

# THE ANGELUS

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

Volume 11 No. 5

*Do Justice. Love Mercy. Walk humbly with God*

May 2021

## Rector's Corner: *And tongues of fire appeared . . .*



The coming of God's Holy Spirit on those gathered on the day of Pentecost, amid all its imagery of fire and flame, has fascinated theologians for centuries. It is hard to work out precisely what St Luke's description really means: "Divided tongues, as of fire, appeared among them, and a tongue rested on each of them" (Acts 2.3). Artists (theologians of a sort) often render the scene with neatly formed single flames resting on each of the apostles' heads. This is how it is depicted in our magnificent "The Tongues of Fire" window in the South Transept. Other depictions attempt to show a flame more powerful, more captivating.

Fire in many forms speaks to us across time and cultures. Fire harnesses an elemental power that symbolizes life and resurrection, divinity, purification, wisdom, and knowledge. It is no surprise, then, that St Catherine of Siena begins her "fire prayer" with an affirmation of the eternal nature of God: "O abyss, Eternal Godhead . . . what more could you give me than yourself?"

When we think of God as fire, our mind might be drawn to a candle flame: maybe the light of Christ proclaimed at the Great Vigil of Easter, as the Paschal candle is carried aloft—or a candle lit in prayerful petition, as in our new votive stand—or the presence lamp that signals the comforting presence of Christ in the Holy Sacrament reserved. In all these instances, we might properly address God with Catherine's words: "You are the fire that never burns out."



The Tongues of Fire window in the South Transept of St. Luke's Church

O abyss, Eternal Godhead,  
O sea profound,  
what more could you give  
me than yourself?  
You are the fire that never  
burns out;  
You consume in your heat  
all the soul's self-love;  
You are the flame that  
drives away the cold.  
Give me your light that I  
may know all truth,  
clothe me with yourself,  
eternal truth,  
that I may live this mortal  
life with true obedience,  
and in the light of your  
most holy faith.  
- Catherine of Siena (1347-1380)

And yet, despite the beauty and tranquility of a candle flame, this may fall short of imagining the fire of God that came at Pentecost. Like the artists' neat little flames resting on each person, it is just too tame. An alternate image might be that of a roaring fire in a fireplace around which family and friends may gather. Here, there is a sense here of being drawn into a circle of warmth as we find comfort and reassurances at the fireside. "You are the flame that drives away the cold," Catherine writes. Anyone with young children is aware of the danger in fire that is all too apparent. Nonetheless, there is an awareness that the fire is contained within the fireplace, controlled — it is too comfortable, too safe, to be the fire of God.

The fire of God is neither a sole flame nor can it be contained. It is neither tame nor safe. The Epistle to the Hebrews tells us that the fire of God is an all-consuming one (12.29): "You consume in your heat all the soul's self-love." Catherine's prayer is not simply for us to feel the warmth and comfort of God's presence, but to offer ourselves up to God's consuming power: to live sacrificially, as Christ lived for us.

The fire of God is fire that has seems to have gotten out of our control: like a forest fire. It is a fire that destroys—a fire that is at odds with humanity's desire to tame nature—a fire that will O abyss, Eternal Godhead, O sea profound, what more could you give me than yourself? You are the fire that never burns out=You consume in your heat all the soul's self-love=You are the flame that drives away the cold. Give me your light that I may know all truth, clothe me with yourself, eternal truth, that I may live this mortal life with true obedience, and in the light of your most holy faith. - Catherine of Siena (1347-1380) always have its own way. Ecology scientists suggest that naturally occurring forest fires are an essential part of nature's way. Such fires cleanse the land, stimulate the production of nutrients, and prepare for regeneration: the old is burned away to make way for the new in an eternally creative process of rejuvenation.

To pray "Give me your light that I may know all truth, clothe me with yourself, eternal truth," is to seek God's indwelling Spirit so that our souls are emptied of selfish concerns and to surrender all and make way for the One whose all-consuming power make us new.

And yet, there is always the danger that we will settle for the tame and the safe in our spiritual life, and in our common life as a faith community. As we contemplate our emergence from the COVID-19 pandemic and seek to Begin Again, perhaps we might dare to pray Catherine's prayer earnestly in the belief that the Holy Spirit is indeed the forest fire: a fire of that transforms and brings renewal, a fire that strips away and prepares us for what comes next.

*(Continued on page 2)*

(Continued from page 1 "Rectors Corner")  
*Come, Holy Spirit, fill the hearts of your people, and kindle in them the fire of your love. Amen.*

Seeking with you the fire of God,



(With gratitude to The Rev'd Catherine Lomas for inspiring this Rector's Corner.)

## Senior Warden Report

by Beth Yocum

With all the wintery days and COVID-19 I am looking forward to seeing the trees blooming with May flowers creeping up for springtime. We have now returned to church during April and I can see more faces from the parish returning to our services. But before, on our website, we listened to Father reflect on our mission as Christians and what God's sacrifice means to us as individuals and as a group. It might be hard to reflect as a group but that day will come with many taking the vaccine, and the reflecting group could be different than in past years.

As we continue with in-service church, or the website, you might want to be that person to learn new ways of serving our community and our church. We experience our growing transitions in many ways. We need to serve a purpose. The hard challenge during this time is to know how to adapt a timeline so that a greater purpose is served.

Our Capital Campaign has been meeting and we will soon look at a feasibility timeline to see how our church can serve our community. Father and Mother Mary are looking for more new ways to serve our parish with more new classes. Do you see yourself helping with the leadership of the church? We are called to be shepherds. Do you see yourself serving on Vestry? Contact Father or a vestry member.

Let us help to get the May flowers started and blooming. We are called to be shepherds. What kind of shepherd will you be to the flowers of St. Luke's parish!

### New Addition at Lady Altar

Way back last summer the congregation of Christ Presbyterian Church ceased operations and sold their church building to another religious organization. The church is located near the entrance of Coleman's Park. In the church was a marble statue donated by Mr. and Mrs. G. Dawson Coleman in memory of their son, James Coleman, who died in March 3, 1874.

The statue, an angel holding a shell for the baptismal font, is of Carrara Marble. The shell is both the symbol of the disciple James, and the early Christian symbol of baptism. It is said that the features are those of James face taken when he was a boy. As a young person he was riding a pony and was thrown from the horse and died of injuries.

As that congregation took the difficult decision to close, they wanted this piece of the Coleman legacy to survive in a fitting environment and so gave the statue to St. Luke's. We are planning a ceremony to honor the statue given to us with some of the members of the Christ Presbyterian Church in the near future.

Look over near the Lady Altar and take a look at the statue. The marble was sculpture by Richard Greenough in his studio in Rome, Italy in 1882. The marble for the statue is famous for its pure white marble. This is part of the Coleman legacy from Lebanon County.



## Stewardship: BEGIN AGAIN! Stewardship as a Pentecost Event

Pentecost Sunday is a time when we remember the power of the Holy Spirit in our world, as we celebrate God's gift of the Spirit to the early apostles gathered in Jerusalem (Acts 2:1-13). For us, Pentecost can be an opportunity to express gratitude for God's extravagant grace and love in our lives. Those gathered in Jerusalem that day were astonished to hear the Spirit-filled believers speaking about God's amazing deeds of power in words anyone could understand. We are told that as the day unfolded, thousands came to believe the message as they heard it proclaimed (Acts 2:8- 11=2:41). Clearly God was at work in the lives of the people. Pentecost can be a time when we feel the power of the Holy Spirit in our own lives, sense a renewing of our purpose, and hear the call to serve a hurting world with love and grace. It can be a reminder that God's work continues to be done through ordinary people of God, called and empowered by God's own Spirit to do God's work in our world. During this season of Pentecost, you are invited to ask yourself these questions:

- In what specific ways can I share God's extravagant love with another person in my life?
- How can I reflect God's infinite generosity to me as I serve in Jesus' name?
- As I thank God for the gifts I have received, what gifts does God ask me to share with others?

### A Message from The Rector

I cannot express how I have been blessed by the faithful and dedicated generosity of our parishioners. The continuing pandemic fills us all with levels of anxiety and concern that we have not experienced in recent memory. Despite these anxieties, we have been able to maintain an appropriate level of funding for the mission and ministry of the parish. At the last Vestry meeting, the finance committee reported that the parish remain stable and strong financially. This is in large part because of the fidelity of our pledge givers and the generosity of those who have been touched by our ministries. Clearly, the Holy Spirit remains in control. I remain confident that as we emerge from the long darkness of the pandemic, we will remain a strong and vibrant witness to the work of God in our midst. I have only one thing to say: Thank you.



### History Notes: St. Luke's First Rector: Alfred M. Abel Part 1

Our parish owes its existence to the labors and dedication of its first rector, Alfred M. Abel. The story of Abel and our founding has been told several times, but Abel's life was so intertwined with the establishment of our parish that to tell his story we need to tell once again the story of our parish.

Alfred M. Abel was born on Nov. 1, 1834, in Buffalo NY, the oldest son of Jacob C. and Lizette Ellenor Conklin Abel. The Abels later settled in Philadelphia, where Jacob worked as a store clerk, but Alfred obviously had an eventful childhood, since he was living in St. Augustine FL in 1840 when his sister Cornelia was born there, his mother died some time after the birth of his

sister Selena in 1844, and he gained a stepmother when his father married his wife's sister, Maria Cornelia Conklin, soon after Lizette's death. In Philadelphia Alfred and at least some of his family began attending Sunday School and worship services at St. Luke's Episcopal Church, where they attracted the notice and care of the rector, Dr. Mark DeWolfe Howe.

St. Luke's was also the church home of Harriet A. Grubb, whose family owned an interest in the iron ore mines in Cornwall in Lebanon County, nearby iron furnaces, and a large estate called "Mt. Hope" just across the county line in Lancaster County. In 1848 she built a small church (still an active parish) on her estate. Bishop Alonso Potter was able to provide clergy to open the church during the summers of 1849 and 1850, but after that the church was closed. Meanwhile, under Fr. Howe's direction Alfred Abel and members of his family received an education, and Alfred was enrolled at the diocesan clergy training school that later became the Philadelphia Divinity School. In the summers of 1855 and 1856 Bishop Potter sent Alfred to lead Morning and Evening Prayer services and his aunt Angelina Conklin ("Miss Lina") (1828-1898) to teach classes in Hope Church. After his ordination as a deacon in June 1857, Alfred and his aunt were sent to serve Hope Church permanently and establish the Episcopal church in Lebanon County. Alfred was able to locate only one Episcopalian in Lebanon (Elizabeth Mish), and the established Pennsylvania German Lutheran and Reformed churches opposed the introduction of this exotic faith, but, as you know, Abel organized about a dozen Episcopalians in the parlor of Samuel Herman on S. Seventh St. on Nov. 8, 1857, for worship, and our parish was born. At the same time he began preaching at a school house in Colebrook. Abel's labors bore fruit. On Dec. 13, 1857, the parish's first public service in a rented hall attracted over 100 people, drawn by the piety of this new group of Christians.

With the active support of William and Sue Ellen Habersham Coleman, the parish continued to prosper. It was formally organized on August 8, 1858, with the election of its first Vestry. Abel was ordained a priest 1859 and thus could celebrate Holy Communion for the Lebanon Episcopalians. Alfred and Miss Lina moved from Mt. Hope to Lebanon in 1860. In 1863, after four years of discussion, the Vestry purchased land on Elizabeth (later Sixth) St. and erected a church building. The next year the parish purchased a lot east of the church for a rectory and cemetery, although Vestry's attention was focused on the sale of cemetery lots, and it was 2 years before Vestry authorized Abel to try to raise funds for a house.

Meanwhile, the burden of ministering to 2 congregations (Lebanon and Colebrook) and living in a city whose air was black and heavy with coal soot and noxious gases from hundreds of industrial, railroad, and residence fires took their toll on Abel (as they later would Chandler Hare). In July 1866 he was permitted to spend time at the seashore for his health, and in October 1867 Vestry granted him a leave of absence until June 1868 to travel for his health. It was during this interval that the rectory was constructed, and Fr. Abel, his aunt Miss Lina, who served the parish as teacher and hostess, and his sister Selena Abel (1844-1877), who served as a teacher and parish organist, moved into the house in June 1868. Abel's responsibilities grew with the parish and extended to include ministry to the parochial school established by Mrs. William Coleman in 1871, but his salary did not. In 1876 Prof. Edward Koons, a Lutheran minister and head of the Swatara Institute, a boarding school for boys in Jonestown, asked Abel to hold services at the Institute, and on Oct. 21 of that year Vestry determined that, because of rector's delicate health and the additional services he was conducting in Jonestown, evening services in Lebanon would be suspended, and since financial support from sporadic parish appeals has been inadequate to support him, the rector was authorized to announce an envelope system to gather funds for his salary.

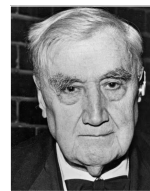
Meanwhile, Alfred's sister Selena had married and moved to her husband's home in Shamokin PA, but it was in St. Luke's rectory that she gave birth to a daughter and died soon afterward on Jan. 2, 1877. Fr. Abel and Miss Conklin undertook the care of the child, but she died suddenly of cholera on July 18, 1877, in the rectory. Soon afterward, on Jan. 17, 1878, Abel resigned as rector of St. Luke's, effective Feb. 1, in order to accept a call from his childhood pastor and now Bishop, Mark DeWolfe Howe, to undertake mission work in Washington Territory. He left Lebanon for New York on Feb. 9 and with Aunt Lina and Clara Leisey, a servant child, cast off on the Steamship Oregon on Feb. 15 bound for Astoria OR by way of Rio de Janeiro, the Straits of Magellan, and Valparaiso, Chile. They arrived on Easter, Apr. 21, 1878, and he organized St. Luke's Episcopal Church in New Tacoma, Washington, on June 11, 1878.

TO BE CONTINUED



## Music Notes: Hymn 516: Come Down, O Love Divine

This hymn, usually sung on Pentecost, is one of unusual quality and a favorite of many of us. The text originated as an Italian poem, "Discendi amor santo," by the medieval mystic poet Bianco da Siena as translated in 1861 by Anglo-Irish clergyman and writer Richard Frederick Littledale. Bianco da Siena (ca 1350-1399) was a wool carder who joined the Jesuates, a newly formed religious order dedicated to a life of poverty and penitence, in 1367. One hundred twenty-two of his poems totaling 22,000 lines of verse were published and widely read in the Middle Ages. "Discendi amor santo" appeared in the 1851 collection *Laudi Spirituali* of Telesforo Bini. Richard Littledale (1833-1890) was a High-Church Anglican scholar who after 1861 because of ill-health devoted himself to writing, notably several influential defenses of Anglicanism, and hearing confessions. He was a close friend of John Mason Neale, whose hymn translations comprise about 8 per cent of our hymnal, and a mentor of poet Christina Rossetti. He translated Bianco's poem in 1861 and included the hymn "Come Down, O Love Divine" in *The People's Hymnal* he edited in 1867.



The tune was composed for this text for the hymn's publication in *The English Hymnal* of 1906 by the hymnal's music editor, Ralph Vaughan Williams (1872-1958), who named the tune "Down Ampney" for the village of his birth. Vaughan Williams was one of the great composers of the twentieth century and a transformative figure in the history of English music. Strongly influenced by early English court music and English folksong, his output marked a decisive break in British music from its German dominated style of the 19th century. Over 60 years he wrote operas, ballets, chamber music, secular and religious vocal pieces and orchestral compositions, including nine symphonies. *The English Hymnal* was a model for twentieth-century hymnals, and its influence established the widespread popularity of "Come Down, O Love Divine." Vaughan Williams always maintained an affection for the hymn, and it was sung at his funeral in Westminster Abbey in 1958 as the composer's ashes were ceremonially interred in the Musicians' Corner.

## CHRISTIAN FORMATION

by Mother Mary Kisner

### Real People:

*Monnica*

*May 4*

Monnica's life story is enshrined in the spiritual autobiography of her eldest son, in *The Confessions of Saint Augustine*. Born in North Africa about 331, of Berber parents, Monnica was married to a Latinized provincial of Tagaste named Patricius, whom she won to the Christian faith before his death. In her earlier years she was not without worldly ambitions and tastes. She grew in Christian maturity and spiritual insight through an ever-deepening life of prayer.

Her ambition for her gifted son was transformed into a passionate desire for his conversion to Christ. After his baptism in Milan in 387, by Bishop Ambrose, Augustine and his mother, together with a younger brother, planned to return home to Africa. While awaiting ship at Ostia, the port of Rome, Monnica fell ill. Augustine writes, "One day during her illness she had a fainting spell and lost consciousness for a short time. We hurried to her bedside, but she soon regained consciousness and looked up at my brother and me as we stood beside her. With a puzzled look, she asked, 'Where was I?' Then, watching us closely as we stood there speechless with grief, she said, 'You will bury your mother here.'"

Augustine's brother expressed sorrow, for her sake, that she would die so far from her own country. She said to the two brothers, "It does not matter where you bury my body. Do not let that worry you. All I ask of you is that, wherever you may be, you should remember me at the altar of the Lord." To the question, whether she was not afraid at the thought of leaving her body in an alien land, she replied, "Nothing is far from God, and I need have no fear that he will not know where to find me, when he comes to raise me to life at the end of the world."

Let us pray. O Lord, through spiritual discipline you strengthened your servant Monnica to persevere in offering her love and prayers and tears for the conversion of her husband and of Augustine their son: Deepen our devotion, we pray, and use us in accordance with your will to bring others, even our own kindred, to acknowledge Jesus Christ as Savior and Lord—who with you and the Holy Spirit lives and reigns, one God, for ever and ever. Amen.

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## ZOOM Feast May 23 - 9:30 AM



It's Pentecost Day! And it's a wonderful time to celebrate the coming of the Holy Spirit and the birthday of the Christian Church! All our youngsters are invited.

As usual our teachers will prepare a treat bag for each child, and deliver it on the Friday before. Then we email the special link so you can join in.

You can email Mother Mary and let us know you are coming. She can always be reached at [youth@stlukeslebanon.org](mailto:youth@stlukeslebanon.org)



### Godly Play Stories

continue through the Easter Season with the sequence of stories called *Knowing Jesus in a New Way*. These stories tell about his several appearances after his resurrection on Easter day. They culminate in his Ascension into heaven and then the coming of the Holy Spirit at Pentecost. On the last Sunday in May the church celebrates Trinity Sunday. The final Godly Play story of the season will explore the Mystery of the Trinity.

**To find these resources-** It's easiest to check out these resources from our Facebook page, St. Luke's Episcopal Church of Lebanon PA. Fr. David posts links to the current season's offerings there - Godly Play stories, children's bulletins, family activities, and videos featuring each Sunday's Gospel lesson.

## Summer Is for Christian Formation, too!

During June, July, and August we will be featuring activities and suggestions for enjoying God's creation out in nature, ways to enjoy the company of others, or maybe a little personal time on your own. It is a time for play, creativity, and growth - a time to engage our own God-given curiosity about the world and the people around us.

Look for postings to our St. Luke's Church Facebook page and to our Facebook group "St. Luke's Children and Parents Group." The St. Luke's Church page will contain all the announcements, The St. Luke's Children and Parents Group is a private group meaning **Only members can see who's in the group and what they post**. And it is **Hidden - Only members can find this group**. If you wish to become a member of this group, message Mary Kisner on Facebook. Members can then hold more lengthy discussions there on Christian Formation topics concerning our children's faith development. This is also a place to offer suggestions yourselves.



### A Tour Is Being Planned

For Wolf Sanctuary of PA in Lititz. Right now they are putting people on a waiting list for 1 to 1 1/2 hour tours. We have asked to be considered for a Saturday in May or June.

Should we be able to go, family groups are welcome to come. There is a cost for the tours, and St. Luke's has agreed to pay half the cost for households up to 4 people. If you have more than 4 people who wish to go, you pay half for the first 4 and St. Luke's will pay the full price for the others in your own household.

Do you want to come along? Email [admin@stlukeslebanon.org](mailto:admin@stlukeslebanon.org) and include the names of the people in your family who would like to join us. We will get back to you as soon as Wolf Sanctuary sets a date for us.

For more information on Wolf Sanctuary, check out their website at [www.wolfsanctuarypa.org](http://www.wolfsanctuarypa.org) (And we hope to sponsor other outdoor activities occasionally during the summer.)

### Birth Announcement

by Parish Office

Jacob and Lisa Herzing became the proud parents of a beautiful girl lovingly named Jane Finley Herzing arrived April 14, 2021.



## Bible Study

10 AM Thursdays in our ZOOM room at  
<https://zoom.us/j/190727051>

Find the readings for each Sunday at  
<http://www.journeyinfaith-stlukeslebanon.org/lectionary-texts-for-this-sunday.html>

## Christian Formation Website

[www.journeyinfaith-stlukeslebanon.org](http://www.journeyinfaith-stlukeslebanon.org)

We continue to post new resources and information for our spiritual growth on our website, dedicated to Christian formation. Especially helpful is the page [For Children and their Parents](#). There are also resources [For Adults](#); access links to the Presiding Bishop's podcasts on [The Way of Love](#). Links to the [weekly bible study](#) and more!

## Live Webcasts Remain Important Worship Opportunities

The first challenge issued as part of our year-long stewardship program to Begin Again was: to gather differently and better. Because we are not quite beyond the limitations required by our response to the COVID-19 pandemic, we will continue to offer on-line worship via live webcast of our in-person worship.

We have been doing this with our mid-week Healing Mass on Wednesday mornings. We will not expand this to include the 10:30 AM Eucharist on Sunday mornings beginning on Easter Sunday. This live webcast will become a staple of our worship programming at St. Luke's. Additionally, Maundy Thursday (7 PM) and Good Friday (12 Noon) services will be webcast live. This will allow those who are not yet able safely or comfortably to participate to remain part of our worshiping community even as we begin to gather in-person. Once the service has been webcast, it can be viewed again (or for the first time) at a later time.

Links to all online opportunities are available on the [parish website homepage](#) in the box labelled "This Week's Schedule." Just click on the link listed there to go to the livestream. You may always wish to "subscribe" to our YouTube channel to get notices of newly uploaded videos at any time. You might want to "bookmark" the links below for ease of use.

Homepage: [www.stlukeslebanon.org](http://www.stlukeslebanon.org)

YouTube Channel: [The Episcopal Church of Saint Luke's Lebanon](#)

Facebook Page: [@StLukesLebanonPA](#)



## Begin Again Challenge #4: Take Prayer to a New and Powerful Level

### A prayerful morning brings joy for the day ahead.

by Father David Zwifka

Many of us have been able to weather the imposed confines of the pandemic by filling our time with noise. I do that as a matter of course. I have tinnitus, so it has been a longstanding habit of mine to have music (usually classical) almost always on in the background. Believe it or not, that noise helps me to concentrate. But the noise I write about isn't the actual sounds we hear or it is the noise that is in our brains or our minds, and ultimately our souls. 24/7 news cycles. A disruptive political season. Constant updates on the state of the pandemic. Another tragic shooting. We can go on and on with the things that increase our anxiety and literally drive us to distraction. I wonder how many of us have taken the opportunity to use our enforced cloister to refine our spiritual practices, particularly our prayer. This is why this challenge is critical to our emergence from the pandemic as a vibrant community of faith.

A valued mentor of my youth used to say that life is all about the little things.

#### Create your own morning routine

##### Set the scene

- Designate a space free from distractions. Select a low traffic area with few appliances, by a window or outside.
- Place physical distractions in another room.
- Surrender mental distractions to God.
- Get comfy. Maybe this means a warm cup of coffee or tea. Maybe this means a cozy chair and a blanket or a warm sweatshirt.

##### Reflect

- Reflect on what you see, hear, smell, and feel. Thank God for those things. Allow yourself to marvel at God's creation.
- As your mind drifts to people or places that are familiar, pray for them.

##### Listen

- When there is stirring inside your heart or inside your house, listen to it and conclude your prayer.
- End by thanking God for the time you spent together.

While I would never have presumed to correct my esteemed teacher, I don't think he would mind me now adding "and quiet moments" to the "little things."

I have always been a morning person. When writing my doctoral dissertation, I would often be awake at 4 AM or it was my most creative time. Maybe it was because it is one of the quietest times of the day, even in a bustling city.

When the sun was about to come up, I would begin to watch the world wake up in the stillness. It is at this hour, I found, that birds begin to chirp, the trees gently rustle, the air is fresh, and the world is coated with a light morning dew. The phone is off and put away. I don't have to be anywhere. All I needed was to be still.

When I turned to the Daily Office and Morning Prayer, I will often read passages like Psalm 5 "In the morning you will hear my voice" in the morning I plead my case to you, and watch (Ps. 5:3) and joy comes in the morning (Ps. 30:5). This all teaches me a new way of understanding that "the early bird . . . gets some time with God."

Each morning can be an experience of renewal, a celebration of the gift of life for another day, and an encounter with God's promise of the resurrection. When we start the morning in wonder and thanksgiving, we build a strong spiritual foundation for the rest of the day. Although each morning is different, there is a process in how the world wakes up. It is that process that lends itself to prayer and gratitude.

Feed the hungry.  
Give drink to the thirsty  
Clothe the naked.  
Shelter the homeless  
Visit the sick  
Visit the imprisoned  
Grieve the dead

# MercyWorks

Outreach Ministries at St. Luke's Episcopal Church

Share the faith  
Counsel the troubled  
Admonish the sinner  
Suffer wrongs patiently  
Reconcile others  
Comfort the afflicted  
Pray for all

## Pastoral Care: It's been a journey

by Soon Slayman

I am feeling older which comes with minuses and pluses. There is the realization that parts of me can't turn and bend as far as before, that organizing a project is harder, that at the end of the day, I am not sure what I did but I also find that I evaluate decisions made in the past with fresh appreciation. Is this called gaining wisdom? Probably not but the distance from which I can view important life decisions and more importantly my growing faith has allowed me a new perspective on the consequences that have followed.

My association with St. Luke's has greatly colored these reflections. I was raised as an Episcopalian but into my teenage years I actively resisted any introduction to things church. I never denied the existence of a greater power whom I thought of as God and through the years there have been milestones when I know God has communicated a lesson or a message to me, but it has taken decades for me to find meaning in the worship service, the Book of Common Prayer and the readings of the Bible. It was providential that I came to St. Luke's because it is the first time in my life when I have been as immersed in a religious community as I am now. As in other times of my life I see people who live their lives through their faith but I have not had the sensitivity to appreciate it as I do now. It's just naturally what they do, prayerfully without pretext in their daily life, to try to love their neighbors as themselves. I try to do this too and to get there I am now more open to daily study, to prayer and to try to practice.

St. Luke's has been a rich resource because of this deeply rooted spirit of giving and caring of the congregation and because of the amazing callings to teach and to preach that Fr. David and + Mary Kisner bring to us. As I look back and perhaps more importantly as I look forward to try to make life changing decisions, it is with tremendous gratitude that through Grace I am given the opportunity to grow here.

*Please pray for our Homebound*

Barbara Bross, Joe Dowhower, and Joan Miller

## St. Luke's parishioners encouraged to take a stand against racism

On Easter, as we renewed our baptismal promises, we pledged once more to strive for justice and peace among all people and respect the dignity of every human being. Regrettably, it has become all too clear how much racial inequality and racially motivated violence continue to infect and damage our communities and our nation. Episcopalians have a long history of standing against social ills like racism.

For some time, community members have participated in an effort to raise the consciousness of our citizens in this important area. Some of our parishioners have joined this effort by participating in Black Lives Matter\* demonstrations that are held every Wednesday and Saturday from 4:00 to 5:00 PM on the square in

Annville. Anyone who would like to participate is invited to attend. If you would like to speak to a fellow parishioner about it or if you have any questions, please contact Soon Slayman or Jen Hackett.

Michael Schroeder, LVC professor and organizer of the demonstrations, states, "All participants MUST pledge to remain peaceful, to stay on the sidewalks, and to not impede motor traffic or foot traffic. In your insistence on racial justice, please also cross only on the signal-park in the municipal parking lot behind the Town Hall or on a side street—and leave at least half a dozen open spaces in the parking lot adjacent to the Town Square next to the Subway as a courtesy to local shopkeepers. Face masks and social distancing courtesies are required."

St. Luke's parishioners are encouraged to stand up against racism as they feel called to do so.

\* Editor's Note: Black Lives Matter is a social movement protesting incidents of police brutality and all racially motivated violence against Black people. This effort is not associated directly with the Black Lives Matter Global Network.

## Lebanon County Christian Ministries

by Bryan Smith, Executive Director, LCCM



### LCCM WISH LIST

- **Food Needs** Canned Pasta, Canned Meats, Soups, Chicken Noodle, Tomato, and Vegetable, Instant Hot Cereal, Applesauce, Canned Sliced Potatoes
- **Personal Care Item Needs** deodorant, body wash, toothpaste, shampoo, toothbrushes, combs/brushes, etc.
- **Specific Needs** Sneakers (men's, women's, boys, and girls, all sizes) Men's Boxers (small, medium, and large) Bras (Size 32, 34, 36, and 38) infant socks Girls' Pants (sizes 2 and 4) Women's Sweatpants (sizes small, large, XL, 2X and 3X) Women's Sweatshirts (sizes 2X and 3X) Women's Pajamas (sizes 2X and 3X) Men's Sweatpants and Sweatshirts (sizes 2X and 3X) Men's T-Shirts (sizes 2X and 3X) and Blankets (sizes full, queen, and king) - please no throws, already have a large supply)

**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.



## Egg Sale Factoids

by Laurie Daub

**Net Income from 2021** \$2989

### Past Year Figures:

- **2020** \$1024 (sale cut short due to pandemic)
- **2019** \$2528
- **2018** \$2591
- **2017** \$2582
- **2016** \$1490 (first year)

### Firsts for this Year:

- we sold 1 lb. boxes of candy, only ( as opposed to individual eggs)
- we sold online
- 50 people placed orders for eggs this year.
  - Orders " per person" ranged from 1 box to 40, which averaged out to 5.5 boxes per person!
- Online sales totaled 70% of all sales while The remaining 30% of orders were taken over the phone or in person at the church office

### Other Interesting Egg Sale Factoids

- Orders were taken for 275 boxes of candy
  - 42% were sampler boxes
  - 29% were peanut butter
  - 12% were butter cream
  - 11% were coconut cream
  - 6% were salted caramel
- 275 Boxes of Eggs translates to 2196 candy eggs that were hand rolled and chocolate dipped over the course of 3 days.
- From start to finish our production covered 6 days total with 20 volunteers making the project happen!
- Of the 2196 Eggs made:
  - 39% were peanut butter
  - 23% were butter cream
  - 21% were coconut cream
  - 17% were salted caramel

*A grateful thank you for ALL our parish support, workers and consumers!*

## Mother's Day: The Second Sunday of May

by Parish Office

The history of mother's day in the United States started with the women's movement. The national holiday is primarily contributed to three women: Ann Reeves Jarvis, Julia Ward Howe, Anna M.



## ECW

by Eileen Sidelnick

If you signed up to participate in the **ECW Zoom Tea Party on Tuesday, May 11 at 6:30 p.m.**, please pick up your gift bag on **Saturday, May 8 between 11 AM and 12 PM** at the **Chestnut Street entrance**. If you cannot pick up your bag, please contact Eileen Sidelnick (717-926-4238) and we will deliver your bag to your home. The zoom link to the party will be in the weekly email announcements.

ECW elected new officers at their April Meeting: Rose Brown, president=Deborah Harris, vice president=Marilyn Galebach, secretary= Lynn Heisey, treasurer. Congratulations to the new officers who will take over their duties in September.

*\*Zoom links to these events will be included in St. Luke's email announcements.*

## Dumplings, Soups, Wreaths and Polly's Pantry...Oh My!!

Just some interesting facts about our bazaar sales.

**Dumplings** \$920 from 184 dumplings

**Christmas Décor (Wreaths, ornaments, and cactus)** \$782

**Polly's Pantry** \$1670

**Soup** \$940

Jarvis (daughter to Ann Reeves Jarvis).

### Ann Reeves Jarvis

Was known to many as "Mother Jarvis", she was a young Appalachian homemaker who taught lessons on Sunday mornings. She organized "Mother's Day Work Clubs" in West Virginia to combat unsanitary living conditions and teach young mothers how to safely care for their children. She organized women's brigades during the Civil War to encourage women to help without regard for sides. She also proposed a "Mother's Friendship Day" to promote peace between families of former Union and Confederates after the war.

### Julia Ward Howe

Was a famous poet and reformer. She volunteered for the U.S. Sanitary Commission during the Civil War, to provide hygienic environments for hospitals and continued sanitary conditions for those sick and wounded. In 1861 she authored the famous Civil War Anthem "The Battle Hymn of the Republic", which was first published in February of 1862. She called for a "Mother's Day of Peace" dedicating a celebration to the peace and the end of the war. In her "Mother's Day Proclamation" in 1870, she felt that mothers everywhere should gather to prevent the cruelties of war and the wasting of life, since it was mothers of mankind who bear and know the cost.

### Anna M. Jarvis

Was the daughter to Ann Reeves Jarvis. When her mother died in 1905, she started campaigning for a national day to honor all mothers. She began by bombarding public figures and various civic organizations with telegrams, letters, and in person discussions. At her own expense she wrote, printed and distributed booklets on her idea, no group was too small or too large in address-

*(Continued on page 8)*

ing her idea to. In 1907 she memorialized her mother's lifelong works of activism by holding a memorial service at the Methodist Church of Grafton, West Virginia. The next year on May 10th a mother's day service was held at the same church to acknowledge all mothers. The idea then was born to honor mothers, whether living or deceased, on the Second Sunday in May. The first local Mother's Day was proclaimed by the mayor of Philadelphia, which then led her to expand her efforts from the local level all the way to Washington D.C. The politicians saw it as a good thing and quickly lent their verbal support.

Mother's Day was officially designated the second Sunday of May in 1914 by President Woodrow Wilson. It was recognized as a legal holiday and called "Mother's Day" dedicated to "the best mother in the world, your mother". After its legalization the day was observed in absolute simplicity and reverence, where churches held services honoring all mothers, alive or dead.

**Mother's Day Today**

In today's society just as before, mothers are celebrated for their varied roles. Mothers are celebrated for fighting for better lives of all children, their nurturing, their enduring love, and their courage.

*The 1972 Old Farmer's Almanac*



**To Our Parishioners**

**Youth**

- Alexander Sidelnickô May 13
- Owen Daubertô May 14
- Colin Sidelnickô May 16
- Kenidee Gilbertô May 18
- Thadeous Gilbertô May 18
- Leyani Aguilarô May 21

**Adults**

- Casey Brewerô May 01
- Jacob Kalbachô May 01
- Brian Blochô May 03
- Carole Dellaquilaô May 04
- JoLynn Gatesô May 09
- Dalton Kalbachô May 10
- Samuel Paternitiô May 10
- Deborah Bashoreô May 12
- Sara Daubertô May 12
- Isabel Buzbyô May 15
- Ryan Schiesô May 15
- Eileen Sidelnickô May 15
- Madeline Mariaô May 16
- Fran Kunathô May 20
- Linda Leshero May 20
- William Claxtonô May 22
- Sarah Vakiliô May 22
- Ellen Walkerô May 22
- Sandy Butlerô May 24
- George Connerô May 24
- Elaine Kohrô May 25
- Cameron Boehlerô May 26
- Alyssa Dosterô May 28
- Larry Sheafô May 28
- Marc D'Amourô May 29
- Alice Keathô May 29



**Terry Heisey & Robert Nemcheckô** May 4  
(Correction from the April Newsletter)

**Mr. Douglas & Mrs. Linda Leshero** May 5

**Mr. Randall & Mrs. Bernice Schiesô** May 5

**Mr. David & Mrs. Rosemary Dowhowerô** May 11

**Mr. Michael & Mrs. Elizabeth Brossô** May 15

**Mr. Leonid & Mrs. Anne Aguilarô** May 19



**Remember To Drop Off Your United Thank Offering Envelope**

The United Thank Offering will be received **Sunday, May 16**. Please put your offering in the enclosed envelope and bring it with you to church. A special collection will be received that day. Your offering can also be mailed to 22 S. 6th St. or dropped off at the Parish Office.

