

THE ANGELUS

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

Volume 11 No. 6

Do Justice. Love Mercy. Walk humbly with God

June 2021

Rector's Corner: *The Lost Year*

Friends in Christ,

When you read this, I will have had the pleasure of watching our niece and her intended take the solemn covenantal vows of marriage unto themselves. This happy event was originally scheduled for Memorial Day weekend of *last year*. But we all know what was happening then: the full force of the pandemic was yet to come. We thought it couldn't get any worse. Well, it did. Millions fell ill (and continue to do so) and hundreds of thousands died.



Yet, because God has “blessed us with memory, reason, and skill” (BCP 372), we grow in confidence as we emerge from our lockdowns because of extremely effective vaccines. Carefully. Slowly. Gratefully. We take tentative steps toward a “new normal.” The fact remains that we will be forever changed by this experience even as generations past were changed by the traumas that they suffered and endured. Back to the wedding. Renee and Brian decided to postpone their nuptials and were able to schedule them for *this* Memorial Day, hoping against hope, that the threat of COVID-19 would have abated. Well, they just made it. Meanwhile, I often catch myself thinking, “Last year we _____” (you fill in the blank), only to catch myself and having to adjust my thoughts, “No, it was *two years ago* when we _____.”

Like Renee and Brian, the pandemic forced millions of Americans to cancel major life events: weddings and anniversary celebrations, rites of passage and family events, proms and graduation ceremonies, retirement parties. But the outbreak also thwarted plans that cannot be easily rescheduled for the brighter months ahead. In a way, COVID-19 behaved like a thief, stealing precious time that may be lost forever. The pandemic kept us from growing our families, starting careers, visiting elderly loved ones. It deferred dreams. It has reshaped the course of countless lives. Its full impact will most likely not be known to us in this generation. It will be for historians in a future generation to assess just how we were changed.

At St. Luke's we lost souls from among our own number. Gratefully only a few because of the ravages of the virus. But the havoc wrought by this wretched germ disallowed even the basic processes of grieving and of marking lives well lived for those whom God called unto himself.

Like Renee and Brian, we were all told to hang tight, to wait – better days are ahead. Tentatively, we now allow ourselves to believe that those promised better days actually may be dawning. If we have learned anything from this experience, we ought to have learned that each day is a precious gift and not to be wasted. The film *Dead Poets Society* made “Carpe diem!” a popular phrase several years ago. Well now, I believe, it takes on new meaning. “Seize the day!” must become a watchword for us who follow the Risen Christ as we see the need for healing and renewal in our world. So that we may be good stewards of time in the days ahead, may our constant prayer be simply this:

Lord, open our eyes to see your hand at work in the world about us. Deliver us from the presumption of coming to you for solace only and not for strength, for pardon only and not for true renewal. Make us truly one in Christ that we may worthily serve the world in your name. Amen.

With you as a companion on The Way,

Senior Warden Report

by Beth Yocum

Each year, the Christian people move through a circle of memory and expectation to open themselves to the elusive presence of God. Moving through this circle is how the Church tells its story. This has been a difficult past year. Now with the COVID-19 vaccine available it is time to finally get moving. It is rewarding to know that St. Luke's is listening and alive in our daily meditation, prayer, and contemplation. But now is the time to **"light the fire"**.

June is the month to sit back and start the relaxation time of the year...it is the summer season. But maybe we should look at "Circle of the Church Year". Our children, at St. Luke's, have been participating in our **Godly Play** curriculum know this "circle". We have Christmas, Easter, and Pentecost in the circle. Each represents a color on the spectrum...white for Christmas (blue for Advent), white for Easter (purple for Lent), **AND RED** for Pentecost. In between, green for the growing Sundays.

On May 23rd we celebrated Pentecost! It is **RED** on the circle. The Disciples went outside of Jerusalem with Jesus in a new way. The Holy Spirit came down and the Church was born! In the shorten version the Disciples "glowed with the Holy Spirit" and became Apostles. Their tongues we like fire when they spoke. They were more alive than they had ever been before...the color **RED** on the circle.

Here at St. Luke's we have many opportunities to express our renewal of our commitment to Christ and God. During the COVID-19 some participated in Power Pak, Noon Meal at LCCM, bible studies, services on Sunday, etc. But maybe it is now time to **"light the fire"** and get moving over the summer. Let us renew our commitment to God. Father and Vestry are looking to go outside for Sundays, a new youth programming, new bible studies, etc. New and present ideas since COVID.

Look for the youth "Circle of the Church Year" when you come back to church. And if you don't come back...listen to all that is happening...and **EVERYONE PARTICIPATE AND GLOW!**

Stewardship: Creation Care



During Eastertide as we used Eucharistic Prayer C in worship, you may have noticed that the priests of our parish change a few words here and there.

One place is the section that proclaims that God has "made us rulers of creation." Both Father David and Mother Mary would often change the word "ruler" to "steward." This is not done haphazardly or for some effort to be politically correct.

In the ancient language of the Old Testament (biblical Hebrew), the words used in the creation story when God created human beings that are often translate "to have dominion" are more accurately rendered to mean to be a manager or supervisor of the world of living creatures and the earth that supports their life. It in no way allows someone to imagine God willing us to exploit God's creatures for food or any other purpose. Rather, this exalted status of "managers" or "stewards" comes about precisely because we are made in the image and likeness of God. So, we are to act as God would act if we intended to be true stewards. All of us, then, share the burden of caring for God's creation. This is the meaning of the Church's teaching on "Creation Care."

Christian motivations to care for the created order are clear and strong in Scripture. Yet in today's common culture, environmental issues have become highly politicized, so that motivations often have the feel of a political debate rather a religious duty. This is particularly true on the issue of climate change. In fact, studies have shown that the strongest predictor of whether we accept the scientific consensus on climate change is not how much science we know or how religious we are. It is where we fall on the political spectrum. While there may be political implications to discussions of creation care, we, as Christians, cannot advocate for any political ideology. In fact, both major political parties in our nation have failed to live up to a biblical standard of care for creation.

Christians have a counter-cultural, distinctive, and uniquely biblical vision of the world that ought to lead us to live and act differently than those who do not acknowledge the primacy of the Creator. Evangelist Billy Graham summarized this biblical position well: "When we fail to see the world as God's creation, we will end up abusing it. Selfishness and greed take over, and we end up not caring about the environment or the problems we're creating for future generations." How do we measure up to this standard of stewardship?



History Notes: St. Luke's First Rector: Alfred M. Abel Part 2

by Terry Heisey

As Alfred Abel worked to build his new St. Luke's parish in Washington Territory, he was not forgotten at the other St. Luke's in Lebanon. Abel and his successor, Chandler Hare, were not unknown to each other. Both had grown up in St. Luke's, Philadelphia, under the care of its rector, Mark DeWolfe Howe, now bishop of the original diocese of Central Pennsylvania, and Hare's father was one of Abel's theology professors.

Hare made the first anniversary Fr. Abel's departure a day of prayer for him, designating the church offering for his support and paying tribute to him as "the first and late Rector of this Parish, after 21 years of service here, probably the best half of his life, often in the heat of sickness, unsupported by wife and un-cheered by child, counting the church the bride of Christ and her children his children." Funds from the first parish Lenten Mite Boxes in 1879 were designated to help build a rectory for Abel in Tacoma. As letters recounting his work in Tacoma were received from Fr. Abel they were printed in the Church Newsletter.

Meanwhile, as Coleman money made possible a flurry of new parish initiatives in Lebanon, it also supported initiatives in Jonestown. You will recall that in 1876 Abel had been asked by Edward Koons, a Lutheran minister who was owner and administrator of a struggling boys boarding school in Jonestown, to conduct services there. After Abel's departure Mr. Hare continued ministry there. In May 1878 Sue Ellen Coleman purchased the school property and deeded it to Bishop Howe for a home for orphans. On June 2 Rev. E. J. Koons was ordained as an Episcopal priest, and Bishop Howe set about establishing an Episcopal parish in Jonestown. The cornerstone was laid for St. Mark's church on Sept. 27, and the building was consecrated on Nov. 12, 1878, by Bishop Howe. Unfortunately, the difficult early years of the parish were made more so by the resignation of Mr. Koons on Jan. 1, 1880, to take a position in Pottsville.

Fr. Hare again tried to extend his activities to include Jonestown, holding afternoon services at St. Mark's once a month, but this arrangement was obviously unsatisfactory for all concerned. In some manner a solution was reached. Fr. Abel was called back from Tacoma in 1881 to ministries in Jonestown. He preached his last sermon in Washington on Aug. 14, 1881, sailing from Olympia to Vancouver to San Francisco, and traveling east by train. On Sept. 11 and 18 he preached in Nebraska at the church of Rev. Robert W. Oliver (1815-1899) and his adopted daughter, Abel's sister Cornelia (1840-1900), who lived and ministered with him for more than thirty years in Kansas and Nebraska. On Sept. 28 in his parents' home in West Philadelphia Abel baptized the wife of his half-brother Henry, Constance Edna Abel, and on Oct. 2 he preached in St. Mark's in Jonestown at 10:30 AM and St. Luke's at 7:30 PM.

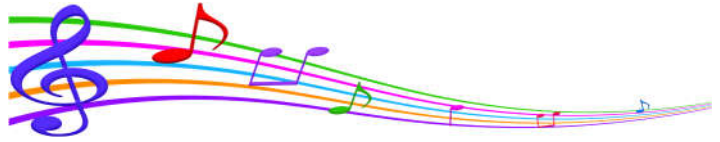
Bishop Howe transferred the school property in Jonestown to the Diocese for use as a Church Home for Children on Nov. 10, 1881. Fr. Abel was appointed as House Father and his aunt Angelina as Matron. They immediately moved into the building and began receiving children. Fr. Abel also became rector of St. Mark's Church. On Dec. 29, 1881, Bishop Howe formally opened the Episcopal Home

for Destitute Orphans and other destitute children, but the Home cared for children of all denominations or no religious affiliation. Area farmers grew crops for the Home on its 40-acre farm, but the boys helped with the cows and chickens and the girls did



cleaning, washing, and the general household duties they would have done in any family of the time. At the Home boys and girls were kept separate most of the time, with separate sleep and play areas, but they attended public school and church together. Minimum enrollment age was 6, although exceptions were made when more than one child from a family entered at the same time, and maximum age was normally 18. Five children were admitted in 1881 and 13 in 1882, Thereafter, most years saw 2-4 new admissions.

TO BE CONTINUED



Music Notes: The Navy Hymn: Hymn 608

by Terry Heisey

On June 20 we will once again hear the story of Jesus stilling the storm on the Sea of Galilee. This inspires us to sing the hymn "Eternal Father, Strong to Save," otherwise known as the Navy Hymn.

The original hymn was written in 1860 by William Whiting (1825-1878), an Anglican churchman from Winchester, England. Whiting grew up near the ocean on the coasts of England and at the age of thirty-five had felt his life spared by God when a violent storm nearly claimed the ship he was travelling on, instilling a belief in God's command over the rage and calm of the sea. As headmaster of the Winchester College Choristers' School some years later, he was approached by a student about to travel to the United States, who confided in Whiting an overwhelming fear of the ocean voyage. Whiting shared his experiences of the ocean and wrote the hymn to "anchor his faith." The first verse refers to God the Father forbidding the waters to flood the earth as described in Psalm 104. The second verse refers to Jesus' miracles of stilling a storm and walking on the waters of the Sea of Galilee. The third verse references the Holy Spirit's role in the creation of the earth in the Book of Genesis, while the final verse is a reference to Psalm 107. Within a year the text appeared in the influential first edition of *Hymns Ancient and Modern* (HA&M) in 1861, and its circulation became widespread throughout England. The text was substantially revised by the compilers of that edition. In response Whiting continued to revise his own text, releasing another version in 1869 and a third in 1874, the last one incorporating most of the suggested changes by HA&M.

The tune MELITA seems to have been commissioned by the editors of HA&M from John Bacchus Dykes (1823-1876), Precentor of Durham Cathedral, to accompany the hymn text in 1861. Dykes was a well-known composer of nearly 300 hymn tunes, including NICAEA (Holy, Holy, Holy), LUX BENIGNA (Lead, Kindly Light), and DOMINUS REGIT ME (The King of Love my shepherd is). "Melita" is an archaic term for Malta, where St. Paul was saved from death after being shipwrecked (Acts 27-28).

The hymn was included in the Episcopal Hymnal of 1871, and by 1879 the US Naval Academy in Annapolis was concluding all worship services with it. From there its use spread throughout the US Navy at the same time as it was becoming equally popular in the British navy. It was sung by survivors of the Titanic and on Aug. 9, 1941, at a church service aboard the HMS Prince of Wales attended by Winston Churchill (who requested that the

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CHRISTIAN FORMATION

by Mother Mary Kisner

Real People:

Evelyn Underhill

June 15



The only child of a prominent barrister and his wife, Evelyn Underhill was born in Wolverhampton, England, and grew up in London. She was educated there and in a girls' school in Folkestone, where she was confirmed in the Church of England. She had little other formal religious training, but her spiritual curiosity was naturally lively, and she read widely, developing quite early a deep appreciation for mysticism. At sixteen, she began a life-long devotion to writing.

Evelyn eventually married Hubert Stuart Moore who was a companion of her childhood. Other friends, made later, included such famous persons as Sarah Bernhardt. Closest of all were Ethel Ross Barker, a devout Roman Catholic, and Baron Friedrich von Hügel, with whom she formed a strong spiritual bond. He became her director in matters mystical.

In the 1890's, Evelyn began annual visits to the Continent, and especially to Italy. There she became influenced by the paintings of the Italian masters and by the Roman Catholic Church. She spent nearly fifteen years wrestling painfully with the idea of converting to Roman Catholicism, but decided in the end that it was not for her.

In 1921 Evelyn became reconciled to her Anglican roots, while remaining what she called a "Catholic Christian." She continued with her life of reading, writing, meditation, and prayer. She had already published her first great spiritual work, **Mysticism**. This was followed by many other books, culminating in her most widely read and studied book, **Worship** (1937).

Evelyn Underhill's most valuable contribution to spiritual literature must surely be her conviction that the mystical life is not only open to a saintly few, but to anyone who cares to nurture it and weave it into everyday experience. She also believed that modern psychological theories and discoveries, far from hindering or negating spirituality, can actually enhance and transform it. At the time, this was quite a startling idea.

Evelyn Underhill's writings proved appealing to many, resulting in a large international circle of friends and disciples, making her much in demand as a lecturer and retreat director. She died, at age 65, in 1941.

(Adapted from Holy Women, Holy Men, Church Pension Fund, 2010)

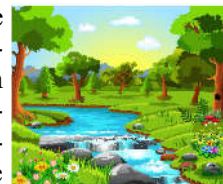
Christian Formation Website

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!

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.

Update on a Trip to Wolf Sanctuary

Update on a Trip to Wolf Sanctuary



We have not heard back from them yet as to whether or not they are open to visits at present.

We will let you know through our weekly announcements if a trip is scheduled.

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>



Begin Again Challenge #1: Gather Differently and Better Church in the Park

by Father David Zwifka

Gathering for common worship during the pandemic proved challenging for most of us. Health concerns about gathering indoors for longer periods of time, prohibitions on singing, and all the rest caused many to reconsider options for gathering. Where congregations could, they began to gather outdoors – from parking lots to drive-in theaters – everything was fair game. Urban parishes like St. Luke's didn't have many options in this regard. So, we moved toward the wide-open world of "cyber-church" by pushing many of activities, including worship, to online formats. For many, this kept us con-

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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

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

Facebook Page: [@StLukesLebanonPA](#)



(Continued from page 4 “Begin Again Challenge”)

nected in prayer if not in place.

Although our commitment to the importance of common worship in one place has been tested, our resolve to gather publicly to praise God remains strong. The time of pandemic lockdowns taught us to deny our preferences in how we gather as we demonstrated love for one another and our willingness to submit to church and civic authorities. Even so, the season of pandemic response has given cause for further reflection on the way we gather. As I see it, there are at least four solid reasons to gather the Church outdoors. Worshipping outdoors in a public space:

1. Serves as a visible witness of faith to others in the larger community. The heart of the gospel is telling out the “good news.” As such we are called to be a people of proclamation (Col. 1:28). We should find deep joy in bearing witness to the grace God shows us daily. We stand as a redeemed people, (Rom. 5:8), delivered from darkness into the marvelous light of the kingdom of God (Col. 1:13). When worship outside of our own building, we take an opportunity to invite others into the confident hope that transforms us. What makes a group of people scattered across a

county gather on Sunday mornings to study the Scriptures, sing about God, pray, and share at the Holy Table? These things we do because of the renewed life we find in Jesus. Our neighbors no longer need to wonder what we do on Sunday mornings; they can see for themselves! Let them witness it. Let their curiosity grow. Let them see the reason we sing!

2. Exposes our own idols of comfort. Let's be real. Meeting outside isn't as comfortable as meeting indoors. Common worship is not easy with all the distractions, the noises, wandering children and the like. By doing this, we give some things up for but a short time. It has often been questioned why we need all these buildings to worship God? (Well, that's another discussion.) However, the temporary disruption we experience by journeying to another place for worship can be a grace. It can teach us that our churchgoing isn't about us and our comfort zone. It's about God.
3. Reminds us that the Church is not a building. How many times have you said things like, “It's time to go to church,” or “He goes to church with me.” These kinds of statements support the idea that the Church is a place. And while we wouldn't hesitate to declare that the church is a people, our vocabulary suggests otherwise. How might our language better reflect what we profess? Maybe worshiping in the unfamiliar surroundings of a public space can help us reformulate how we think about these things. If the church isn't a building, not being able to fully use our facilities for a season cannot really derail us. It teaches us that we can thrive in all conditions. Historically, the church has always thrived the most in hardship. Gathering the church outdoors helps reinforce our theology by reminding us we're not a place, we're a people. We flourish wherever we find ourselves because our God is the God of all creation.
4. Helps us to identify better with the global Church. Many churches around the world gather every Sunday outdoors because they don't have buildings in which to meet. As we leave the comforts of our historic building, we get the privilege of identifying just a bit more with the global church of today – with people like our brethren in the diocese of Kajo Keji for whom we pray every week. Whether we're sweating or shivering, gathering outside for corporate worship reminds us of our kinship with other disciples throughout the world.

If one of your neighbors drives by outdoor worship this summer, they might see us singing, preaching, and sharing. Moving our common worship outdoors even for just a few days this summer will display our faith in God and improve the witness we give in our communities. It will testify to God's continuing work in his people – and in the world. So, grab your sunscreen or your thermos. Bring your lawn chairs and blankets. Let's cherish these times, enjoy the beauty of God's creation, and tell the world that *Christ is risen – He is risen indeed. Alleluia!*

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: Power Packs News



by Soon Slayman & Katherine Hoopes

This year's final distribution of food to Harding School occurred on May 27th. While it has been a different year, as we changed our distribution site from St. Luke's to the Lebanon County Christian Ministries building, the dedication of our workers has remained constant. On Tuesdays a small group of volunteers gathered at the Power Packs Warehouse to pack food boxes for all the Lebanon County Schools who participate in the Program. Thursdays were the day when a St. Luke's volunteer transferred the Harding boxes to LCCM where three others were waiting to greet Harding families as they picked up their weekly boxes. Power Packs is very appreciative of the time and energy our St. Luke's volunteers have given this year. Thank you to each and every one of you who have remained so faithful to this outreach program.

Looking for a few new people

With the end of the school year, Power Packs is continuing its mission to provide additional food this summer to qualifying families beginning on June 22nd and running through August 11th. Caitlin Lockard, the very capable manager of Lebanon County Power Packs, has asked St. Luke's if we can provide volunteers to help again. We know that because of family and travel commitments some of our current volunteers will not be able to work this summer. Therefore, we are asking new people to consider providing additional help.

The job descriptions are: June 22nd – August 11th

- **Tuesday's 9:00AM - 11:00AM** - Packing 100+ boxes (10-12 pounds) at the Power Pack's warehouse next to Sunset Market off N 7th St.
- **Wednesday's 9:30AM – 11:30AM** – Packing produce and organizing boxes for distribution at the warehouse.
- **Thursday's 10:00AM – 11:00AM** - Helping to load the boxes (10-12 pounds + produce) into cars at the distribution site which will be Lebanon High School.

We plan to have enough volunteers to have substitutes available for each job. Current and new volunteers who are interested in helping are asked to contact Soon Slayman (717-838-9612, soon.slayman@gmail.com) or Katherine Hoopes (717-279-7494).

Please pray for our Homebound
Barbara Bross, Joe Dowhower, and Joan Miller

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; Girl's 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.

Father's Day: The Third Sunday of June

by Parish Office

Father's Day was declared the third Sunday of June by President Richard Nixon in recognition and honor of the role father's held in society.



Father's Day was not without its controversy, since men viewed the day similarly to Mother's Day. Men, as one historian wrote, "scoffed at the holiday's sentimental attempts to domesticate manliness with flowers and gift-giving, or derided the proliferation of such holidays as a commercial gimmick to sell more products—often paid for by the father himself." Men also felt, according to

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ECW

by Rose Brown

This past year has seen many changes in how business is conducted. The ECW has weathered these changes by having Zoom meetings and online fundraising events instead of in-person gatherings. During these changing times the ECW has also recently undergone a changing of the guard, so to speak. The president, secretary, and treasurer have unanimously decided to retire from their positions, which the parish and the women graciously thank them for their years of service.

The ECW just had their end of the year May tea party and will be taking a much needed break to recuperate, transition, and reevaluate during the summer months. Look for further communications or announcements in the up-coming newsletters and parish emails.

Thank you once more to our retiring officers: Eileen Sidelnick (president), Dolly Smith (treasurer), and Sue Dreibelbis (secretary) for their service as ECW officers.



Property Committee News

by Kathy Yohn

Property has several things in progress. We are running into supply chain issues with tasks other than heating.

- The heating system is waiting for some minor items. We have run into numerous supply chain issues. As soon as the system is complete, the next step is to slowly fill the pipes and check for any leaks. After that the system will be tested and become operational. While we were without heat in the sanctuary the temperature dropped to the upper 30's but nothing froze. There is a minor issue with an air leak in the organ system that is being repaired.
- Some burnt out lights have been replaced. Others will be replaced after we get the bulbs.
- The security cameras have been installed.
- The walls in the chapel are being prepped for painting.
- The flooring of the stairway by the auditorium will be replaced after the building is warm enough.

Looking forward, we plan to paint and repair the roof above the ambulatory and there are some window frames in the cloister that need to be replaced.

Sewing assistance needed:

We need some help to fix a beard for the bazaar. The work involves replacing elastic and is fairly easy. If you are interested in helping, please contact Kathy Yohn (717-964-2259).

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hymn be sung) and Franklin D. Roosevelt at the conference creating the Atlantic Charter. The hymn has also been popular at funerals of those with Navy connection, including Franklin D. Roosevelt, Richard Nixon, John F. Kennedy, George H. W. Bush, Sen. John McCain, and most recently Prince Philip, Duke of Edinburgh, as it had been used at the funeral of his uncle, the Earl Mountbatten of Burma, last Viceroy of India.

Hymn #579 ("Almighty Father, strong to save...") is a variant of this hymn, combining verses 1 and 4 from "Eternal Father" with verses by Robert Nelson Spencer to include all forms of transportation under God's care.

(Continued from page 6 "Father's Day")

Lawrence R. Samuel, author of *American Fatherhood: A Cultural History*, that they held a more patriarchal role and they felt that a special day to exalt fatherhood was a silly idea and it was mother's who were underappreciated. Over time sentiments evolved and changed for several reasons.

Like mother's day, Father's Day was brought to the forefront by two women, Grace Golden Clayton and Sonora Smart Dodd.

Grace Golden Clayton

Was the daughter of a dedicated reverend who proposed a service to all fathers, especially those who died in the worst mining accident in United States history. The first service held in their honor was in 1908 on July 5 in Fairmont, West Virginia. Very few outside of the community knew about it, nor did it become an annual event.

Sonora Smart Dodd

Was inspired by Anna Jarvis in 1909 at the age of 27 and came up with the idea to honor her father who was a single parent raising her and her five brothers by himself after his wife died giving birth to their youngest child in 1898. Her father William Jackson Smart was a farmer and Civil War veteran. Sonora proposed to the Spokane Ministerial Association and the YMCA to set aside a Sunday in June to celebrate fathers. She wanted it to be on her father's birthday, June 5 but it was too close to Mother's Day so they chose the third Sunday instead to have more time to prepare their sermons. They held their first Father's Day service on June 19, 1910, delivered gifts to handicapped fathers, boys from the YMCA decorated lapels with fresh-cut roses and the city's ministers devoted homilies to fatherhood. Six years after Father's Day became an official holiday, she passed away.

Becoming a National Holiday

After the widely publicized Spokane Father's Day celebration on June 19, 1910, a chord was struck in Washington D.C. and put the holiday on the path to national recognition. In 1916, then president Woodrow Wilson with his family observed the day. Then eight years later President Calvin Coolidge signed a resolution "to establish more intimate relations between fathers and their children to impress upon fathers the full measure of their obligations". Not stopping there President Lyndon Johnson in 1966 signed an executive order stating the Father's Day would be celebrated on the third Sunday of June. In 1972, Congress under President Richard Nixon passed an act officially making Father's Day a national holiday.

(Source: *The Old Farmer's Almanac*)



Dale & Deborah Bashore	06/17
Marc & Lori D'Amour	06/01
Scott Eggert & Dan Massad	06/16
Herman & Patricia Faiola Jr.	06/23
John & Audrie Gragson	06/07
Charles & Jean Henry III	06/21
Joseph & Trudy Nasta	06/04
Tim & Dianna Nieman	06/04
Robert & Julia Nunemacher	06/22
Delbert & Catherine Roth	06/20
Daryll & Pamela Smith	06/16
Bernie & Kathy Yohn	06/27



To Our Parishioners

Youth

Adrien Ortiz	June 11
Levi Centeno	June 23

Adults

Victoria Nazeeri	June 01
William Renaud	June 01
James Bowers Sr	June 02
Dianna Nieman	June 04
Amanda Vaccarella	June 06
Matthew Taylor	June 08
Michelle R. Weisman	June 11
Logan Hockley	June 12
Kaela Hogue	June 12
Steven Kristovensky	June 12
Kay Paterniti	June 14
Robert Reed	June 16
Dan Sidelnick	June 19
Gene Dechert	June 20
Albert Nazeeri	June 20
June Thomas	June 20
Kara Wenger	June 21
Phyllis Caskie	June 22
Lisa Daubert	June 23
Michael Hogue	June 23
John Daka	June 25
Morgan Hackett	June 25
Greg Tanico	June 25
Zachary Dowhower	June 27
Elizabeth Kane	June 28
Emily Guilliams	June 29

