

THE ANGELUS

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

Volume 12 No. 6

Do Justice. Love Mercy. Walk humbly with God

June 2022

Rector's Corner: The Divine *Consigliere*



Dear Friends in Christ,

I will ask the Father, and he will give you another Advocate, to be with you forever

(John 14:16 - The Gospel Lesson for Pentecost)

In our culture, we call upon advocates to offer support to those who feel they are not being heard, to ensure they are taken seriously, and to assure that their rights are respected. We also understand that an advocate should help people to access and understand information and services available to them. I am afraid that this understanding is a bit too narrow to understand fully the role of “The Advocate” the Jesus promises us in the Father’s name.

Now, I hope that no one takes offense at what I am about to say, but a slightly different term may give us a more fulsome understanding of what was meant by the term advocate in Jesus’ day – and just what Jesus promises to his disciples then – and now.

I am a big fan of “The Godfather” films (I, II, and III!). Maybe because when I was growing up, we heard a lot about the “Gambino’s,” who had an active branch of their extended crime family in Western New York. Who knows?

Anyway, in the organization of these “families,” a pivotal figure is the *consigliere* (counselor). A *consigliere* is an advisor to the boss (usually an attorney), with the added responsibility of standing for the family’s interests in important meetings both within family and with others. The *consigliere* is a close, trusted friend and confidant, a sort of elder statesman, one of the few in “the family” who can argue with the boss. Consequently, this figure is often tasked with challenging the boss when needed, to ensure that proposed plans are foolproof. In most depictions, the *consigliere* is dispassionate and devoid of ambition as he dispenses advice.

The important part here is the responsibility the *consigliere* bears for the interests and internal integrity of “the family.” In this sense, Jesus might, in today’s culture, refer to the promised gift of the Spirit as a sort of *consigliere*. Think about it: “I will ask the Father, and he will give you another *Consigliere*, to be with you forever.” What better promise? Someone to watch over the family of the Church, whose only concern is its benefit, its well-being, its continuing existence. Someone who can “argue with the boss” and makes sure that plans are carried out well. Thus, the Spirit’s role is not merely to advise but to act decisively whenever the well-being of the Church and its members are at stake. The boss’s *consigliere* wields tremendous power and holds everyone trust. Isn’t that what the Holy Spirit does?

Maybe, I am stretching the metaphor too far, but I think there is merit here.

In Western Christianity, we often “over-emphasize” the role of Jesus in our faith life. There is no surprise there. Christmas and Easter are our favorite holydays. The beginning and the end of the mortal presence of Jesus among us. They are easy to understand and to imagine – something we can lay our hands on. But the Spirit – that’s another thing all together.

By contrast, Eastern Christians (e.g., the Orthodox Churches) focus on that more elusive divine person. Their chants and icons personify the mysterious quality of the Spirit that can be as elusive as the odor of the copious amounts of incense used in worship. In John’s gospel, Jesus says, “The wind blows wherever it pleases. You hear its sound, but you cannot tell where it comes from or where it is going. So it is with everyone born of the Spirit.” It is that ethereal nature that makes us uncomfortable. We want to pin God down, control when and where we meet God. But this is not possible once we realize that God’s presence is everywhere and that we “cannot tell where it comes from” or even where it will lead us.

What is comforting is that this ghostly reality has the power of a *consigliere* – that what surrounds us are not mere wisps of smoke but an energy with the power to enliven, to protect, to transform with a divine mandate to do all that is necessary to reconcile a broken world to its Creator – a task entrusted to *us* by Jesus. For this purpose, that Spirit showers us with gifts, each given for the sake of the larger work.

(Continued on page 2)

(Continued from page 1 'Rector's Corner')

As we emerge from the pandemic, it is more important than ever that we exercise these gifts to support one another as the Spirit leads us to new endeavors. How can you employ your gifts to help us *Begin Again!* in the days ahead? As activities increase, St. Luke's remain in need of many hands to make its work light: Altar Guild, acolytes, choir members, ushers, ministers of hospitality, outreach workers, Christian formation helpers, nursery attendants, only to name of the few that can help us recover the momentum we had before the pandemic struck.

Vestry is even now considering new ways that St. Luke's can meet the challenges out new context presents. Stay tuned for more ways in which we will see our gifts manifest themselves in our community.

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

David +

Senior Warden Report

by Stephen Doster

Our 24/7 news cycle and countless outlets for up-to-the-minute developments keeps us "informed" like never before. Sensational headlines capture our attention, and then quickly divert us to the next story. Does the rapid-fire nature of the news business really help us to truly understand the challenging issues of the day? Does it help communities seek a common understanding and a shared vision on how to proceed and collectively address these issues?

As we continue to emerge from the "solitude" of the pandemic and reunite (in-person) as a parish community, I would like to explore how St. Luke's can work to better inform our community on challenging issues of the day.

At the May 2022 Vestry meeting, I proposed establishing a "speaker series" for the upcoming year (October 2022 – May 2023) and asked for their assistance in identifying both issues and potential speakers for such an effort. Ideas for potential topics include mental health, Ukrainian relief, racial justice, environment, education equity and more. As I work with Vestry to finalize this series over the coming months, I welcome your thoughts and suggestions on potential topics and speakers. You can email me at dosters11@gmail.com or call me at (717) 343-6403.

History Notes: A. A. V. Binnington, Part II



by Terry Heisey

Binnington's tenure as rector got off to an auspicious start, building on the popularity of Mr. Page. According to the Lebanon Daily News, Binnington made a very favorable impression upon the overflow congregation assembled to meet him on Dec. 22, 1912. He began his Sunday morning address by praising his predecessor, John Mitchel Page, in such a touching manner that the audience was moved to tears. He then expressed the hope that the relations between



himself and his new congregation would be mutually pleasant and advantageous and that together they would accomplish great things. The reporter noted that he displayed oratorical ability of a high order, was clear-spoken, and possessed great theological understanding. He was immediately awarded (or assumed) the "courtesy title" of "Dr. Binnington," and was quickly elected Associate Supreme Chaplain of the Tall Cedars of Lebanon and Chaplain of the City's Volunteer Fire Department. Later he would be elected Chaplain of the VFW Post.

And, whether by a stroke of good luck or his own efforts, a rapprochement was affected between two formidable Coleman women (Margaret Coleman Freeman Buckingham and Deborah Norris Coleman Brock) to the permanent benefit of the parish. You will remember that in 1902 Margaret threatened to withdraw her offer to build a Parish House for the church if St. Luke's accepted an offer of "altar lights" (candle holders for use on the altar at Eucharist) from Debbie and her husband Horace. Mr. Page and the Vestry had to go back to the Brocks and persuade them to withdraw their offer. A decade later, only 3 weeks into Binnington's tenure (Jan. 14, 1913) Vestry made a formal recommendation (at Binnington's initiative?) that the Rector place lights upon the altar beginning on Easter, and apparently Margaret's objections were overcome, because the two women worked together to donate a new organ for the church in 1914, and Debbie's gift of brass candlesticks for the altar was accepted by the end of that year. The next year the final wing of the church plant was built through the efforts of the Parish Men's Club.

At the same time, this was something of a brief golden age for Trinity Chapel. Mr. Page was stretched thin conducting services every Sunday at both St. Luke's and Trinity because the parish could never afford an assistant priest. Binnington's brother Percy (1882-1972) received his Bachelor of Divinity degree from General Theological Seminary in New York in 1912, and in June 1913 he was hired by St. Luke's as curate with a primary responsibility for Trinity Chapel. He was ordained a priest at St. Luke's on March 6, 1914, and continued to assist his brother (despite calls issued by several other parishes) until 1916, when he briefly took a curacy at St. Mary's Acton in London before returning to the US as curate at Grace Church in Newark and a long-term rectorate at St. Andrew's in Stamford CT.

In February 1916 a Lebanon Daily News reporter interviewed Binnington in his study in the rectory. Binnington affected an imperious manner that he combined with a wry sense of humor to keep the interviewer guessing as to how to take him. Binnington began by recounting his distinguished background (St. Paul's school, London, Oxford, theological seminary of St. Boniface, where he studied New Testament Greek under the late Bishop of Salisbury, one of the greatest scholars of his time). He told the reporter that he acquired his pulpit skills by seeking out the best teachers in elocution and critically observing great actors. He said he had studied singing under a most competent voice trainer. He recounted his accomplishments at his previous parish in St. Louis but said he came

to Lebanon because the strain of raising money for the church the parish erected was too much. He said he was happy in his present situation (or otherwise he would not stay here). His relations with parishioners were always most agreeable, never more so than at the present time.

Yet, under the surface there were problems. The surviving evidence in parish files is a letter from the diocesan Chancellor, Rodney Mercur, dated Nov. 12, 1917, responding to a letter from the Vestry secretary, T. H. Brunner. In his letter Brunner referred to certain difficulties between Binnington and the Vestry, and Mercur did not want to know details of the “difficulties” in case he should later be called to adjudicate any legal proceedings involving them, so we not know how the downward spiral began, but the animosity came to a head when Vestry attempted to reduce Binnington’s salary. In a tirade he threatened to sell church property out from under the parish to raise money, and he claimed that the Vestry could not appeal any of his actions to the Bishop without his permission. In the letter we have, Mercur assured the Brunner that no rector may sell church property and that Vestry did indeed have right of appeal to the Bishop, as Binnington well knew. On Brunner’s question of how to remove a rector Mercur noted that it would not be easy. The Vestry’s only recourse may be to reduce his salary to zero and see if he held on to his position.

In the event, Vestry proceeded by passing an appeal to Bishop Talbot offered by Vestryman John Penn Brock on July 2, 1918. It read: Inasmuch as the Vestry of St. Luke’s Church, Lebanon, Pa., having in view the interests of the parish, deem it advisable that there should be a separation and dissolution of the pastoral relations between Rev. A. A. V. Binnington and the parish, but as the rector will not resign, no agreement can be reached respecting such separation and dissolution; Therefore, he is resolved, that ... the secretary of the vestry be ... instructed to ... request the bishop to settle the matter by his godly judgment or as the ultimate arbiter and judge ... On Dec. 13 the Bishop summoned Binnington to his office and secured his agreement to resign in writing.

In his formal resignation approved by Vestry on Jan. 7, 1919, Binnington cited ill health and need for recuperation. For some time he had been writing poems, stories, and essays for publication under a pseudonym. He wished to take a smaller parish (Christ Church in Coudersport PA), he said, to have more time for writing. Vestry approved resolutions of “sincere regret” at his resignation, and he left still extremely popular with many parishioners. Two years later he resigned from Christ Church due to declining health and blindness and moved to Seabreeze FL. There he died at his home on Dec. 4, 1922, after a month of rapid decline, aged 46. He was survived by his parents, his wife, his brother, and his daughter Dorothy.

Music Notes: Praise the Spirit in Creation

by Terry Heisey

Michael Hewlett (1916-2000) was ordained in England as an Anglican priest in 1949 and served several parishes as curate, vicar, or parish priest. For most of his career he

was a vicar in the diocese of Exeter. He was author of about seventy hymn texts and contributed to many hymnals in the United Kingdom and North America.

Hewlett wrote the hymn “Praise the Spirit in Creation” to satisfy his perceived need for a processional hymn for Pentecost. The text, with its vivid biblical illusions, encompasses the whole range of the Spirit’s work in creation, in our lives, and in history. Verse 5 is a prayer that the Holy Spirit will enflame us to do God’s will, and the last verse is a Trinitarian doxology. One verse of the original poem (“Sing to him in whom creation”) is not included in our hymn.

The hymn appears twice in our Hymnal—once (506) with a tune FINNIAN by Christopher Dearnley (1930-2000), organist at St. Paul’s in London 1968-1990, and once (507) with a tune JULION by David Hurd (1950-), currently Director of Music at the Episcopal Church of St. Mary the Virgin in Times Square, New York. For our Pentecost service at St. Luke’s we will sing the text to JULION, a tune also paired in our Hymnal with the text “Ye who claim the faith of Jesus” (no. 268). Dr. Hurd composed this tune in 1974 as what he describes as a “generic tune.”

David Hurd was born in Brooklyn. He attended Oberlin Conservatory and then was appointed assistant organist at Trinity Church Wall Street in New York. Graduate studies were done at University of North Carolina while he was teaching at Duke University. In 1973 he returned to New York City to accept the position of organist and music director at the Chapel of the Intercession. In 1976 he joined the faculty of General Theological Seminary in New York, a post he held as Professor of Sacred Music and Director of Chapel Music for 39 years. While there he was Music Director at the Church of the Apostles, also in the Chelsea area of Manhattan, until 2013. In May 2016 Hurd was named Organist/Choirmaster of the Church of St. Mary the Virgin.

Over his distinguished career Hurd has received numerous honors. In 1977 he received first prizes in both Organ Performance and in Organ Improvisation from the International Congress of Organists, being the only person to ever win both prizes in the same year. In 1987 he was awarded the degree of Doctor of Music, honoris causa, by the Berkeley Divinity School at Yale. The following year he received honorary doctorates from the Church Divinity School of the Pacific, Berkeley CA, and from Seabury-Western Theological Seminary, Evanston IL. He has performed hundreds of recitals around the world. With over 100 choral and organ works in print, his compositions have appeared in numerous recordings in both the United States and England. He was a major contributor of new hymnody and liturgical settings to The Hymnal 1982. In 2017 St. Luke’s had the honor of hosting Dr. Hurd for a liturgical workshop and our St. Luke’s Day Festal Evensong and Organ Recital. The choir sang his choral works at Evensong, and he played several of his organ compositions in his recital.



CHRISTIAN FORMATION

by Mother Mary Kisner

Real People:

Isabel Florence Hapgood

June 26

Isabel Hapgood, a lifelong and faithful Episcopalian, was a force behind ecumenical relations between Episcopalians and Russian Orthodoxy in the United States around the turn of the twentieth century. Born in Massachusetts of a wealthy family, Hapgood was educated in private schools. She was a superior student with a particular talent for the study of languages. In addition to Latin and French, she also mastered most of the Romantic and Germanic languages of Europe and most notably Russian, Polish, and Church Slavonic. She possessed the particular gift of being able to translate the subtleties of Russian into equally subtle English. Her translations made the works of Dostoyevsky, Tolstoy, Gorky, and Chekov, among others, available to English readers. She was also a prolific journalist who wrote regularly for many of the prominent magazines of her time.



Between 1887-1889, Hapgood traveled extensively through Russia. That visit cemented a lifelong love of Russia, its language and culture, and particularly the Russian Orthodox Church. She would make return visits to Russia almost every year for the rest of her life. Her love of Russian Orthodoxy and its great Divine Liturgy led her to seek the permission of the hierarchy to translate the rites into English.

Hapgood's well established reputation as a sensitive translator certainly contributed, but in the meantime she had developed close relationships with Russian clergy and musicians at all levels of the hierarchy. The work, *Service Book of the Holy-Orthodox Catholic Church*, took eleven years to complete. It received support of the Russian Orthodox bishops in North America, particularly Archbishop Tikhon who was later to give Hapgood's work a second blessing when he became Patriarch of Moscow.

Isabel Florence Hapgood is faithfully recalled among the Russian Orthodox in North America for her contribution to their common life, her desire for closer relations between Russian Orthodox and Episcopalians, and for her making the liturgical treasures of their tradition available to the English-speaking world.

The youngest group heard many stories about the life and ministry of Jesus. Our middle school group has been engaged in learning the books of the Bible in order, to identify key people and stories within each, and to practice telling the stories themselves. In order to test their knowledge, and that of the adults who were present, we enjoyed a game of Bible Jeopardy during our celebration.

Mother Mary presented a poster which included many of the ways Christian Formation is offered during the year. These are only a few of the opportunities we make available.

- Weekly Bible Study
- Book Studies
- Sunday Bulletins for Adults and Children
- Lenten Program - Living Well, Dying Well
- Godly Play
- Growing in Faith
- Newsletter Articles - Rector's Corner, Real People, Music Notes, History Notes, Mercy Works, Stewardship
- Vacation Bible School
- St. Luke's website and YouTube channel

. . . other ways to engage in becoming more Christ-like

In his book *Lifelong Faith: Formation for All Ages and Generations*, John Roberto outlines some of the many ways to answer the question, *What is Christian Formation?* Here are some of his key points:

- experiencing God's living presence in community, at worship, through study, and in service
- learning who God is, coming to know Jesus Christ personally, and learning how to live as Christians in the world today
- experiencing a life-giving spiritual community of faith, hope, and love – characterized by hospitality, welcoming, love, and support
- growing in understanding by learning the content of the Christian tradition, reflecting upon it, integrating it into their lives, and living its meaning in the world
- developing intergenerational relationships and community where the Christian faith is shared, modeled, and lived
- engaging in experiences for the whole family in faith and discipleship, and teaching parents, grandparents, and caregivers how to nurture growth in Christian faith and practices at home

I invite you all to make suggestions and to take part in planning ways to grow in faith together in the coming year. It's not too early to take a look at the fall calendar and beyond. I'm always willing to listen to conversations that begin with "What do you think about . . .," or "I would really like to discuss . . ." Tell me your ideas. My email - youth@stlukeslebanon.org or leave a message for me through the church office (717) 272-8251. - *Mother Mary*



Celebrating Christian Formation - across generations

A couple of weeks ago some of us got together for a celebration of Christian Formation as we come to the end of a school year. Our young students have

been working with teachers in order to hear and respond to many key Bible stories.

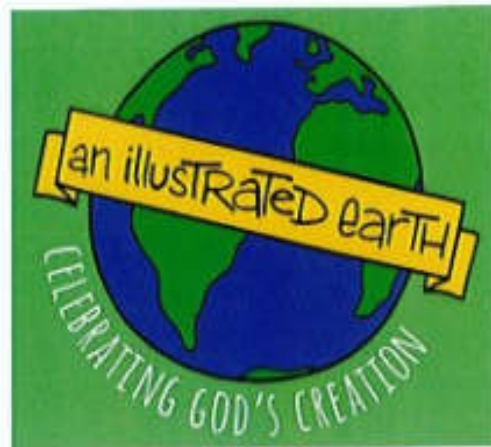
Vacation Bible School - Creation Stories

There's still time to register.

Plan on Joining Us for

VACATION BIBLE SCHOOL

MONDAY, JUNE 13
to THURSDAY, JUNE 16
6pm to 8pm
(each evening)



Meets at the Theater Pavilion of Stoever's Dam Park



Learn stories
about God's creation



Explore the outdoors with us



Do fun activities



*Sign up at the church, 22 S. 6th Street, Lebanon
or give us a call Monday through Friday at (717) 272-8251*

sponsored by St. Luke's Episcopal Church, Lebanon, PA

Look for sign up sheets on the bulletin boards in the Auditorium and outside the Parish Office or email admin@stlukeslebanon.org to sign up

*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: Help Wanted

by Soon Slayman

In last month's Angelus, Fr. David provided a helpful review of the part that "pastoral care" has in a congregation. In essence each one of us plays this role but there needs to be a structure within the church to give direction. Some years ago Fr. David asked me to take on the position of Pastoral Care Coordinator. I was honored and filled with ideas however I missed the Coordinator concept. This is not a skill that I do well. With the arrival of the isolation caused by Covid, my interpretation of Pastoral Care Coordinator became an even more limited version of what it is supposed to be. Over the years there have been accomplishments which have occurred including : Joe Mesics stepping forward to become a Lay Eucharistic Visitor; a focus on handicapped accessibility in the church buildings; several events focused on end of life issues, including this year's Lenten series; the re-creation by Katherine and Warren Hoopes of the Prayer Group and the reaching out on an individual basis to parishioners by several of us to write and visit members who are homebound but there should be a much broader structure attached to this title.

Going forward I see a great opportunity for this to happen! As some of you know, I have made the decision to move closer to my daughter in Philadelphia and I will sadly be leaving St. Luke's within the year. I would like to make a fresh start for this title by asking that any of you who have been touched in your lives by caring from others to step forward and help to create a coordinated Pastoral Care Group that can focus on some of the ideas mentioned in Fr. David's article. Of course, he is the leader but if you are interested in being a Lay Eucharistic Visitor, in helping to form a Lazarus Care group, in leading others in reaching out to the homebound, in creating an on call team to be available behind the scenes to help with details before and during funerals and more, please contact me! Just as importantly, if you are not able to be part of a leadership group but you have ideas or observations about what is being left out of pastoral care please contact me!!! Soon Ballantine Slayman 717-838-9612 or email soon.slayman@gmail.com



Please pray for our Homebound
Barbara Bross and Joe Dowhower

Lebanon County Christian Ministries

Our Mission

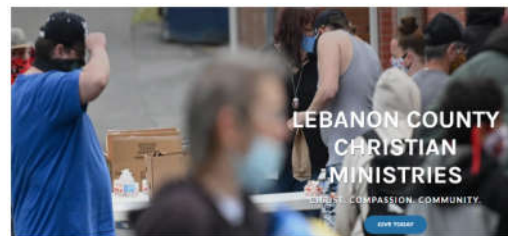
Lebanon County Christian Ministries shares the love of Jesus by providing emergency food, clothing, shelter, and guidance toward



personal sustainability.

LCCM WISH LIST

- **Food Needs**—beef stew, spam, vegetable soup, canned peaches, chili, and complete pancake mix
- **Personal Care Item Needs**—toilet paper, paper towels, tissues, laundry detergent, deodorant, body wash, toothpaste, shampoo, toothbrushes, combs/brushes, etc.
- **Specific Needs**—Sneakers (men's, women's, boy's, and girls—all sizes); Women's Sweatpants (size small, large, 2X and 3X), Women's Short Sleeve Shirts (size small, medium, and large); Women's T-Shirts (size small, medium, and large); Women's Shorts (size 14); Men's Sweatpants (size small, XL, and 3X); Men's Sweatshirts (size small and 3X); Men's Short Sleeve Shirts (size small, medium, and large); Men's T-Shirts (size small); Girl's T-Shirts (size 3T and up); Girl's Shorts (all sizes); Girl's Pants (size 4); Girl's Summer PJs (all sizes); Boy's Summer PJs (all sizes); Boy's Short Sleeve Shirts (sizes 3 months and up); Boy's Pants (sizes 7/8, 10/12, and 14/16); Men's Jeans (sizes 38, 40, 42, and 44); Blankets (sizes full, queen, and king); Sheets (sizes twin and queen); Men's boxers (size small, medium, large, 2X, and 3X); Men's Briefs (size small and medium); Bras (all sizes); Women's Underwear (size 5, 6, 7, 8, and 12); Women's Socks (size 9—11); Girl's Panties (size 2); Girl's Training Bras; Boy's Boxers (size 6, 8, 10, and 12); Boy's Briefs (size 6, 8, 10, and 12); and Boy's Socks (size 0-12 months and 12-24 months). **Note: All underwear, socks, and bras must be new)**



Note from Parish Office
This is just a reminder to all parishioners that if you have a change of address, phone number, or email please let the parish office know so our database can be updated and kept current. You can contact the parish office at admin@stlukeslebanon.org or 717.272.8251.

ECW

by Rose Brown

I would like to give a personal thank you to all of the ladies who were involved in bringing the May Tea Party to fruition. Their hard work and dedication in bringing a wonderful experience to all attendees was superb and a testament to the delivery of love filled fellowship and fine food. The evening was made more special for your being there and sharing your time, your fellowship, and your enthusiasm.

Just a reminder, the ECW ladies will not be meeting again until Tuesday, September 13 at 6:30 PM, so have a wonderful and blessed summer.



Church in the Park: Loving All of God's Creation

June 12 • July 17 • August 28

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 a 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.

Join us this month for our Church Picnic. We will have special activities for children and adults around exploring and caring for the natural world around us. Tell your friends!

Ladies Tea Party

by Beth Yocum



On May 10 the ECW held a TEA PARTY after a two-year hiatus due to COVID. It was a huge success. We had a record capacity of 68 people attending the party. We had nine tables filling the auditorium decorated with our bird theme...flowers, birds, bird-

houses, and bird plates. Our program for the event, "Birds of Lebanon County" was presented by Bill Wertz and Rita Stima. Proceeds went to the Audubon Society and the Lebanon Women's Heart Association.



Baltimore Oriole

We would like to thank the hostesses for the event. Not only did they decorate but served the people a variety of sandwiches, fruit, and desserts AND of course tea! We would like to thank everyone who helped set up, clean-up, prepare the sandwiches, desserts, and washed dishes. The list would be too long to mention everyone but a **BIG THANKS** to all who helped. This could not be done without all ECW helping. This does not only include all the people who attend ECW meetings but **ALL** women of our church.

Once again, THANKS to all to make this TEA PARTY a success...participants and helpers!

Strawberry Soup: A Tea Party Fan Favorite

Courtesy of Zina Rittle

Ingredients:

- 2 lbs frozen strawberries, thawed in juice (blend in blender until smooth)

Add

- 2 oz. sour cream
- 4 oz. vanilla yogurt
- 16 oz. heavy cream
- Sugar to taste

Blend well and then serve chilled.
Enjoy!



Sunday June 12th - 10:00 AM

North Lebanon Township Community
Park
75 Kimmerlings Road, Lebanon

**Hot Dogs, Barbeque, and Drinks will
be provided**

Please bring a Covered Dish to share

Activities for the children

**There will be no Cake Auction this
year**

*We will accept donations to defray
expenses*



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

The Liturgy: See What You Are. Become What You See

by Father Zwifka

As I approached my first summer at St. Luke's, I was a bit taken aback to see a celebration in honor of Corpus Christi (The Body of Christ) scheduled for our Evensong worship. I was taken aback, because I had not experienced what many feel was a quintessential "Catholic" observance on the calendar of an Episcopal Church. In that pause, I had an opportunity to reflect on why this might be.



The Blessed Sacrament exposed on the altar at St. Luke's

One fundamental reason for my surprise is a passage in the "Articles of Religion" (one of the historical documents contained in the Book of Common Prayer) which reads:

"The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped." (BCP 837)

At first blush, it seemed that observance of this tradition, introduced something that was specifically forbidden by the teachings of the Episcopal Church. But I was wrong.

We always need to see such things in their proper context. That, for example, is the first rule of Scriptural interpretation. The Thirty-Nine Articles were the result of a lengthy process in which the Church of England attempted to provide a theological foundation for its existence amid the doctrinal conflicts of the sixteenth century – conflicts that arose from the competing views of Protestants and Roman Catholics as well as controversies within the Church of England itself. Here is the important part: the Articles are not a creed nor are they a confessional statement such as those produced by the churches of the Reformation. They seek only to provide a basic consensus on what were disputed points at the time and to separate the Church of England from those Roman Catholic doctrines which were regarded as abuses or superstitions. At the same time, however, they affirmed other aspects of Christian belief which were held in the Roman Catholic Church.

The Articles have always been subjected to various interpretations that emphasized their Reformation heritage or that interpreted them in a more "Catholic" manner. John



John Henry Newman

Henry Newman made the most controversial interpretations when he published his "Tract 90." These controversies have always been part of our history as a church. For example, at St. Luke's there is a famous controversy over the placement of candlesticks on the "holy table" (the altar), something we take for granted! (See Terry Heisey for more information on that one!)

The outcome of these controversies, however, is often the discovery of a "middle way" that integrates the best of both sides of the dispute. Newman, for example, was a leader of the Oxford Movement in 19th century England that sought to recover and integrate the best of both Catholic and Reformed (Evangelical) elements within Anglicanism, our spiritual legacy.

(Continued on page 9)

(Continued from page 8 'The Liturgy')

In the matter of "Exposition and Benediction of the Blessed Sacrament," medieval practice had moved away from reflection on the mystery of the Eucharist to a superstitious practice where people believed that being in the presence of the Sacrament stopped time and lengthen one's life! This was only one of the stranger understandings prevalent at the John Henry Newman The Blessed Sacrament exposed on the altar at St. Luke's time. No wonder the leaders of reform efforts in the new Church of England rejected the practice. Since then, however, through efforts like the Oxford Movement, we have recovered a more profound theological understanding of what the Eucharist is.

When we contemplate the nature of the Eucharist, we realize that what we hold up in the sacrament ("The gifts of God, given for the People of God") we do not see a superstitious reality but a reflection of who we are as the Body of Christ in the world. As he held the elements of Eucharist aloft just before distributing holy communion, St. Augustine would often say: "See what you are. Become what you see." When we gaze on the Sacrament exposed for our contemplation, then, we see not some unnatural magical element, but a mirror where we see our reflection as disciples of Christ united in spirit and in mission. In this, we are truly "catholic" – a network of believers that extends throughout the world across time and space – the "communion of saints." Taking time to contemplate that reality provides us an opportunity to deepen our understanding and commitment to the mission of the Church in the world.

In short, while not common in The Episcopal Church, "Exposition and Benediction of the Blessed Sacrament" is certainly an acceptable practice. This year, we will observe the Feast of Corpus Christi in our final seasonal Evensong on **SUNDAY, JUNE 19 at 6 PM**. Come and spend some time in prayer and reflection and allow yourself to be lifted-up "in the beauty of holiness" to see what you are, and, perhaps, become what you see!

Stewardship:



GOD IS FAITHFUL!
Annual Membership
Campaign 2022

Do you remember how we prepared for one of our big celebrations at St. Luke's – say a pre-COVID Christmas? Do you remember the rehearsals for the children who would be part of

the pageant? Or those who were central to the liturgy and the decoration of the church? Or the music ministries like the choir? In so many different areas parishioners offered themselves in varied ways to help our communities celebrate the holyday in a way that would reflect the joy of the season. That generous response is an example of Christian stewardship. That stewardship is a continual call to be missionary disciples – something that is central to the celebration of Pentecost when the Holy Spirit descended on the apostles.

The gift of languages given by the Holy Spirit to the disciples on Pentecost Sunday is an example of the diversity of the gifts of the Holy Spirit to the Church. It is our access to

the variety of gifts of the Spirit that unites us as the Body of Christ. There can be no mistake that the Church itself is a "missionary disciple" as each parish seeks to be nearer to people in our community, to create an environment where we can live in true communion in the spirit of mission. When we open our hearts to the Holy Spirit, each of us can live the stewardship way of life in our own situations and circumstances.

On Pentecost Sunday, we have an opportunity to reflect on how we use our gifts to help us live as stewards and grow in the love of Christ. How do we allow the Holy Spirit to draw us more deeply into the heart of Jesus? In his book *Cornerstones of Faith*, Thomas Collins describes the concept of deep stewardship as "individual and communal conversion and calls us to live as disciples of Jesus in a spirit of generosity and total engagement, as we are commissioned to do through our Baptism and Confirmation.

Pentecost is the day that we open our hearts to an awakening of mission. The vibrant liturgical color red reminds us how we must continually allow the Spirit to set our hearts afire so that our light may shine brightly before others. Bringing the love of Christ to others by the exercise of our respective, diverse spiritual gifts is the foundation of even deeper stewardship.

Sunday Bulletins for Kids - every week we put out several copies and we have crayons ready for them, too. Use them during church or take them home for the favorite children in your life - grandkids, nieces/nephews, neighbors, friends. If we run out on any Sunday, we will be sure to print more for the following weeks.

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>

Rebuild Your Life Month— June 2022 & Audacity to Hope Day—Saturday, June 4, 2022

by Rose Brown

Dr. Donald Etkes created Rebuild Your Life Month to help adults who suffered from childhood neglect or abuse as a way to celebrate their self-worth and the discovery of inner strength. Rebuilding their lives was a step in encouraging them to heal their pain by lending a helping hand to others suffering through similar neglect or abuse.

(Source: <https://nationaltoday.com/rebuild-your-life-month/>).

Rebuilding Your Life Month took on a more generalization in encouraging the celebration of courage in all individuals within all walks of life who have chosen to step out of the old and into the new, changing world not yet explored by those undertaking the journey.

June is the month to reflect on how you are living your life. Ask yourself a few questions, “Is this the life you want to lead?”, “Is there more to what you want in life?”, and/or “Are you happy, content, or satisfied with your life?”. If any of these questions have the answer no to them, ask yourself, “How can I rebuild my life to bring fulfillment to it?”, “Where do I begin?”, and/or “What do I need to do?”.

Sometimes when we need to rebuild ourselves, it is because of a life-altering change, such as losing stability (i.e., someone, a job, or a roof over your head), other times it is because we find ourselves unhappy in our current situation, or we feel like we are in a never ending, never changing existence. Two primary things are needed to ensure a successful rebuilding of your life and they are commitment and focus. Why, you may ask? Well, it is because to give up the old ways to incorporate new habits or routines takes both commitment and focus to reinforce the rebuilding process. The process of rebuilding your life can be enlightening when incorporating the aspects of deep introspection of the soul, mind, body, and spirit. The process can also be scary and anxiety ridden because of that same deep introspection of the self and this may cause you to want to stay in the life you know. If this is the case you need to ask yourself, “Is your fear or anxiety really worth giving up what you could benefit from the rebuilding you have begun to undertake?”, “You came this far, do you really want to turn back now?”, and/or “What are you really afraid of or anxious about?”.

Ways to begin and continue in the Rebuilding Your Life Process:

- Identify what you want by making a list of what it is you want your life to be
- Find a support group or others who are in the process of changing their lives
- Change your perspective, if you are always or over 50% seeing darkness, failure, or upsets, look for the silver lining. For instance, see failure as a learning moment, see the light through the darkness by looking for the strength within, and upsets as an opportunities.



- Read a self help book or an inspiring story such as “The Audacity of Hope”, which is a biographical book of Barack Obama

Audacity to Hope Day—June 4

The Audacity to Day celebrated every June 4 is about celebrating the resiliency of the human spirit. This day was created to celebrate important movements and landmarks within human history that has made the world we live in today better for all. This day is also for celebrating personal victories attained from overcoming challenges and obstacles. The Audacity to Hope Day is the day for anticipating the happy future full of opportunities and an easier way of life for every single individual in the world. As long as one person still has hope, the ripples will be felt within the world like the breeze from a butterfly’s wings hundreds of miles away.



The word ‘hope’ is defined as the anticipation or expectation of obtainment or fulfillment of some desired outcome. Hope is considered an optimistic state of mind, where the expectation, no matter the direness of circumstances, will be a positive outcome. Some phrases you may have heard of, that have hope in them are, ‘hoping against hope’, ‘hopes springs eternal’, and ‘hope for the best’. The word hope is also frequently featured in many languages worldwide and indicates the optimism and positivity each culture has toward positive emotions and motivation.

This day is also dedicated to our 44th President, Barak Obama, who wrote the book, “The Audacity of Hope: Thoughts on Reclaiming the American Dream”, which was published in 2006 before he became president and was a senator. The book is inspiring in the sense that it is a book about defying odds to bring about significant changes within the world.

Ways to Hope and to Inspire Hope in Others:

- Make up a hope board that holds all the things you would like to do, want to see in this life, and aspire to become
- Start a project or task or pick up a task you stopped and do not let fear stop you, let hope for a positive outcome lead you through the fear
- Help others by inspiring, cheering someone on, or be supportive of another through their struggles or challenges

(Source: <https://nationaltoday.com/audacity-to-hope-day/>)

The Audacity to Hope Day can be joined with Rebuilding Your Life Month because both are associated with positive change and a better future for all. This day and Rebuild Your Life Month are for optimism, appreciation, positive change, support, liberation, and celebration of new hope.



Happy Anniversary

Marc & Lori D'Amour	June 01
Barry & Goni Lyter	June 03
Joseph & Trudy Nasta	June 04
Romeo & Gloria Pattinelli	June 06
John & Audrie Gragson	June 07
Greg & Debbie Tanico	June 07
Scott Eggert & Dan Massad	June 14
Daryll & Pamela Smith	June 16
Dale & Deborah Bashore	June 17
Delbert & Catherine Roth	June 20
Charles & Jean Henry	June 21
Robert & Nunemacher	June 22
Herman & Patricia Faiola	June 23
Tim & Dianna Nieman	June 25
Bernie & Kathy Yohn	June 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
Sakirak Var	June 02
Dianna Nieman	June 04
Matthew Taylor	June 08
Michelle 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

Note from Parish Office: If you do not find the name of a 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.



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.



2022 Offering Envelopes

If you have not picked up your 2022 offering envelopes, they are available in the Cloister Hallway.



June 19, 2022

Happy Fathers' Day to all the fathers out there and to all the mothers who have to be fathers.— *Albert R. Cumberbatch Ph. D., Face*



Special Dad Rose

Schedule of Responsibilities

June 2022

	8:00 AM	10:30 AM
<i>05-Jun</i>		
LECTOR	Beth Yocum	John Shott
CRUCIFER	Bryan Bowser	David Dowhower
TORCH/ACOLYTE		Ryan Schies
TORCH/ACOLYTE		William W. Claxton
<i>12-Jun</i>		Parish Picnic - 10:00 AM North Lebanon Township Park
LECTOR	Sue LeBaron-Tonini	Lisa Herzing
CRUCIFER	Wiley Parker	Chalice Bearers - Bryan Bowser, Kathy Yohn
TORCH/ACOLYTE		
TORCH/ACOLYTE		
<i>19-Jun</i>		
LECTOR	Pam Weaner	Rob Box
CRUCIFER	Wiley Parker	William W. Claxton
TORCH/ACOLYTE		David Dowhower
TORCH/ACOLYTE		Ryan Schies
EVENSONG	6:00 PM	
THURIFER	William W. Claxton	
CRUCIFER	Bryan Bowser	
TORCH BEARER		
TORCH BEARER		
TORCH/ACOLYTE		
<i>26-Jun</i>		
LECTOR	Sue LeBaron-Tonini	John Feather, Jr.
CRUCIFER	Wiley Parker	William W. Claxton
TORCH/ACOLYTE		David Dowhower
TORCH/ACOLYTE		Bryan Bowser

