



# The Beacon

May 2026

## Deep Connections

Whenever my family goes on vacation, we look for the sites of Christian history – impressive cathedrals, shrines to local saints, pilgrimage trails – as a way to connect immediately with the people. Granted, we usually go to countries with a majority culture that is Christian; one exception being my visit to Egypt in 1988. And I should add, my pilgrimage to Israel in 2019 – but of course, despite the majority Jewish culture, Christian history was everywhere!

Egypt's 10% Christian population is more hidden, but worth seeking out – because they are primarily Coptic Orthodox. The churches have icons painted on the interior walls and intricate, metalwork crosses. The Copts (from the Greek word for Egypt) claim their founder was St Mark the Evangelist (ie. the writer of that Gospel), in the late first century. Tragically, several churches have been bombed since I was there, as tensions with Muslim extremists have escalated and thousands of Coptic Christians have left their country, much like Palestinian Christians have fled Israel, since the 1950s.

But I'll continue to seek out those historic places and peoples because the Episcopal church values the Christian tradition more than many *traditionalist Christians* do. What do I mean by that seeming contradiction?

The *Christian tradition* is about *learning* our history – who were the thinkers, the travelers, the poets, the saints, whose lives and writings connected deeply to the gospel message of Jesus, helping others to know the living reality of salvation. It is an expanding resource, growing with every inspired writer or servant-leader (eg. CS Lewis, Desmond Tutu, Richard Rohr, Ilia Delio).

*Traditionalist Christians* look to the past with *longing* – often for a “golden age” they'd like to recreate. Such as an era with subservient genders and races, as if this were some kind of natural or biblical order of things. A close reading of the Bible, and an examination of human history, shows how wrong and destructive are involuntary subservience and *apartheid* in its many forms.

## St. Jude's Episcopal Church

106 E. ELIZABETH STREET  
FENTON, MI 48430

(810) 629-5681  
STJUDESFENTON.COM

### OFFICE HOURS:

MONDAYS & THURSDAYS  
9 AM - NOON

TUESDAYS & WEDNESDAYS  
9 AM - 4 PM

STJUDESCHURCHFENTON106@  
GMAIL.COM

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## St. Jude's Staff

THE REV. SUSAN ANSLOW WILLIAMS  
PRIEST-IN-CHARGE  
REVSAW65@GMAIL.COM

THE REV. JUDY MARINCO  
DEACON  
JAMARINCO50@GMAIL.COM

ELIZABETH SAILUS  
ADMINISTRATIVE ASSISTANT

KATHERINE YOUNG  
CHOIR DIRECTOR

RON SPAULDING  
ORGANIST

STEVE & LAURA KOCH  
SEXTONS

## “Deep Connections” continued

Visiting ancient Christianity is not always a positive experience. Crusaders, reconquistas, and missionaries have done terrible things in the name of planting the Christian faith. But sometimes, seeing and hearing about those deep connections bring me a valuable corrective to modern, “woe is us” anxiety. I’ll have lessons from Spain and Great Britain to share with you, later this month.

Faithfully rooted, still growing,

*Susan+*

## Plastic Grocery Bags Are Needed



St. Jude’s is supporting Disaster Relief at Work (DRAW) by making tote bags of plastic yarn made from clean plastic grocery bags. There is a container in the coat room to leave your donations for this ongoing project.

We have several people who are crocheting the tote bags, and several people who are folding, cutting, and connecting the strips to roll up in balls of plarn (plastic yarn).

The tote bags are taken with buckets of cleaning supplies to disaster areas, and the totes are used to collect personal and household possessions that may remain. More information can be found at drawbuckets.com.

Contact Deacon Judy if you have questions.

## Progressive Dinner May 30th

The social committee will be hosting a progressive dinner on Saturday May 30. We will be starting with hors d’oeuvres at Marincos then moving to Johnson’s for salad and Hopper’s for dessert. There is a sign up sheet in Vandenberg Hall.

## 2026 Graduates

Are you or a member of your family graduating this year? Your St. Jude’s family wants to help celebrate. Please let Liz in the office know who is graduating from where and we will print it in the June edition of the Beacon!

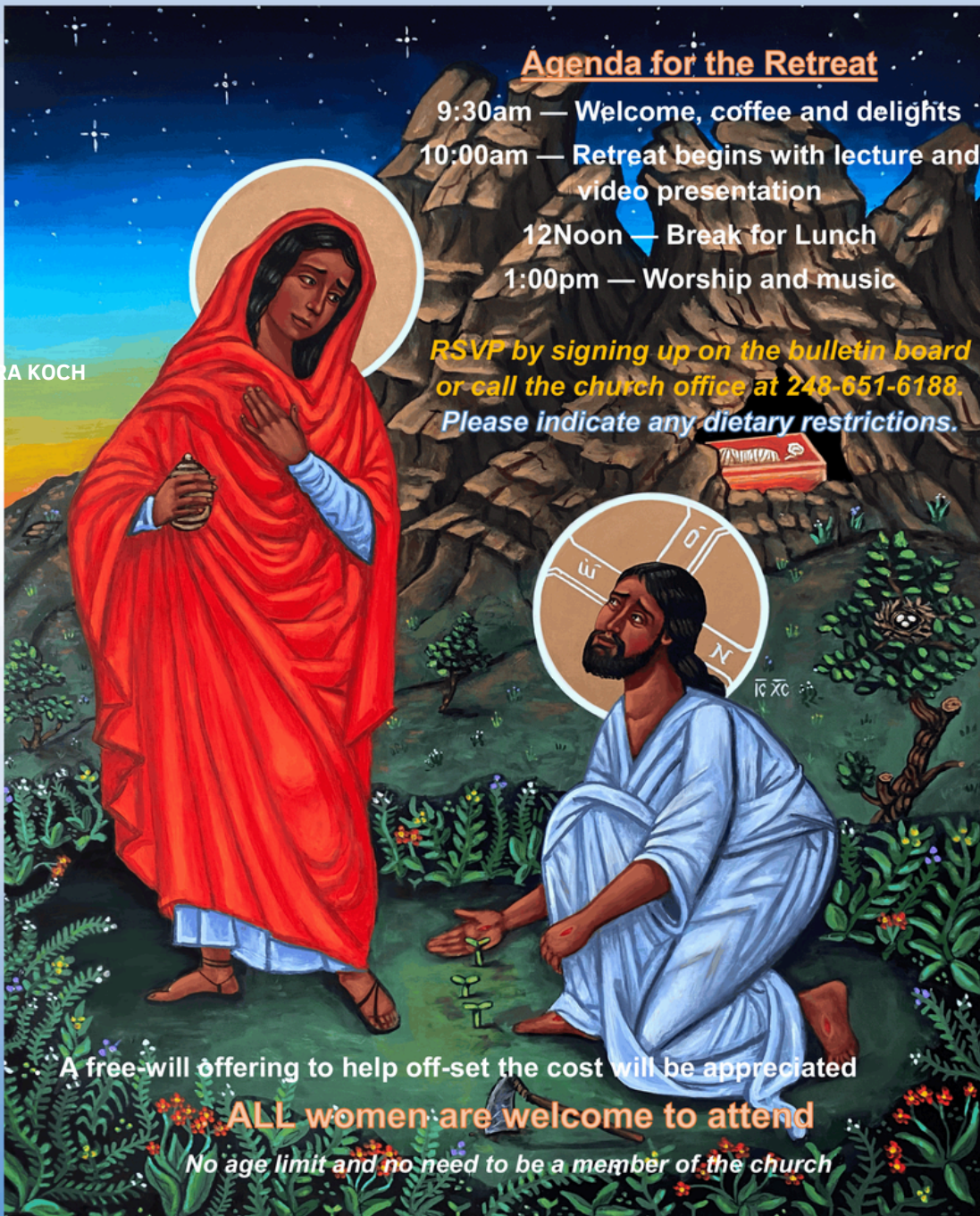


The ECW of St. Philip's Episcopal Church Presents. . .

A Women's Retreat with The Rev. Susan Anslow-Williams

*“Mary Magdalene:  
The 1st Apostle of the Resurrection”*

Saturday, May 9 from 10am—2pm . . . Doors open at 9:30am



**Agenda for the Retreat**

- 9:30am — Welcome, coffee and delights
- 10:00am — Retreat begins with lecture and video presentation
- 12Noon — Break for Lunch
- 1:00pm — Worship and music

*RSVP by signing up on the bulletin board or call the church office at 248-651-6188. Please indicate any dietary restrictions.*

A free-will offering to help off-set the cost will be appreciated

**ALL women are welcome to attend**

*No age limit and no need to be a member of the church*

# Reflections

Submitted by Judy Marinco from "Our Daily Bread", March 17th edition

## Prompted by Love

*We remember . . . your work produced by faith, your labor prompted by love, and your endurance inspired by hope.*

1 Thessalonians 1:3



Emily Kenward walked down Lavender Street in Brighton, England. Having recently become a believer in Jesus, she now saw the street differently. She noticed how many homes had their curtains drawn in the daytime, and how few older people were about, despite the area's high elderly population. It spurred an idea.

Emily found out where Brighton's elderly lived and invited them to an afternoon tea. Those who came told a similar story. Now living alone, they often went months without seeing anyone. What they longed for, they said, was a visitor.

Believing in Jesus changes how we respond to the world and its needs. We see this happening to the Thessalonians. Having turned to God (1 Thessalonians 1:9), they

had become a model of faith to others by their transformed lives (vv. 6-7). The apostle Paul noted their "work produced by faith" and their "labor prompted by love" (v. 3). True faith had moved them to acts of service that brought honor to Jesus.

Emily was so moved by what she heard at that afternoon tea that she started a charity linking Brighton's elderly with volunteer visitors. She remembers one woman hugging her tightly, sobbing, grateful for finally feeling seen and heard. The work grew, inspiring others to do the same. It makes me wonder what labors prompted by love the Holy Spirit might inspire you and me to do today.

By Sheridan Voysey

### *Reflect & Pray*

What need do you see in your community? Listening to the Spirit, what would a labor prompted by love look like to help meet it?

**Holy Spirit, please fill me afresh to love others well!**

## Upcoming Events

### Saturday 5/2

9 am - Noon: Basic Needs Pantry  
7:30 pm: Bridge Ensemble Concert

### Tuesday, 5/5

1 pm: Prayer Shawl Ministry

### Thursday, 5/7

5 pm: Eucharistic Minister Training

### Friday (5/15) & Saturday (5/16)

8 am - 4 pm: Dibbleville Community Garage Sale

### Tuesday, 5/19

1 pm: Prayer Shawl Ministry

### Wednesday, 5/20

7 pm: Vestry Meeting

### Thursday, 5/21

7 pm: Book Club

### Saturday, 5/30

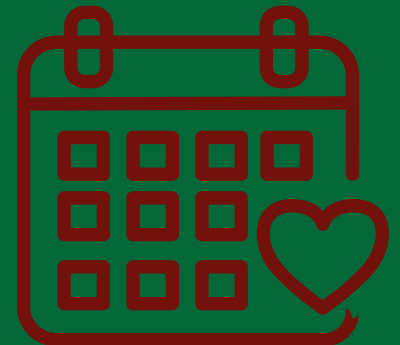
4 pm: Progressive Dinner

### Tuesday, 6/2

1 pm: Prayer Shawl Ministry

### Saturday, 6/6

9 am - Noon: Basic Needs Pantry



## May Birthdays

3rd Sharon James  
Benjamin Rayner  
5th Charlie Johnston  
Kelly Hopper  
6th Dominic DuPei  
12th Danyelle Morgan  
Sue Premo  
13th Sean Sailus  
15th Steve Koch  
16th David Zick  
17th Susan Anslow Williams  
24th Lynn Hopper  
26th Judy Marinco

## May Anniversaries

7th Tony & Susan  
Cilluffo (31st)  
20th Glenn & Ellen Tripp  
(59th)

## Clothing the Altar An Easter Reflection from Ecclesiastical Sewing

To the casual observer, an altar cloth might look like a simple piece of laundry. But in the life of the Church, nothing is accidental.

From the earliest centuries, the altar was never treated as a mere table; it was a place of sacrifice. Consequently, every object that touched it had to carry theological weight - especially the linen. The choice of material wasn't a matter of convenience or aesthetic preference; it was a deliberate echo of the Gospels.

The connection is rooted in the burial of Christ. After the Crucifixion, Jesus' body was wrapped in linen. Early Christians drew a direct line from that shroud to the altar...

The linen on the altar acts as a quiet, consistent witness. It isn't there for decoration or even for practical protection; it exists for continuity. It is a literal thread connecting the modern liturgy back to the empty tomb.

Next time you see the altar being prepared, remember that the "fair linen" cloth on top isn't just covering a surface. It's telling a story—one of sacrifice, burial, and the hope of the Resurrection.

~ Ecclesiastical Sewing's e-newsletter, 4/15/26

## Lenten Well Fundraiser

A huge thank you to everyone for their generous donations to the Outreach Lenten Well Fundraiser this year. We raised a total of \$1,015 to send to St. Dunstan's Episcopal Church in Davison to support their ongoing well project in Kenya.

They have already completed one well, and are working on a second well in another village. As we learned in the power point presentation that members of St. Dunstan's gave during coffee hour on February 22nd, having fresh, clean water available in a village frees the women and girls from having to walk to a stream daily for water. The stream water is usually unclean, and has to be boiled before using it to drink or cook.

We take so much for granted when we walk to the sink for a glass of water, or hop in the shower, or turn on the washing machine to do a load of laundry.

Jesus said, "Do unto others as you would have them do unto you."

And you do.

And you did!

Praise the Lord!



Faithfully,  
*Judy Marinco*



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# St. Jude's Episcopal Church

## VESTRY

### 2027

Doug Hill

Dave James

### 2028

Charles Johnston

Sue Premo

Megan Rosa-Norred

### 2029

Mark Jagos

Diane Putnam

Denise Rayner

Dolores Ruby

### Delegates to the Diocesan Convention

Mark Jagos, Charles Johnston

Alternates: Katie Young, Amy Freeman