

CHRONICLES

July 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

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Detroit, Michigan

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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.

Interim Rector

The Rev. Carol Cole Flanagan

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

More Questions

by Carol Cole Flanagan

Votive Candles

In St. Michael's Chapel we have a votive candle stand that is a part of our legacy from St. Andrew's, and I was asked to write something on the background and practice of the use of votive candles. Votive candles are lit for prayer intentions. To light a candle for someone indicates one's intention to say a prayer for another person, and the candle symbolizes that prayer. A donation box intended to defer candle costs generally accompanies votive candles. In some churches, the donation is considered a mandatory contribution in exchange for lighting a candle.

"Votive" means having to do with a vow, or with devotion. When we light a candle, we are devoting ourselves to God in prayer.

Candles are reported as far back as the time of the Pharaohs. They were made of animal fat and smelled like the kitchen exhaust from the local diner. Whale oil and beeswax were expensive, but produced no smoke or odor and were thus candles of the best quality, appropriate for the purpose of worship. In Judaism, a perpetual light was kept burning in the Temple and the synagogues not only to insure the ability to light other candles or oil lamps in the evening but also to show the presence of God (cf. Exodus 27:20-21 and Leviticus 24:2-4).

Candles were used in the early church for light. The move from first century Judaism to Christianity was fairly seamless. The first Christians had no idea that they were not Jewish. They understood themselves to be Jews who had acknowledged Jesus the Messiah. They brought their music, their rituals and their candles with them. Jews light candles on every Sabbath as they recite a special blessing, but immediately before this they make an offering in a special box designed for the purpose. The offering is to go to charitable work. The lighting and blessing of candles go back to ancient times, and offerings were made for the lighting oil of the temple. The very act of paying for the lighting cost of the temple, and thus, of the church is in itself a charitable act. Christians adapted the use of candles and oil lamps for the Holy Eucharist, liturgical processions, vespers, funeral processions, and to acknowledge the presence of Christ in the reserved sacrament.

(continued on p. 4)

Parishioner News

Gina Ellis, daughter of Kathryn Ellis, was selected Michigan Dance Educator of the Year. She teaches at Renaissance High School in Detroit. **E. Ray Scott** was selected Michigan Arts Advocate of the Year. Both Gina and E. Ray received awards at the Michigan Youth Arts Festival held at Western Michigan University May 9th & 10th. We congratulate the Festival Committee (*and Gina and E. Ray*) on recognizing these two outstanding individuals.

Congratulations to **Laura Sanom**, Barrister of the Month as published in the Ohio State Bar Journal. Laura is a partner in the law firm Faruki, Ireland and Cox located in Dayton, Ohio. Laura's husband is Bill Fleming and she is the busy mom of Megan, Emily and Andrew Fleming.

Congratulations to **Ed Deeb** for receiving the Ellis Island Medal of Honor for distinguished community service at a May 10th ceremony on Ellis Island in New York City.

A longtime member of Christ Church, **Kathryn Parsons**, was buried from St. Michael's Church on Saturday, June 7th. Those attending were asked to wear purple if possible, Kathryn's favorite color. She would have been pleased to see the response. Kathryn was always busy at Christ Church helping in so many ways. Beth, David and Emma Perry will miss their mother and grandmother.

Our condolences are extended to **Aretha Marshall** and family in the death of her husband, **Joseph C. Marshall**.

Josephine Zedan sends thanks to everyone for all the kindnesses shown to her during her recent surgery and recovery. She enjoyed all of the cards, phone calls, visits and flowers. She found it all most heartwarming. It was a trying time for her family who suffered the loss of a family member during the same time. Jo reminds us that there is a phrase in Arabic which translates: "God is always there."

From the Parish Activities Committee

Save the date and plan on joining the crowd to see *Avenue Q*, the Tony Award Broadway Musical. Our date is Thursday, November 20th, at 8:00. The regularly priced tickets of \$75 are available to us at \$63.25 each. (There's a new bar in the lobby of the theater where we can meet for a social "hour"! See or call Harold Cherry at 313-824-7691.

Metro Youth Day

The 26th Annual Metro Youth Day will be held Wednesday, July 9th, 8:30am-2:30pm at Belle Isle on the softball field. Lots of games and fun for youth, 8-15 years of age.

CHRONICLES

The official monthly publication of Christ Church

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Never too late to say, “Thank You”

It rained, but the work went on. The parking lots and Sperry Park were cleaned. The rose bushes were pruned. Gardens were weeded. All of this was accomplished by some parishioners on Saturday, May 3rd. Thanks to Charles Atwater, Jon Campbell, Harold Cherry, Kathy Ellis, Jim Fleming, Karen Fleming, Margaret Hammond, Michael Johnston, Bob Lane, Seth Lloyd, Craig Lucas, Josephine Mashour, Sally Moore, Tom Moore, Rollin Norris, Bill Peck, Gail Smith, Joyce Treppa, and co-chairpersons Mary Basse and Margo Norris. Good job everyone!

Thanks to Knitters



Our Deacon Joyce received this note after delivering the finished items from our Knitters' Group:

To the knitters at Christ Church:

Thank you so much for taking the time to knit beautiful blankets for the residents of St. Anne's Mead. The blankets will be put to good use. It means so much to have the community reach out to us. Your hard work is greatly appreciated! God bless!

Sincerely, Sharon Babicz, Activities

Lambeth Conference

Please hold in prayer Bishop Gibbs, the Episcopal and Anglican Bishops who will be attending the once every ten years Lambeth Conference of Bishops, July 20-August 4 in Canterbury, England. During the months of June and July, we have had weekly bulletin inserts regarding Lambeth Conference. You will undoubtedly hear much in the secular press. Our own Rev. Carol Cole Flanagan will be there with the Chicago Consultation. Herb Gunn of the Record will be covering for the Episcopal Women's Caucus.

You can follow the conference on the web at:

Episcopal News Service	http://www.episcopalchurch.org/ens/
Lambeth Web page	http://www.lambethconference.org/index.cfm
Episcopal Café	http://www.episcopalcafe.com/
Episcopé	http://episcopalchurch.typepad.com/episcopé/
Record Weekly	http://www.the-record.org/recordweekly.html

Inside this Issue

More Questions	1,4,5	Never too late to say, “Thank You”	3
Parishioners News	2	Thanks to Knitters	
From the Parish Activities Committee		Lambeth Conference	
Metro Youth Day		Seen These Commercials?	5
		A Short History of Healing Ministry	6,7

More Questions (continued from page 1)

Jesus said, "I am the light of the world. No follower of mine shall ever walk in darkness; but shall possess the light of life" (John 8:12) and "I have come to the world as its light, to keep anyone who believes in me from remaining in the dark" (John 12:46). John's Gospel connects Christ and true life with the imagery of light: "Whatever came to be in Him, found life, life for the light of all people" and "The real light which gives light to everyone was coming into the world" (John 1:4, 9). For this reason, in our liturgy for Holy Baptism, one of the clergy presents to the newly baptized a candle lit from the Paschal candle, which in turn symbolizes the Paschal mystery.

In the case of votive candles, the light signifies our prayer offered in faith coming into the light of God. It reminds us that prayer is a "coming into" the light of Christ, allowing our souls to be filled with that divine light, and letting that light burn on in our souls even though we may return to other activities. It also shows reverence and our desire to remain present to Christ in prayer even though we may depart and go about our daily business.

Tattled in part from the Rev. William Saunders, Herald Columnist, April 26, 2001. Fr. Saunders is dean of the Notre Dame Graduate School of Christendom College in Alexandria.

Signs and Symbols

Some wag once said the best way to distinguish a sign from a symbol is that a sign means, "Don't do it here!" The sign on a public restroom door means "Not here, but through this door." A sign always points beyond itself. When you see a yellow, diamond-shaped highway sign with a squiggly arrow on it you understand that it is telling you about the road ahead. John the Baptist is frequently portrayed with an outstretched arm pointing away from himself because his role was to point to the one who comes after. He served as a sign.

Symbols are something else. One of the best descriptions comes from *Liturgy for Living* by Charles P. Price and Louis Weil. They identify three kinds of symbols; arbitrary symbols, participating symbols and communicating symbols.

Arbitrary symbols can be whatever you make them. Algebra is a good example where x equals 2 and y equals 3 – until the next problem when x equals 3 and y equals 5. In the House of Deputies it used to be that large red and green cards were issued to each deputy and when a vote was called you would raise your green card if voting yes and red if voting no. Those are arbitrary however. There is no meaning inherent in those colors. They were arbitrarily assigned.

Participating symbols participate in the reality to which they refer. Flags of nations, for instance, are not interchangeable. They function and affect us on a deeper level which is why people can get angry if a flag is treated with contempt. To do so is an expression of contempt for the nation it represents. It is not *just* a piece of colorful fabric. The cross is a participating symbol representing God's self-giving love which spends itself to death.

Communicating symbols function at the deepest of levels and actually communicate the reality to which they refer. One of the best examples is currency. A twenty dollar bill represents \$20 but it differs from "play" money because it actually communicates and transmits \$20 in value. We can say that a twenty dollar bill *is* twenty dollars. Twenty dollars in "play" money is not.

(continued on p. 5)

Communicating symbols are the most profound. It is in this same sense that we can say the bread and wine we receive at the Eucharist *are* the body and blood of Christ. They don't just represent Christ but they actually communicate and transmit Christ's spirit. In a similar vein we can call Jesus a communicating symbol of God. By the work of the Holy Spirit he *is* the God he represents and he communicates that reality.

There is a story told of Archbishop Desmond Tutu. It may be apocryphal but it seems to be relevant here. Supposedly he told the acolytes, clergy and choir that if they were going to acknowledge the presence of Christ when they entered that it was not the cross, the altar or the reserved sacrament to which they should bow but the congregation itself because it does not just represent the Body of Christ. It *is* the Body of Christ.

The Chapel of Sts. Elizabeth and Eunice

I've been asked about the progress of the chapel. Over the summer we are experimenting with different arrangements of seating, placement of altar and ambo (the thing that serves as both lectern and pulpit and in secular circles might be called a podium,) and preparing to order furniture for the space. The Chapel Planning Team will be looking at furniture and funding to complete the project. Stay tuned...



Seen These Commercials?

God is like
BAYER ASPIRIN
He works miracles.

God is like
COKE
He's the real thing.

God is like
TIDE
He gets the stains out that others leave behind.

God is like
SEARS
He has everything.

God is like
SCOTCH TAPE
You can't see him, but you know He's there.

God is like
ALLSTATE
You're in good hands with Him.

God is like
a FORD
He's got a better idea.

God is like
HALLMARK CARDS
He cares enough to send the very best.

God is like
GENERAL ELECTRIC
He brings good things to life.

God is like
ALKA-SELTZER
Try Him, you'll like Him.

God is like
DELTA
He's ready when you are.

God is like
VO-5 HAIR SPRAY
He holds through all kinds of weather.

God is like
BOUNTY
He is the quicker picker upper...can handle the tough jobs...and He won't fall apart on you.

A Short History of Healing Ministry

When we think of healing ministry we tend to think of Jesus healing large crowds of people. Matthew's Gospel tells how "they brought to Him all the sick, those who were afflicted with various diseases and pains, demoniacs, epileptics and paralytics, and He cured them." But the practice of praying for the sick is much older than that. It was Jewish practice to offer prayer for the sick and to anoint them with oil, which was considered a medicine at that time. In the Book of Numbers we read of Moses crying out to God to heal his sister Miriam who had become leprous.

Looking again in the New Testament we see that it wasn't only Jesus who healed the sick. First He gave the twelve "power and authority over all demons and to cure diseases", and after this He appointed seventy others and sent them out to cure the sick and say to them "The kingdom of God has come near to you." We tend to think of the twelve as being special, and more likely as priests or bishops. But the seventy others were ordinary people like you and me. When Jesus commissioned His disciples it wasn't just those twelve, but all of us to follow as His disciples.

Some people have claimed that healing occurred only in Jesus' day to prove that He was the Son of God and to get the church going. That today we don't need healing prayer; we have science and medical knowledge to cure our illnesses. First of all, Jesus healed out of His compassion for hurting people. Jesus' compassion does not change. He is the same today, yesterday and tomorrow. Secondly, there is no conflict between medicine and prayer for healing. A number of double blind scientific studies have shown that ill people who are prayed for recovered faster than those who were not prayed for. In studying medicine we are using our God-given intelligence to learn how to help others.

So why did Jesus' healing ministry die down over the years? When the Church became the official religion of the Roman Empire in the early 4th century, several things happened. People were no longer martyred for being Christian, and large numbers of people joined the church not because of great fervor or love, but because of social acceptance and career advancement. The concept of healing changed as well. It became a proof that Christianity was the true religion and later of the sanctity of the person who prayed for the healing. No priest or layperson wanted to take a chance on that one. From the 5th century on rather than praying with the sick, they had the sick person make a pilgrimage to a shrine filled with statues and relics of saints. When Jerome (347-420) translated the Bible into the Latin spoken by the common man of the Empire, he purposely used more 'spiritual' translation of words. For example, James 5:15 in the NRSV begins, "The prayer of faith will save the sick." The word translated as save comes from the Greek *sozo*, which can mean both to heal and to save. Jerome's use of save, in the sense of saving the spiritual soul from eternal damnation, has a very different context than healing the sick.

The healing ministry of Christ decreased also as the attitude in the church changed. No longer was there expectation of healing. Prayer and anointing of the sick became used only when the person was near to death; hence the name Extreme Unction or the last rite. The physical body (matter) was viewed as unimportant, only temporary and would decay after death, whereas the spiritual part, the soul, which was eternal was all-important. The idea also developed of a person bearing the illness as a cross or as punishment for their sins. Yet we see Jesus arguing against the idea of illness being due to sin in John 9:3. The story is of a man born blind and Jesus' disciples ask Him who sinned, the man or his parents. Jesus answered, "Neither this man nor his parents sinned; he was born blind so that God's works might be revealed in him." Jesus never told anyone to bear their illness; He healed them.

As the church's attitude has changed over the years so have the prayers for the sick and the visitation of the sick. In the late Middle Ages the visitation rite was more based on confessing of sins, and there was Extreme Unction for the dying. Much of the rite was based on the Sarum, which was

one of the most popular rites in England, developed about the time of the founding of the new cathedral at Salisbury around 1220. The 1549 Book of Common Prayer suggested private confession if the ill person felt the need. By 1662 the prayer book insisted that the sick person should “be moved” to make private confession, and there was no mention of healing or recovery.

The anointing with oil was included in the rite in the 1549 prayer book, but removed in the 1552 one. It was not returned until the 1928 prayer book and laying-on of hands was added as an alternative to anointing with oil. The 1979 prayer book permits anointing as a supplement to laying-on of hands. The two prayers optionally used for laying-on of hands are based on that of the 1928 prayer book. And the prayers associated with anointing are abridged forms of those in the Sarum.

What is now credited as the beginning of the revival of Jesus’ healing ministry in the church began in 1906 at Azusa Street in Los Angeles. This was the beginning of the Pentecostal church. Since that time the Spirit has struck into every major established religion. What is called the “Third Wave” began around 1980 and continues today. It is a very exciting time to be in healing ministry!

The laying-on of hands and praying for healing at Christ Church began on a weekly basis in the mid 1980’s by Erv Brown, when he was rector, and continue to this day. Bishop Gibbs was quite surprised at this duration. We have most likely been praying for the sick on a regular Sunday basis the longest of any parish in the diocese. Six years ago at Phil Jackson recommendation I began praying with people at the healing rail. Healing ministry on a Sunday morning in the middle of the service is always a ministry of the entire congregation. While the priest or layperson is laying-on hands to the person requesting prayer, the congregation is interceding for both the person requesting prayer and the healing minister. The healing minister is the instrument letting God use his hands and voice as His own. Any healing that occurs is God’s responsibility. Our only responsibility is to pray. We are now in the process of expanding the lay ministry of laying-on of hands. Anyone who is interested in becoming part of the prayer team praying with people at the healing rail on Sunday morning during the service should talk to Carol or me.

--Patsy Coleman

Footnotes:

- i. Matthew 4:24b
- ii. Numbers 12:13
- iii. Luke 9:1
- iv. Luke 10:1
- v. Luke 10:9
- vi. Matthew 9:36
- vii. Marion J. Hatchett, “Commentary on the American Prayer Book”, Seabury Press, 1981

Additional References:

- Francis MacNutt, “Healing”, Ave Maria Press, 1999
 Francis MacNutt, “The Healing Reawakening: Reclaiming Our Lost Inheritance”, Chosen, 2006
 Mark Pearson, “Christian Healing”, Charisma House, 2004

Christ Church July Schedule

Sunday

8:15 a.m.
Holy Eucharist

9:30a.m. - 12 Noon
Nursery

10:30 a.m.
Holy Eucharist

Tuesday

11:30 a.m. — G.A., Ledyard

1:30 p.m.
Bible Study - Cary Lounge

Wednesday

No Walk-In Ministry during July

Thursday

G.A.—11:30 a.m. Ledyard

Saturday

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

AI-Anon 8:30 p.m. Ledyard

G.A. 7 p.m.—Cary Lounge

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July/August Calendar



July



6

8 Pentecost, Proper 9



9 8:30am– 2:30pm

Metro Youth Day at Belle Isle, Softball Field



10

August Chronicles Articles Due



13

9 Pentecost, Proper 10



20

10 Pentecost, Proper 11



20—Aug 4

Lambeth Conference of Anglican Bishops in Canterbury, England



27

11 Pentecost, Proper 12



August



3

12 Pentecost, Proper 13



7

6:30pm

Detroit Deanery meets at Christ Church Detroit



10

13 Pentecost, Proper 14



14

September Chronicles Articles Due



17

14 Pentecost, Proper 15



24

15 Pentecost, Proper 16



31

16 Pentecost, Proper 17

