

THE ANGELUS

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

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Do Justice. Love Mercy. Walk humbly with God

April 2022

Rector's Corner: New Life – A New Generation



Dear Friends in Christ,

I recently completed a six-week intensive online seminar from the Barna Group, a think tank that has done a great deal of research on a topic of great interest to me: the religious inclinations and spiritual yearnings of what sociologists call Generation Z, young people born between 1996 and 2008. Many, we were told, in this age group did not receive a religious grounding from their family. Still, they express a curiosity about the sacred, a yearning for community, and a willingness to learn about religious traditions.

Generally, Gen Z young adults say they do not find what they are looking for in traditional places of worship. They feel passionately about many social issues such as race and gender equality, LGBTQ and immigration rights, gun reform, and reproductive rights. Yet some of these issues put them at odds with traditional religious teaching or at least with those who inhabit traditional religious spaces. Consequently, many Gen Zs say they lack a sense of belonging- the very element that is at the heart of religious community.

Research shows that it is not that these young adults are stepping away as much as it is not being raised in religious institutions in the first place, unlike Millennials or Generation X-ers. The question comes up from so many leaders: How can we get them back? The data reminds us that they have not been there in the first place.

Over 70% of young people researchers that they are religious. About the same number say they feel they are spiritual. There is a lot of overlap in those categories. One can be both things, or just one of the two. Young people continually move back and forth between these categories depending on their experiences. Many times, they are interested in rituals that connect them back across millennia and to communities of faith that they respect and find resonant today. Most importantly, they are not interested in accepting a whole faith system simply to access one or two important rituals. Young people's spiritualities tend to seek religious traditions that say less and do more.

Young adults increasingly appear very skeptical of people who talk all the time. I think they might tell us that from their perspective, a lot of faith proclamations have not held up well, especially when it comes to issues that they really care about concerning justice, racial equity, and gender equity. They look ways of believing that encompass those elements. So, engaging with nature, being more contemplative, and enhancing meditation become practices that provide space for these values and concerns.

All this research shows that this generation is intensely values driven. Rather than prizing status, conformity, or achievement, Gen Z allow their values to drive their decisions. Those values deal principally with issues around justice and equity. Rightly or wrongly, they perceive that religious communities just don't care about those issues at the same level they do, and that is where the disconnect develops.

In so many ways, this generation is the most diverse in terms of gender, race, and ethnicity that our society has known for quite some time. It is certainly the most diverse in terms of public policy. When organizations and religious institutions don't engage in discussion about those matters, or even understand that they should be a part of the discussion, what young people hear is that these organizations do not care about them. For example, when we see interest in Black Lives Matter and racial justice, as well as in other issues mentioned, what we see is that diversity matters in ways it has not mattered to prior generations. For Gen Z, it matters because diversity is a fundamental part of what Gen Z is: it plays a critical part of their identity formation, religious exploration, and the process of defining their sense of self. In other words, diversity and inclusion are at the

(Continued on page 2)

core who they are.

All this only skims the deep insights these studies present – and the profound challenges that face those who earnestly want to hand on what they received in faith. Over the months to follow, we will continue to explore this crucial element of our future. I hope to share these insights with Vestry as we explore the way forward with our vision for the future.

Stay tuned! With you as a pilgrim on The Way, I remain faithfully,

Senior Warden Report: Improving Our Live Streaming Capabilities

by Stephen Doster

I am pleased to announce that St. Luke’s has applied and received a diocesan grant to upgrade our broadcast video capabilities as well as provide resources to better facilitate working relationships with local students (high-school and college) to operate this equipment.

The COVID-19 pandemic necessitated many adaptations to St. Luke’s services and programs. One of those adaptations was the use of live webcasts (live streaming) of our services. As such, the Parish purchased a single camera and tripod. Webcasts continue to be an essential element of St. Luke’s ministry even though we have returned to in-person worship. Many of our parishioners who are unable to join us in person continue to worship via these webcasts.

Father David and a core group of volunteers devoted a lot of time to “learning the ropes” of this technology and continue to do their best to ensure that it works week after week.

Over Christmastide, students of Cedar Crest High School’s Broadcast Video Production Team showed us what is possible in terms of production quality with more sophisticated equipment. St. Luke’s Christmastide webcasts saw a spike in viewership and geographic reach due, in part, to this superior production quality. In order to sustain this production quality and increased reach, better equipment was necessary.

The diocesan grant has allowed us to purchase a three-camera live streaming system that will be permanently (and inconspicuously) mounted in the sanctuary. Our current plan is to have this system installed with upgrades to the sanctuary’s lighting system in the near future. Many thanks to Father David for leading this grant application process.

History Notes: Church Lighting

by Terry Heisey



We learned in the January 2022 Angelus about plans to upgrade the lighting in the nave. This month our column looks at the history of lighting in St. Luke’s buildings.



When the new St. Luke’s was built in 1879-1880, it was lighted by gas lights (chandeliers and candelabra). However, at this very moment Thomas Edison was bringing to perfection a new kind of light: the incandescent electric light bulb. And thanks to

Robert Coleman, Lebanon was one of the first cities in the nation to have them. The first commercial central electric power plant in the world was built by the Edison Illuminating Company on Pearl Street in New York City and began lighting 400 lamps for 82 customers on September 4, 1882, but by this time Coleman had already installed Edison lights in his Cornwall Anthracite Furnaces. Soon he installed electric lights in the Lebanon Trust and Safe Deposit Bank. Electricity, provided first by waterpower and then a coal-fired dynamo, kept 21 lights of 16 candle-power lit in Lebanon. In 1885 the Edison Illuminating Company installed 13 arc lights for Lebanon streets, and within a year its power station on Eighth Street had 6 boilers powering dynamos to supply 880 horsepower of electricity for 2200 incandescent lights, 79 city-owned and 53 commercial arc lights, and 7 trolley cars.

Exactly when electric light came to St. Luke’s is not clear. Considerable work was done on the rectory in the summer of 1890 that may have included the addition of the third story and wiring for electric light. If it did not happen then, when Coleman money was flowing freely through the church, I have found no alternative dates. Next, the gas ceiling light fixtures in the original St. Luke’s church building (by then called the “Chapel” and used for Sunday School) were apparently replaced by electric fixtures in 1897, since Vestry Minutes of 1897 authorized the sale of “chandeliers of the church” to the new United Evangelical Church across Sixth Street. Two years later an anonymous donor paid for refurbishment of the “Chapel,” and the Lebanon Daily News (11/17/99) reports that the building was to be lighted with new incandescent electric lights but that the old gas fixtures have been retained, copper bronzed, and fitted anew with glass shades. The electric lighting system was extended to the outside of the Chapel, lighting the entrance and choir yard and also the choir boys’ gymnasium at the end of the lot. Unfortunately, all



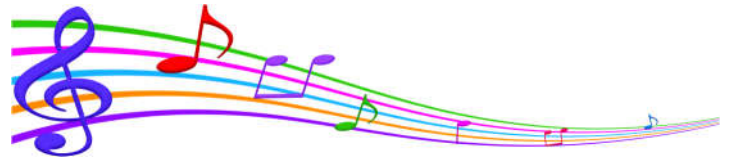
these improvements were swept away only 3 years later when the Chapel was razed to allow construction of the Parish House. This building was wired for electricity from its construction in 1902.



By this time electric lights were commonplace, and on January 3, 1907, Vestry directed the Property Committee to electrify the 1880 church building. A year later, Coleman descendant and Vestryman John Penn Brock was tasked with choosing and purchasing ceiling light fixtures for the nave. He chose the light globes we see today. A decade later Brock worked with his first cousin, architect John Penn Brock Sinkler, in the construction of the Men's Club wing of the church, so he may have consulted him on the light fixtures, but I have found no record of how they were chosen or what company made them. We do know that Vestry approved their purchase and that George Unser wired the church for \$645 in 1908. One of the gas fixtures was donated to the First Baptist Church on Walnut St. across from the hospital, and in 1910 Vestry authorized the rector to dispose of the rest of the fixtures stored in the cellar. Apparently, electric lights for the choir room were not included in this wiring because Vestry Minutes of September 27, 1912 include a suggestion to install such lights. The sexton's house was constructed in 1911, but apparently without electric lights, since it was only wired (for a cost of \$60) in 1922.

All this time the gas pillar lights on either side of the altar and on the corner posts of the wall surrounding the choir (i.e., near the pulpit and the lectern) apparently remained functional, but in 1922 the St. Katharine's Guild arranged to electrify them. They lasted until 1946, when they were removed rather than repaired.

The 1960 renovation of the church included updated electrical wiring and new spotlights recessed into the ceiling of the church, resulting in the lighting we have today. In the most recent update, Edwin Dunlap paid to rewire the nave globe lights in 2006 so that they would be retained, rather than replaced, when they were becoming fragile.



Music Notes: O Sacred Head, Sore Wounded

by Terry Heisey

Each year Palm Sunday quickly pivots into Sunday of the Passion at the Collect, and most of the service focuses on Jesus' crucifixion. For this reason, St. Luke's, along with many other churches around the world, sings the hymn most widely associated with Holy Week, O SACRED HEAD, SORE WOUNDED.

This hymn had its origin in the seventh part of a long devotional poem attributed to St. Bernard of Clairvaux or Arnulf of Louvain (ca.1200-1250). Each part was a meditation on a part of the body of Christ hanging on the cross (feet, knees, hands, side, breast, heart, and head). Paul Gerhardt's free German translation of "Salve caput cruentatum" entitled "O Haupt voll Blut und Wunde" was first published in Johann Crüger's *Praxis pietatis melica* (1656). It was immediately paired with a tune first published in Hans Leo Hassler's *Lustgarten Neuer Teutscher Gesäng* in 1601 and earlier used in 1613 with the hymn "Herzlich tut mich verlangen" and in 1625 with "Ach Herr, mich armen Sünder." The pairing attained immediate popularity and was quoted in compositions by many German composers. The harmonization of the tune we use is by J. S. Bach.

Various translations of the German hymn into English appeared over the next 200 years. The most influential was that of James Waddell Alexander in *The Christian Lyre* (New York, 1831). Alexander's translation appeared in the Episcopal *Hymnals* of 1865, 1871, and 1874, and verse 4 of the version in our present *Hymnal* is from Alexander. The Episcopal Hymnals of 1892 and 1916 included a translation written by Henry W. Baker for the English hymnal *Hymns Ancient & Modern* (1861). The translation included in *Hymnals* 1940 and 1982 is a paraphrase based on the original Latin, rather than German, by Robert Bridges, first published in the *Yattendon Hymnal* (London, 1899). In any of the several translations in many languages the hymn and tune bring added meaning to Holy Week to Christians everywhere.



CHRISTIAN FORMATION

by Mother Mary Kisner

Real People:

Christina Rosetti

April 27

Christina Rosetti, among the more important poets of the nineteenth century, was born in 1830 to a professor and his devout, evangelical wife. Her eldest sister, Maria, entered an Anglican convent and her poet-painter brother, Dante, was a leading figure in the Pre-Raphaelite movement of the nineteenth century. She suffered from poor health most of her life, being diagnosed variously with tuberculosis or angina and led a retiring, somewhat cloistered life. In spite of this she produced an enormous quantity of verse and was in lively and ongoing conversation with members of Dante's "Pre-Raphaelite Brotherhood." She died of cancer in 1884.

Unlike some of the Pre-Raphaelites with whom she was in relationship, Rosetti embraced Christian faith and practice. Over five hundred of her poems were devotional. They were related to the liturgy, to the feasts and fasts of the liturgical year, and to biblical "dialogues" with Christ. Two of her poems which were set to music appear in our Hymnal 1982: Love came down at Christmas, and In the bleak mid winter. Here is a verse from the latter -

What can I give him, poor as I am?
If I were a shepherd, I would bring a lamb;
if I were a wise man, I would do my part;
yet what I can I give him – give my heart.

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Celebrating Holy Week with Signs and Symbols



There is so much to celebrate when we come to the glorious feast of Easter. So many symbols surround the events of Maundy Thursday, Good Friday, and Easter Day. On Maundy Thursday we celebrate the institution of the Holy Eucharist in which Jesus gives us His very self under the appearance of bread and wine. From Good Friday the most common symbol of Christ's sacrifice for us is represented – the cross. And at the Easter Vigil as evening fades into night, the Paschal Candle is lighted, a sign that the light of Christ shines within us and through us.

The Paschal Candle can be decorated quite plainly and always has a cross (or Chi Rho) representing Christ, the Alpha and the Omega representing His presence from the beginning until the end of time, the year that the can-



dle is blessed, and five nails with red wax fixed to the four points of the cross and its center representing the five wounds of Christ on the cross.

The Service of Light and the blessing of the candle, which begins our Easter Vigil, contains these words and gestures:

The celebrant traces the cross, Alpha and Omega, and year into the Paschal Candle saying, "Christ yesterday and today, the Beginning and the End.

Alpha and Omega, His are the times and ages. To him be glory and dominion through all ages of eternity. Amen."

The celebrant places the five red nails in each of the points of the cross and its center, saying, "Through his holy and glorious wounds may Christ the Lord guard and preserve us."

Then with a taper which is lighted from the New Fire, the celebrant lights the Paschal Candle, saying, "May the light of Christ gloriously rising dispel the darkness of our hearts and minds."

More elaborately decorated candles may include other symbols of the resurrection. Palm branches which represent the victory of Christ over death are often depicted. The cross might be a Celtic one with a circle of glory around the center. A picture of the Lamb of God with a white banner emblazoned with a red cross represents Christ's victory.

Whatever symbols decorate such a candle, they are all meant to remind us of Christ's victory over death and the grave, and our inclusion in His life and love through our own Baptism.

Palm Sunday Retreat Time— 2 PM



On Palm Sunday afternoon at 2 PM, an extended retreat time will be offered to help us get ready for the events of Holy Week.

Scripture readings which highlight the events between Palm Sunday and Easter will be featured. A floor map of Jerusalem will be used to pinpoint areas which are important to the story.

See where Jesus entered the city and was acclaimed by the crowds. Trace his path to the Upper Room for the Last Supper. Follow him and the disciples through the Kidron Valley to Gethsemane and the Mount of Olives. Witness how the guards arrested him and took him to the High Priest, and then to Pilate, and then to Calvary where he died. And finally watch as he is placed in the tomb.

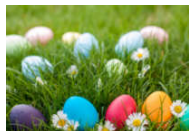
Everyone is invited to this afternoon of contemplation of the mysteries of Holy Week. Join the group who have been preparing for Confirmation and Reception. This will help them to continue their own spiritual preparations.

Maundy Thursday - Vigil - Live streamed

Following the traditional service of Foot Washing and Holy Communion, a vigil is often observed at the Altar of Repose, where the Blessed Sacrament is kept until the next day.

This year we will set our camera to view that altar and live stream it online until midnight. Mother Mary will provide some devotional materials which you may download to aid in your meditations.

Church School



We will meet on the first two Sundays of this month ONLY.

We invite you to come to one of our Easter services with your family. After the 10:30 service we will again hold an Easter Egg Hunt. *We are looking for donations of individually wrapped candies for this. You can leave them with Lisa in the church office, or Mother Mary on Sundays.*

On Sunday April 24 Bishop Nichols will be visiting us. Several members will be confirmed at that time, and he always enjoys mingling with parishioners young and old. So join us and meet our bishop.



In May - we are scheduled to meet for the first 4 Sundays, then we will be off for the summer.

This Summer - watch for special events like Vacation Bible School (off campus) and Church in the Park! We will be featuring Creation Care activities during these.

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 podcasts [weekly bible study](#) and more!

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>

Mother's Day Flower Sale

by the Children of St. Luke's



Mother's Day this year is **Sunday, May 8th** and we are asking that you join us in celebrating and honoring a mother's contributions to their families and to society. It is nice to acknowledge their hard work and sacrifices on this day. Will you help us celebrate our mothers by buying a flower or flowers? The best part of buying a flower is it will last years if taken care of properly or planted outside. Give a flower(s) you buy to your mother, grandmother, or a mother figure to you or another.

The following is a list of available flowers to pick up on **Saturday, May 7 between 10 AM to 12 PM** or to buy any extras on **May 8 between the 8:00 AM and 10:30 AM** services.

- Hyacinth—Assorted Colors
- Tulips—Assorted Colors
- Mini Daffodils—Assorted Colors
- Regular Daffodils—Assorted Colors
- Blue Bells
- Colored Lily—Assorted Colors

The cost of each flower is \$10 but the gift will keep on giving beyond this special day. Orders can be placed at www.stlukesbazaar.org or you can call the parish office at 717.272.8251 to place an order starting April 19th.

All proceeds from the flower sale will go towards Creation Care Events and Activities.

Schedule of Holy Week Services

PASSION (OR PALM) SUNDAY (April 10th)

Saturday 5 PM Vigil Eucharist

Sunday 8 and 10:30 AM

(with the blessing and distribution of palms)

MAUNDY THURSDAY (April 14th)

7 PM Liturgy of the Lord's Supper

Garden Vigil follows immediately through the night

GOOD FRIDAY (April 15th)

12 Noon

Liturgy of the Lord's Passion

THE GREAT VIGIL OF EASTER (April 16th).

(at sunset)

7:30 PM Blessing of the New Fire

Easter Proclamation

Liturgy of the Word

Holy Eucharist

THE FEAST OF THE RESURRECTION OF THE LORD

(April 17th)

(Easter Sunday)

8 and 10:30 AM Holy Eucharist

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: The Village of St. Luke's?

by Soon Slayman

Two quiet causes for celebration during Lent The first is the return of flags at the Chestnut and 6th St. entrances of the church. They were designed and made by Jason Yannuzzi, with Rob Box as apprentice and represent a lot of work! These handsome flags were made and dedicated to the memory of our friend Grace Cecil just prior to the covid caused shut down and they have been held for us to finally be mask free. What better way to telegraph the message that St. Luke's is returning to safe but more comfortable worship than in the past two years!

The second celebration is the gift of the stand holding 25 votive candles in the Mary Chapel. Like many of us, Scott Eggert and Dan Massad have appreciated the informality of being able to light a candle when visiting other churches in memory of a loved one, or in thanks to God or in prayer for help. They researched and found this stand and it is now there for us all to include in our visits to St. Luke's.

If you have not lighted a votive candle before, when there are no other candles burning use the matches or if there are already candles burning, use one of the long sticks to light your own candle and extinguish the stick in the sand at the side of the table. The candle with its prayer and the symbolic light of the life of Christ will burn for 6-8 hours. There is a box at the bottom of the table for a small donation.

I think it is comforting that it is possible to pause and do this any time we are at St. Luke's. Many thanks!

Please pray for our Homebound
Barbara Bross and Joe Dowhower

Spring Grounds Clean-Up

April 9 at 9: 00 AM has been selected for the outdoor clean up before the bishop's visit.

- Needs
- Wheelbarrows
- Rakes
- Pitch forks



Lebanon County Christian Ministries

by Bryan Smith, Executive Director, LCCM



LCCM

Our Mission

Lebanon County Christian Ministries shares the love of Jesus by providing emergency food, clothing, shelter, and guidance toward personal sustainability.

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, tissues, etc.
- **Specific Needs**—Sneakers (men's, women's, boys, and girls, all sizes); Men's Boxers (small, medium, and large); Men's Briefs (Size 2x and 3x only) Bras (Size 32, 34, 36, and 38); Infant and Toddler Socks (Size 0 to 4T); Women's Socks (Size 9 to 11 only); No Men's or Women's Sock Except those Requested Above; Girls' Pants (sizes 2 and 4); Boys' Winter Shirts (Size 5 and larger); Women's Sweatpants (sizes small, large, XL, 2X and 3X); Women's Sweatshirts (sizes 2X and 3X); Women's Winter Pajamas (sizes 2X and 3X); Men's Sweatpants and Sweatshirts (sizes 2X and 3X); Men's T-Shirts (sizes small, 2X and 3X); Men's Shorts (Size 2x and 3x); and Blankets (sizes full, queen, and king) (Note: at this time there is an overwhelming supply of winter coats, hats, gloves and scarves).



Annual ECW Candy Egg Sale!

Candy Eggs will be available for pickup Palm Sunday Weekend, Saturday, April 9 and Sunday April 10.

ECW News

by Rose Brown

This is just a small reminder that the April ECW meeting is cancelled this month. See you in May for the tea party.

Note: All necessary precautions associated with the continuing pandemic are being taken, so please do not let fear keep you away from an enjoyable time with friends and family.



Ladies TEA PARTY

Tuesday, May 10th 6:00PM to 7:30PM

SPEAKERS

“Birds of Lebanon County”

Through the experiences of Bill Wertz and Rita Stima

After a two-year hiatus...**WE ARE HAVING A TEA PARTY!** Once again fellowship, food, raffle, games, speaker, and naturally **TEA**. We will start selling tickets on **Monday, April 18th**. You can call the office and speak to Lisa (717-272-8251), or call Beth Yocum (717-273-0347). You can also buy a ticket after church. We will deliver the ticket(s) to you. Cost for the TEA PARTY is a **\$10 donation**. Bring extra money since we will have the raffle, plus Bill and Rita will be selling some of their artwork.

If you are interested in “helping to host a table” call Beth Yocum.

DEADLINE to buy ticket(s)... May 4th. See you at the PARTY!



Honesty Day—Saturday, April 30

by Parish Office

The month of April begins with pranks and lies and is lovingly known as April Fool’s Day. It is only fitting that the month of April ends in a day of Honesty. Honesty day is a day that promotes such aspects as truthfulness, straightforward communications, and transparency.

The holiday was established by M. Hirsh Goldberg in 1991 after doing research on his novel “The book of lies: fibs, tales, schemes, scams, fakes, and frauds that have changed the course of history and affect our daily lives”. The day was then used to campaign for honesty in politics, education, and business relationships. Honesty day was intended to denounce politicians in their telling of deceitful lies, incorrect facts being taught within the educational system, and deceitful practices against consumers within companies. Goldberg awards companies, groups, and organizations who have been true to themselves (i.e., mission and vision) and uphold honesty in their practices.

The truth is never easy to hear even though each of us need to be honest with ourselves and with each other. Telling lies is done for several reasons, the most likely consist of trying to protect oneself or someone that we love from being hurt. Of course, lies always come to light and we or those we are trying to protect get hurt anyways. Being honest is the best policy, as the saying goes and it will help each of us bond with others, strengthen our relationships, and we are then known to be a trustworthy individual.

Ways to Celebrate National Honesty Day!

- Be honest with yourself
- Be honest with those around you
- Be honest with God
- Come clean about any lies you have spoken to yourself or to another
- Question others about something you have been wondering about for a long time, just make sure to inform them that it is Honesty Day and an honest answer is expected

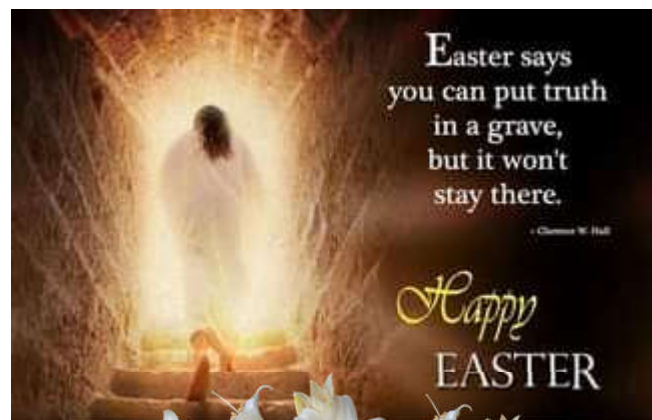
Being honest does not equal being cruel in sharing a truth, it is a kindness to share the real you and your true feelings, just do it in a way where the one hearing the truth is not hurt beyond the need.

Source: <https://www.calendarr.com/united-states/honesty-day/>

Some Never Changing Truths

- **You** are loved
- **You** matter
- **You** are never alone
- **You** deserve to be loved, listened to, and accepted for who and what you are, what you believe in, and how you feel

It is a given that we as humans feel an innate need to lie in the name of protection. In lying we miss the importance of loving ourselves enough to share who we are. Share the truth this day and every day following, even if it is painful because you and you alone are unique and it should be shared. Let the truth set you free and become who you are meant to be today and every day forth.



The Capital Campaign: Why Do We Even Need Church Buildings Anymore?

by Father Zwifka

“Everyone should be involved in a church capital project at some time in their life.” Those words were recently said to me by someone who made a donation a few years ago and became immersed in a relatively massive window restoration project at St. Mark’s Church, Lewistown, PA (my previous parish). That single project totaled more than \$120,000.

Add to that the addition of an outdoor columbarium; an update of the parish hall (the equivalent of our auditorium); the renovation of the undercroft into usable space again (it has been damaged by surface flooding several years before), as well as a total refit of the parish food pantry (Mother Hubbard’s Cupboard) and you see a sizeable investment in the fabric of the parish – a parish about one-third the size of St. Luke’s. The more I thought about her words, the more I realized what a profound statement this was.

Improvements and updates to the properties of a church make you realize the importance of things, temporal and spiritual. It makes you think about the faith of others, and about your own faith. It draws you into something deeper than bricks and mortar – the surface elements of what we see. It gives us a sense of our place in history and the continuation of history into future generations. It provides a timeless, stabilizing effect on our fast-paced modern life.

Being involved in renovations and updates of older buildings brings many opportunities, joys, and challenges. It can, literally, change one’s life. There are discoveries to be made, skills to be learnt, people to get to know.

Churches are so much more than places of worship and give far more than they take. I have been surprised by the passion of the many skilled craftspeople who care deeply about their skill, whether related to windows, bells, or stonework. I have been inspired by the advice and help received from other churches and professionals. Over the years, I have made some very good friends as we worked together, laughed together, and sometimes, even cried together. A community values what is often one of the few real, stable public places in situations that are constantly changing, and can, in turn, become wonderful advocates of “their” church, even if they are not members.

Church property projects often start with a faith community who want to “fix” their buildings. In my experience, I have found that this can have an amazing secondary impact on us and the community around us. If you recall, we began by thinking what we could do with our properties: we consulted the parish community, and around a 100 observations and ideas were sub-

mitted. Over all of these, we saw the need to make our buildings warm in the winter, cool in the summer, dry, and draught-free – overall “more user friendly.” We looked at the needs of the roof, ceiling, windows, floor, and heating and cooling. We noted that we needed to adjust the utility delivery needs of the auditorium and reconfigure the kitchen and Fellowship Hall space to meet current and future demands. We recognized the need for more parking, for more, convenient bathroom space, and facilities for young families. From the start, we realized that all of this was not about buildings but about our mission: an opportunity to open the church for all to use, and for people to experience the awesome sacred place that is St Luke’s.

If you have an interest in history, churches offer a wealth of discoveries. Starting with St Luke’s in Lebanon’s “golden era,” we are connected to the Colemans, Fathers Abel, Chandler, Hawkes, Page, and Brace – to mention only a few. Even as we laid Father Jerry Richards to rest earlier this year, we realized once more the depth of history and the impact St. Luke’s has had on our community – from the current work of LCCM to the early foundations of Good Samaritan Hospital and the Foundling Home in Jonestown by the women of the parish. So many have left their mark here; a church such as ours is an historian’s paradise. The research on our windows and the families they mention alone can take us on a trip not only through history but around the world!

Like many churches, we have bats, seemingly nuisance critters that, we have discovered, are critical to the ecosystem around us. Our bats may have been seen as a problem, but now we realize they are a blessing. Without churches like ours, a high percentage of bats would lose their homes.

Communities need public spaces — and where better than in and around a church? The greenspace around out buildings can be a wonderful spot for respite in the middle of a busy city neighborhood. Our buildings are spacious and can also be beautiful places for all sorts of events and activities. Some of the best places for small social events, concerts, and contemplation are churches. They can be hubs of social engagement which bring communities together and provide an opportunity for showing Christ as part of our everyday lives. Who would not want this rather than an unused ruin in their midst?

Close a church, and you do not lose a worshipping faith community — that will continue. What you lose is a shared heritage, links with history, a piece of community, a chance to thrive and grow together, a shared space, an undisturbed habitat and haven even for wildlife.

(Continued on page 9)

Being part of a community renovating and preserving a precious church is life-enhancing. It can give us all an enormous sense of well-being, as we work together, make new friends, work through challenges, fund-raise and have fun, honoring past generations and leaving something for the future.

At St Luke's, we are slowly fulfilling our vision. It is a long journey, which has many twists and turns. Along the way, we continue to recover our worship attendance in a post-pandemic world; but, more importantly, the residents of our community know that we continue to exist for them.

Our upcoming Capital Campaign will achieve something great that Christians can achieve: to work for the greater glory of God. It can be a lasting "Hallelujah!" As we begin to move to new phases of our work, everyone should plan to get engaged as a part of this, our next great work.

Survey: Worship and Music

Enclosed with this edition of The Angelus you will find a paper version of a survey commissioned by Vestry to explore the experience and preferences of our worshipping community. Back in 2017, when we established VISION 20/20 as our pastoral plan of action for the future, we determined that one of the pillars that supported our community was Worship and Music.

Just as we thought VISION 20/20 was coming into clearer view, COVID-19 and the resulting pandemic restrictions severely hampered our capacity to explore this fundamental element of our life together. Following on that experience, we posed several challenges as we sought to Begin Again! challenges that we still face. This survey seeks to help us address two of those challenges: to Gather Differently and Better and to Take Prayer to a New and Powerful Level.

The survey is also being distributed by email to all members and friends of St. Luke's that have registered an email address with us. We estimate the survey should take between 10-15 minutes to complete.

Please note: we prefer that individuals fill out the survey online.

Using the online form will make data collection and collation much easier and more efficient. We recognize, however, that not everyone has easy access to that resource, so we have provided the paper version enclosed. You can use the paper version to help you think about your answers before going online or submit the paper form itself as your response to the survey. In either case, please

submit your answers to the parish office as soon as possible. We will accept responses in either format until April 15th.

In several places, we inquire about your opinions. We want you to be as honest as possible when answering, even if you feel that such honesty may be heard by others with difficulty. We know that all is being done in love for God in Christ and with the intent of making our worship as meaningful and inspiring as possible.

If you have any questions, please contact the parish office at admin@stlukeslebanon.org or call at (717) 272-8251.



Church in the Park: Caring for God's Creation

Mark your calendars now for our summer series Church in the Park. Beginning with our Annual Parish Picnic on **JUNE 12** at the North Lebanon

Township Park, we begin a special series of outdoor worship and formation opportunities.

St. Luke's joins other Episcopal parishes and Christian fellowships in a commitment to practice loving formation, liberating advocacy, and life-giving conversation as individuals and congregations as we live out that portion of our Baptismal Covenant that calls us to care for God's creation – our environment.

In addition to our usual activities at the parish picnic on June 12th, we will introduce how we can better understand our relationship to the environment. This year, in the series that follows, we will combine our worship and fellowship time with special activities focused on our stewardship of God's creation. While we are firming up plans for venues in areas around Lebanon County for our special programs. So, mark your calendars now for our tentative dates **SUNDAY JULY 17 and SUNDAY AUGUST 14. Watch for more information! Tell your friends!**



Happy Anniversary

Wiley & Jackie Parker	April 20
James & Julie Keller	April 22
Robert & Susan Tonini	April 26
John & Elizabeth Drenning	April 30

United Thank Offering

You can become a part of UTO by offering thanks and prayers as part of your daily life with Christ. Take this opportunity to express your thanks and to be a part of the mission and ministry of the church. How many times do we give thanks to God for the gifts that have been given to us...

...the gift of life?

...vacations?

...family and friends?

...spring flowers?

...a good night's sleep?

...a loyal pet?

How long is your list?

The United Thank Offering will be received Sunday, May 15. 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.



To Our Parishioners

Youth

Benjamin Baker	April 07
Declan Daubert	April 07
Braylee Leshar	April 07
Jane Herzing	April 14

Adults

Dale Bashore	April 01
Marilyn Galebach	April 04
Lexie Keffer	April 06
Ethan Gragson	April 10
Susan LeBaron-Tonini	April 11
Bette Gill	April 15
Joseph Mesics	April 15
Robert Nunemacher	April 19
Jordan Moyer	April 20
John Thomas	April 22
Leslie King	April 23
Zachary Yocum	April 23
Leonid Aguilar	April 24
Ann Crawford	April 26
James Joseph Gates	April 26
Ethan Jones	April 26
Linda Clawser	April 27
Francene Gates	April 27
Betsy Barnhart	April 28
Thomas Buzby	April 28
William Drexel	April 29
Sarah Groh	April 29
Cole Haldeman	April 30
Julia Nunemacher	April 30

Note from Parish Office: If you do not find the name of an individual listed above in the directory that just means they prefer to keep this information confidential. Out of respect for their wishes, St. Luke's will not divulge their information.



Schedule of Responsibilities

April 2022

	8:00 AM	10:30 AM
<i>03-Apr</i>		
LECTOR	Pamela Weaner	Julie Keller
CRUCIFER (10:30)		Ryan Schies
TORCH/ACOLYTE	Sue LeBaron-Tonini	Bryan Bowser
TORCH/ACOLYTE		David Dowhower
<i>04/10/2022 Palm Sunday</i>		
LECTOR	Dan Massad	John Shott, *David Dowhower, *Kathy Yohn
CRUCIFER (10:30)		David Dowhower
TORCH/ACOLYTE	Wiley Parker	Ryan Schies
TORCH/ACOLYTE		William W. Claxton
VERGER		Bryan Bowser
<i>04/17/2022 Easter Sunday</i>		
LECTOR	Sue LeBaron-Tonini	Katherine Hoopes
CRUCIFER (10:30)		William W. Claxton
TORCH/ACOLYTE	Wiley Parker	David Dowhower
TORCH/ACOLYTE		Ryan Schies
Verger		Bryan Bowser
<i>24-Apr</i>	No 8:00 AM Service	10:00 AM
LECTOR		John Feather, Jr. & Kenidee Gilbert
CRUCIFER (10:30)		William W. Claxton
TORCH/ACOLYTE		Ryan Schies
TORCH/ACOLYTE		David Dowhower
VERGER		Bryan Bowser
EVENSONG	6:00 PM	
THURIFER	William W. Claxton	*Read Passion in parts
CRUCIFER	Bryan Bowser	

Schedule of Responsibilities

Holy Week 2022

<i>April 14 Maundy Thursday 7 PM</i>	<i>April 15 Good Friday 12 Noon</i>	<i>April 16 7:30 PM Holy Saturday</i>
LECTOR - John Feather, Jr.	LECTOR - John Shott	LECTORS
CRUCIFER - Wiley Parker	CRUCIFER - Bryan Bowser	LESSON I - Rev'd Mary Kisner
TORCH/ACOLYTE - Ryan Schies		LESSON II - John Feather, Jr.
TORCH/ACOLYTE - Bryan Bowser		PRAYERS OF THE PEOPLE - John Feather, Jr.
THURIFER - William W. Claxton		LESSON III - Rob Box
		LESSON IV - Lisa Herzing
		EPISTLE LESSON - David Dowhower
		LESSON V - Sue LeBaron-Tonini
		CRUCIFER - William W. Claxton
		TORCH/ACOLYTE - Bryan Bowser
		TORCH/ACOLYTE - David Dowhower
		THURIFER - NEED VOLUNTEER





palm sunday
HOLY EUCHARIST

Palm (Passion) Sunday

April 10 • 8 am and 10:30 am

Holy Week begins as we commemorate the triumphant entry of Jesus into Jerusalem and move to the story of his rejection and crucifixion outside the city gates. This service begins with the Procession of the Palms and remembers the suffering and death of Jesus in the solemn reading of the Passion.



maundy thursday
HOLY EUCHARIST

Maundy Thursday Holy Eucharist

April 14 • 7 pm

We commemorate the institution of the Last Supper and the tradition of the Mandatum novum (New Commandment)



SOLEMN LITURGY OF
good friday

Solemn Liturgy of Good Friday

April 15 • 12 pm

On this most solemn of days, we offer a service of scripture, music, and ancient prayer to mark the suffering, crucifixion death and burial of Jesus Christ.



THE
great vigil AND
first eucharist
OF EASTER

Great Vigil and First Eucharist of Easter

April 16 • 7:30 pm

Witness the Paschal Mystery—the passage from darkness to light—from death to life—through powerful music, the retelling of the history of salvation and the renewal of baptism.