

CHRONICLES

April 2008

The mission of Christ Church is to be a diverse, inclusive community which, through its lively worship of Jesus Christ and witness in His name, serves the Christ in all persons and stands as a beacon of hope in the heart of Detroit.

Christ Church Detroit

960 East Jefferson Avenue
Detroit, Michigan

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Email: office@christcd.org

Website: www.christcd.org

Hours

Monday-Friday: 9:00 a.m.-5:00 p.m.

Saturday Mornings by Appointment

Sunday: 7:30 a.m.-1:30 p.m.

Holy Eucharist

Sunday 8:15 & 10:30 a.m.

Christian Education

Sunday 9:30am

Interim Rector

The Rev. Carol Cole Flanagan

**Assistant to the Rector for
Christian Education**

The Rev. Geoffrey Piper

Assisting

The Rev. Rollin Norris

The Rev. Canon William Logan

Deacon

The Rev. Joyce Treppa

**Assistant to the Rector for
Music Ministry**

Mr. Jeffrey Walker

Business Administrator

Mrs. Joanne M. Case

Administrative Assistant

The Rev. Cn Sandra Richardson

Sextons

Mr. Keith Lucas

Mr. Craig Lucas

Nursery

Mrs. Carolyn Lucas

A Farewell Message

As we sadly bid Fr. Geoff a blessed farewell, we offer to all our readers this message he sent, in email form, to all of us as he prepared to say goodbye:



Tuesday, March 4th, I announced to our Christ Church staff and Vestry the news this email brings to you.

I have accepted a call to serve as rector of St. Gabriel's Church in Marion, MA. (Marion is a small village on the Atlantic coastline, about an hour south of Boston, and a short jog south of the main highway to Cape Cod.) Many of you were gracious and generous in welcoming a trio of parish visitors from Marion on February 24th. Thank you for your hospitality to them, and for your kindness toward me.

This move will take Leslie and me closer to family members, and back to the diocese where Leslie grew up, where we met, married, and baptized our two sons.

I will conclude my ministry here with our Sunday morning worship on April 13th, just about six weeks from now. There will be time to nudge some parish initiatives toward the future, to complete others, and to pass along responsibilities to capable folks in an orderly way.

This has been a gratifying, challenging, and pleasant--though relatively brief--time among you at Christ Church. I know that Leslie has been lifted into the heavenlies through her weekly worship with the choir. I have loved coaching our youngest ones along in the faith, and sharing in the pastoral and priestly ministries of the parish.

I can't possibly express my appreciation, gratitude, and good will to each one of you for the joy I have shared with you all in Christ over the past 20 months. I have grown in my faith and understanding through my worship, fellowship and service together with you. I hope you have, too. If I don't get the chance to thank and bless each one of you, please accept this "broad brush" attempt to acknowledge the goodness you have brought to me and to my family. You are a highly gifted bunch, and I trust you will be matched with similarly qualified leadership in the upcoming call of a new rector. From my heart, and for the whole Piper family, thank you for engaging us lovingly and faithfully in this parish community. I'll continue to work closely with Carol, the Vestry and staff for the good of the saints and for our Lord's glory.

God bless you all richly, in our loving and gracious God,
Geoffrey+

As we say goodbye to our friend and pastor, we pray God's blessing be upon him. We will miss his warmth, his spiritual messages, the gift of teaching our children, and a smile that was always so endearing.

Parishioners News

We extend our sympathy to the family of **Anne Dib Reinart** who was buried from here at Christ Church on Saturday, March 15th. Anne spent her childhood attending church here but has lived away from Detroit for some years. Some of our members remember her days as a player on the Christ Church Women's basketball team. You can find her in the team photo on page 168 of *The History of Christ Church*.

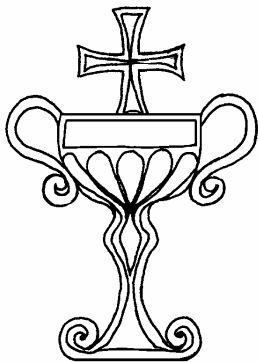
Thank You

Dear Carol,

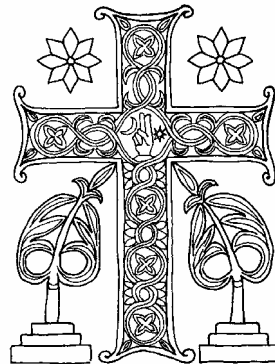
We've been touched and found healing and strength in the prayers, notes and cards of our Christ Church Family. (yes, that seems ever true!) May I ask you to convey that Thanks. I'll never get individual notes to each person, though I am stronger each day. Walking farther and dressing oneself are now important benchmarks!

Blessings to all!

Fondly,
Tish



Ravenna , Italy: marble
sarcophagus, c. 735



Italy: marble
carving, c. 975

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CHRONICLES

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April 10, 2008

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Coming Speakers

Sunday April 13 at 9:30 a.m., we will have a forum on **Millennium Development Goal #3 “to promote gender equality and empower women.”** Our speaker will be **Dr. Jean A. Nemzek**, a volunteer from South Lyon, MI who volunteers with Heifer International. Jean is a veterinarian and works as a research investigator and Assistant Professor at the University of Michigan. She has participated in two veterinary study tours, one to India and one to Mozambique. She has much to share with us. Heifer International (www.Heifer.org) works in practical ways to eradicate poverty. Jean will share a new DVD about Empowering Women in Nepal and talk about the ways that Heifer International empowers women. Heifer International involves people of all ages. **Come and see!**



FOOD FOR THE POOR, INC

On **Sunday May 4** we will have a guest priest speaking on behalf of **Food for the Poor**, whose “current projects include Food, Medical Care, Housing, Education, Fishing Villages, Water, and Orphanages.” www.foodforthepeer.org

Founded in 1982, the organization works in the Caribbean and Latin America in 16 countries. It raises money from churches in the “First World” (“the poor in spirit”) and buys food, medical and business supplies, educational and building materials that are distributed through churches in the “Third World” to help “materially poor” people and projects. Beginning with feeding hungry people and addressing healthcare need, the organization then moves to empower people by education and to help them achieve ways to support themselves.

Under new leadership since 2000, Food for the Poor has distributed more than 4 billion dollars in aid in the last 25 years. It is highly ranked by Charity Navigator, the Chronicle of Philanthropy, and Ministry Watch, and meets the Better Business Bureau’s standards for management of charitable donations. It gives away 96% of the money received and spends 4% of donations on administration, placing it among the most effectively managed non-profits. Check out its website for more information and plan to hear the message on May 4.

For more information on the **Millennium Development Goals** see

<<http://www.episcopalchurch.org/ONE>> <<http://www.e4gr.org>>
< http://www.er-d.org/programs_36756_ENG_HTM>

Inside this Issue

A Farewell Message	1	Capitol Project Awards	5
Parishioners News	2	Coming Up	
Thank You		Question Box	6-8
Coming Speakers	3	Whitaker School of Theology	8
Christ is Risen!	4	Detroit River Boat Cruise	9

Our Interim Rector, Canon Carol has inspired us with this universal message:

Christ is Risen! Indeed, He is Risen!

Albanian: Krishti Ungjall! Vertete Ungjall!
 Arabic: Al Maseeh Ahm! Haqqan Ahm!
 Armenian: Christos harjav i merelotz! Orhniale harutjun Christosi!
 Byelorussian: Khristos Uvoskros! Zaprowdu Uvoskros!
 Chinese: Helisituosi fuhuole! Queshi fuhuole!
 Coptic: Pikhirstof aftonf! Khen o methni aftonf!
 Czech: Kristus vstal zmrtvy'ch! Skutec ne vstal!
 Danish: Kristus er opstanden! Ja, sandelig opstanden!
 Dutch: Christus is opgestaan! Hij is waarlijk opgestaan!
 English: Christ is Risen! Indeed, He is Risen!
 Estonian: Kristus on surnuist ülestõusnud! Tõesti ülestõusnud!
 Finnish: Kristus nousi Kuolleista! Totisesti Nousi!
 French: Christ est Ressuscité! En Vérité, Il est Ressuscité!
 Gaelic: Erid Krist! G'deya! n erid she!
 Irish Gaelic: Tá Críosa ar éirigh! Go deimhin, tá e ar éirigh!
 Scots' Gaelic: Tha Críosa air éiridh! Gu dearbh, tha e air éiridh!
 Georgian: Kriste aghsdga! Cheshmaritad aghsdga!
 Greek: Christos Anesti! Alithos Anesti!
 Hebrew: Ha Mashiyach qam! Ken hoo qam!
 Hungarian: Krisztus feltámadt! Valóban feltámadt!
 Italian: Cristo è risorto! È veramente risorto!
 Japanese: Harisutosu Fukkatsu! Jitsu Ni Fukkatsu!
 Latin: Christus resurrexit! Vere resurrexit!
 Norwegian: Kristus er oppstanden! Han er sannelig oppstanden!
 Polish: Khristus Zmartvikstau! Zaiste Zmartvikstau!
 Portugese: Christo Ressuscitou! Em Verdade Ressuscitou!
 Rumanian: Hristos a Inviat! Adeverat a Inviat!
 Russian: Khristos voskres! Voistinu voskres!
 Serbian: Hristos Vaskrese! Vaistinu Vaskrese!
 Slavonic: Christos Voskrese! Voistinu Voskrese!
 Slovak: Kristus vstal zmr'tvy'ch! Skutoc ne vstal!
 Spanish: Cristo ha resucitado! Verdaderamente ha resucitado!
 Swedish: Kristus är uppstånden! Ja, Han är sannerligen uppstånden!
 Syriac: Meshiha qam! Bashrira qam!
 Ukrainian: Kristos Voskres! Voistinu voskres!
 Welsh: Atgyfododd Crist! Atgyfododd in wir



Capital Project Awards and Nominations

By David M. Coleman

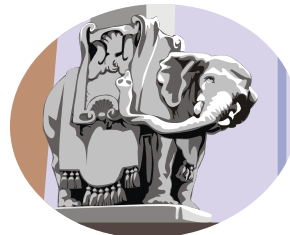
It was like sitting at the Academy Awards last Friday evening at the 2008 Pyramid Awards Ceremony of the Washtenaw Contractors Association (WCA) where our project was a strong contender for the “Best Project Team up to \$3 Million.” To quote from the nomination description: “Parishioners at Christ Church in Detroit had a dream – to knit together the Church’s historic buildings, all at different levels and in various conditions, into a campus that provided gathering spaces accessible to all, utilized all space more efficiently, and corrected major infrastructure problems. They raised nearly \$2 million, but this amount was a very limited budget for all that was required to make their dream a reality. What made the difference was the team they assembled – Architect Gunn Levine (Ed Francis); Jones Lange & LaSalle (Greg Worthington); J.C. Beal Construction (Brian Mooney); and the Christ Church Team (David Coleman, Bob Lane, Jim Perry, John Williams, and Jan Weir) and how they worked together to overcome obstacles. These obstacles were many. There were parishioners who were wary of entry way plans. There was an HVAC engineer who designed a *Ferrari* mechanical system to the Church’s *Hyundai* budget, and finally walked off the job. There was the need to convince the City of Detroit to issue a “Core and Shell” building permit while construction documents were still in preparation in order to keep on schedule. There was need to coordinate the work of the skilled trades people with volunteer work being performed to keep costs down (Jim Perry and others). Because the team always kept the needs of the owner at forefront, the Church’s dream was more than realized in this stunning renovation.”

In the end the wonderful “Ann Arbor Hands-On Museum Legacy Project” was selected the winner. But the inclusion and recognition of our project was truly satisfying. We have subsequently been nominated for several architectural and public service awards ... So stay tuned.

Coming Up



The African Ministries Team will bring in their creative works of art on both **April 27th and May 4th**. The proceeds from the sale are used to support the good works done by them in East Africa.



Question Box



The good news is that Geoffrey Piper has received a new call! The bad news is that Geoffrey Piper has received a new call! Several people have asked why it is the practice that the assistant cannot stay on and some others have asked why it is the practice that the assistant cannot become the rector. Since these are among several questions that have come my way, this seemed like a good opportunity to address these and a number of others.

Why can't the assistant stay on as the assistant? In the Episcopal Church assisting clergy are chosen by the rector and report to the rector. According to the canons, when the rector departs an assistant can stay on during the interim only with the consent of the vestry and bishop. Without that consent the assistant's relationship with the parish ends. Once a new rector is called that person chooses his or her own staff. There are cases in which a new rector may ask the assistant to stay on but often it becomes an occasion for an assistant to seek a new call. In our particular case Geoffrey Piper came to Christ Church to assist the former rector on a short-term basis while Leslie was completing requirements for her pension, so this is the time in their lives when they were being called to something new.

Why can't the assistant stay on as rector? When a rector leaves there is a developmental process that takes place. Some of you will recall these stages: Coming to terms with history, Clarifying identity, Raising up new leadership, Renewing denominational ties, and Welcoming the new rector. When an assistant stays on to become rector, this process is impaired. At best the parish winds up frozen in time, and at worst the priest and parish experience what we call an "unintentional interim." The result is that the parish must go back to square one until it can navigate the developmental process with some degree of success. In each of the four other dioceses in which I've served there has been a policy prohibiting this, so the Diocese of Michigan is in good company.

Here are some other questions that have surfaced.

Why were delegates to Diocesan Convention elected by the vestry rather than the annual meeting of the parish? The canons of the diocese allow for either. The bylaws of the parish are silent. It seemed to the vestry and to me that it is not helpful to send people who are disconnected from the decision-making process of the parish. Diocesan Convention is not a "program," but a gathering of the community of congregations that are the diocesan household under the oversight of the bishop for the renewal and mission of the church. By putting the selection of delegates in the hands of the vestry we strengthen the relationship between vestry and convention, and vestry and bishop.

Why were the Treasurer and Secretary chosen from among the elected members of the vestry this year rather than from the voting members of the congregation? The roles of these officers are set forth by the canons of the diocese and differ from what our bylaws envision. It was one of a number of discoveries that prompted us to establish a bylaws committee – our bylaws were last updated in 1988. When bylaws differ from the canons, the canons take precedence, so we needed to consider how these roles might best serve the vestry. The officers recommended and the vestry agreed that choosing the Treasurer and Secretary from among the elected members increases their stature, and strengthens the leadership of the vestry, while providing term limits.

(continued on p. 7)

What is a vergers? A vergers is a lay officer of the church who assists in the order and conduct of worship. A vergers carries a ceremonial staff called a virge. Our virge sits in a stanchion on the counter in the sacristy, and I believe it was used by Sidney President, our long-time sexton, who was honored in his later years by being named a vergers. The vergers is the marshal and protector of processions, an office that originated in the 16th century when it was sometimes necessary to protect the procession from animals and vagabonds as it made its way outdoors from the vestry to the front doors. It was also used to control unruly choristers! The virge was originally a mace. Today a cross or some other Christian symbol is used on the top of the staff. Normally a virge is carried so it rests in the crook of the elbow and leans against the shoulder, but on occasion you may see a vergers wielding one in a figure eight pattern to clear the path of photographers and reporters if they are advancing on a procession. In the Church of England and in some American cathedrals vergers are full-time paid members of the staff responsible for all liturgical details and for overseeing the care of vestments, frontals, hangings, vessels, plate and other valuables. There are also a growing number of volunteer vergers and guilds. In the U.S., the vergers guild can be found at <http://www.vergers.org/>; and the Church of England guild is at <http://societies.anglican.org/guild-of-vergers/>.

Why is it that children now receive communion from the time of their baptism rather than having to wait until they are confirmed? Isn't it necessary for them to know about the meaning of the Eucharist before they participate? The change in the Episcopal Church came in 1970 although that was the conclusion of a long process, and since that time there are still some places in the world where confirmation is required. The change was a result of the recovery of our baptismal theology as it is reflected in the 1979 Book of Common Prayer. Prior to that time we tended to treat baptism as the first stage in a longer process that had to be "completed" by confirmation. Today we have reclaimed the understanding that Christian initiation is complete at baptism, and participation in the Eucharist is the duty of all baptized persons. We hope that our little people will grow in their understanding of the Eucharist in the same way we hope they will learn something about nutrition as they grow. But we don't withhold food. Feeding and teaching go hand in hand. In some congregations communion is administered to infants at baptism with a tiny spoon. Other parishes may wait a few months. By and large the principle is that we do not want our children to remember a time when they were not welcome at Christ's table.

If Confirmation does not complete the rite of baptism, where did it come from and what is it for? In the earliest days of the church baptisms were done by bishops and the candidates were adults. But as the church grew, and the priesthood emerged, bishops began to delegate to priests the rite of baptism while reserving to themselves the final blessing and laying on of hands at the conclusion of the rite. The expectation was that as soon as reasonably possible the newly baptized would present himself or herself to the bishop for that final blessing and laying on of hands. "Reasonably possible" meant when the harvest was in, or the next time you came in the city to the market. But human nature being what it is the time that elapsed grew and grew and bishops had a difficult time persuading people that this was important. Eventually bishops began to withhold communion in order to compel the baptized to be confirmed – except that it didn't work very well and obscured our baptismal theology. Today we recognize Confirmation as an "adult affirmation of faith" leaving it to each bishop how to define "adult." The canons define adult as someone 16 years of age or older. Some bishops will accept candidates a few years younger. At least one bishop required candidates to be at least 21. However, at the other end of the spectrum you may be confirmed at your baptism as an infant if you are born into the royal family in Great Britain, and closer to home, if you come into the Episcopal Church as an unbaptized adult you may receive the final blessing and laying on of hands at your baptism if you are baptized by a bishop, in which case you are considered to be both baptized and confirmed.



(continued on p. 8)

Question Box (continued from p. 7)

Churches didn't always have pews? Then where did they come? And why? How did people worship before that? The early church met in homes, so the feeling was one of a community of people looking at one another, engaged and interacting with one another. The first formal building the church met in weekly came into being in the 4th century and was modeled after the Roman Basilica, a court of law, and in these buildings people stood the whole time. There were no seats at all. People stood, moved around, and interacted with each other as they would at a banquet. In or around the 13th Century, benches made of stone were sometimes placed against walls in a semi-circle.

It was the Reformation that led to the wide-spread use of pews because the focus of worship shifted dramatically from the table, around which people mingled, to the pulpit, in which people were expected to give their attention to the sermon. People were largely illiterate so they didn't own bibles, and pews allowed people to sit and listen to the reading and preaching of scripture. To accommodate it, the design of the space shifted from that of a banquet hall to that of a lecture hall, and the role of the people shifted to that of an audience rather than participants in a feast.

In 1841, John Mason Neale, Warden of Sackville College, Cambridge, wrote a lengthy "rant" on the history of pews, which he spelled pues. Here is a taste.

"For what is the HISTORY OF PUES, but the history of the intrusion of human pride, and selfishness, and indolence, into the worship of GOD? a painful tale of our downward progress from the reformation to the revolution: the view of a constant struggle to make Canterbury approximate to Geneva, to assimilate the church to the conventicle."

Or here:

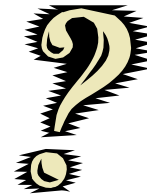
"...we have declared an internecine war against them: that we have denounced them as eye-sores and heart-sores; that we have recommended their eradication, in spite of all objection, and at whatever expense: that we have never listened to a plea for the retention of one; for we knew well that, if we could not destroy them, they would destroy us."

Not that he had any strong feelings on the subject!

For more, see <http://anglicanhistory.org/neale/pues.html>.

Grace and peace,

Carol



Educational Opportunity from the Whitaker School of Theology

"A Primer on World Religions and 21st Century Dialogue"

Saturday April 19th and Saturday May 17th

Faculty: The Rev. Dr. Christopher Berg

Location: St. John's, Plymouth Time: 9:00-3:00 Cost: \$30.00 per day

4 Continuing education credits and Scholarships are available.

For more information and registrations please call 313-833-4423

Detroit River Boat Cruise

Come along and cruise the Detroit River to benefit the Spirit of Hope Community Kitchen on the annual Gordon Bugbee Memorial Boat Cruise. The cruise is our yearly fundraiser that brings us a significant portion of our annual budget to feed the hungry in our community all year long. Departing this year from Hart Plaza, we will tour the downtown areas of Detroit and Windsor from **5:00-7:00 p.m. on Sunday, May 18th**. Parking is nearby in the Millender Center Parking Garage. The cruise is always a fun event and a great way to see the city with the Diamond Jack River Cruises.

You can help us in a few ways.

First, buy tickets! The cruise, including dinner, is \$22 per person. Bring family, friends and co-workers along with you. It's best to purchase tickets before the day of the cruise.

Second, sell tickets! Request 5, 10, 20 or more tickets to sell to those you know.

Third, donate door prizes. Smaller gifts and gift certificates have been part of our door prizes in the past.

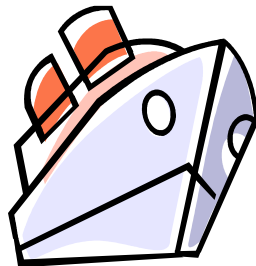
Fourth, donate a larger gift for the silent auction. All proceeds go directly to the kitchen and donations of these gifts are tax deductible.

Thank you for all you do for the sake of the hungry and the Spirit of Hope Community Kitchen! Please feel free to forward this message to others who may like to know more about the SoH Community Kitchen and our cruise.

In a Spirit of Hope,

The Rev. Matthew Bode, Pastor
313-964-3113
Spirit of Hope
www.spiritofhopedetroit.org
1519 Martin Luther King Jr. Blvd.
www.myspace.com/spirit_of_hope
Detroit, MI 48208

"Living lives of hope and love in our city as followers of Jesus Christ"



Christ Church April Schedule

Sunday

8:15 a.m.

Holy Eucharist

9:30a.m.

Sunday School

Adult Bible Study—Cary Lounge

YAC Lower Level

J2A "

Rite 13 "

Grades 5-6 "

Grades 3-4 "

Grades 1-2 "

Kindergarten "

9:30a.m. - 12 Noon

Nursery

10:30 a.m.

Holy Eucharist

&

Worship Center

Tuesday

11:30 a.m. — G.A., Ledyard

1:30 p.m.

Bible Study - Cary Lounge

Wednesday

9 a.m. Walk-In Ministry, Ledyard

Thursday

G.A.—11:30 a.m. Ledyard

Saturday

A.A. 10:30 a.m. & 8:30 p.m. Ledyard

Al-Anon 8:30 p.m. Ledyard

G.A. 7 p.m.—Cary Lounge

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April/May Calendar

April

6		3 Easter
10		May Chronicles Deadline
12	9am	Gleaners Food Bank
13	8:15 & 10:30 9:30am	4 Easter, <i>Good Shepherd Sunday</i> MDG Forum in Ledyard Hall, Jean Nemzek, Heifer Int'l Special Coffee Hour honoring Rev. Geoffrey Piper
24	6pm	Vestry Meeting, Cary Lounge
20		5 Easter
27		6 Easter



May

1		Feast of the Ascension
4		7 Easter, Preacher from Food for the Poor
11		Pentecost, Baptisms, Senior Speeches, Mother's Day
15	6pm	Vestry Meeting, Cary Lounge
18		Trinity Sunday