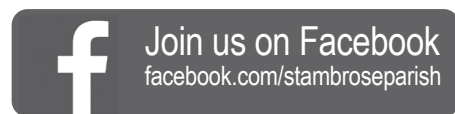
4:00 p.m. – Mass – For All People

Sunday, October 1

Twenty-sixth Sunday in Ordinary Time

8:30 – Mass – For All People

11:15 – Mass – For All People



Scriptures for the 25th week in Ordinary Time

September 25

Ezr 1: 1-6

Ps 126: 1-6

Lk 8: 16-18

September 26

Ezr 6: 7-8, 12b, 14-20

Ps 122: 1-5

Lk 8: 19-21

September 27

Ezr 9: 5-9

(Ps) Tb13: 2, 3-4, 7-8

Lk 9: 9: 1-6

September 28

Hg 1: 1-8

Ps 149: 1-6, 9

Lk 9: 7-9

September 29

Dn7: 9-10, 13-14 or Rv 12: 7-12a

Ps 138: 1-5

Jn 1: 47-51

September 30

Zec 2: 5-9, 14-15a

(Ps) Jer 31: 10-13

Lk 9: 43b-45

October 1

Ez 18: 25-28

Ps 35: 4-9

Phil 2: 1-11 or 2: 1-5

Mt 21: 28-32

25th Sunday in Ordinary Time

September 23rd & 24th

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

Entrance: Lord Of All Hopefulness #410

or As We Gather At Your Table #315

Psalm 145: I Will Praise Your Name #818

Preparatory: All Good Gifts #610

Communion: Here At This Table #308 or Hold Onto Love #493

Recessional: Sent Forth By God's Blessing #381

or The Summons #387



To participate electronically, go to: facebook.com/stambroseparish or better yet, to You Tube 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, September 17, 2023

in envelopes we received \$3,588.00

in the loose collection..... \$2,281.00

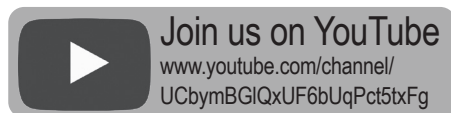
in electronic donations..... \$3,162.78

for a total of \$9,031.78

Under budget for the week..... \$1,068.22

Number of envelopes mailed 621

Number of envelopes used55



Our Sick

Please pray for those who are seriously ill or who are hospitalized: Pat Blake, Donald Miriani, Bonnie McKenna, Matthew Elias, Mary Martin, 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, Ricardo Hernandez Montoya, Albina Checki, Judy Sivanov, Matthew Brown, Lily Faith, Patty Freund, Janis Ramsey, Colette Gilewicz, Al LaHood, Valerie Hudson, Jeanene Maples, Angela Hansen, John Freund, Kevin O'Connor, and those suffering and hospitalized worldwide with Covid.

St. Clare Open House

On Thursday September 28th, our neighboring parish, St. Clare of Montefalco, is reopening their parish social hall which, like our ARK, was damaged in the flood of 2021. They are inviting the neighboring parishes to join them in this reopening. There will be live music, hearty appetizers, refreshments and fellowship from 6:30 - 8:30 p.m. in the lower level of their church at 1401 Whittier at Mack in the Park. Come and rejoice in their restoration efforts!

Are You Willing?

After providing for their families and loved ones, parishioners, alumni and friends may want to put St. Ambrose in their will, helping to assure the long-term future work of this parish. Bequests are free of estate tax and can substantially reduce the amount of your assets claimed by the government.

You can give needed support for St. Ambrose Parish by simply including the words in your will: "I give, devise, and bequeath to St. Ambrose Roman Catholic Church, Grosse Pointe Park, MI (*insert amount, item or property being given here*) to be used to support the ministry of St. Ambrose Parish." Contact your tax preparer, accountant or the parish for any assistance you may need.

More from the Juergensen + Associates Jefferson/Chalmers water report

The Cost of Climate

Methodology

The methodology used for costs presented in the Report are based on the accurate, but limited dimensional information using information readily available in the public domain or through direct site observations. Aerial photography, professionally developed preliminary sketches and the application of industry standard products combined with expertise of individual professionals created the basis of costs.

Total Project Costs include the **Total Construction Costs** and **Professional Fees** and costs were developed assuming the **Design-Bid-Build** delivery method.

Due to the absence of design documents an Independent Government Estimate (IGE) typically required under Federal Acquisition Rules (FAR) was not achievable, however, costs were developed using industry standard, **quantity-take-offs** and related experiential or performance data for unit costs. Preliminary estimates provide the appropriate level of detail to evaluate and confirm costs.

Subtotal Hard Costs include the entire cost of the entire construction costs, including all materials, supplies, tools, equipment, transportation, and/or facilities used or consumed. The genesis of estimates included consideration of Detroit as a “High-Cost Area” and the use of Davis-Bacon Wage Rates and Reporting was also included in the analysis. According to RS Means, labor accounts for approximately 35-40% of construction costs in the Detroit Metropolitan Area and the difference between non-union and union labor costs is 26.4%. Therefore, Hard Costs are increased between 9.24% and 10.56%, for an average Labor Adjustment of 9.9%.

A **Contingency** of 30% on Subtotal Hard Costs was included given the current pre-design nature of the projects.

Bond, Insurance, Environmental, Regulatory and Building Permits, Testing, etc. was included in the Construction Costs **Overhead and Profit** at 30%, given Detroit’s unique affirmative action programs including Executive Order 22, which requires on a craft-by-craft basis, general contractors must have 51% bona fide Detroit residents performing 51% of the hours necessary to complete the work.

Since 1939, The Brooks Act also known as the Selection of Architects and Engineers Statute (48 CFR 836.606-71), has required that an architect or engineer’s fee be limited to six (6%) percent of the estimated construction cost for Federal construction agencies which has been interpreted to apply only to fees that cover the production and delivery of “designs, plans, drawings, and specifications” – defined here as Schematic Design Phase through Construction Documents Phase.

The preparation of Basis of Design, participation in Bidding Phase and providing Construction Administration Phase services is NOT included in that 6% for **Professional Fees** and the full suite of professional services from concept to occupancy, typically available and required. In 1972, The Brooks Act, as amended (P.A. 92-582), required the Federal Government to select firms based upon their competency, qualifications and experience rather than by price, and 10% is often used as a benchmark to budget for costs, especially early in a project’s development and conceptualization.

Project Category D. Projects do NOT include any construction costs and ONLY Professional Fees for Elevation Certificates, Letter of Map Amendment (LOMA) and Letter of Map Revision (LOMR) and Conditional Letter of Map Amendment Revision (CLOMR) are included in this Report.

In most instances, various approaches may be used to determine the underlying assumptions for each project. For example, the total amount of lineal seawall along Fox Creek and riverfront shoreline could be calculated in different ways, and as a result, each project has a range of potential costs. The \$1.5 billion represents the top line costs for each project.

Delivery Method: Design-Bid-Build	
Quantity Take-Offs	
Subtotal Hard Costs:	
Labor Adjustment	9.9%
Total Hard Costs	
Contingency	30%
Subtotal Construction Costs	
Overhead and Profit:	30%
Total Construction Costs	
Professional Fees	10%
Total Project Costs \$1.5B	

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