



# The Courier

QUARTERLY NEWSLETTER  
CHRIST EPISCOPAL CHURCH  
DEARBORN, MI

FALL 2021

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# Vestry

**The Vestry begins each meeting by stating the Mission, Vision, and Vision Path (goals, how we will live into our mission and vision) for Christ Church at this time:**



**Mission** - "Christ Episcopal Church welcomes, inspires, nurtures and replenishes through worship, fellowship and education. We seek to live a Christ-like life by embracing our broader, diverse community and serving others."

**Vision** - Feeding people in mind, body, and Spirit

## **Vision path -**

1. Effective building usage that expands our mission, helps us grow our intercultural community center, and provides part of our ongoing revenue stream. A primary component of building usage includes the Partnership in Faith with Mother of the Savior.
2. Assessing and evaluating effective staffing to meet our missional needs which includes sustaining the Partnership in Faith with Mother of the Savior.
3. Creating an intercultural community center with an emphasis on education including growing awareness of cultural similarities and differences including food, music, art, worship, festivals. The Partnership in Faith is a prominent component of this goal.
4. Rebuilding a vibrant music ministry that includes worship and concerts.

## Staff, Vestry, and Officers of the Church



Rev. Terri Pilarski  
Rector



Rev. Halim Shukair  
Assisting Priest



Erin Biggs  
Office Manager



Tess Dowgiallo  
Children in Worship



John Jones  
Sexton



Kevin Green  
Treasurer



Matt Sallman  
Clerk



Dale Taylor  
Sr. Warden



Jill Poske  
Jr. Warden



Jean Angel



Chris Burkhalter



Selia Danes



Peter Kenney



Stephanie Mulhern

# Rector's Perspective: The Rev. Terri C. Pilarski

## The Word of God

Words, spoken and written, are the fundamental element in my ministry. Whether the words are forming a carefully thought through homily or a prayer, a poem, or an icon, I explore the words used to describe human kind, the Divine, and our relationships with one another. Through this exploration, I delve into the depth of imagination, and experience God something akin to the Celtic understanding of God being the Divine Imagination. This Divine Imagination creates diversity because God loves diversity and creativity (John O'Donohue, *The Divine Imagination*).

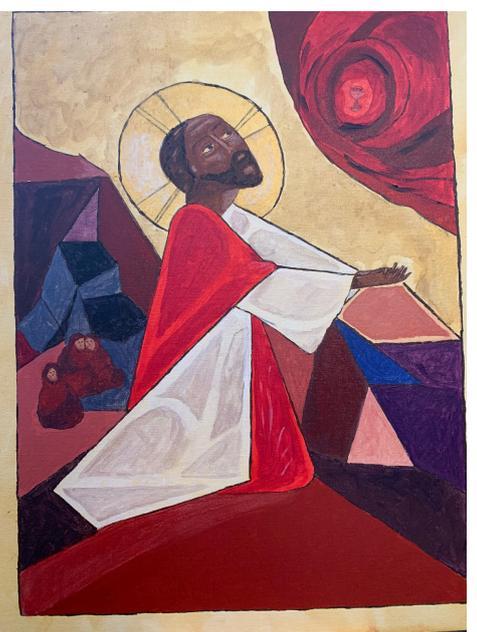
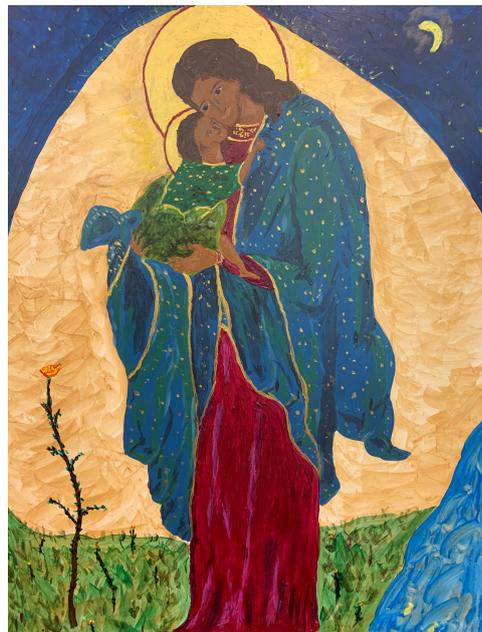
Exploring the Word made flesh, the incarnation, is at the root of my theology, my understanding of the nature of God. Therefore, it was a natural step to begin a journey learning about iconography and how to "write" an icon. Icons are said to be written (not painted, although paint and wood are the medium used), because they are a form of prayer and of enlivening the Word made flesh, how God is revealed in and through humans.

These icons are currently in an art exhibit at the Cathedral Church of St. Stephen in Harrisburg, Pennsylvania, for their show "Decolonizing the Christ." The exhibit runs from Sept. 12 until the end of December.

The icons were written following my summer sabbatical time in 2020 when I led myself on an icon writing retreat. They reveal in paint, words, and imagery, the heart of our partnership in faith with Mother of the Savior, a profound relationship exemplified in images of Mary, the Theotokos (God bearer), and the Christ.

Our partnership is the only one of its kind in the Episcopal Church. The icons I have written include the Theotokos and Christ, representing both Christ Church and Mother of the Savior, and have been used in worship during various seasons of the liturgical year.

The skin tones in these icons are brown or olive, not only because the people of Middle East, Jesus's heritage, have a darker complexion than people in the northern European countries. I use these colors because God births new life from darkness. Darkness is the source of all life, from the roots of grasses and trees to the womb that births human life.



## Curate's Perspective: The Rev. Halim Shukair

I feel so blessed to continue my journey with all of you beloved people of Christ Episcopal Church, and I am excited that this journey has been fruitful, educational and transformative. As I meditate on the last three years since I started my Curacy on Sunday, June 10, 2018, the words of the teacher in the book of Ecclesiastes describes this journey, "He (God) has made everything beautiful in its time. He has also set eternity in the human heart; yet no one can fathom what God has done from beginning to end." Eccles. 3:11

In these three years, I was able to participate and witness how Christ Episcopal Church has developed its gifts and talents concerning time and place through wonderful relationship with Mother of the Savior and with the surrounding community. The church building has witnessed how "God has made everything beautiful in its time." The beauty was revealed in the Partnership in Faith between Christ Episcopal Church and Mother of the Savior a partnership, that "presents an opportunity to welcome people who may feel isolated or marginalized", in the words of Rev. Terri to the Episcopal News Service. The beauty is revealed in the communion of the people and groups who use the building of Christ Church, to build relationship with each other and the community.

Christ Church through its leadership and the work of the congregation is able to reveal the beauty of the building, internally through worship, different languages, and styles of worship with the prospective joining of Dearborn Congregational Church. Externally to our wider community as we move to be an intercultural center in Dearborn that will bring diverse groups to our space and it will enrich us as a congregation as we listen to the experiences and stories of those who will come and it will expand our mission to the community.

It is impossible to include everything about what God has made beautiful in these past years in my journey among you, and I am sure beautiful things will come ahead as I start my second phase of my journey as Assisting Priest. I look forward to the days to come where we will invest what God has blessed us with in our building, worship, choir, Bible Study and beautiful meditation in the chapel. I look forward to the Partnership in Faith leading the way for other Episcopal congregations to build partnerships with new raising communities in the Episcopal Church and I look to our relationship with our community which will enrich us all.

I look forward to our coming meetings with Mother of the Savior and all other groups who find Christ Church as a place of meeting with the Divine and each other. Until then, may God bless and keep you all. May the peace of God dwell in your hearts. May the love of the Holy Spirit unite us all, and may with Mary, Mother of God, always be ready to say "yes" to God's invitation to see the beauty in everything and every time.

Christ's peace be with you all.

## Office Manager's Perspective: Erin Biggs

As I sit here in my office trying to decide what to write I look out my window and see the signs of fall beginning. Trees are starting to lose leaves, mums are planted in flower beds and on neighbor's porches, mornings are foggy and starting to cool down. And with the changes outside there are changes happening inside too. We are recovering from the summer's floods, staff is preparing for the program year, and groups are using the building more and more.

The past year and a half of not being able to be together in person has slowed down the different groups forming relationships and building community with each other. It is so nice to see and hear more people coming into the building. Groups are calling the office to schedule in person and hybrid meetings. The calendar isn't just filled with Zoom meetings and outdoor gatherings any more. As people and groups continue to use space here at Christ Church I hope the feeling of friendship and community begins to grow once again. Parishioners and community members are stopping in to say hello more often. I have to say, I have missed seeing so many of you!

I am looking forward to getting Children's Worship started back up the beginning of October. We will still meet on Zoom as a combined Christ Church and Mother of the Savior group. I really hope to see more of the children and young people attending. I have chosen a new curriculum for the fall called Mini-Revolutions by Illustrated Ministries. This new curriculum is meant for all ages, young and old and every one in between.



# Parishioner Impact Story

The Gifts of God for the people of God

by John Vandervertt

J.J. Rousseau, in his seminal work "The Social Contract," decried that human intervention and artificial methodologies had not only undermined but destroyed what Nature had so quickly provided; A tangible and transcendent connection to the reality of God's being as exemplified by a feelable, undominated truth. That being the rediscovering of the innate goodness in all people and the fundamental integrality of everyone to everyone. Colloquially, this can be understood as "fellowship," which, in the Episcopalian tradition, recognizes everyone's valued state in the eyes of God regardless of immutable natures and lifestyles. As is stated on the Episcopal Church's official website, "We believe that God loves you – no exceptions." However, to know this and live this bountiful truth in the flesh takes external support. And that's where Christ Church Dearborn comes in. For without this parish's unparalleled devotion towards service, in all of its multicultural persuasions, I wouldn't have become illuminated to the reason for which I was brought to America all those 23 years ago and particularly to Dearborn, Michigan of all places. Now that God, the Divine intimer and celestial craftsman, has given me the chance to study in the United Kingdom, so far from my dwelling place and sacred [second] home, when approached to explain how Christ Church has influenced me seems an impossible task. One that proved no easy task.

How does one verbalize what the "gifts of God for the people of God" actually looks like outside the sacred space and the material body? I find that recounting, albeit briefly, my experiences through the Anamnestic lens (the past informs the present) helps contextualize even the most troublesome happenings in my journey towards Godly revelation, especially now entering my next more fantastic chapter (heading to England for a master's degree).

I came to Christ Church when I was young and quickly integrated myself into our fabric. Everything from my baptism, soup-kitchen experiences, Christmas pageants, Bible school, and youth groups, and acolyte/Choir participation were experienced here. And with each progressive event that I was blessed to receive, divinely planned, I now have come to understand, my comprehension of who God was and what it means to be in perpetual communion with Him grew.

A helpful analogy might be the achievement of a recipe for whose ingredients manifest not right at their desirement but their requirement [a functional dichotomy to remember]. Every inclusion into my pot fulfills another tenant of the grosser recipe, but the end goal is never apparent to me yet intrinsically understood as existing. Therefore, I must have faith that my ingredients, the lifeblood of my ever-producing recipe, are contributing to something fantastic, even if I don't observe my labor's outcomes. But, in truth, it's not my labor alone that will make the dish but God's, my divine families, and those who instigate my development abreast theirs.

So many experiences come to mind: singing in the Children's Choir, my promotion to the Adult Choir [and at one point Bell Choir!], participation in/aid with the Summer Arts Camp, Community Sings, and especially Tess's indefatigable efforts in rallying the troops for Easter and Christmas musical revelry. Christ Church Dearborn's vibrant culture of music [despite COVID's spurs], according to Martin Luther, the great universal proclaimer of God's word and the sonorous companion to oral evangelizing, is one steeped in community and friendship

Throughout my development, to the present day and well into the future I hope, there's always been assiduous focus placed on enriching our parish with resonant resplendencies and tonal tinctures, expertly chosen by Terri's maternal aura, to heal our collective mind and body of the inequities of human life.

As I recollect on my musical experiences further, all of which have aided in my venturing towards Graduate schooling in the faculty of Musicology, I oft come back to several key moments which contributed to my love of the ephemeral art form of music. The main one would be the magisterial effect ritually parading into Church on Sunday at 10 am to the bellowing yet warmly acute melodies of Sean's Praeludiums and intermingled choral accompaniments, always punctuated by a Eucharistic performance of some kind.

Another one, while not musical, certainly encapsulated the motility of musical lingua franca, is during Eastertide when gaiety is at its highest for all living things on Earth. I distinctly remember seeing the vinyl dove, connected to that humorously exaggerated pole, with its trailing streamers passionately pursuing the symbol of Christ's new Kingdom and humankind's renewal, swirling through the air above us as we sang John Walshe's instantly recognizable antiphonal hymn "Jesus Christ is Risen Today," a well-beloved extolment of robust hymnody and devotional renewal, in our pastoral, natural way that we do so well. "I will sing and make music to the Lord."

This quarter's theme is "Impact," and thus, my mind went straight to community, solidarity, holy communion with brothers and sisters, and congregational unity. While conceptualizing this article, it was helpful to think about "What is a religious community" and "what are the tenants that keep Christ Church Dearborn so stable," more relevant to me, "Why have I stayed with Christ Church for over 20+ years of my life?"

A firm answer was surmised from two places, Peter Stebinger's "Congregational Paths to Holiness" and a 14th-century, Epiphanic sermon called "Abandonment to the Divine Will" from the Christian Mystic John Tauler. In the former, Peter reifies congregational harmony into three categories, 1) Spiritually broad-minded, 2) Jesus-oriented, and 3) Special-purpose. The supernatural revelation is that Christ Church Dearborn is all three of those, while also being culturally/ethnically touched [read blessed] by The Mother of The Savior's presence in our ecumenical lives.

Further, Tauler's sermon, one of supreme preponderancy for the spiritually starved like myself, teaches that only the one who has thoroughly and unendingly prepared their hearts and minds for God's call can discern the Lord's message. Rv. Terri Pilarski has done just that, maturing Christ Church's dedication to not only becoming but intrinsically being a genuinely universal representation of Christian love for their neighbor here on Earth. Through her efforts and the collective support of those at Christ Church to whom I am eternally indebted, my spiritual and creative life [quite literally] was given a cathartic second-birth, a resurrection if you will.

We are invited to know God, sense God, and thoroughly live God in our everyday life, thereby motivating our hearts and minds into a "state of entire self-nothingness" where our preordained "Kismet," Arabic for providential fate, can flourish unabated.

To leave you in a state of golden bliss, I offer you this humble revelation, "Fiat voluntas tua." Lord, may Thy will be done!

# Worship

The long season after the Pentecost is always the longest “season” of the liturgical year. It begins sometime near the end of May or beginning of June and runs through the end of November, depending on when Easter and the day of Pentecost fall in the calendar year. At Christ Church we emphasize the life of Jesus through the liturgical seasons by changing our liturgy to reflect the general idea or theme of Jesus’ life in the seasons.

The liturgical year begins with the season of Advent, sometime around the end of November or beginning of December. There are four Sundays in the season of Advent so its beginning date is always four Sundays before Christmas, placing its start in November or December, accordingly. The “theme” of the season of Advent is a time of waiting and anticipation. We are “waiting” for the birth, the incarnation of God’s incarnate Word made flesh. Because the Word made flesh has already happened in real time, we are also waiting for the coming again, when Jesus returns to complete the mission God intended in the incarnation. It is a both and time of expectation and anticipation, of remembering the past and anticipating the future as God reveals God’s self in the world. The color for the season of Advent is blue, a deep indigo blue like the night sky in winter.

Following Advent, we have the short season of Christmas, which reflects on the birth of Jesus. This is followed by a longer season after the Epiphany, its length determined by the date of Easter and therefore the day of Ash Wednesday and the beginning of Lent. Lent lasts for five weeks and culminates with Palm Sunday and Holy Week. Easter begins a season of celebrating the resurrection, of God’s response to death and destruction by bringing new life into the world. The Easter season ends seven Sundays later with the feast of Pentecost, sometime in May or early June. The long season after the Pentecost, which celebrates the birth of the church and the life and every day ministry of Jesus and the disciples, lasts all summer and fall, concluding near the end of November.

Because the season after the Pentecost is long and because it emphasizes the everyday life and ministry of Jesus and the disciples, we use three different liturgies to help us engage in faith and worship. This summer we worshiped with a liturgy from the Celtic tradition and experienced lovely music performed by members of the parish or a guest musician. For four weeks in early fall, from the second Sunday in September until the first Sunday in October, we celebrate the season of Creation.

The Season of Creation began in Australia over twenty years ago, in an effort to help us focus on God in creation. The season helps us consider that the earth is God’s body, an idea developed by theologian Sallie McFague and others. Our music and our prayers take on a particular earthy spirituality as we enjoy the waning days of warm weather. The season concludes with a celebration of the Feast of St. Francis, and a blessing of the animals.

The final weeks after the Pentecost we engage a lively worship service using music in the American Spiritual tradition. These old favorites are familiar, lively, and fun to sing.

# Music in Worship

One aspect of our Partnership in Faith and its expression in worship is sharing the different kinds of music that is familiar to Mother of the Savior and how it varies from music that is familiar to Christ Church.

Some of the differences are obvious, such as Christ Church people are familiar with English or perhaps Spanish words in our hymns. Mother of the Savior people sing in Arabic. When we worship together in a bi-lingual service people from each congregation experience what it is like to listen to unfamiliar sounds, tones, music, and words, especially those that we do not understand.

To help familiarize each congregation with the traditions of the other we have had worship music practice sessions like the one that Carolyn Blackmore held on September 8. That session was recorded and can be found here: <https://youtu.be/FRdY9VdyJFI>

The recording offers members of each congregation the opportunity to learn the music and words that are familiar to the other, which enhances our shared bi-lingual worship.

To that end, we have included again, the article written by Diana Brehob and Carolyn Blackmore, on Middle Eastern and Western music. We highlight the differences in chanted versions of the Lord's Prayer, which use similar notes in major and minor chords, but sound very different. Pastor Terri and Pastor Halim recorded one of the Partnership in Faith" Paastors Talk on this subject. That video can be found here:

The following article explains the differences in greater detail through music theory concepts.



# Music Ministry Perspective

## Music in Worship

Diana Brehob and Carolyn Blackmore

Music has the ability to evoke a powerful emotional response in listeners. Listening to, and particularly participating in, music alters mood and relieves stress.

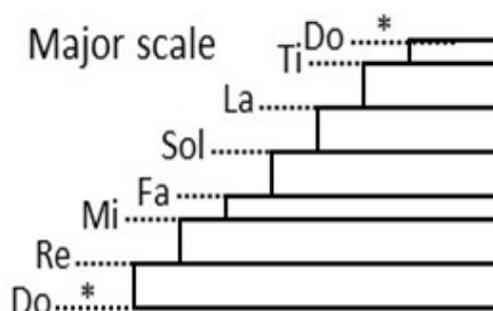
Most of us have had that moment when music brings tears to our eyes or thrills us in a way to cause us to sing along to the radio or get up and dance. One song that never fails to bring strong emotions for me is American composer Samuel Barber's Adagio for Strings. The composer recast it for voices as Agnus Dei (Lamb of God). It is likely that you've heard it because it is considered America's song of grief. It was played at funerals of Presidents Franklin Roosevelt and John Kennedy as well as in the days after the 9/11 bombings. I found a list of more than 25 movies and TV shows that have used at least a clip of Adagio for Strings (Agnus Dei) including: three episodes of The Simpsons.

Classical music has been used by retail establishments for calming and, sometimes, deterring loitering by patrons who don't traditionally care for classical music. One coffee shop in a university town played folk music until a shortly before closing when they switched to heavy metal to discourage casual conversations and collaborations from continuing beyond their closing time.

At Christ Church, we select music to match the liturgical season and often select a theme or type of music to evoke a spiritual mood. For example, during the season of All Saints, the hymns and service music are largely based on spirituals. In Lent, we are using multiple Taizé pieces in our service: O Lord, Hear My Prayer; Stay With Us; and My Peace I Leave You.

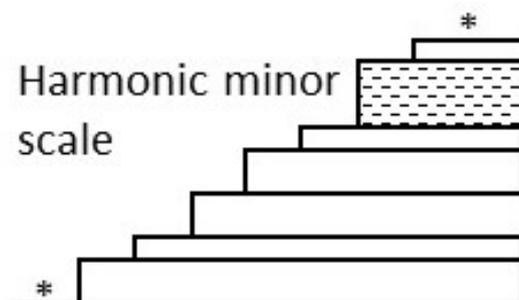
Taizé arose from the small village town of Taizé, France during the 1940s. Founded by Brother Roger Schutz, Taizé was developed to foster unity under God irrespective of religious affiliation. Taizé music tends to be short tunes with simple lyrics repeated many times, with repetition sometimes changed in character by adding more instruments, a vocal descant, or a jazz flute, as examples. Many churches in the U.S. use Taizé as a vehicle for meditation and prayer. During Lent, it is not surprising that Christ Church has selected tunes that are in minor keys, or at least lean heavily on minor chords, which we in the West have been acculturated to associate with sadness or somberness.

The major scale is the predominant scale in Western music. It is the familiar Do Re Mi...made up of a series of whole steps and half steps. (On a piano a half step is moving one key away and a whole step is two keys away.) If you consider Do to be on ground level of a flight of stairs, i.e., where the low asterisk is located in the Figure below, to get to Re, one climbs one whole step. Then to move up to Mi, another whole step. From Mi to Fa is a half step. See how that step is one-half the height of the prior two steps. One continues up the scale with whole steps to get to Sol, La, and Ti. To return to Do, the octave higher Do, is a final half step.



Minor scales are much more complicated. There are three predominant minor scales: natural, harmonic, and melodic. Greensleeves (What Child Is This?) is a famous example using the melodic minor. (Curiously, in England, Greensleeves is set in the harmonic minor.) An interesting feature of the melodic minor is that the spacing of the notes when going up the scale, i.e., from lower notes to higher notes, is different than the spacing of the notes when going back down the scale.

In addition to singing Taizé pieces during Lent, we are also singing the Lord's Prayer (Abana), from the Arabic tradition built on a harmonic minor scale, as shown here:

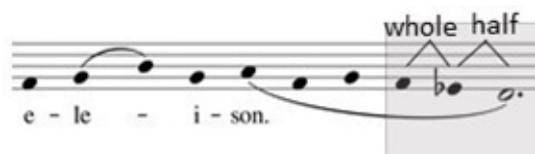


This scale is unique because it doesn't simply use whole and half steps. Instead, it uses a step and a half, i.e., a very big step from the antepenultimate to the penultimate note in the scale (large step highlighted with dashes). This skip is a surprise to a Western listener making the music sound exotic. Another name for this scale commonly used in Arabic music is the Mohammedan scale.

An example of the step and a half jump in Abana is shown in the gray box between the word "Lord" and "we."



Another example of an unusual interval, to Western ears, occurs in the very last phrase of our Lenten Kyrie. The intervals between the last three notes are a whole step followed by a half step. As half-whole is expected, this comes as a surprise and requires listening and attention to correctly sing the note.

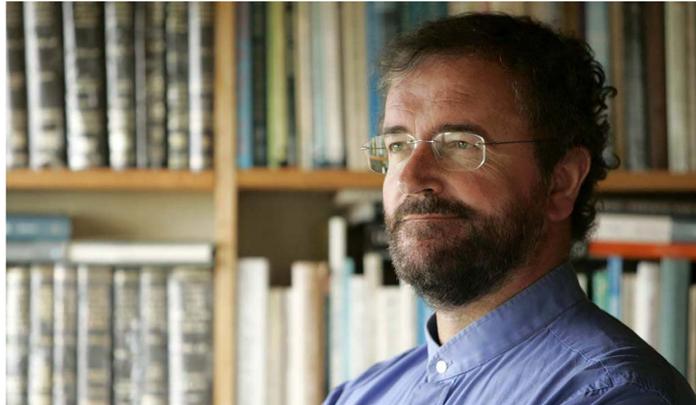


When this Kyrie was first included in services, our interim choir director, Carolyn Blackmore, worked with the choir to become more comfortable with the unexpected intervals so that the choir could be more effective at leading the congregation. We are fortunate to have recordings from Wassim Wehbe, a friend of Halim's based in Lebanon, leading us in the Abana and the Kyrie authentically and accurately. I invite you to participate in the singing, even by yourself at home, and let yourself be drawn into the music to enhance your connection to God and the liturgical season that we are celebrating.

# Adult Forum

This fall we will continue to learn about and reflect on Celtic spirituality. One reason for this dive into Celtic Spirituality is that it is in the DNA of Christ Church as a congregation. This is revealed to us in part by the fact that we have a Celtic cross on the top of the steeple. Also, founding families of the parish, including the Ford family, were from Ireland and brought with them ideas and beliefs from the faith traditions in their homeland. A third reason is that Celtic spirituality offers an expansive view of God and the diversity in creation as revelation of the Divine Imagination. We will have a couple of sessions where we join John O'Donohue in a video presentation from one of his Celtic Pilgrimages. This video, narrated by O'Donohue a few years before his unexpected death, walks us across the landscape of the west of Ireland and into the deep, spiritual thinking that made O'Donohue a beloved spiritual leader. We will then engage in listening to more sessions with the audio series The Divine Imagination.

**We will meet on Zoom at 11:30am on Sept. 26 and Oct. 10 to watch the video and a discussion. We will meet on Oct. 31 and Nov. 14 to listen to the audio series The Divine Imagination.**



## Baptized for Life Celebration October 3

with bi-lingual service

Feast of St. Francis and blessing of the animals

On Sunday, October 3 we will celebrate conclusion of the season of Creation with the feast day of St. Francis of Assisi. This is the traditional day on which we bless the animals and is the official day when the season of Creation concludes.

We will also have the honor of hosting Lisa Kimball who is the Associate Dean of Lifelong Learning and the James Maxwell Professor of Lifelong Christian Formation at Virginia Theological Seminary. Lisa is the director of the Baptized for Life program that Christ Church and Mother of the Savior have been participating in for three years. It is a great honor to have Lisa with us.

We will mark the occasion with a bi-lingual combined worship service with Christ Church and Mother of the Savior at 10am on Oct. 3. If we are able, we will share some sort of a meal or light refreshments after the service so that we have time with Lisa and one another.

We are still working on the logistics of how we will bless the animals, either later that day in-person or during the Zoom using photos of our pet. COVID developments will influence what we do.

# Spiritual Life Perspective

## The Arc of God, Justice and Love in Twenty years

Twenty years ago, on Sept. 11, I was a new Rector in my first congregation. Like many other working moms, I had just sent my kids off to school, one on the school bus and the other walking. It was sunny day with just a hint of fall in the air. Then, my husband called and told me to turn on the news. I sat in stunned silence as the world as we knew it unraveled in the collapsing towers and crashing planes. I called the schools and checked on my kids, all the children were fine, I was told, and should stay in class. Then I got busy and called every member of the parish and invited them to come to the church that night to pray. I had no words of comfort, only the hope that out of this mess, God would work with human hands and hearts to build a better world.

I can't say that that has actually happened. There is still a lot going on that I am concerned about and the world feels more fragile not stronger.

Simultaneously Christ Church responded similarly, inviting people to the church to pray. Most importantly, people from the Islamic Center of America were invited to come to Christ Church so that Christians and Muslims could pray together. As details of who led the tragic events of 9-11 were revealed to the public, the backlash and fear toward Muslim and Arabic speaking people grew in intensity. To this day I still have people from the Islamic Center of America tell me of how important that night was, that Christians and Muslims prayed together.

Christian and Muslim relationships remain a fundamental component of Christ Church's identity and mission. The value we place on interfaith relationships is expanding to include other intercultural relationships as we develop our Partnership in Faith with Mother of the Savior.

Recently the Vestry established a Task Force composed of the various member groups that use the building and property that house Christ Church. The Task Force is facilitated by me and Halim Shukair, Priest in Charge of Mother of the Savior and assistant priest at Christ Church. We are joined by two other facilitators, Dale Taylor, the Senior Warden of Christ Church and Karen Beck, a lay leader at Christ Church. Karen and Dale have training as community organizers.

This Task Force has been formed by the governing board, the Vestry, of Christ Church for a specific purpose. We recognized the gorgeous diversity of people who have access to and use the building and property of Christ Church. Our mission in the world, in part, is to model our faith through education. We strive to educate ourselves on the issues of the day including learning to be anti-racist and learning about the faith traditions of other people and cultures. We strive to share our building with others and to be a resource for cultural education so that others have the opportunity to learn and grow.

Recognizing that over the 155-year history, Christ Church has evolved into a community center, as evidenced by the diverse groups who use the church building and property. Now with Mother of the Savior sharing our building, and also with the potential for more visible collaboration with Creating Hope International and The Dearborn Area Interfaith Network, we are evolving into an intercultural community center. Creating Hope International has had office space at Christ Church since 1998. It is an organization that educates women and girls in Afghanistan, among other educational opportunities developed by its director, Dr. Sakeena Yacoobi.

We are at a critical juncture where it seems like we should engage the wider group of organizations and people who use the building and see how we can work together on a couple of initiatives that will build on the intercultural concept and provide a forum for those of us who are here in the building to get to know one another and work together.

The Task Force is charged with exploring ideas for creating opportunities for intercultural education that will involve multiple member groups to work together. The goal is to ultimately create something for which we can write grants for funding, and which will have an appeal to others in SE Michigan. We believe that we already have something remarkable, something that can be a model for others, as we work together to make this world a better place by embracing the beauty of our diversity.

On the twentieth anniversary of the tragedy of September 11, Christ Church remembers our history and our love of neighbor. The work of bringing forth God's justice is long slow, but we continue to bend that arc toward the hope of becoming the beloved community that Martin Luther King, Jr spoke of. It is a similar dream for equity and love that the Episcopal Church has adopted under the leadership of our Presiding Bishop Michael Curry, and the General Convention resolutions to encourage congregations to work toward becoming beloved communities.

Please join me in praying for Christ Church, for our Partnership in Faith, for our ongoing work to grow interfaith communities, and for God's love to prevail by bringing the world into greater harmony. God of groups, You are within and beyond all of our borders: our names for you; our words for you; our gatherings; our stories about you. We seek to praise but sometimes we imprison. May we always be curious about what is beyond borders, going there gently, knowing you have always been there. We ask this because we know that you are within and beyond all our groups and stories. Amen. (Daily Prayers with the Corrymeela Community), Padraig O'Tuama)



## Our Annual Blessing of the Animals

Sunday, October 3, The Feast of St. Francis 10am

Please submit the name(s) of your pet(s) to be prayed for during the 10 am service to [office@christchurchdearborn.org](mailto:office@christchurchdearborn.org). Also, bring a picture of your pet(s) if you are joining us in person or have your pet with you if joining us on Zoom.

A collection of colorful school supplies including a ruler, pencil, eraser, and markers. The supplies are scattered on a white surface. The text is overlaid on the image.

**Join us for Children's  
Worship beginning  
Sunday, October 3rd at  
11am on Zoom.**

**We will be using a new curriculum  
this fall: Mini Revolutions.**

**This will be a combined group from  
Christ Church and Mother of the  
Savior. Each week an email will be  
sent out with a coloring page, Bible  
story booklet, and a Zoom link.**



**Christ  
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Church**

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OFFICERS OF THE CHURCH

The Rt. Rev. Dr. Bonnie A. Perry, Bishop  
The Rev. Terri Pilarski, Rector  
Dale Taylor, Sr. Warden  
Jill Poske, Jr. Warden  
Kevin Green, Treasurer  
Matthew Sallman, Clerk

STAFF

Erin Biggs, Office Manager  
Tess Dowgiallo, Children in Worship  
John Jones, Sexton  
The Rev. Halim Shukair, Assisting Priest

VESTRY

Jean Angel  
Chris Burkhalter  
Selia Danes  
Peter Kenney  
Stephanie Mulkern  
Jill Poske  
Dale Taylor