

THE ANGELUS

THE NEWSLETTER OF ST. LUKE'S EPISCOPAL CHURCH, LEBANON, PA

Volume 10 No. 5

May 2020

Rector's Corner:

You never really appreciate what you have until it's not there!



Brothers and Sisters,

It has not been easy. Staying away from others seems to run counter to my every instinct as Christian disciple and as a priest of the Church. All through my Christian formation, I have been taught that to live the gospel fully, one must “live for others.” It is hard to live for others when you rarely if ever see them in the flesh. Our ZOOM rooms have provided a viable alternative, but, as in many contexts, it is never quite as good as the real thing. If we have learned anything from this experience, I hope that we have rediscovered the grave importance of community – of being brought together by the Spirit of God to do the “work that God has given us to do.”

We see ourselves most faithfully as a community when we gather for worship. It is in our DNA as Episcopalians living in the Anglican way, to see ourselves defined by the way we pray. You've heard it many times: *lex orandi, lex credendi*. Loosely translated: as we pray, so we believe. It is no mistake that the liturgy for Holy Baptism and Holy Eucharist are physically in the center of our prayer book. It is a symbolic way of saying what we already know: that these sacraments form “the source and summit” of the Christian life. Perhaps for this reason, we find it especially hard not to be able to join ourselves together in the bonds of common prayer and worship.

In these extraordinary circumstances, we have been offering recorded occasions for worship: daily Eucharist during Lent, and now, Sunday Eucharist and the midweek Eucharist with prayers for the sick and for healing. We provided a webcast of Morning Prayer during Holy Week. Previously recorded Holy Week services (from 2018 and 2019) gave us opportunity to recall the solemnity of Maundy Thursday and splendor of the Great Vigil, while some participated in an extended time for reflection in real time in our parish's ZOOM room and on Facebook live for Good Friday. Instead of a recorded Eucharist for Easter Sunday, I offered reflections on what it means to walk with Jesus into new life as Jason Yannuzzi offered an Easter hymn from his living room. That Easter message concluded with a collage of images from the recent past that call us to remember and to anticipate the joy we will feel when we can once more gather. (*All of these recordings are available on our YouTube channel.*)

During this same time, we lost three beloved members of our parish family: Lilian Bowman, Betty Connor, and Father Gerald (Jerry) Richards (*see Terry Heisey's remembrance later in this newsletter*). Because of restrictions on our activities, we have not yet paid our respects, honored, and bid farewell to these saints. This holy work remains ahead of us even as we continue in a kind of suspended animation.

As I write these words, we plan to remain closed through the first week in May. By the time you read these words, we may have extended that period even longer. No matter how long our time apart, we will only be able to come together again gradually and with great care.

As with many things in life, there is no going back. We all will have been profoundly changed by this experience. It is my earnest hope that we have become viscerally aware of how important we are to one another. If we realize how important we are for one another to live the gospel fully, we will have begun to deeply to obey Jesus most important command, “Love one another as I have love you.”

May the grace and peace of the Risen Christ be your now and always.

David +

Senior Warden Report

By Beth Yocum

Lent and Easter were a unique situation for all of us. We had the COVID-19 pandemic take place in March with churches shutting down their physical structures. But in this I found something different that happened to me. In the quietness of this season I found solitude looking to reflect on our mission as Christians and what God's sacrifice means to us as individuals and as a group.

I was here by myself. Of course, I did follow Father Zwifka and Mother Mary on their morning prayers and services. The quietness was stimulating to me as a person. Being here in my house I found the seclusion was refreshing. I know this was not true for everyone but it allowed me to rejoice in the reflection of the season. And just when a depressed set exposed me, I looked to God to see how He has entered my life and considered myself lucky for His understanding and love. I do miss my "church people" and picture you in my mind when I am listening to services. But I look forward to seeing everyone at some capacity in the future.

To look at the future...we did have a vestry meeting in April (on-line). We will meet as a subcommittee to see when this seclusion is over what it is going to be like in church. Things will be different but we must remember we are here together at St. Luke's church...not ALONE! If you need something ask for help. We are only a phone call apart or a card away...and it might be just to talk to someone.

We also decided to continue on with our Capital Campaign. There are numbers that we have to look up and we did not want this pandemic to slow us down. This spring and summer we will look at numbers and different situations in the church. By fall we will have a feasibility study and begin the "Big Burst" next January.

See everything has changed but some things are the same. Look to our website to see our church services. We had time to reflect on our mission as Christians and what God's sacrifice means to us. How can we grow. Bring on the May flowers around us. Let them shine on us as Christians!

What to do?

- Read a book...large or small.
- Watch a movie.
- Look at the scenery around us.
- Clean the house (I am on a roll).
- Call someone...you are only a phone call apart Write a letter...it is a hidden trait by "older people" AND of course . . .
- TEXT someone..."younger side"...we are all young at heart.



Liturgy and Life: *Virtual Worship?*

Some time ago, the church Growth and Development Committee began discussions about how we might be able best to use our presence on the "web" (internet) to get the word out about what is happening at St. Luke's. Eventually, this discussion broadened in to the possibilities involved in being a kind of "virtual parish" for those who, for any reason, cannot be physically present with us for worship or other activities. This was the origin of the portion of VISION 20/20 that read: *the parish will engage a consultant to determine what hardware, software, and infrastructure is necessary to establish and maintain a high quality, internet-based broadcast of its worship services.*

Little did the committee know then, that attaining such a goal would have been so valuable in the current circumstance of the COVID-19 shut down. While St. Luke's did not move to a full livestream capability, we began building by investing in some high quality AV equipment, computer software for editing audio and video recordings, and creating our continuing "CD ministry" where audio files of worship services are distributed to the homebound and anyone who finds them valuable for their use. Even as the shut-down loomed, this effort was ongoing as the parish develops its capacities piece by piece.

Even so, such livestreaming of worship demands not only equipment but also trained personnel to run that equipment, manage the software, and produce the "webcast" in real time. Because of social distancing restrictions in force, this would have been difficult, if not impossible for us to maintain through this extended period.

During this period, internet chat rooms have exploded with theological debates about the propriety of pre-recorded worship and whether it was permissible for a priest to celebrate a "private" Eucharist, even if done in real time. After a while, it seemed like these conversations were about "angels on the head of a pin" as participants got all twisted up arguing their various points of view. These discussions did point out something very important, though: we must always remember that the Church's worship, especially the Eucharist, is an act of a community of faithful people gathered for the purposes of giving glory to God, interceding for the church and the world, and deepening an on-going relationship with God and one another. These discussions challenged us to think about just how we see "community," especially in our increasingly virtual age. That discussion is far from over, but at least we have focused our attention on an important element of our life together.

There is no doubt that these are extraordinary times and call for extraordinary measures. It is important to remember that, once we begin to emerge from our sequestration, that gathering for worship remains one of the most important things we do as a church community. We are most "the church" when we gather for prayer and the public worship of God, even if we do so through the connections forged by electrons flowing furiously through

(Continued on page 5, "Liturgy and Life")

MUSIC NOTES: Singing the Psalms

by Terry Heisey

In Jesus' time and today Jews sang and sing (cantillate) all of their scripture readings in the synagogue, but the Psalms are above all other texts poems written to be sung. Unfortunately, the tones and tunes to which they were originally sung have been lost to us, but some of your Bibles at home may include the traditional superscriptions at the head of many Psalms that give a source for the poem, intended use, and tune name that matched it. The Book of Psalms is often called the hymnbook of the Second Temple.

Since we are not sure how the Psalms were meant to be sung, we are free to sing them in various ways, and over the course of the church year we make use of many of these options at St. Luke's. In the western church the oldest tradition is singing the Psalms to plainsong chant. We follow this tradition during Advent and Lent, the choir and congregation alternating in singing verses of the Psalm as set by the Episcopal Church to the one of the eight ancient chanting tones.

During the summer we sing the psalms using more simple unison tones from the *Lutheran Book of Worship*, alternating verses between cantor and congregation. During Eastertide we use a Responsorial Psalm format, in which the choir sings the verses of the Psalm and the congregation sings a response, usually a fragment of a familiar hymn tune, at intervals between the verses. We do this to encourage Easter joy by making participation of people in the pews, including visitors, as easy and repetitive as possible.

For the rest of the year (the seasons after Epiphany and Pentecost) St. Luke's sings the Psalms using a format from our own tradition, Anglican chant. This form of chant developed in the Church of England by around 1700. Unlike plainsong chant, which is sung in unison, Anglican chant uses four-part harmony in tones written by various composers especially for use with Psalms and canticles.

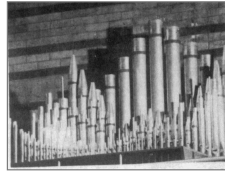
And finally, there are Metrical Psalms, which we use on occasion throughout the year. A generation after Luther, a Swiss reformer named John Calvin became convinced that Luther had not gone far enough. In his Reformed Church Calvin purged church buildings of all symbolism and ornament, worship of all traditional liturgy, and church music of all compositions of "human manufacture," including anthems and hymns. Only Psalms (since they were biblically inspired) were permitted, but in order to encourage congregations to sing them he commissioned poets to rework the lines of the Psalms into poems with regular meter and rhyme (like nursery rhymes) and composers to write hymn tunes for them. His Puritan followers imported his metrical Psalms to England, Scotland, and New England. Today metrical Psalms are included in most hymnals, including our own, where they are easily mistaken for hymns.

Of course, one may read the Psalms without music, just as one may read hymn texts without music, but the re-introduction of Psalm singing into worship in the latter

half of the twentieth century was one of the great triumphs of liturgical renewal.

History Notes: St. Luke's Organs *Part III: The Gerger Additions*

by Terry Heisey



The 1914 Hall organ was built during the period of the "symphonic organ." In a time before long-playing records and stereo speakers, organs in the mansions of the wealthy and in city auditoriums were built with pipes designed to imitate orchestral instruments so that the organ as a whole could authentically present contemporary orchestral works coming from Europe. These organs required smooth gradations of sound and numerous tone colors that made them also ideal for accompanying the choirs that dominated worship in churches like St. Luke's.

The Hall organ received major repairs in 1925 and 1941, but through the years the organ continued to deteriorate even as the world changed around it. By the 1950s the early electrical technology of the organ console was obsolete, and advances in recording technology eliminated any need for organs to synthesize orchestras. Organ scholars, organists, and organ builders shifted focus to the organ music (not orchestra transcriptions) of the instrument's golden age in the Germany of J.S. Bach (1600s-1750). Rather than smooth and expressive, organs were to be bright, lean, and clear to showcase the intricacy of Baroque counterpoint. Worship practices were also changing. Church leaders in all denominations were placing a renewed emphasis on hearty congregational singing and bright and strong organs that would support it.

In 1958 a St. Luke's parish under a young, dynamic rector engaged the organ firm of Jacob Gerger & Son from Croydon PA to evaluate the organ. The firm recommended major repairs, and Vestry secured estimates from one major and three local firms to update the organ both technologically and tonally. The Gerger firm submitted the lowest bid (\$25,910) and began work as part of the larger renovations of the church building. Finished in 1960 the Gergers removed 3 of the most quiet stops, installed a new three-manual console with up-to-date technology, and added brand new pipework from Laukhuff in Germany: a battery of reeds (trombones and trumpets) in the pedal, high-pitched mixture ranks of pipes in the Great and Swell manual divisions, and a complete German *positiv* division in the arch behind the organ console speaking clearly out into the nave. In all, the number of pipes was increased from 1930 to 2718. On paper, this work filled in the sounds lacking for a complete twentieth-century organ.

The firm did its best to blend the new into the old, but, as Jesus said long ago, putting new patches on old wineskins does not work. The 1914 pipework continued to deteriorate, and with air

(Continued on page 7)

CHRISTIAN FORMATION

by Mother Mary

Real People

Julian of Norwich — May 8

Of Dame Julian's early life we know little, only the probable date of her birth (ca. 1342). Her own writings in the Revelations of Divine Love are concerned only with her visions, or "showings," that she experienced when she was thirty years old.

She had been gravely ill and was given the last rites; suddenly, on the seventh day, all pain left her, and she had fifteen visions of the Passion. These brought her great peace and joy. "From that time I desired oftentimes to learn what was our Lord's meaning," she wrote, "and fifteen years after I was answered in ghostly understanding: 'Wouldst thou learn the Lord's meaning in this thing? Learn it well. Love was his meaning. Who showed it thee? Love. What showed he thee? Love. Wherefore showed it he? For Love. Hold thee therein and thou shalt learn and know more in the same.' Thus it was I learned that Love was our Lord's meaning."

Julian had long desired three gifts from God: "the mind of his passion, bodily sickness in youth, and three wounds — of contrition, of compassion, of will-full longing toward God." Her illness brought her the first two wounds, which then passed from her mind. The third, "will-full longing" (divinely inspired longing), never left her.

She became a recluse, an anchoress, at Norwich soon after her recovery from illness, living in a small dwelling attached to the Church of St. Julian. Even in her lifetime, she was famed as a mystic and spiritual counselor and was frequently visited by clergymen and lay persons, including the famous mystic Margery Kempe. Kempe says of Julian: "This anchoress was expert in knowledge of our Lord and could give good counsel. I spent much time with her talking of the love of our Lord Jesus Christ."

The Lady Julian's book is a tender and beautiful exposition of God's eternal and all-embracing love, showing how his charity toward the human race is exhibited in the Passion. Again and again she referred to Christ as "our courteous Lord." Many have found strength in the words the Lord had given her: "I can make all things well; I will make all things well; I shall make all things well; and thou canst see for thyself that all manner of things shall be well."

- from *Holy Women, Holy Men*, The Church Pension Fund, 2010.



Godly Play and Other Wonderful Things



Mother Mary continues to record Godly Play lessons until we can gather again. You can see those recordings at our formation webpage dedicated to parents and their children at:

<http://www.journeyinfaith-stlukeslebanon.org/current-liturgical-season-easteride.html>

There you can find the weekly children's bulletins *The Sunday Paper* and *The Sunday Paper Junior*, which can be downloaded and printed. You can also find suggestions for discussion and even video representations of a scripture lesson for the day. Additionally, you can keep track of other resources for children on our **Facebook** page: [@StLukesLebanonPA](https://www.facebook.com/StLukesLebanonPA). We have a special private, moderated Facebook group for children and their parents that page. Simply request admission to that group. Many other Christian Formation resources (even for adults!) can be found on the formation [webpage](#). *Come and see!*

Confirmation and Inquirers' Class

"The Church has left the building." And that's a good thing. What we are seeing out and about are faithful believers taking Christ out to the world in new ways - new ways of praying, new ways of helping, new ways of being Christ to a world beset by the possibly debilitating and lethal illness, COVID 19.

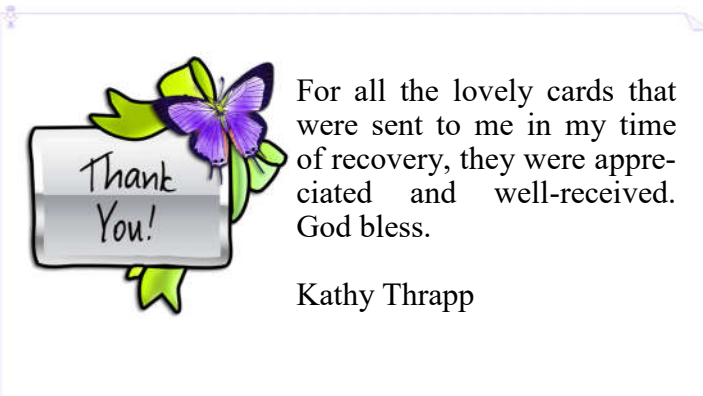
While we are practicing social distancing and living in isolation, we are also finding new ways (or practicing old ways) of keeping in contact with each other and we are learning to use the means available to us to grow in wisdom, patience, and grace.

Several people have indicated an interest in learning more about the Episcopal Church and the Christian Faith. So we are interested in finding ways for you to begin those studies. Later this month we can begin our next set of classes, *Growing in Faith*, by using online resources and Zoom conferences at least once a month to begin this journey. When Bishop Nichols is able to visit with us again, he will be able to confirm or receive class members into the church at that time.

We will explore topics: the history of Christianity and the Anglican/Episcopal Church, the Bible and how we use it, the Book of Common Prayer, the Sacraments, and Living Out our Baptismal Vows. If you are interested in a vibrant study of these and other topics, call the church office to sign on or send an email to the parish at

admin@stlukeslebanon.org

Special Note: Vestry determined that St. Luke's should take an active role in supporting LCCM during the COVID-19 health crisis. Funds were appropriated from various sources to assist in their critical ministry. Beyond the monthly Free Noon Meal, LCCM has undertaken to continue housing those in need through their *Fresh Start* program. Individuals are being housed at a motel to keep them and others safe from infection. This is increasing costs substantially. St. Luke's hopes to help in any way we can. Other donations are gratefully accepted.



For all the lovely cards that were sent to me in my time of recovery, they were appreciated and well-received. God bless.

Kathy Thrapp

ECW

by Eileen Sidelnick

The Officers of ECW have decided to CANCEL the following events due to the COVID 19 pandemic: the May Tea Party, the June Painting Party and the Timbers in July. Please stay home and stay safe!

Women of the New Testament

Here are the answers to the quiz Mather Mary had for you last month, along with a few notes on the various women, and where we can find their stories (short though some may be).

- 6 - Anna - **Prophetess** - **Luke 2:36-38** - a widow who served in the Temple and saw the infant Jesus on the day he was circumcised.
- 8 - Dorcas - **Craftsperson** - **Acts 9:36-43** - lived in Joppa. When she was ill and died, her women friends pleaded with Peter to heal her. They showed him all the tunics and clothing she had made for them. Peter prayed for her and she was brought back to life.
- 11 - Elizabeth - **Clergy Spouse** - **Luke 1:5-80** - wife of Zechariah, cousin to Mary, and mother of John the Baptizer. She is the one who took Mary in after the angel Gabriel visited her.
- 9 - Eunice **Mother of a preacher** - **Timothy**
- 5 - Lois **Grandmother of a preacher** - **Timothy Acts 16:1-3, II Timothy 1:5, 3:14, 15**

The influence of these two women is unmistakable in

the life of Timothy, who was a young protégé of St. Paul.

3 - Lydia - **Business Woman** - **Acts 16:12-15, 40**

Lydia was a "dealer in purple cloth." She welcomed Paul and his companions into her home.

10—Martha - **Hostess** - **Luke 10:38-41, John 11, 12:1-3**

2 - Mary of Bethany - **Student**. Martha, Mary, and their brother Lazarus were close friends of Jesus and his other disciples. They all had a deep faith and an abiding love for Jesus.

7 - Phoebe - **Deacon** - **Romans 16:1, 2**. St. Paul's own words: "I commend to you our sister Phoebe, a deacon of the church at Cenchreae, so that you may welcome her in the Lord as is fitting for the saints, and help her in whatever she may require from you, for she has been a benefactor of many and of myself as well." There is a general understanding among church historians that Phoebe was the person who delivered Paul's letter to the Romans.

1 - Priscilla - **Tentmaker** - **Acts 18:2, 18, 26; Romans 16:3, I Corinthians 16:19, II Timothy 4:19**. Along with her husband, Aquilla, she is often mentioned as one of the leaders of the church in Corinth. Since they were tentmakers, they had a particular friendship with Paul who also practiced this craft.

4 - Rhoda - **Maid servant** - **Acts 12:1-19** This story is a bit comical. Rhoda was the maid servant to a household of believers. They prayed earnestly for the release of Peter from prison. When he knocked on the door, Rhoda answered, and she was so excited to see him that she ran to the others to tell them, leaving Peter standing outside. Read the rest of the story to find out what happened next.

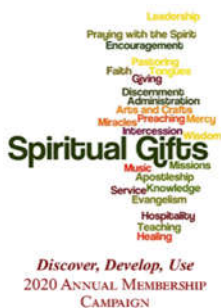
This is only a small sampling. There are many more women mentioned in the New and Old Testaments. As you read the scriptures or hear them, take note of who these women are and what their contributions to our faith may be.

(Continued from History Notes: St. Luke's Organs, Part III The Gerger Additions page 3)

for the organ contaminated by dirt and coal dust from the church basement the organ pipes required annual cleanings in the 1960s. Organist Wendy Uhler married an organ builder, Harold Ulmer, in 1973, and he took over maintenance of the organ in 1974. The next year he offered to move Gerger's German *positiv* division from the arch in front of the organ console, where it was always too loud for the organist, to the gallery at the rear of the church, where it would better support congregational singing. This turned out to be more difficult than Ulmer thought, but the Heilig moving company accomplished the move using an inclined plane, and Ulmer did the work of connecting the *positiv* to the console downstairs. The final version of the Hall organ made its debut on Christmas Eve 1975.

Stewardship: *Given for a purpose*

As the Coronavirus (COVID-19) sweeps across our country, confining us at home, some have asked, “Are we on the verge of a spiritual awakening?” There are some hopeful signs. In many ways, we now are doing the very things we should have been doing all along: spending time with our families, sharing meals, talking to our neighbors, helping one another and taking long walks outside (while maintaining social distancing of course). Maybe one of the things this experience will provide us is a sense of how important spiritual gifts are and how we might best explore and use them. Here are some spiritual gifts that may be particularly evident in these difficult times:



HELPS – is the God-given ability to accomplish practical and necessary behind the scenes tasks, which frees up, supports, and meets the needs of others.

HOSPITALITY – is the God-given ability to care for people by providing food and a safe place to stay, even if only temporarily.

SHEPHERDING – is the God-given ability to assume long-term personal responsibility for the spiritual welfare of others by nurturing them and guiding them toward spiritual maturity.

ENCOURAGEMENT – is the God-given ability to present words of comfort, consolation, and encouragement to strengthen or urge to action those who are discouraged, anxious, or wavering in their faith.

DISCERNMENT – is the God-given ability to distinguish between truth and error. It is being able to discern the difference between good and evil, right and wrong, truth and deception.

INTERCESSION – is the God-given ability to pray on the behalf of others, seeing frequent and specific results from one’s prayers.

GIVING – is the God-given ability to contribute from one’s resource toward the work of others in the name of God with cheerfulness, generosity and a sense of joy and accomplishment.

WISDOM – is the God-given ability to apply spiritual truth effectively to meet a need in a specific situation.

SERVICE – is the God-given ability to identify and meet unmet needs.

We must remember that all of us are created on purpose and for a purpose. As followers of Christ, we receive these gifts from God to equip us for living out that pur-

pose. Spiritual gifts give us the power to change and grow in ways we could not grow by ourselves. Each of these has the power to help us through the difficulties that yet lay ahead. With which gifts in this list do you identify? Can you envision ways in which your gifts might be used by God to help us and others through these challenging days?

A Capital Campaign for St. Luke’s *Now What Do We Do?*

The Steering Committee for the Capital Campaign at St. Luke’s met on April 16th in the parish’s ZOOM room to discuss what we should do about our campaign considering the current economic downturn resulting from the COVID-19 pandemic. We heard from our consultant, Fr. Jerry Keucher (Episcopal Church Foundation) and had a thorough airing of opinions from those present. In the end, we reached a strong consensus that the Committee will continue with its work.

Over the next months, we will continue to prioritize projects that emerged from our initial parish consultations, work with designers and engineers on those projects that seem clearly within the scope of our future and solicit plans and estimates for other projects on the list. Once all this is complete (which should take several months), we will submit our work to ECF for a feasibility study. That study will help us determine exactly what we can and should accomplish in the campaign.

Among the several projects under consideration:

- Improved and modernized lighting in the Church (currently under design).
- Improving the HVAC systems deployed in the Church.
- Enclosure of the South Entrance (Tower) with addition of an accessible ramp to the entrance.
- Redesign of the Fellowship Hall as a multi-purpose room (initial study now beginning).
- Redesign of kitchen facilities in light of changes in the Fellowship Hall.
- Installation of an accessible restroom near the auditorium.
- Installation of a small “catering kitchen” in the auditorium.
- Addition of an accessible restroom in the main corridor of the Parish Hall.
- Enclosure of the entrance to the Parish Hall.
- Several smaller projects to make our facilities more welcoming and “user friendly.”

As you can see there is a great deal of study and work to be done before we can choose among all these tremendous ideas.