

# The Courier

QUARTERLY NEWSLETTER  
CHRIST EPISCOPAL CHURCH  
DEARBORN, MI

MARCH 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  
Curate



Erin Biggs  
Office Manager



Tess Dowgiallo  
Children in Worship



John Jones  
Sexton



Eric Travis  
Technical Director



Kevin Green  
Treasurer



Matt Sallman  
Clerk



Dale Taylor  
Sr. Warden



Jill Poske  
Jr. Warden



Jean Angel



Selia Danes



Peter Kenney



Stephanie Mulkern



Holly Schanz

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

One of the most durable early forms of life developed from water into what we call moss. Forty-million years ago a primitive, low-growing moss formed that drew down carbon from the air and created topsoil for the first vascular plants. This increased oxygen in the atmosphere to levels that endure today. One might say that moss gave the Earth its first breath of fresh, clean air and made life possible.

Robin Wall Kimmerer, is a biologist and author of the 2013 bestselling book, *Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge and the Teachings of Plants*. Last March, as the pandemic was forming and the world was closing down, she asked her forest biology students “What would moss do?”

Moss is the primary building block of clean air and life, and is an organism that has survived for millions of years, through ice ages and famines and disease. The answer is perhaps a good indicator of how to thrive even in non-Covid times:

- Give more than you take
- Be patient when resources are scarce
- Find creative ways to use what you have

Over the arc of the history of Christ Church, God has been present. With God’s presence, this congregation has survived for 154 years. With God’s presence and with our capacity to adapt and evolve and lean into our mission this congregation has the potential to not just survive, but to thrive.

People in this congregation wrote a mission statement about ten years ago that goes like this:

"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."

The mission statement is at the heart of our evolving sense of purpose.

Thus, the Partnership in Faith and the emerging vision of becoming an intercultural community center that seeks to educate people is grounded in the principles of our mission statement because its purpose is to inspire and nurture, create fellowship, and educate with, and about, and for our broader diverse community.

We are also working on creating sustainability through developing multiple revenue streams including building usage, pledge income and parishioner support, invested funds, grants, and community events.

This is creating the conditions in which to thrive seeking to give back to the community more than we take; being patient as we develop our financial resources into long term sustainability; and finding creative ways to use what we have.

The real potential of living a Christ-like life and enlivening our mission is similar to the impact of moss on creation, a breath of fresh air, and the hope of new life.

What we know from living a Christ-like life is that all things are possible with God’s grace and with God’s help.



# Holy Week and Easter

## Holy Week and Easter in Pandemic times



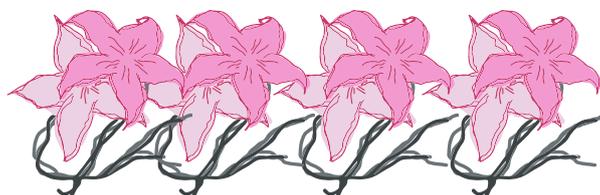
A year ago we had been living under the shelter at home directives for a month by the time Holy Week arrived. Now, a year into it we are beginning to imagine a time in the near future when we can worship in person. For now, however, we will continue with our on-line worship options.

Holy Week and Easter at home bags will be delivered to parishioners on or before Saturday, March 27. In the bag you will find a palm cross, the newly designed quarterly Courier, and worship materials for Holy Week services and Easter, and a flower shaped paper with flower seeds embedded in it.

Here is what we are going to do:

- Palm Sunday, March 28: In-person and on-line worship with Facebook Live at 8am, and in-person and Zoom at 10am. As usual a pre-recorded service will also be available for worship at your convenience. Be sure to have your Palm Cross with you for worship, and a few extra will be available in the church.
- Maundy Thursday, April 1: On-line worship at noon, with a pre-recorded worship service to use at your convenience. Maundy Thursday begins the three day Triduum service – one service over three days.
- The Altar of Repose: you are invited to sign up for an hour of prayer at the Altar of Repose beginning at 8pm on Maundy Thursday and concluding at 11am on Good Friday. Email Pastor Terri at [terri@christchurchdearborn.org](mailto:terri@christchurchdearborn.org) to sign up for an hour long slot. You can spend your hour in prayer one of three ways:
  - log on to the Christ Church Facebook page and click on the pre-recorded video of “The Garden of Repose” and pray with that video.
  - A link to the video on YouTube will be sent to you as well. It will show the altar with an icon Jesus praying in the garden, candles, and palm trees, and some gentle music playing. Turn off your sound if you don’t want to hear the music. Pray with Jesus through this night.
  - OR sign up to pray in-person in the Chapel. Only one or two people at a time, maintaining CDC practices for safety and health measures. Guidelines will be emailed to those who sign up.
- Good Friday, April 2: Noon – call in on Zoom for the noon Good Friday service including prayers and a reflection on the passion. A pre-recorded Good Friday service will also be available for you to use at your convenience.
- Holy Saturday, April 11: The Great Vigil of Easter will be live streamed from the diocesan website. Watch for a link to that service.

Easter Day, April 12: One service, 10am - In-person, or on zoom and also with a pre-recorded service. In person will include Holy Communion in one kind (wafer).



# Curate's Perspective: The Rev. Halim Shukair

*1 Corinthians 12:4-11 Now there are varieties of gifts, but the same Spirit; and there are varieties of service, but the same Lord; and there are varieties of working, but it is the same God who inspires them all in everyone. To each is given the manifestation of the Spirit for the common good.*

The role of culture is critical as culture lays the foundation from which we begin to see the world. This allows us to both be immersed in the context from which our faith and belief is formed and to extract a deeper understanding of the issues and themes which inform our Partnership in Faith between Christ Episcopal Church and Mother of the Savior and our future engagement as an inter-cultural community center.

Throughout the Bible, there are numerous points which highlight the plurality of contexts in which the Jewish people found themselves in over the course of their history. As the culture and social situations of the Jewish people developed, so too did their understanding of God, of themselves and of the issues they faced.

In the New Testament, God enters into the context of Jewish culture. Raised as a Jew, not only does Jesus practice the religion and culture of his social location but also uses it to communicate his message. We see this for example in the Gospel of Matthew, where in the Parable of the Lost Sheep (chapter 18, verses 11 – 14), Christ uses a common element of Jewish daily life – the recognisable imagery of the shepherd tending to his flock – to articulate his message of God reaching out to His children even when they are far from Him.

Christ Episcopal Church is walking the path toward engaging the church building to become an inter-cultural community center as a way to reflect the culture of the community and to be a witness for a welcoming worship place. This journey will help Christ Episcopal Church to witness to heart of the Gospel message to love God, to love those within our community and to be hospitable to strangers. And in order to truly love your neighbor the first step is to understand who your neighbor is and learn about him or her. Understanding and learning about the other is the first step in building relationship and love.

In this essay, I will highlight what are the important issues that Mother of the Savior, as an Arab/Middle Eastern Christian Faith community can bring to Christ Episcopal Church.

Christians have existed in the Middle East since the time of the Apostles. Mesopotamians, Arabs, Egyptians and Libyans were among those in Acts chp. 2 who, we are told, heard the good news on Pentecost Day in their own languages (Arabic was one of the languages) and were likely among the 3,000 baptized on that day.



Most Arabs living in the Arab world are Muslims. So, Arab Christians who are immigrants to the United States from the Middle East have lived as religious minorities. They understand what it means to witness to their faith in circumstances where such witness may be viewed as alien to the dominant culture, forbidden or even dangerous. Their experience can strengthen the commitment to witness of those whose whole life has been lived in a predominantly Christian culture.

While in some places in the Middle East, local Christians suffer persecution, in many places Christians have a long history of peaceful co-existence and friendship with their Muslim neighbors. Christians of Arab and Middle East descent have much to offer as bridge builders and peacemakers.

Christians in the Middle East remain much more closely tied to the traditions of the faith. Their experience of liturgy is often much more an experience of the mystery of faith. Saint Ephraim, an important Syrian theologian of the early 4th Century, emphasized that Christians receive the knowledge of God not only through scripture but through the liturgy in which the divine is captured through the senses rather than the intellect.

Arab and Middle Eastern Christians who have a direct connection to the lands of the Bible can often provide a helpful understanding of the context and meaning of biblical narratives and teachings. Their understanding of the relationships and situations in Jesus' parables, for example, may come from having lived in similar settings. Their insights can bring understandings to their fellow Christians when they read and study the Bible together. We experienced this in Baptized for Life dinners, where members of Mother of the Savior shared their stories and experiences related to the Scripture passages, from their own experiences back home, and some of these experiences were related to the actual biblical places, like Jerusalem, Jordan river and other places in the Middle East.

As an intercultural community center, Christ Episcopal Church can be a pioneer in advocating against anti-Arab racism and Islamophobia. In understanding Islam and Christians -Muslims relationship, Arab and Middle Eastern Christians who worshiped Allah ( Arabic word of God), through this inter-religious relationships, we will be able to appreciate the gifts of our neighbors and experience more fully the that all are made in the image of God.

In fact, Allah in Islam is the God of Abraham, Moses, and (Issa) Jesus. It's root derived from the word "El" in the Hebrew Bible or Old Testament (as in the name "Bethel," meaning "House of God"), Allah is simply the word in Arabic for the one God. Scholars note that the name Allah existed before Islam and was used by Arabic speakers who were Christian. Today Christians who speak and worship in Arabic call God Allah. In other words, Muslims share with us and Jews an Abrahamic faith, descended from the same patriarch Abraham.

Our vision is that Christ Episcopal Church will be the beacon of the inter-cultural community center in Dearborn and the neighborhood. Let us commit ourselves to work together in this wonderful and unique Partnership in Faith between Mother of the Savior and Christ Episcopal Church, to work for the common good and against racism (Anti-Arab). We will learn about each other and about our Muslim neighbors in the community. And let us recognize that this work will enrich our efforts for better future.



# Music Ministry Perspective

## Music in Society

Matt Sallman

For as long as I can remember, music has played a big part of my life. Going back to the little yellow records my parents gave me, listening to the Broadway tapes my Dad had made, waiting for my favorite songs to come on the radio so I could tape them, and finally buying records and a stereo of my own.

I had been in band programs and had attended the local Community Concerts in Valparaiso as I grew up. Beginning to attend Purdue opened a whole other chance to see acts that I knew and loved live. My first year included concerts by Kenny Loggins, Seals and Crofts, Gary Wright, Chuck Mangione, and Gordon Lightfoot.

Over the years I have added more Folk, Blues, and Classical concerts. My musical curiosity is always looking for something else – as well as digging deeper into known artists.

I am not sharing this to brag, but to give a glimpse into the depth of my musical journey. It has been somewhat solitary for many years and I wanted a chance to share the knowledge I have gained as well as give me an excuse to learn more – both from my own work and being exposed to the musical experiences of others.

That was the idea behind starting the Listening Group at church. Music is always mentioned as a key love of our parishioners. What better than to bring folks together to share their favorite music?

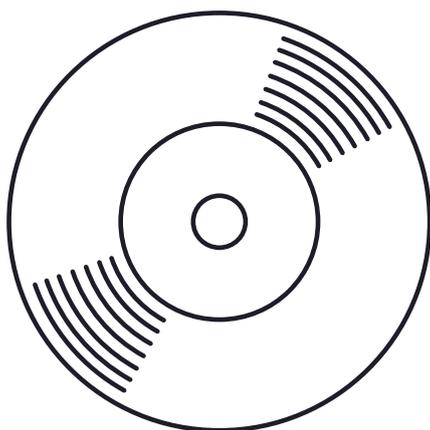
Almost nothing is out of bounds, anyone can volunteer to bring any music. I have learned a lot from the members of the group. I have never been disappointed in any session.

Now that we have been meeting remotely, I have tried to up the focus of the sessions. We started with an overview of Jazz. Explored the changes Cat Stevens made to a favored album on its 50th Anniversary.

Black History Month increased things again. Between the program that was coming up with Matt Watroba and Robert Jones and the songs I had heard from Dom Flemons at the Ann Arbor Folk Festival in January, I dug into his online interviews and performances to put together a program that I hoped would be educating.

I am glad that more folks have been participating in the Zoom sessions. This is not intended to be the Matt Sallman show. If anyone has an idea for a program that can be shared with the Christ Church community, please let me know and I will work with you to make it happen.

Right now I am working on a program of Celtic music and in memory of those we have lost to Covid-19, Chuck Beck is making a tribute to the great John Prine for the one year anniversary of his death last April.



# 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.

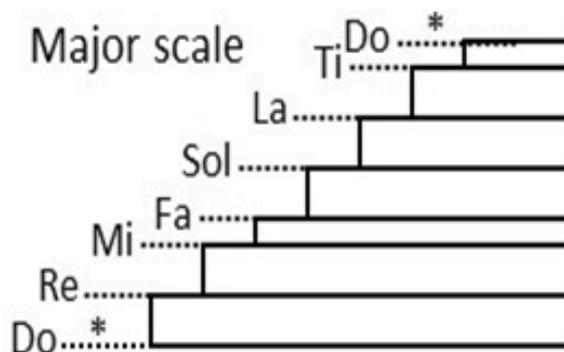
Most of us have had that moment when music brings tears to our eyes or thrills us in a way to cause us to sing along to the radio or get up and dance. One song that never fails to bring strong emotions for me is American composer Samuel Barber's Adagio for Strings. The composer recast it for voices as 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 final weeks of the season after Pentecost, late fall, 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.

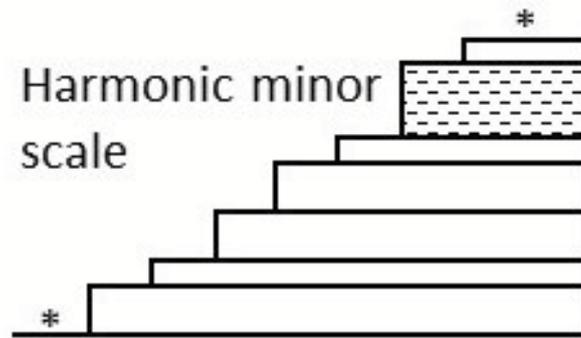
Taizé arose from the small village town of Taizé, France during the 1940s. Founded by Brother Roger Schutz, Taizé was developed to foster unity under God irrespective of religious affiliation. Taizé music tends to be short tunes with simple lyrics repeated many times, with repetition sometimes changed 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:

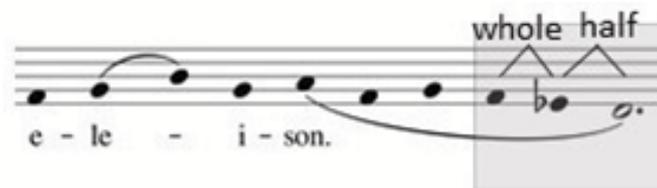


This scale is unique because it doesn't simply use whole and half steps. Instead, it uses a step and a half, i.e., a very big step from the antepenultimate to the penultimate note in the scale (large step highlighted with dashes). This skip is a surprise to a Western listener making the music sound exotic.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

# Blessings in a Backpack Perspective

Chris Burkhalter

The mission of Blessings in a Backpack – to provide weekly bags of food to over 200 Dearborn elementary school students at risk of hunger – provides good opportunities for Christ Church to strengthen ties with the community outside our church walls and to consider intercultural relationships. The narrow scope of the program imposes tricky limitations, though, as Blessings volunteers seldom interact directly with families receiving Blessings bags. The food is ultimately delivered to students by school staff, and Blessings gathers no personal information on students, for privacy reasons.

Because we miss out on that direct engagement, we rely on feedback from schools to ensure we're supporting students with foods that fit their needs and preferences. We offer meal bags that are entirely compatible with a Halal diet. Doing this isn't much different than providing custom meal bags to students with allergy restrictions (which we also do), and most of the students we feed receive the Halal bags. Gradually, we've created menus that not only meet Halal requirements, but clearly meet them. To give an example of why that's important, for a time we gave out fruit snacks made without animal-based gelatin, having verified the Halal compliance of their ingredients. We learned, though, that some students were discarding them out of habitual precaution, since many of the fruit snacks that a first-grader routinely encounters are not Halal compliant. Another time we learned students at one particular school weren't using bagels we provided. At other schools, the bagels were the kids' most celebrated items; at this school, not so much. Here, it seemed that no dietary restriction figured into the mismatch, just habit and preference. In cases like these, we make adjustments and find substitutions, so every item we pack is something the student can use, and so we make the best use of our program's resources. Communication is essential. We email schools to ask how we might better serve them. A regular “stop and chat” when delivering food is even more effective, though. Little things (like the situation with the bagels) might not seem critical enough to warrant an email, but may come up in a “How's things?” conversation.



Our program's geographic footprint is another area where we've examined our relationship with the community. In our early years, we prioritized proximity to our packing location when seeking schools to partner with, for practical reasons. Over time, we looked to provide meals beyond the west end of Dearborn. We now work with schools all over town, though this came about more haphazardly than by design. Sometimes we had an “in” at a school, and other times it was simply a case of finding a school whose need was the right size for our budget. In the case of McDonald Elementary, that partnership resulted from the strong relationship between the school and Littlefield Presbyterian Church, located just across the street. Littlefield helps a lot with logistics, and also keep tabs on the school's needs.



As the base for most of Blessings' operations in Dearborn, Christ Church hosts outside groups who pack bags for us each week. Other volunteers visit the church to pick up bags and deliver them to schools. In this way, our building figures into the lives and routines of quite a few people who use it for things other than worship. I often forget that this big building isn't familiar to everyone the way it is to me, a cradle Episcopalian. I've told this story before, but a couple years back a group of high school students came to Christ Church to pack bags for Blessings. As we gathered outside the library, one student remarked matter-of-factly, “I've never been in a church before.” When I offered to show them around, another student asked if they'd be allowed to go into “the big room.” We turned on the lights in the sanctuary, and a couple students took photos with their phones. That was a nice moment for me, getting to see this place with them, as unfamiliar and new. Not entirely unfamiliar anymore, though, but a place in their city that they know.

# A Perspective from Mother of the Savior

Iman Basir

It was my pleasure to start an Arabic class for the children, in the building we share with Christ Episcopal Church. This was part of a proposal of various activities I am working on with our Arabic Church "Mother of the Savior."

There is a big demand in the Arabic community in Michigan, to learn Arabic language, including reading, writing and speaking. Especially in Dearborn and Dearborn Heights areas, where the majority of Arabic Community resides and is considered the most Arab community in the USA. As Christians this also will add an opportunity for our children to know and feel the church will be open its doors and welcome them as a second home.

As a mother I hear from my daughter, when she states sometimes: "why do we have to go to church every Sunday, I know everything about Jesus, church is boring." The idea came to my mind by acknowledging the children's needs from the church, why they have to go to church every Sunday, why this trip is important in their future lives.

I see the facts from children's perspectives, and my whole idea of the proposal is how to help them see Jesus's love and amazing grace and keep them away from the world's distractions. We have to face the fact, what is the future of the churches if the youth and children find no one listens to them, and help them find themselves in this place?

Church is an important part of our children's identity. So the whole idea was how to help them feel church is a second home, where they love to come, not forced, where they can spend time and play and do fun activities, enjoy their time, learn, and grow in Jesus's faith.



# Sexton's Perspective: John Jones

Greetings family and friends. I hope life finds you well. As a member of the staff here at Christ church, I have been asked to reflect upon how my job relates to multi-cultural awareness and education. At first thought it may seem that building and grounds maintenance has very little correlation to social issues. But through my 30 + years in the construction industry, and 20 years of being raised on a family farm has taught me a great deal about life in every form, and how interconnected we are to all life.

I have thought many times, and expressed to others several times, that I relate to buildings more than other people. And that I have learned more about life from a tree than I have from my best teacher. To some extent this is absolutely true even now, but I wanted to share how my "relationship" with a building has helped improve my understanding of people, humanity as a whole, and how to build better relationships with my fellow humans.

My first point is my unwavering belief that all things have life and in their most basic level of existence has a single source of life. "From ashes we are created, and from ashes we shall return" There is no doubt about that, and it is true for a building just as it is a person. Scientists for thousands of years can only explain creation as far as two specks of dust colliding in space. Randomly? Or by design? A leap of faith tells me the latter.

The earth is a living, breathing creation, so all things that come from the earth contain that life. Thinking in terms of building materials, they all come from the earth so they all have life. A 2x4 piece of lumber carries the life of a tree, a seed, the soil, a spore, or a speck of dust. A concrete block carries the life of sand, soil, rock, water. Imagine how much life has passed through that water. I think you see where I am going. This is why I believe a building is a living, breathing creation. Not a single structure, but a sum of all it's parts, all working together, all depending on each other, all supporting one another.

Some other similarities between humankind and a building are:

Both have a soul. The moment an architect sees a vision of a building on an empty lot, the soul of a building is born. God says that before we were in the womb he had known us. Before we were born we were set aside as something special. (paraphrasing). This is our soul. Both have a foundation. Both have a framework, -Both have a skeleton, a skin, a heartbeat, a circulatory system, many have a brain or an intelligence, both are reactionary, and both have a purpose, and an expiration date. I could expound on these thoughts exponentially, but for editorial purposes I will let you use your own imagination.

My point is that I have used my "building" relationships to improve my personal relationships. I have learned that all living things have value. How buildings and their structure can be compared metaphorically to my fellow humans, and the structure of our lives, and how those are nurtured, expanded, and maintained. That a building, just like humanity is a sum of all their parts. No building can stand made completely of straw. It depends on a vast variety of materials in thousands of forms, all working together, all depending on another, all in support of another, and if it all has a common purpose, it all comes together in magnificent glory and in honor of our creator!

Hopefully you can glean something from this obscurity. I learn a lot from seemingly obscure subjects. Stay tuned for the next chapter: "How God speaks to me through trees". Peace, light, and love.

# Office Manager's Perspective: Erin Biggs

Working in the office at Christ Church I have the opportunity to meet and interact with different people and groups on a daily basis. From staff to parishioners, from groups and individuals who use the building to the children and families of Chapel Day and those who come for help with food, and from the mail carrier and delivery people to people in the community stopping in to say hello, I never know who I may meet each day. Every person I meet has their own story and many share those stories with me. From these stories and interaction I have learned so much about all the different background and cultures of those in our community.

One family immediately comes to mind as I think of those I have built relationships with while working in the office. In my first year here at Christ Church there was a man who would come in every few months for help with food. He always had a story to tell, and it was usually a fun story about something in his life. When he came he always brought a friend with him, well really she brought him as he didn't drive. One day Terri and I realized we hadn't seen them in a while, but didn't have a way of getting in touch with either one. About a year later, the friend came in with her adult daughter for some food. We chatted as they were looking through the pantry finding things they could use to stretch their food budget and feed their families. I asked about the man that was usually with her and she started to cry. It turns out that he had gone into rehab to straighten out his life, and not long after getting out of the program he passed away. We all cried together, remembering how he could always make anyone laugh with his stories.

After that day the woman and her daughter would come in together for food. Each time they came they asked if there was anything they could do to help at the church as they were so grateful for the help we were able to give them. What started out as helping to get the pantry organized turned into them helping to hand out the holiday meals each holiday. We have become friends through this time working together. They bring in their grandchildren (well, for one of them, they are her great-grandchildren) when they are here. I have been able to see the children grow with my own, celebrated births of new babies, both in their family and when my daughter Melody was born, and mourned losses of family and friends. These ladies have felt at home here at Christ Church. They have helped with our Giving Thanks Community dinner both years.

During the pandemic I thought of them often but hadn't seen or heard from them for quite a while. While we were giving out Thanksgiving meals this year, Hannah (who was helping to put the food outside for appointments) came to the office to let me know that there were 2 people outside without appointments. As I went out the door I was met with yells of "We miss you!" It was this family, coming to check in and say hello. They have been doing well through this time, and are looking forward to being able to come back and help out here at Christ Church again.

I have so many stories like this of the different people I have met here in the office. I look forward to hearing and sometimes becoming a part of the stories people have to share every time I walk through the doors here at the church. This is just one of the many ways we are feeding people in mind, body and spirit.



# Worship and Christian Formation Perspective

## **Celtic Spirituality: Writings by John O'Donohue**

Adult forums in the Easter season will offer the wisdom and insights of Celtic spirituality through the words and writings of John O'Donohue. O'Donohue was born in Clare County, in western Ireland. Born in 1956, he died suddenly at the age of 52. He was a poet, philosopher, priest, writer and teacher of Celtic spirituality. The forums will offer audio recordings of O'Donohue from several of his presentations and books including *Anam Cara* and *To Bless the Space Between Us*.



The forums will take place on Sunday mornings at 11:30. Plan to spend an hour immersed in the lovely, earthy spirituality of the Celtic people.

April 25  
May 2  
May 16

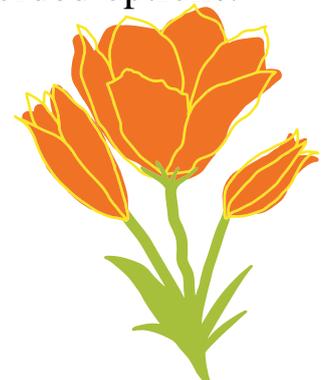


## **Summer Worship**

As we look forward to the summer and a slow movement back into in-person worship our plan is to offer a hybrid of worship opportunities including in-person, Facebook Live, Zoom, and pre-recorded options.

Here is the schedule at this time, subject to change:

8 a.m. In-person in Chapel and Facebook Live  
9 a.m. In-person Only, outside on the plaza  
10 a.m. In-person in the Church and Zoom





# Christ Episcopal 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, Curate  
Eric Travis, Technical Director

VESTRY  
Jean Angel  
Selia Danes  
Peter Kenney  
Stephanie Mulkern  
Jill Poske  
Holly Schanz  
Dale Taylor