

THE ANGELUS

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

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Do Justice. Love Mercy. Walk humbly with God

May 2022

Rector's Corner: Mind the Gap



Dear Friends in Christ,

At the end of the First World War, we are told, Helen Turrell traveled to northern France to put flowers on the grave of her illegitimate son, Michael, one of the fallen. To those travelling with her, she described Michael as her “nephew.”

This is the touching background for a short story by Rudyard Kipling. The story ends:

“A man knelt behind a line of headstones — evidently a gardener, for he was firming a young plant in the soft earth. She went towards him, her paper in her hand.

He rose at her approach and without prelude or salutation asked: ‘Who are you looking for?’ ‘Lieutenant Michael Turrell — my nephew,’ said Helen slowly and word for word, as she had many thousands of times in her life. The man lifted his eyes and looked at her with infinite compassion before he turned from the fresh sown grass toward the naked black crosses.

‘Come with me,’ he said, ‘and I will show you where your son lies.’ When Helen left the Cemetery she turned for a last look. In the distance she saw the man bending over his young plants; and she went away, supposing him to be the gardener

Subtly, Kipling intimates that Helen made the same mistake as Mary Magdalene as she went to visit the tomb of Jesus on that first Easter morning. “Jesus said to her, ‘Woman why are you weeping? Whom are you looking for?’ Supposing him to be the gardener, Mary said to him, ‘Sir, if you have carried him away, tell me where you have laid him, and I will take him away.’” (John 20.15). As Kipling’s story ends, Helen’s “mistake” goes uncorrected. But in John’s Gospel, “the gardener” goes on to reveal his identity. Mary rushes back to the other disciples with that most extraordinary news: “I have seen the Lord” (John 20.18).

The evangelist Luke, we heard on Easter morning, tells us that her words “seemed to an idle tale, and they [the men] did not believe them” (Luke 24.11). How could she say such a foolish thing? Had she completely gone off? This was not what was supposed to happen. Storylines are meant to proceed according to a set order and structure. Plotlines should represent habits of thought, and for writers especially, they should follow traditional, time-honored conventions. Mary’s tale was not the established plotline.

What I love most about parish ministry is that it seldom follows such pre-established plotlines.

In a senior philosophy seminar, I was introduced to the thought of Thomas Kuhn. In his *The Structure of Scientific Revolutions*, he argues that science does not proceed or progress in an orderly, plotted fashion. Kuhn maintains that the assumptions of science are continually open to question and are periodically demolished as accepted theories are overturned. What results is what Kuhn calls a “paradigm shift.” Old models no longer work; new models emerge that make more sense of the world. Kuhn argues that it is our mistakes, our ignorance, which send us in a new direction seeking truth.

When Mary Magdalene realizes that she is standing in the presence of the risen Lord, all her assumptions about what the world was supposed to be like crumble. The story of Mary’s encounter with Jesus offers us a perfect example of how to lose the plot, how to be blessedly mistaken, and how we can break through the old, hard-won habits of knowing, to confront our need for a new way of thinking, a new way of being.

We share so much with Mary these days. The pandemic has made distance, separation, and loss common and deep stresses on how we experience the world. We still yearn for connection. But what we realize is that it must not be superficial but real connection. Such connection seems all but impossible when we must keep our distance as the pandemic compelled us to do. According to the ancient philosopher Aristotle, we can lose our sense of sight, or hearing, smell, or taste, and still go on living. But if we can’t touch or be touched, he contends, we are less alive. During our long COVID winter, we developed ingenious ways to cope and even deny the negative power of this separation. Tele-communications, social media, ZOOM, and Facetime sought to bridge that separation. Instead, they only showed us how enforced social distance can be an obstacle to a fuller life.

And yet, another philosopher, Simone Weil, offers a parable that may teach us how we can transform how we perceive the world — how to undertake a paradigm shift: There are two prisoners whose cells adjoin. *They communicate with each other by knocking on the wall. The wall is the thing that separates them but becomes their means of communication.*

It is the same with us and God. Every separation we experience can become a link if we view it in a different way. What divides us, the gap between us, can become how we connect to one another ... and to God. We think of gaps as dreadful things: gender pay

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gaps, funding gaps, gaps in knowledge – shortfalls and failings. But a life without gaps wouldn't be a human life any more than a comb without gaps would be useful to a hairdresser. In fact, as Kuhn understood it, growth in knowledge depends on such gaps. Gaps thereby become life-giving, like our lungs, organs that provide necessary gaps in the middle of ourselves where life breathes in and out. If our lungs did not contain gaps, we could not breathe.

So, as we continue to emerge from our COVID inspired separations, I hope that we have learned a new way to look at those gaps. Rather than bemoan how things are not "going according to plan," I hope that we can see that such disruptions present real opportunities – opportunities to grow, to change, to transform. As Mary learned to see Jesus in a new way, so may we begin to see things anew and remain open to what yet lies ahead.

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

David +

Stewardship: Putting Time in Perspective



GOD IS FAITHFUL!
Annual Membership
Campaign 2022

Eastertide calls us to a unique stewardship of sacred time. Stewardship of sacred time differs from the traditional expression of stewardship of time that has been taught in decades past. In fact, it may be TIME for us to put away the old "T's" of stew-

ardship. They are not particularly helpful because they can lead us to compartmentalize stewardship in a way that is not present in Scripture. The Christian steward must manage all of life and its resources for God's purposes. This management is by nature holistic, not piecemeal.

In Scripture there are two different words for time. Each carries a different meaning. One of these is what we normally think about when we hear the word "time." This kind of time is linear. It is what we think of as past, present, future. The Greek word for this kind of time is *chronos*. Christian stewards are called to handle this kind of time as a trust from God. While we can manage time faithfully, it cannot be stored or restored. Because of this, faithful stewards entrusted with minutes, hours and days need to be intentional about their stewardship of this fleeting trust from the Lord.

Stewarding two types of time

There is a second kind of time in Scripture – a kind of time that is particularly relevant as we contemplate the mysteries of Easter. The Greek word for it is *kairos*. It is this sense of sacred time that is at the heart of stewardship. *Kairos* cannot be measured. *Kairos* is more about the quality of time rather than its quantity. It is our stewardship of *kairos* that underpins the right use of *chronos*. When our days and weeks are anchored in this sacred sense of time — with times in the day for the Word and prayer and times for being gathered by the Holy Spirit — then it becomes possible to be more faithful in our use of chronological time.

Stewardship of sacred time establishes faithfulness in stewardship of all time. Stewardship of *kairos* reveals certain things about the steward. There is an adage: "show me your calendar and I will show you your god." Does your chronological stewardship of time have infrequent moments with the Lord in worship, at the Table and in prayer? This betrays a stewardship that is defined by other gods. When our stewardship of *chronos* time — work time, play time, or leisure time — smothers our stewardship of



kairos time, it reveals not a time problem but a First Commandment problem! Holy Baptism — our participation in the death and resurrection of Christ — calls for our *kairos* time to be the guide in our stewardship of all time.

Stewardship of sacred time is not about how much time is being spent in service to the Gospel. It is about spending the right kind of time. We cannot manage that which we do not have. A disciple that fails to sit at the feet of the Master runs the risk of running dry — of running out of time. But when faithful with *kairos* — Word time, Sacrament time, Gospel time — then it is the Lord who fills our *chronos* in life with grace. The time we designate for common worship is an opportunity for a disciple like you to be faithful in *kairos*. Daily devotion and prayer are yet another. Take advantage of these opportunities to develop an awareness of the sacred so that as quantity diminishes, we will grow in quality.

The Capital Campaign: Lighting Project — An Update

by Father Zwifka

One of the most sought-after improvements that emerged from our parish consultation for the capital campaign was an update to lighting in the church. Engineers familiar with the needs of worshipping communities studied the matter and proposed solutions. In consultation with Vestry, a project was approved, and a contractor engaged. Supply chain issues have caused significant delays in moving the project forward. However, we recently received word that we can plan to see installation begin in early June.

Once work commences, it will not take long for installation to be complete. The new system will provide significant improvement in functional lighting in all areas of the church. Seating in the nave will be much enhanced as will be the useful light in the side aisles.

Additionally, architectural features of the church will be illuminated — all providing for a fitting environment for worship while utilizing high efficiency, low voltage technologies. One striking addition will be "backlighting" for the great windows (the rose window over the West Entrance and the Tongues of Fire window in the south transept) so that their beauty can be appreciated by those who pass by and may have never noticed the artistic magnificence of these great works of art. The existing "globe" lights, which date from the early electrification of the church building will be "re-lamped" to allow for their aesthetic retention, although they will contribute little to the functional revamp of the lighting system. Additionally, all will be controlled via "Bluetooth" technologies that will allow for various settings to "set the right mood" from somber to exultant. Controllers will also facilitate effective use of lighting for concerts and recitals within the nave.

Installation will necessitate the temporary removal of several pews to accommodate the hydraulic lift that will facilitate installation. Use of the lift rather than scaffolding throughout the church will save both time and money for the project. We have engaged the same contractor that modified the pews for accessibility to care for the pews in this process.

Depending on scheduling, we may need to worship in space that is "under construction" for a Sunday. We will know more about all this as the time draws closer to commencement.

You may wonder why this project is being undertaken even though the capital campaign has not been fully planned or begun. We can do this now because of a most generous contribution that will be more formally announced soon. We hope that this will give us a taste of what still lies ahead!

History Notes: St. Luke's Fifth Rector—Alfred Arthur Vincent Binnington



by Terry Heisey

Alfred Arthur Vincent Binnington was born around Dec. 7, 1870, in either of the London [England] Metropolitan Boroughs of Hammersmith or Poplar (Birth Registry and Census records vary), the oldest of at least seven children born to James and Angelina Keene Binnington, both of whom outlived their son. The family seems to have been one of limited means (in 1901 James Binnington was listed as a railway guard), but in an interview with the Lebanon Daily News (Feb. 9, 1916) to which I will refer often, Binnington claimed an ancient Scottish pedigree for his father and Italian heritage with ties to Pope Leo XIII for his mother. In the article Binnington says he was educated at St. Paul's School, London. "After that I went to Oxford and from there to the theological seminary of St. Boniface, where I studied New Testament Greek under the late Bishop of Salisbury, one of the greatest scholars of his time." St. Paul's School was an ancient (1509) and distinguished institution with a total population limited to 153 students admitted without charge on the basis of competitive examinations. Between 1886 and 1895 St. Paul's boys won 173 entrance awards to Oxford and Cambridge, this being 26 more than any other school, so it is not unreasonable that Binnington should have gone on to Oxford, but he did not earn a degree there. Instead, he transferred to the St. Boniface Missionary College in Warminster, a school established to train young men "without formal education" for Anglican missionary work. He graduated from St. Boniface in 1890. Later (in 1901), he was awarded the Bachelor of Philosophy degree (confusingly this was often a graduate degree at the time) by Taylor University, a Methodist institution in Upland IN.

The church sent Binnington to Nova Scotia, where he was ordained (deacon 1893, priest 1894) by the Bishop of Nova Scotia. He was attached to the church in Blandford NS from 1894 to 1898 but soon began ministries in the United States. He is listed as Priest-in-Charge at Christ Church, Island Pond VT in 1895-96 and at Grace Church in Manchester NH. After this he became Assistant at St. Anne's in Lowell MA (1898), Rector of St. Mark's in Fall River MA (1901), and Rector of St. John's in Gloucester MA (1904). On April 12, 1904, he married Laura Louise Wallen, daughter of Gen. Henry and Laura Louise DeCamp Wallen, in the Church of St. Mary the Virgin in New York City. The wedding notice says he was "formerly of New York City," so he must have spent time there too. A son Alfred was born prematurely and died on Dec. 23, 1904. The Binningtons would have a daughter Dorothy in 1907. After two years in Gloucester Binnington accepted a call to the Church of the Ascension in St. Louis MO, where he led a successful building effort and a thriving ministry.

In October 1912 Binnington received a call from a church on Staten Island. His Vestry in St. Louis voted on Oct. 29 not to accept his resignation, but in connection with this call he fulfilled an invitation from the Bishop of New York to preach at the Cathedral of St. John the Divine on Nov. 3. A delegation from St. Luke's met him there to extend him an invitation to come to Lebanon from the call committee (John Penn Brock, William Coleman Freeman, T. T. Lineweaver, and John Mitchell Page) appointed after Fr. Page resigned on Oct. 8. On Nov. 5 the committee gave a positive report to St. Luke's Vestry. Binnington visited Lebanon on Nov. 11, 1912, on his way back to St. Louis and accepted the call. He began his tenure at St. Luke's on Dec. 22, 1912.

Music Notes: Salve Festa Dies

by Terry Heisey

On Easter we used two different translations of the 20th stanza of a poem by Venantius Fortunatus that begins with the words "Salve festa dies." Fortunatus (530/40-600/09) was a poet who served in the courts of various Merovingian Frankish kings. He was later elected Bishop of Poitiers. He is best known for two poems that are sung widely, including often at St. Luke's, during Holy Week: (1) *Pange lingua gloriosi proelium certaminis* ("Sing, my tongue, the glorious battle") [HYMNAL 165 & 166], a hymn that later inspired St. Thomas Aquinas's *Pange Lingua Gloriosi Corporis Mysterium* ("Now my tongue, the mystery telling") [HYMNAL 329] that we used on Maundy Thursday; and (2) *Vexilla Regis prodeunt* ("The flaming banners of our King") [HYMNAL 161], which has a place in the Roman breviary for Holy Week.

Fortunatus wrote the poem containing "Salve festa dies" in honor of the baptism of the newly converted Saxons by Felix, Bishop of Nantes, at an Easter Vigil sometime between 567 (when Felix became bishop) and 576 (when the collection containing the poem was published). It's 55 stanzas quickly became a popular source for processional chants for various festivals. Most of the hymns began with stanza 20 and used various stanzas appropriate for Easter, Ascension, Pentecost, and Corpus Christi, and new hymns were written inspired by the poem using the beginning phrase "Salve festa dies." We used the refrain "Hail thee, festival day ..." from the Easter version (HYMNAL 175) for our Psalm refrain on Easter. We will use the Ascension version (HYMNAL 216) as our processional on Ascension Day. Our Hymnal also includes a Pentecost version from the York Processional (HYMNAL 225). The Hymnal translations are composites of translations made for the English Hymnal (1906) by three Anglican clergy authors: Maurice Bell (1862-1947), Percy Dearmer (1867-1936), and George Gabriel Scott Gillett (1873-1948). The translations first appeared in an Episcopal Hymnal in 1916, but they were extensively revised by Dearmer for *Songs of Praise* (1931), where they were first paired with a tune composed by Ralph Vaughan Williams. The hymns and tune were included without changes in the Episcopal Hymnals of 1940 and 1982.

Before these translations, however, another translation was already established in Episcopal hymnals. Archbishop Cranmer made the first English translation of the popular Latin text in 1544, and other translations followed until 1881, when Anglican poet John Ellerton (1826-1893) produced a version titled "Welcome Happy Morning" (HYMNAL 179). Popular composer Sir Arthur Sullivan (1842-1900) wrote a tune for the text that has always been used with it, and together they appeared in the Episcopal hymnal of 1892. Both translations remain in our Hymnal and our Eastertide celebrations today.



Survey: Worship and Music

We have received your responses to the survey commissioned by Vestry to explore the experience and preferences of our worshipping community. We received a total of 31 responses – some online and some from the paper version included in the last issue of *The Angelus*. The data has been compiled and will result in a report that will be submitted to Vestry. The data will be the basis for ongoing discussions as we might best Begin Again! to Gather Differently and Better and to Take Prayer to a New and Powerful Level. We are grateful for the time and effort put in by those who responded.

CHRISTIAN FORMATION

by Mother Mary Kisner

Real People:

Bede the Venerable

May 25

At the age of seven, Bede's parents brought him to the nearby monastery at Jarrow (near Durham in northeast England) for his education. There, as he later wrote, "spending all the remaining time of my life ... I wholly applied myself to the study of Scripture, and amidst the observance of regular discipline, and the daily care of singing in the church, I always took delight in learning, teaching, and writing."

Bede was the greatest scholar of his time in the Western Church. He wrote commentaries on the Scriptures based on patristic interpretations. Altogether he wrote or translated some forty books on practically every area of knowledge, including nature, astronomy, and poetry. He also wrote the first martyrology (a chronicle about the lives of the saints).

However, his most famous writing was on theology and history and his best known work is *The Ecclesiastical History of the English People*. Written in Latin, it remains the primary source for the period 597 to 731, when Anglo-Saxon culture developed and Christianity triumphed. In this work, Bede was clearly ahead of his time. He consulted many documents, carefully evaluated their reliability, and cited his sources. His interpretations were balanced and judicious.

He also wrote the *History of the Abbots* (of Wearmouth and Jarrow), and

a notable biography of St. Cuthbert, both in prose and verse. His character shines through his work — an exemplary monk, an ardent Christian, devoted scholar, and a man of pure and winsome manners. He received the unusual title of Venerable more than a century after his death. According to one legend, the monk writing the inscription for his tomb was at a loss for a word to fill out the couplet:

Hac sunt in fossa
Bedae—blank—ossa
(This grave contains
— blank—Bede's remains)
That night an angel filled in the blank: Venerabilis.

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Vacation Bible School

"Celebrating God's Creation: Animal Stories"

will be held in June. Plans are being made to hold four sessions during the week after our Parish Picnic. Stories from the Bible will be presented for learning along with special activities to explore the natural world around us.

We will be holding these sessions off-campus in one of the nature settings near Lebanon. Watch our weekly bulletins for more details.



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.



Christian Formation

Church School - Sundays May 1, 8, 15 - 9:15 a.m.

Classes will be held on each of these Sundays for children in pre-K through Middle School.

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!



FRANK H. & JULIA R. LEHMAN EDUCATIONAL SCHOLARSHIP

The Frank H. Lehman & Julia R. Lehman Educational Foundation was established in 1969 under the will of Julia Lehman, a faithful communicant of St. Luke's. The trust provides funds for tuition, and room and board for students at colleges and graduate schools. You may request an application by calling the Parish Office 717.272.8251 or admin@stlukeslebanon.org. A family financial statement such as the FASFA for or Pennsylvania equivalent must accompany the application. The deadline for Applications is June 30, 2022.

Recommitment Month (May 1 to May 31) & Renewal Day—Wednesday, May 4

by Parish Office

The month of May is considered the month of recommitment. Recommitment month challenges each of us to evaluate all aspects of our lives and to refocus our attention on what is most important. Areas in our lives that may need evaluation or reevaluated consist of health, education, family, finances, or spiritual. It is important to remember that when committing or recommitting to a chosen path, focus should be on the reasons behind the need. How can you recommit? Here are a few ideas on what to do and how to stay on track:



- Make a list—list goals, aspirations, dreams, ideas or aims that you have
- Simplify the list of goals, aspirations, dreams, ideas or aims you have by listing them numerically from most important or needed to least important or least needed. Those least needed can be attempted at a later time or when more convenient
- Work on one or two of the goals, aspirations, dreams, ideas, or aims at a time, thereby avoiding spreading focus and reducing success
- If the challenge of evaluation or reevaluation is to daunting, reach outside of yourself and bring in others, similarly like-minded people to help balance out the confusion, indecision, and what-to-dos.
- Last step is to commit or recommit to following through with doing the work and becoming a better person, having a better life, and/or seeing with a new perspective.

Sources: <https://nationaldaycalendar.com/national-recommitment-month-may/>



Since May is the month of recommitment, it is only fitting to include May 4, Renewal Day. Renewal day happens every year on May 4 and it is a day of celebration in creating new beginnings such as events, activities, relationships, and commitments.

It is a day to remind ourselves to renew the old with a new perspective. Renewal can also be seen as reinvigoration of life, friendships, relationships, and love in refreshing the spirit and creating fresh starts.

Source: <https://www.daysoftheyear.com/days/renewal-day/#:~:text=History%20of%20National%20Renewal%20Day,to%20make%20things%20fresh%20again.>



Sunday
June 19, 2022
6 PM

Solemn Evensong
with Benediction of the
Blessed Sacrament
celebrating
The Feast of Corpus Christi

St. Luke's Festival Choir
William C. Claxton
Choirmaster



Church in the Park: Caring for God's Creation

June 12 • July 17 • August 28

Plans are afoot 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. In addition to our usual fun time, we will experience an brief introduction to our series *Caring for God's Creation* with Mother Mary Kisner and Alyssa Doster at the helm as they introduce how we can better understand our relationship to the environment.

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.

Note a schedule change: we had to change our previously announced August date to **SUNDAY AUGUST 28** so be sure to adjust your calendars!

We hope to join 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. Keep watch for more information! Tell your friends!

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

MercyWorks

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

Outreach Ministries at St. Luke's Episcopal Church

Pastoral Care at St. Luke's

Just who is responsible for pastoral care at St. Luke's? The answer is a simple one: we all are. Many understand pastoral care to be the sole responsibility of the priest. The priest is the pastor, after all, no? Well, yes. As pastor, the parish priest (we call them rectors) is ultimately responsible to see that the people of the parish receive all the spiritual care and direction they need. However, as is true with just about every aspect of life in a Christian community, the pastor is accountable. That means that the priest-pastor must be sure that care is given. It does not mean that he or she is the only person who can or should give that care.

Some time ago, Vestry approved a statement about pastoral care in our parish. It said in part:

Pastoral care is Christians caring for other Christians through all circumstances of life and helping them come to a deeper awareness of the presence of the Lord Jesus Christ as one who cares for them as a "shepherd cares for the sheep." This care is extended also to those who are not Christians as a sign of God's love for them in the hope that they will be drawn to Christ. Care is above all shown through friendship, listening, emotional help, and the study of God's Word..

Individually, each and all of us can participate in the work of pastoral care by: showing friendship, giving practical help, being a listener, praying for others, and by using Scripture and prayer to encourage and challenge one another. Each one of us has been given gifts from God that we can use in one or more of these ways.

When more intense care is needed, we can turn to the priest-pastors in our parish family. This is especially true when we need the special help of the sacraments (like anointing, specific spiritual advice, or confession of sin). Of course, the priests are always available for whatever care may be needed but it is not their responsibility exclusively. St. James teaches us:

Is anyone among you in trouble? Let them pray. Is anyone happy? Let them sing songs of praise. Is anyone among you sick? Let them call the elders of the church to pray over them and anoint them with oil in the name of the Lord. And the prayer offered in faith will make the sick person well; the Lord will raise them up. If they have sinned, they will be forgiven. Therefore, confess your sins to each other and pray for each other so that you may be healed. The prayer of a righteous person is powerful and effective. (James 5:13-16)

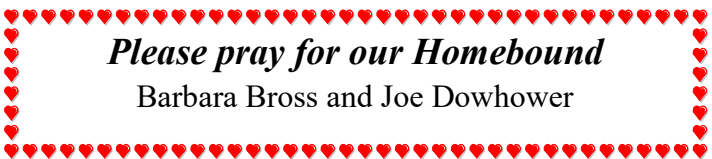
As part of VISION 20/20, we determined we would invest ourselves in the special works of pastoral care by creating a pastoral care team that would engage the many gifts with which the people of our parish have been blessed. Here are only a few examples:

- Lay Eucharistic Visitors who are trained to provide Holy Communion to the homebound or hospitalized.
- Friendship groups that engage the homebound and others experiencing loneliness through various means like cards, emails, phone calls, or personal visits.

- "Lazarus Care" Ministry – individuals who can provide care for those experiencing grief or loss ranging from helping at funerals as acolytes, to keeping company in those dark hours of loss.
- Being part of our prayer circle.
- Providing a listening ear simply to provide an opportunity for people to unload their burdens.
- A corps of "handy helpers" who might provide basic practical help (e.g., light maintenance) for those who need it.

None of these opportunities require a lot of special training. All these activities are needed and the more people we engage in them creates increasingly stronger bonds among the people of our parish.

What can you do to help provide this care? What ideas do you have for ways that can ease the difficulties we all encounter in life? You'd be surprised at how innovative you are! Pray about it. Ask God to show you how you can engage in caring for others in our parish family in ways that help us fulfill the words of Jesus that we heard on Maundy Thursday: "A new command I give you: Love one another. As I have loved you, so you must love one another." (John 13:34)



Please pray for our Homebound

Barbara Bross and Joe Dowhower

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).

Thank You Note

by Kathy & Bernie Yohn

I would like to thank all those who came to help with the outdoor clean up on April 9th. I would especially like to thank Tom Buzby for leading the project and the weeding and edging he did to make others work easier. Everyone did a great job, especially considering the cold and rain. The grounds look wonderful. We had a good time working together and got a lot of work done quickly. It was wonderful to have young member to help and have some fun in the dirt. We enjoy having them assist us in this work and they are always welcome.

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**. Tickets are still up for sale. 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.

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



Annual ECW Candy Egg Sale Note of Many Thanks

by Laurie Daub

On behalf of the ECW, I wish to thank our amazingly supportive congregation for their help with our annual Easter Candy Sale!

Some of you "make", some of you "sell" and some of you "eat"! There is equal gratitude for ALL!

Final numbers are not available at this time, but all proceeds have been dedicated to the Capital Fund Campaign.

Volunteers worked for weeks to make sure over 3200 eggs were available to our loyal customers. Word on the street is, " *St. Luke's candy eggs are THE BEST!*"



Terry Heisey & Robert Nemcheck	May 04
Douglas & Linda Leshner	May 05
Randall & Bernice Schies	May 05
David & Rosemary Dowhower	May 11
Michael & Elizabeth Bross	May 15
Leonid & Anne Aguilar	May 19



To Our Parishioners

Youth

Oliver O'Donnel	May 03
Alexander Sidelnick	May 13
Owen Daubert	May 14
Colin Sidelnick	May 16
Kenidee Gilbert	May 18
Thadeous Gilbert	May 18
Leyani Aguilar	May 21
Cameron Boehler	May 26

Adults

Casey Brewer	May 01
Brian Bloch	May 03
Carole Dellaquila	May 04
Martin Yocum Jr.	May 07
Jacob Herzing	May 08
JoLynn Gates	May 09
Dalton Kalbach	May 10
Samuel Paterniti	May 05
Deborah Bashore	May 12
Sara Daubert	May 12
Isabel Buzby	May 15
Margaret Lukens	May 15
Ryan Schies	May 15
Eileen Sidelnick	May 15
Madeline Maria	May 16
Frances Kunath	May 20
Linda Leshner	May 20
William Claxton	May 22
Sarah Vakili	May 22
Ellen Walker	May 22
Brian Weaver	May 23
Sharon Weaver	May 23
Sandy Butler	May 24
George Conner	May 24
Elaine Kohr	May 25
Alyssa Doster	May 28
Larry Sheaf	May 28
Marc D'Amour	May 29
Alice Keath	May 29

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

May 2022

	8:00 AM	10:30 AM
<i>01-May</i>		
LECTOR	Pamela Weaner	Stephen Doster
CRUCIFER	Bryan Bowser	David Dowhower
TORCH/ACOLYTE	Bryan Bowser	William W. Claxton
TORCH/ACOLYTE		Ryan Schies
<i>08-May</i>		
LECTOR	Sue LeBaron-Tonini	Emily Guiliams
CRUCIFER	Bryan Bowser	William W. Claxton
TORCH/ACOLYTE	Wiley Parker	David Dowhower
TORCH/ACOLYTE		Ryan Schies
EVENSONG		
7:00 PM		
THURIFER	William W. Claxton	
CRUCIFER	Bryan Bowser	
TORCH BEARER		
TORCH BEARER		
<i>15-May</i>		
LECTOR	Beth Yocum	John Feather Jr. & Kenidee Gilbert
CRUCIFER	Wiley Parker	Ryan Schies
TORCH/ACOLYTE	Sue LeBaron-Tonini	Bryan Bowser
TORCH/ACOLYTE		David Dowhower
<i>22-May</i>		
LECTOR	Wiley Parker	Julie Keller
CRUCIFER	Sue LeBaron-Tonini	William W. Claxton
TORCH/ACOLYTE	Bryan Bowser	David Dowhower
TORCH/ACOLYTE		Ryan Schies
<i>26-May Ascension Day 7:30 PM</i>		
LECTOR	Wiley Parker	
CRUCIFER	David Dowhower	
TORCH/ACOLYTE	Ryan Schies	
TORCH/ACOLYTE	Bryan Bowser	
<i>29-May</i>		
8:00 AM		
10:30 AM		
LECTOR	Sue LeBaron-Tonini	John Shott
CRUCIFER	Sue LeBaron-Tonini	David Dowhower
TORCH/ACOLYTE	Wiley Parker	Bryan Bowser
TORCH/ACOLYTE		William W. Claxton
Have a Safe & Happy Memorial Day Weekend		
Drive Carefully!		

