



The Trumpeter

St. Christopher's Episcopal Church

Weekly Schedule

Sundays

8 am - Holy Eucharist Service

10:15 am - Holy Eucharist Service



The Priest's Desk

Welcome to the Heat of the Summer!

August is the time of the year when we often experience the hottest days of the summer. Thoughts quickly turn to the cooler days of fall. But weren't we just complaining about how cold it was last winter? Weren't we just asking for warmer weather? Whether we are hot or cold, happy or sad, hungry or full, healthy or sick, time continues to march on at an ever-increasing pace. Way too fast for my liking.

With the passing of time, and seasons changing, we are always looking ahead. I am a person that enjoys all four of the seasons. To a degree! (pun intended). With each season comes reminders of who we are as children of God. There is nothing static about our lives. We are constantly moving and constantly changing.

With fall, we will see the stunning colors of the trees. It is so beautiful. The farmers are harvesting their crops to store for the winter or are sending their crops to market in order to feed us. We will also begin to see signs of death. Leaves falling from the trees, gardens beginning to slow down, animals gathering for the arrival of winter. Fall always reminds me of my own mortality. That's not a bad, pessimistic outlook. It is simply a reminder for me to enjoy the beauty of each moment in each day. I also am aware that death is not the end of life, simply a change.

Winter brings with it cold and snow and ice. The child within me always loves to see it snowing. The adult in me prays that it is just a dusting and doesn't make the roads and sidewalks slick! Winter is a time for us to slow down. We don't go out as much, the days are getting shorter, and we find ourselves wanting to go to bed at 4:00 in the afternoon! It appears that the world has gone silent. Yet, even in the midst of the cold we see signs of life. Some of the birds are still around, some trees and bushes slow down but are still alive. It reminds me of the misunderstanding we have of death. Death isn't the end, it is simply a transferring of death in this world, into life in God's holy heaven.

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Vestry 2025

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Myrtle Duck (2027) Dave Miller (2027)
Janice Convis (2027) Bill Hartley (2026)
Linda Rathburn (2026) Louise McAra (2028)
Jane Brewer (2026) Rod Bytwerk (2028)
Chapin Cook (2028)

Upcoming Lessons

August 3

Eighth Sunday after Pentecost

Ecclesiastes 1:2, 12-14; 2:18-23
Psalm 49:1-11
Colossians 3:1-11
Luke 12:13-21

August 10

Ninth Sunday after Pentecost

Genesis 15:1-6
Psalm 33:12-22
Hebrews 11:1-3, 8-16
Luke 12:32-40

August 17

Tenth Sunday after Pentecost

Jeremiah 23:23-29
Psalm 82
Hebrews 11:29-12:2
Luke 12:49-56

August 24

Eleventh Sunday after Pentecost

Isaiah 58:9b-14
Psalm 103:1-8
Hebrews 12:18-29
Luke 13:10-17

August 31

Twelfth Sunday after Pentecost

Sirach 10:12-18
Psalm 112
Hebrews 13:1-8, 15-16
Luke 14:1, 7-14

September 7

Thirteenth Sunday after Pentecost

Deuteronomy 30:15-20
Psalm 1
Philemon 1-21
Luke 14:25-33

Find the readings every week at
lectionarypage.net

FROM THE PRIEST CONTINUED...

Towards the end of January and early February, we start longing for those early signs of new life. The crocus and daffodils. The return of the robin (though I think red winged blackbirds might be a better option). The budding of trees and the return of lush green lawns and trees. This reminds me of our own resurrection into God's glorious kingdom. New and abundant life! Brightness and hope. Joy, peace and love. We are called to be resurrection people. Ones who not only experience new life in Christ within themselves, but people who do our best to help others experience that same new life.

Summer. Summer brings with it a time of co-creating with God. We tend to our plants and gardens. We enjoy getting together with family and friends. As we move through the summer, we are reminded of the abundance that God provides. Fresh fruit and vegetables always are fantastic. (As I am writing this, I had my first locally grown sweet corn! Oh my goodness how heavenly it is!!!)

As we move through the seasons, we must remind ourselves of all the above. We too are changing. Certainly, as we get older, we are aware of things that we were once able to accomplish and now find difficult or impossible. Fall is God's gentle way of reminding us that life is short. We should stop and enjoy the moment. Be present to one another. Let God be present to you. Being in relationship with God should help us realize that death is coming, but it is only a change and not the end.

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Winter reminds us that seeds long planted will abundantly produce. God is constantly planting seeds within us. Sometimes, like winter, the seeds within us are dormant. We never know what things will take place as a result of the seeds planted within, and also the seeds we plant in others.

Spring reminds us that despite the sometimes cold and bitterness of winter, the Resurrection is coming! New life in Christ can and should be a daily occurrence for us.

Summer reminds us that God's gifts are abundant. We have received so many blessings that if we began counting them today, we would never be able to stop. Those to whom much has been given, much will be required. Share your abundance with those in need. There is always someone who needs our help.

My friends, life is good. It has its ups and downs. It is filled with good, bad and ugly. In God, all of that changes. Let God's word be planted deeply within you so that you may be a true servant of God, serving the needs of others. It is never too late to start. There is always something to do or someone to pray for.

Let us hold one another deeply, that we might share in the joys and struggles. Life is short and we must attend to the needs of the world. Each of us moves through the seasons individually, but not alone. There is a difference.

We are holy people, created in the image and likeness of God. So is our neighbor. Together, our eyes should be focused on the future, on a world created by love, for love.

Blessings,

Jerry+



Please note that the next Healing Service will be held on Friday, August 1, 2025 at noon.

Next one will be Friday, September 5, 2025.



Thank you to everyone who hosted coffee hour in July: Ellen Safley, Chapin Cook, Rod Bytwerk, Cindy Donner, Tom & Dianne Trevino.

There is a sign up sheet in Fellowship Hall. Please consider signing up to host! You only have to make coffee/tea and perhaps provide a small snack or treat item if desired.



Our biggest fundraiser, the Ally Challenge is fast approaching, and we need your help! There is a sign-up board in the Narthex for volunteers to work the parking lot.

PLEASE consider signing up for one or more spots!



The next Men's Breakfast will be held on Saturday, August 9, 2025 at 9 am @ Hill Road Grille, 2160 W. Hill Road, Flint. Please sign up on the Kiosk.



The latest Vestry Meeting Minutes and Financial Statement are located on the kiosk in the narthex for review.

As announced at the Annual Meeting, all funds given toward pledges received in the current calendar year must be deposited and posted to the same calendar year. We can no longer accept advanced payment of pledges for the next calendar year. Thank you for your understanding.



The next Ladies' Luncheon will be held on Wednesday, August 13th at Noon. **Please note this time change.** Social House, 5516 Fenton Road, Flint. If you plan on attending, please sign up on the kiosk or contact Louise McAra at (810) 287-4334.

From the Music Room...

Thank you to each and every super musician who cared enough to offer their talent for an Offertory piece during these summer months---thank you Ken Duck and Joanne Ranville, saxophones! Wow! Your playing was so uplifting and joyous! Father Jerry---"Sow the Word" was just glorious! Thank you for singing it for both the 8:00 service as well as the 10:15. It was very moving. The beautiful voices of Bobbie Goergen and her sister Carol Stolz (who was visiting from Arizona) sang several duets; their voices blended flawlessly. Later in June, Cynthia Butcher sang the glorious soprano solo from the Brahms Requiem, "Ye Who Are Sorrowful" with Mr. Walker accompanying. Again, so very beautiful. Most recently Audrey Ditri sang the first movement from the Mozart Motet, K. 165, "Exsultate Jubilate". She did a great job! Father Jerry even commented that for that much sound to have emanated from such a small person was rather remarkable! Upcoming Dianne Trevino will be sharing her talent on the piano with us, and, too, Andrew Wilson (tenor) will be singing in August. Well, if I tell you everything we have scheduled, it won't be a surprise...so please, keep attending and celebrating Christ with us, through the medium of music.

Too, I would be remiss if I neglected to mention that a few weeks ago we had a bit of a water issue in the choir room. In true heroic fashion, Ellen Safley, Chapin Cook, Bill Hartley, Luna Stoecklin and Jeff Walker all pitched in and tried to move things out of there as fast as they could! Ellen climbed up that ladder a fourth time and was up in the rafter above the choir room, vacuuming up water into her shop vac. It was a huge job, and well, I am so grateful to all of them, and well, everyone was so good about it all. It seems I will be cleaning/washing the choir robes that got wet. Most of them were caught in the downpour.

And, too, thank you everyone for praying for the healing of my sweet dog, Charlie. He was involved in a bad encounter on the 4th of July and needed 12 stitches as well as a drainage tube in his side. I am happy to let everyone know that Charlie is doing very well and healing nicely. Thank you, everyone, for your prayers for my canine pal. He's a good boy.

Please stay cool, stay safe and come to church!

In Christ, I am yours,

Nada



From the Senior Warden

As many of you have noticed, we have begun the much needed refinishing of the outside doors of the church. A huge thank you to Rod Bytwerk for his help with this big project!

I wanted to take this opportunity to share the history behind red doors on Episcopal Churches. I hope this article shares the reasoning behind why Vestry chose to paint our church doors red.

Chapin Cook

The History of Red Doors on Episcopal Churches A Symbolic Threshold of Faith, Welcome, and Tradition

The sight of a bright red door on the entrance to an Episcopal church is both striking and laden with centuries of symbolism. While the practice is widely recognized among Episcopal parishes, it is not universal, and the meaning behind the red doors is a tapestry woven from biblical references, ancient traditions, theological interpretations, and practical considerations. This exploration seeks to trace the origins and evolving significance of red doors in the Episcopal Church, revealing how a simple architectural choice has come to embody sanctuary, sacrifice, and spiritual invitation.

Ancient Symbolism: Red as a Sacred Color

The color red has held sacred meaning across many cultures and faiths, long before the establishment of the Episcopal Church. In the Judeo-Christian tradition, red appears repeatedly as a potent symbol. Biblically, red is associated with the Passover in the Book of Exodus, where the Israelites marked their doorposts with lamb's blood to be spared from the angel of death. This act of marking the doors—a literal use of red as protection—deeply influenced Christian interpretations of red as a symbol of safety, sanctuary, and divine deliverance.

Moreover, red has historically represented the Holy Spirit, particularly in Christian liturgical contexts. Pentecost, the festival commemorating the descent of the Holy Spirit upon the apostles, is celebrated with red vestments and decorations. The color is also emblematic of the blood of Christ, reminding believers of the sacrifice at the heart of Christian faith. In medieval Europe, red doors were often painted on churches to mark them as sanctuaries, places where the presence of God was especially near and where one could seek asylum from worldly threats.

The Emergence of the Red Door Tradition in Anglicanism and Episcopalianism

The roots of the Episcopal Church lie in the Church of England, itself a product of centuries of Christian tradition in the British Isles. The use of red doors on churches can be traced back to medieval and early modern England. Churches were sometimes built with red doors to signify a place of sanctuary—under the laws of sanctuary, fugitives fleeing justice or violence could claim protection within the church, and the red door was a visible guarantee of this right.

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This tradition journeyed to the American colonies with the advent of Anglicanism, which evolved into the Episcopal Church after the American Revolution. Episcopal churches, in seeking continuity with their English heritage, adopted many architectural and liturgical customs, including the occasional use of red doors. Over time, the red door became more than a legal marker of sanctuary; it grew into a symbol of spiritual refuge, welcoming the weary and the wounded to a place of safety and grace.

Theological Meanings: Blood, Sacrifice, and New Life

At its core, the red door carries deep theological meaning for Episcopal churches. The color red points to the blood of Christ—shed for the redemption of humanity and the forgiveness of sins. Passing through a red door, therefore, is a symbolic act of entering into the life, death, and resurrection of Jesus. For worshippers, it serves as a tangible reminder that salvation is found within, and that the church is a sacred space distinct from the world outside.

Additionally, red is the color of the Holy Spirit, particularly celebrated at Pentecost. The red door, then, is not only about Christ's sacrifice but also about the ongoing presence and empowerment of the Spirit. The door becomes a threshold between the ordinary and the divine, between worldly worries and spiritual renewal.

Some Episcopal congregations also associate red doors with baptism, the sacrament by which new members are welcomed into the body of Christ. Red, as the color of new birth and transformation, underscores the church's role as a nurturing and protective community.

Red Doors as a Symbol of Sanctuary and Welcome

Perhaps the most enduring and universally recognized meaning of the red door in Episcopal churches is welcome. Historically, churches of many denominations provided sanctuary—literal and spiritual—to those in need. In the medieval period, this protection was codified in law; anyone who reached the church's threshold could find safety from persecution or arrest, at least for a time.

While modern laws no longer guarantee legal sanctuary, the symbolism endures. A red door proclaims to the world that the church is a place of hospitality, acceptance, and care. It marks the church as a haven for the marginalized, the hurting, or anyone seeking peace. For this reason, many Episcopal parishes have chosen to maintain or adopt the practice as an outward sign of their inward commitment to welcome all who seek God.

Architectural Practice and Modern Interpretations

The red door tradition persists in Episcopal churches today, though not all parishes paint their doors red. For those that do, it is often a conscious decision rooted in history, theology, and mission. The shade of red may vary, but the intent is the same: to create visual signal that this is a sacred ground, open to all.

Church architects and preservationists sometimes debate whether to restore or maintain red doors, particularly in historic buildings. In new church construction, the choice to include a red door is often discussed by congregation leaders as part of the church's identity. In some contexts, red doors are revived as a nod to tradition; in others, they are newly adopted as a statement of inclusivity and welcome.

Modern interpreters have even imbued the red door with additional meanings. Some see it as a stand against injustice or violence, a bold statement that the church is a place of peace in a troubled world. Others use the red door as a teaching tool, especially for children and newcomers, to explain the church's history and values.

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Stories and Anecdotes: Red Doors in Practice

Across North America, Episcopal churches with red doors have become local landmarks, their vibrant entrances inviting curiosity and conversation. In some towns, the “church with the red door” is a phrase so familiar that it requires no further explanation. There are stories of passersby drawn in by the color, finding unexpected solace in worship or community. There are accounts of congregations debating the merits of repainting their doors, ultimately choosing red for the richness it brings to their collective memory.

For some, the red door has been the literal threshold to a new life—whether as a sanctuary seeker in times past or as a spiritual home in the present day. For others, it is an enduring reminder of faith’s capacity to welcome, protect, and transform.

Conclusion: The Enduring Power of the Red Door

The tradition of red doors on Episcopal churches is a vivid thread in the fabric of Christian history—a tradition that transcends mere decoration to speak of sanctuary, sacrifice, and welcome. Rooted in ancient scriptural imagery and medieval law, shaped by centuries of Anglican and Episcopal practice, and animated by the ongoing life of congregations, the red door remains a living symbol.

Whether encountered as a mark of refuge, a reminder of Christ’s love, or an open invitation to all who seek belonging, the red door continues to inspire and instruct. Its story is one of faith in action, of tradition renewed with every coat of paint and every person who crosses the threshold.

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Worship Leaders for August 2025						
	LECTOR / LEM	GREETERS	TECH	ALTAR GUILD	COFFEE HOUR	ALTAR FLOWERS
<u>August 3</u>						
8 am	Nancy Wells (LEM)/ Jane Brewer	Dave & Melissa Butler	-----	-----	Bill Anderson	-----
10:15 am	Rob Bytwerk Steve Huber (L)	Bill Anderson & Rene Carpenter		Colleen Shrank		Frank Burger & Mike Latesky
<u>August 10</u>						
8 am	Nancy Wells (LEM)	Jane Brewer & Susan Arm- strong		-----	Available	-----
10:15 am	Ellen Safley	Jan Taylor & Bill Hartley		Anne Naber		Available
<u>August 17</u>						
8 am	Debbie Moses (LEM)	Dave & Melissa Butler	-----	-----	Bill, Jane & Rene	
10:15 am	Frank Burger	Jane Yorks & Mike Latesky		Dawn Rutherford		Jane Brewer
<u>August 24 – No Services – Ally Challenge</u>						
<u>August 31</u>						
8 am	Nancy Wells (LEM)/Kay Van Natta	Dale & Sharon Rice	-----	-----	Available	-----
10:15 am	Linda Rathburn Steve Huber (L)	Louise Des- granges & Flo Gjerstad		Louise McAra		Mary Van Duyne



St. Christopher's
EPISCOPAL CHURCH
GRAND BLANC, MICHIGAN



Color me...

