

St. Ambrose Parish

JUNE 7, 2020
BEEHIVE



Racism, as St. John Paul II said, is one of the most “persistent and destructive evils” in the United States. It is also a social sin—that is, a sin that is committed not only by individuals, but which is part of the social structure in which all Americans live. And I have to acknowledge my own participation in it: as an American who has benefited from white privilege and who lives with the legacy of slavery, as a Catholic who lives with the legacy of a church that has failed to give the sin of racism the attention it demands in this country and as a Jesuit priest whose religious order in this country once owned men and women as slaves.

Racism is, as the Rev. Bryan Massingale, a Catholic theologian, says, a sickness of the soul. This sickness has been spread since the first Africans were forcibly brought to America and sold as slaves 400 years ago. Our nation is one founded and continuously shaped by white supremacy.

“White supremacy,” writes Father Massingale, “fundamentally is the assumption that this country, its political institutions, its cultural heritage, its social policies and its public spaces belong to white people in a way that they do not belong to others. It is the basic assumption that some naturally belong in our public and cultural space and others have to

justify being there. Further, it is the suspicion that those ‘others’ are in ‘our’ space only because someone has made special allowances for them.”

“This,” writes Father Massingale, “is the most uncomfortable truth we must face as Americans about racism. Many want to believe that people of all races are equally guilty of racism; it is a way for the majority to let itself off the hook. But the honest truth is that if it were up to people of color, racism would have ended a long time ago. This is the deepest reason why racism is so often avoided or only dealt with in very superficial ways: because naming white supremacy makes white people uncomfortable. And white comfort sets the limits of engagement.”

The killing of George Floyd two weeks ago, or more precisely, the extrajudicial execution of George Floyd, preserved forever on film, again reveals the culture of white supremacy, a culture exacerbated by our president....

Mr. Floyd’s murder is something that should enrage everyone, but especially white Americans. And make no mistake: the kind of righteous anger that is being felt is the same kind of anger that Jesus felt when he saw the Temple being

Continued on page 2

Persistent and Destructive

desecrated in Jerusalem and turned over the tables of the moneychangers in a rage (Jn 2:13-16). Jesus saw something holy being defamed, as we do when we see a police officer's knee being pressed upon a defenseless man, and when it is continued to press down on him even when he says, "I can't breathe."

How can anyone fail to see the resonances with Jesus on the Cross? Two thousand years ago, Roman soldiers pressed down a wooden cross on Jesus's body, as other soldiers stood by, and as Jesus died, he cried out, "I thirst" (Jn 19:28). Last month, a police officer pressed a knee down on George Floyd's body, as other police officers stood by, and as George Floyd died, he cried out, "Water." So if you weep for Jesus on the Cross, and do not weep for George Floyd, then you are missing the point.

This is what strikes my own heart the most: not simply the legacy of racism that I know and read about, but seeing it in action, and seeing a beloved child of God treated like that. I can't stand seeing people treated like that. I can't describe adequately how angry it makes me, and why it moves me to tears. And I cannot imagine what a black person feels when they see that. And they see it a lot.

Do you feel anger, sadness, frustration, confusion and rage over the death of George Floyd? That is your Pentecost: That's the Holy Spirit moving through you. This moved Jesus too. Whenever he saw people being mistreated, the Gospels tell us, his heart was "moved with pity." The original Greek is much stronger: Jesus felt it "in his guts." This is one reason why he consistently sided with the poor, the outcast, the marginalized. Because this is where Jesus stands. Jesus stands with those who are beaten. Jesus stands with those who are persecuted. Jesus stands with the black men and women who have been killed by armed white men or by police officers. Jesus stands with the protestors crying out for justice, crying out that black lives must matter.

What can Catholics do about these sins? First, begin by listening to what our African-American brothers and sisters tell us. So I want to recommend a book, a speech and an article that have all challenged me. First, Darnell L. Moore's book "No Ashes in the Fire: Coming of Age Black and Free in America." Second, Father Bryan Massingale's talk, "The Magis and Justice," on the Catholic response to racism. And third Olga Segura's recent article in America, "How Can Catholics Help Lead the Fight Against Racism?" You can read and listen, and then encourage your parish, especially if it is predominantly white, to talk about racism, and start faith-sharing groups to discuss how to combat it.

We just celebrated the Solemnity of Pentecost, when we recalled the Holy Spirit entering the community of disciples, both personally and as a group. So do you feel anger, sadness, frustration, confusion and rage over the deaths of George Floyd, Breonna Taylor and so many others? That is

your Pentecost: That's the Holy Spirit moving through you. How else would God get you to move?

So listen to that Spirit moving within you; listen to what your African-American brothers and sisters have to say; and let the Spirit working through them teach you, and then act.

*By the Rev. James Martin, S.J., a Jesuit priest,
author and editor at large at "America Magazine."*

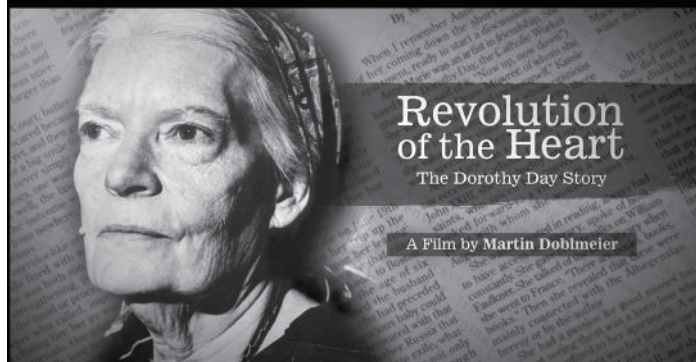
Vincentian Reflections

As we celebrate this Sunday the the Holy Trinity we realize the mystery of how much God loves and care for us each day. Believing in this we are called to share that love and care for others, especially those who are poor and marginalized.

This has been an unusually quiet time for our St. Vincent dePaul chapter – with few requests coming in for assistance. The reason seems to be that the Federal Stimulus Checks coupled with utility companies' decisions not to disconnect customers during the pandemic are tiding stressed families over for the present. But these benefits will not last. Our SVdP Conference anticipates a deluge of requests mid-Summer and probably into the Fall.

If you have not been adversely hit economically during the shut-down – or if you received your Government check and honestly don't need it – consider gifting the whole, or part of it, to households who do need it through the aegis of the St. Vincent dePaul Society.

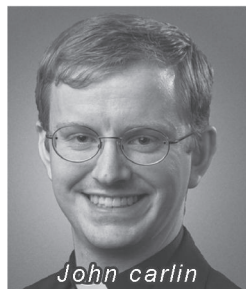
Marcellina Goes to Video



REVOLUTION OF THE HEART: The Dorothy Day Story, a film by Martin Doblmeier, takes us through Dorothy Day's journey from young, communist journalist, to her awakening as co-founder of The Catholic Worker newspaper and "houses of hospitality," sheltering and feeding New York City's homeless during the Great Depression. The documentary is a portrait of a selfless woman who followed her heart to better the lives of those less fortunate. **REVOLUTION OF THE HEART** includes rare archival photographs and film footage, plus interviews with actor/activist Martin Sheen, theologian Cornel West, popular author Joan Chittister, Jim Wallis of Sojourners and many others.

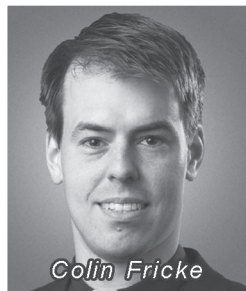
You can watch this film for free in its entirety on the PBS website at pbs.org/video/revolution-of-the-heart-the-dorothy-day-story-lwz697/

All Things Considered



John carlin

This year's crop of new priests is about as varied as they come! Archbishop Vigneron has been busy ordaining each of these men in separate ceremonies at the Cathedral which also labors under the Covid 25% reduced assembly restriction. You may meet these newly ordained somewhere in your future.



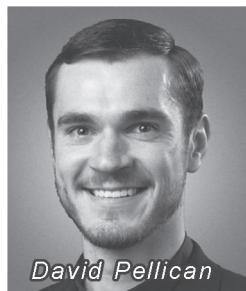
Colin Fricke

Fr. John Carlin (30) is from Royal Oak and holds a B.S. in Biochemistry. He worked for JHP Pharmaceuticals, taught karate at the South Oakland YMCA, was a grounds-man with a tree removal service, before entering the seminary. He is very involved in pro-life ministry: organizing conferences, sidewalk counseling, walks, marches, fund raisers, etc. He's also a musician and film-maker. His first assignment will be at St. Joseph the Worker Parish, Lake Orion.



Andrew Mabee

Fr. Colin Fricke (33) is a graduate of Grosse Pointe North High School. After graduating from Sienna Heights University in 2009, he was hired as a teacher at Our Lady of Mount Carmel School in Wyandotte. It merged with two other Catholic schools to form John Paul II Catholic School, where he taught for three years before entering seminary. The Institute for Priestly Formation in Omaha, Neb., helped him discern his vocation as did a trip to the Holy Land and a 30-day silent retreat. His first assignment will be at St. Paul on the Lake Parish.



David Pellican

Fr. Andrew Mabee (32) was passionate about action sports, particularly motocross, and thought he would pursue working in the motocross industry. While in college at Eastern Michigan (B.A. Business Administration) he sustained a serious injury on the motocross track,



Mark Tibai

which sent him in another direction. Although he attended Jesuit High School in Toledo, Andrew did not come into full communion with the Catholic Church until Easter of 2012. He has experience in Campus Ministry as well as in living in a men's Christian Household. In addition to an active outdoor life, he claims coffee as a hobby. His first assignment will be at St. John Fisher in Rochester.

Fr. David Pellican (25) was raised in a strong Catholic family where his parents home-schooled him and his seven sisters. Assumption Grotto is their home parish. In his senior year of high school, as he was applying to various colleges, a call to the priesthood became particularly difficult to ignore. David entered seminary after high school. Before that he worked in the summers on a hay farm and in residential construction. He also raised pigs on the side. His first assignment will be at Divine Child Parish, Dearborn.

Fr. Mark Tibai (31) is from Divine Grace Parish in Carleton and that is reflected in his love for camping, hunting deer, squirrel, rabbit, turkey, coyote, pheasant – fishing, archery and firearm marksmanship. A self-described “cradle Catholic,” his prayer at home was enhanced by altar serving from the 4th grade through High School. Mark's was home-schooled until he attended Monroe County Community College going for a degree in automotive engineering technology. His first assignment will be at St. Fabian Parish in Farmington Hills.

Does reading about any of these men remind you of yourself – or somebody that you know who has been rummaging around the fringes of making a decision for priesthood? If so, you gotta press the “start” button.

✠✠✠

As if muddling through Lent and Easter in the middle of a Pandemic wasn't enough – we careened into Pentecost as a nation being torn apart by protest and violence. Ok, that should have been plenty for us to handle. But, no – there was more! On Pentecost Sunday, Archbishop Vigneron announced a major restructuring of parishes in our Archdiocese. Depending on your vantage point, the timing is either propitious or presumptuous.

The priests of our Archdiocese didn't have much of a heads up about this, just a matter of two weeks or so. As I piece things together, the new organization calls for “Families of Parishes” – which is somehow different than “clusters of parishes” – because it depends on a unified staff for grouping of 3 - 6 parishes. To quote from the AoD website: “A Family of Parishes is not the same as a cluster or merged parish. Rather, it is a group of individual parishes led by an intentionally-formed team to address and focus on mission. In our current model for merged or clustered parishes, one or two priests are responsible for multiple communities and sites. Experience in our diocese and other dioceses has shown that this model is quite hard on the priests and ultimately leaves the parishioners feeling as if they do not have the support that

Concluded on page 4...

All Things Considered, cont

Continued from page two...

they want and need from clergy. The Families of Parishes structure, on the other hand, includes multiple priests and deacons, with the support of lay pastoral ministers and staff, serving a Family of Parishes under one leadership structure. This allows for greater collaboration and alignment to mission, better care of the faithful, and maximizing the use of our resources."

That makes a good case, but collaborations like this depend on a multiplicity of factors if they are going to be successful. I should think that some places in the Archdiocese would be quickly receptive to this plan, such as in rural areas or in some homogenous suburban areas. In some places of the Archdiocese "forced family" would be more difficult. The suggestion that priests live in community will not appeal to all the clergy. Human and parish families should grow in an organic way.

Working against this is the time-line that was proposed. The finalized list of "Families of Parishes" is to be completed by Advent of this year. The actual restructuring will happen in two phases, launching in either July of 2021, or July of 2022.

For a summary of the Family of Parishes process, I recommend that you log onto the AoD website <https://www.familiesofparishes.org/faq/> Buckle your seat belts, folks. I think we're in for a long, bumpy ride.

✂✂✂

My thanks to those who have sent support for our Saturday Sabbath Suppers. Each week, during the Pandemic from out of our ARK we have been able to provide one of **Chef Vonzell Whaley's** home cooked meals to about a hundred homeless persons at the St. John Shelter on Kercheval. And we have provided the same for our first responders working the weekend shift at the Grosse Pointe Park City Police, EMS and Fire Station. It's a particularly copacetic grouping of people in these troubled times.

TRP

Faith Formation Station

"We can rejoice, to, when we run into problems and trials, for we know that they help us develop endurance. And endurance develops strength of character, and character strengthens our confident hope of salvation. And this hope will not lead to disappointment. For we know how dearly God loves us, because he has given us the Holy Spirit to fill our hearts with his love." - Romans 5:3-5

Sometimes God's way of doing things is difficult for us; we wish He would keep to the plans we have laid out for ourselves. The most important time for us to take stock in our faith is precisely the time when we are disappointed and confused about His plan. We must have courage and hold fast to our faith despite the disappointments that fall our way.

Throughout the Bible people were disappointed; God's plans did not seem to match those they had for themselves. There are many women in the Bible who experienced the disappointment of childlessness: Sarah, Rebekah, Rachel, Elizabeth, and Hannah. Moses lived a lifetime disappointed in his people and with his circumstances, but he overcame his frustration to lead the Israelites out of slavery. I imagine Mary may have been slightly saddened by her third trimester journey to Bethlehem and having to give birth in a stable; however, these upsetting circumstances are so full of the grace and symbolism we celebrate every Christmas Eve. The disciples who thought that Jesus would usher them into a Messianic kingdom were no doubt disillusioned when He was crucified as a criminal and buried in a lowly tomb; however, the Resurrection that follows is pivotal to our Christian faith. What we gain from these Biblical disappointments and ruined plans are our greatest celebrations: Christmas Eve, Passover, and Easter Sunday.

I am a sucker for good byes; since I was a little girl the end of things has always made me sad. This year is certainly no different. Having been a student or a teacher most of my life, my "year" begins in September and ends in June. When I turned my calendar over to June, I was reminded of all the things our family was going to miss out on, all the disappointments: missed First Communion, last elementary school Spring concert, live 8th grade and 4th grade graduation ceremonies, school picnics at the park, goodbye photos and hugs on the last day of school. I couldn't look at them. I had to immediately white them out of my calendar. But as the paint was drying and so were my tears, I realized there had to be a healthier way of looking at June. After all, it was only June 1st.

In my search for a path around these heart-wrenching good byes, I found the antidote for disappointment to be thanksgiving and courage. My children and I have been trying to keep a gratitude journal each day; this is something we planned to do before the pandemic but were never very consistent in keeping until now. It is important for us to count our blessings, to name them out loud, and to thank God for them. We have our health. We are grateful to not be caring for a loved one on hospice like we were last year at this time. We are thankful for the good times we had at school, for sleeping in and extra time for board games and cards, for family memories and laughter, for our faith that sustains us, and for the love of family, friends, and God that will carry us through the desert of our disappointments to rejoice in whatever plans the Lord has in store. During this June of disappointments for so many, may we remember to thank God for being His children, for His Presence, for His love, and for His countless blessings. May we remember that He does have good plans for our future no matter what our disappointments may be in this moment.

Beyond thanksgiving we must also have courage. One of my favorite authors, Brene Brown, asserts that courage requires vulnerability – a level of uncertainty, risk, and emotional exposure. It requires good byes and looking beneath the white out on my calendar. Her commencement speech to UT Austin this year reminds us that, "we can see right now more than ever, the world does not ready it-

Continued on next page



Pentecost Initiation 2020, RCIA group left to right:
Holly McGuffin, Julio Mallow, Josh Mallow, Christopher Mallow, Madeline Lamb

self for our plans. Your ability to live a life that's full of love and meaning, to make the world a braver and kinder place, to disrupt and reshape the future, has very little to do with the greatness of your plans. It depends completely on your ability to get back up again when your plan fails. What starts here changes the world if you're committed to getting back up and beginning again." So we must find courage to move forward, to embrace our tears and our disappointments while just not drowning in them - for God has glorious plans for us ahead.

I invite you to watch the slideshow of our 2019-2020 faith formation year posted on the St. Ambrose website – through the lens of gratitude and courage – and celebrate all that was and still is: the inescapable wonder, awe, and joy of our faith told through the eyes of our children and those who lead them.

GENERAL PROGRAM NOTES: The catechists and I keep our religious education families in our prayers. I continue to attend webinars and meetings with the AoD and other faith formation directors in our SERF Vicariate. We are working collaboratively on a virtual VBS playbook and sharing ideas and plans for the upcoming faith formation year. Feel free to email me if you have any questions, concerns, or are looking for specific resources for your children.

FIRST EUCHARIST FAMILIES: A letter with sacramental updates will be mailed home soon. Be sure to check your mailbox.

CONFIRMATION FAMILIES: Students can use the summer months to complete the information in their Confirmation Packet: Saint's name report, sponsor biography, service reflection sheets, interview questions, Holy Spirit prayer, etc. We are exploring retreat and service options and will be in touch with you once we are able to schedule events.

Kelly Woolums

The Beehive

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

Pastor: Rev. Timothy R. Pelc

Pastoral Minister: Charles Dropiewski

Religious Education: Kelly Anne Woolums

Minister of Music: Louise Veltri

Dr. Norah Duncan IV – on hiatus

Office Manager: Peggy O'Connor

Secretary: Mary Urbanski

Sacramental Celebrations

Masses: On the Lord's Day –

Saturday Vigil - 4:00 p.m.

Sunday - 10:00 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

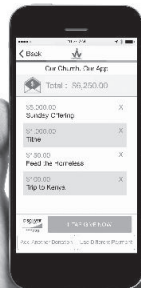
Pastoral Ministry: (313) 332-5631

Ark Scheduling: (313) 822-2814

Parish Website: stambrosechurch.net

Givelify

- Donations to our church have never been so easy!
- Give tithes and offerings from your smartphone
- Donate anytime, anywhere
- Track your donations
- Make us your home church on Givelify
- Free to download and use



givelify.com/app

GET IT ON
Google play

Download on the
App Store

Liturgy Schedule for the Coming Week

June 8

Weekday 10th week of Ordinary Time

June 9

St. Ephrem, deacon & doctor

June 10

Weekday 10th Week in Ordinary Time

June 11

St. Barnabas, apostle

June 12

St. Boniface, bishop & martyr

June 13

*St. Anthony of Padua, priest & doctor
4:00 p.m. Mass – Corpus Christi*

June 14

10:00 a.m. Mass –Corpus Christi

•Web broadcast of Mass from
St. Ambrose will begin at 8:00 a.m.
and will be accessible throughout the day.

Spending Spotlight

Longtime parishioners know that the ARK at St. Ambrose catering hall is not intended to be a money-maker. Most of the time, the ARK operates at a break-even level. There are, however, numerous regular expenses to keep the ARK going. One of these is the annual Wayne County Department of Health license. The cost for that is \$376.00.

Scriptures for the 10th Week in Ordinary Time

June 8

1 Kgs 17: 1-6
Ps 121: 1b-8
Mt 5: 1-12

June 9

1 Kgs 17: 7-16
Ps 4: 2-5, 7b-8
Mt 5: 13-16

June 10

1 Kgs 18: 20-39
Ps 16: 1b-2a, 4-5, 8, 11
Mt 5: 17-19

June 11

Acts 11: 21b-26; 13: 1-3
Ps 98: 1-6
Mt 5: 20-26

June 12

1 Kgs 19: 9a, 11-16
Ps 27: 7-9c, 13-14
Mt 5: 27-32

June 13

1 Kgs 19: 19-21
Ps 16: 1b-2b, 5, 7, 10
Mt 5: 33-37

June 14

Dt 8: 2-3, '14b-16a
Ps 147: 12-15, 19-20
1 Cor 10: 16-17
Jn 6: 51-58

Corpus Christi June 13th & 14th

The ban on public masses is slowly being lifted. We will continue to tape the 4:00 masses for broadcast the next day. We will open that mass to a congregation of 25% of the building's capacity - roughly 150 persons.

Face masks and social distancing will be required.

For the foreseeable future, there will be one Mass here on Sundays here at St. Ambrose which will be offered at 10:00 in the morning. Again, we can only allow 25% of the building's seating capacity - 150 persons - and face masks and social distancing will be required.

View Saturday's mass at facebook.com/stambroseparish or [stambroseliveon youtube](https://stambroseliveon.youtube). stambrosechurch.net starting at 8:00 a.m. on Sunday.

Your Envelope Speaks ... the Inside Story

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

On Sunday, May 31, 2020

in envelopes we received \$4,199.00

in the loose collection 0

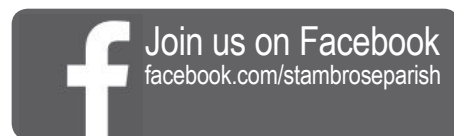
in electronic donations \$4,346.00

for a total of..... \$8,545.00

Under budget for the week.....\$1,555.00

Number of envelopes mailed 782

Number of envelopes used 29



Our Sick

Please pray for those who are seriously ill or who are hospitalized: Pat Blake, Karen Culver, Ann Sullivan Kay, Donald Miriani, Bonnie McKenna, Jeanne Noto, David Schumacker, Matthew Elias, George Bucec, Emilie Kasper, Darby O'Toole, Anna Noto Billings, Vilma Rivers, Vilma Marone, Eileen O'Brien, Martha Luna, Liz Linne, Donna Barnes, Betty Greenia, Alexandra Cullen, Charmaine Kaptur, Frank Gregory, Alex Billiu, Gladys Bogos, Wayne Wallrich, Jerry Hansen, Jackie Walkowski, Kristen Kingzett, Denise DiBiancha, Valerie Dryden, Angela Stack, Maria Simcina, Tony Macksoud, Albina Checki, Brian Tague, the Capuchin friars under quarantine and those suffering and hospitalized worldwide with COVID-19.

Call Waiting

If you are feeling a call to the priesthood "at some level," it is in your best interest to talk with a priest you know and/or a vocation director, who will help you better discern God's calling in your life. They will also have programs available to assist you in your discernment and more information on the application process.

Fr. Craig Giera is the Director of Priestly Vocations for the Archdiocese of Detroit. Contact him at giera.craig@aod.org – 313-868-7040

E-Donations

St. Ambrose Parish is equipped to make electronic transfers from your checking account or credit card on our website. Christian Financial Credit Union brings parishioners and friends the ability to make an electronic contribution to St. Ambrose on a regular or one-time basis.

Your checking account or credit card may be used to make a single donation; or you may set up automatic weekly, monthly or quarterly contributions on a schedule. This solution is not meant to replace the current envelope method of collection, but instead to provide an additional alternative for those who might prefer to make their contributions electronically.

We hope this additional financial service allows you another way to manage your stewardship to St. Ambrose. Visit stambrosechurch.net for more information on electronic giving.

Welcome back!

Public Masses have resumed in our Archdiocese. As the hymn says: It's good Lord to be here! Even in a restricted way.

- The Covid Pandemic is very real, and there are certain risks inherent in worship settings. Knowing that, our Archbishop dispenses us from the obligation of mass attendance through September 6.
- At any time, should you be running a fever or in contact with another person who has Covid, out of justice, you must avoid contact with others and stay home from mass.
- Out of caution, a number of healthy parishioners will continue to self-quarantine. For them we will provide Sunday on-line Mass as long as there are enough viewers to warrant it. For those who attend mass in person, here is what to expect.
- First of all, an altered schedule. The 4 p.m. Saturday mass will be recorded for broadcast on Sunday at 8 a.m. on our Facebook page and website stambrosechurch.net. This will be an open taping if you would like to attend.
- There will be only one Sunday mass at 10 a.m.
- Entrance for all masses will be through the ARK doors, where your temperature will be checked and facemasks will be distributed if you do not have a personal one. Gloves should be worn at all times.
- The plaza will be marked with six-foot distancing marks, please observe them.
- As happy as we are to see you again and you are to see your fellow parishioners, we remind you that socializing before (and after) mass is disallowed for the time being. Chat from behind your mask, but no hugging and kissing!
- The capacity of our church building is limited to 150 persons. That number will increase as the epidemic dies down. Every other row will be roped off, so you may not be able to sit in your "usual spot." Be flexible.
- Participate as fully as you can, but don't remove your mask to speak or sing.
- Be prepared for a different pattern for receiving Holy Communion.
- After Mass, you will be asked to exit the building row by row from the back.

We're all a little nervous with the medical risks we are taking. Our practices will get less awkward and safer as the weeks go on. See you in church or electronically!

From Archbishop Gregory

This is an excerpt of a statement from Washington Archbishop Wilton D. Gregory that was sent to the priests of the Archdiocese of Washington, regarding the President's visit to the Saint John Paul II National Shrine last week:

I find it baffling and reprehensible that any Catholic facility would allow itself to be so egregiously misused and manipulated in a fashion that violates our religious principles, which call us to defend the rights of all people even those with whom we might disagree.

Saint Pope John Paul II was an ardent defender of the rights and dignity of human beings. His legacy bears vivid witness to that truth. He certainly would not condone the use of tear gas and other deterrents to silence, scatter or intimidate them for a photo opportunity in front of a place of worship and peace.

On May 31, Archbishop Gregory released this statement on the death of George Floyd. In part it reads:

In astonishment, we are seeing the reactions of people across the United States as they express feelings of frustration, hurt, and anger in their cry for justice for George Floyd, whom we painfully watched being suffocated in front of our eyes on video in Minneapolis, Minnesota this past week.

Moments like this cause people of good will, who believe in the value, respect and dignity of every human life, to wonder if and how we can move on from here. The horror of George Floyd's death, like all acts of racism, hurts all of us in the Body of Christ since we are each made in the image and likeness of God, and deserve the dignity that comes with that existence.

This incident reveals the virus of racism among us once again even as we continue to cope with the coronavirus pandemic. We owe immense appreciation to our first responders who are currently working tirelessly to care for us and keep us safe. We remain grateful to them for their commitment to serve our community by protecting and saving lives.

However, as a society, must find ways to understand and to respond to the pain of our brothers and sisters. We see racism destroying the lives of Jewish, Muslim, and Christian people because of their religious and ethnic heritages. Racism triggers the divisive and xenophobic attitudes of nationalism. It also targets people because of their cultural traditions or physical appearances and it threatens immigrant people who seek nothing more than the opportunity to improve their lives and the lives of their children.

Now, and every day, we must pray to find the strength to do what is right and just as we encounter our neighbors from a culture, country, religion, race, or experience different than our own and see in them God's creative design. This moment calls us to be the Church of hope that Jesus Christ created us to be in a world full of pain and despair.