

# THE ANGELUS

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

Volume 12 No. 7

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

July 2022

## Rector's Corner: "I am not a racist"

Dear Friends in Christ,



"I am not a racist."

I cannot count how many times that statement was part of a conversation about this difficult topic.

Racism occurs because a person ignores the fundamental truth that, because all humans share a common origin, they are all brothers and sisters, all equally made in the image of God. When this truth is ignored, the consequence is prejudice and fear of the other, and—all too often—hatred. Where there is fear, racism is possible. Where there is ignorance, racism is possible. Where there is misunderstanding, racism is possible. Where there is in equality, racism is possible. The list can go on.

Racism comes in many forms. It can be seen in deliberate, sinful acts. In recent times, we have seen bold expressions of racism by groups as well as individuals. The re-appearance of symbols of hatred, such as nooses and swastikas in public spaces, is a tragic indicator of rising racial and ethnic animosity.

Extreme nationalist ideologies insinuate themselves in American public conversation by xenophobic rhetoric that instigates fear against foreigners, immigrants, and refugees. Too often racism comes in the form of the sin of omission ("what we have left undone," BCP, 360), when individuals, communities, and even churches remain silent and fail to act against racial injustice when it is encountered. Racism can often be found in our hearts—in many cases placed there unwillingly or unknowingly by our upbringing and culture. As such, it can lead to thoughts and actions that we do not even see as racist, but nonetheless flow from the same prejudicial root. Consciously or subconsciously, an attitude of superiority can be seen in how certain groups of people are vilified, called criminals, or are perceived as being unable to contribute to society, even unworthy of its benefits.

Racism can also be institutional, when practices or traditions are upheld that treat certain groups of people unjustly. The cumulative effects of personal sins of racism have led to social structures of injustice and violence that makes us all accomplices in racism.

We continue to read headlines that report the killing of unarmed African Americans by law enforcement officials. In our prisons, the number of inmates of color, notably those who are brown and black, is grossly disproportionate. Despite the great blessings of liberty that this country offers, we must admit the plain truth that for many of our fellow citizens, who have done nothing wrong, interactions with the police are often fraught with fear and even danger. At the same time, we must reject harsh rhetoric that belittles and dehumanizes law enforcement personnel who labor to keep our communities safe. We must also condemn violent attacks against police.

With the positive changes that arose from the civil rights movement and related civil rights legislation, some may believe that racism is no longer a major affliction of our society—that it is only found in the hearts of individuals who can be dismissed as ignorant or unenlightened. But racism still profoundly affects our culture. In short, it, in any form, has no place in the Christian heart. What can we do now and in the future, to rid the beloved community of God of this sin?

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

*David +*



*Mother Mary talks with members of the community at Lebanon's Got PRIDE 2022*

## Senior Warden Report

*by Stephen Doster*

"You are Loved." That was the simple message carried by Father David, Mother Mary, and several members of St. Luke's, including myself, to the 2nd annual Lebanon's Got PRIDE celebration on June 12, 2022.

This year's event doubled in size from the inaugural celebration last year and included more than a dozen vendors including St. Luke's. We spent the afternoon passing out stickers affirming God's love for all and telling celebration-goers of the open and affirming environment at our parish. St. Luke's was the ONLY church with an official presence at the event.

For almost half a century, The Episcopal Church has worked, "toward[s] a greater understanding and

*(Continued on page 2)*

(Continued from page 1 'Senior Warden Report') inclusion of all of God's children," including our LGBTQ+ siblings. As stated in the landmark General Convention resolution of 1976, "[ALL] persons are children of God who have a full and equal claim with all other persons upon the love, acceptance, and pastoral concern and care of the Church."

The impact of our presence and message was obvious by the intriguing glances of people passing by and by many who openly thanked us for being there. The highlight of my afternoon came towards the end of the day when a young woman came up and said, "I can't tell you how much it means to me to see a church here today." The young woman then took a sticker and a church brochure, turned to her friends, and began to cry as they embraced her in a group hug.

As I reflect on the day's events, I am left feeling that St. Luke's has an obvious role to play in filling a void in the pastoral concern and care of this community in Lebanon County. As we reignite our church formation efforts post-COVID, I would like us to consider ways to fill this void.



*Father David, Lebanon Mayor Sherry Capello, Steve Doster, Mother Mary in front of St. Luke's booth at Lebanon's Got PRIDE 2022*

## Vestry Vacancies

At the Annual Meeting 2022, we approved a slate of Vestry candidates that left two vacant seats. When vacancies occur, Vestry has the authority to fill them until the next Annual Meeting when parish membership can ratify Vestry's action. One seat is for the completion of a two-year term and the other for a three-year term. As the parish emerges from the challenges of the COVID-19 pandemic and contemplates a new phase of its history, it is important to have a full complement of members so that the concerns of the parish are fully represented. If the Spirit has placed upon your heart a call to serve St. Luke's and the Episcopal Church in this way, please contact Father Zwifka or Steven Doster (Senior Warden). We would like to fill the seats by the September meeting. A full orientation to the work of Vestry will be provided.

## Vestry Committees – Fellowship Committee

The work of Vestry is extended through the parish by several advisory and working committees. One of the committees that we need to reinvigorate in our post-COVID period is the Fellowship Committee, which is largely responsible for creating a welcoming atmosphere for parishioners and visitors at St. Luke's. The Fellowship Committee strives to bring together church members and friends from all age groups and with diverse interests, and enable stronger personal connections, through a variety of community-building events.

Among its responsibilities, the Fellowship Committee coordinates the Fellowship (Coffee) Hour, which is one of the most integral portions of our Sunday worship experience held after worship each week. Fellowship Hours offer visitors their first opportunity to meet our congregation, while providing current members and friends an opportunity to share and socialize.

If you are interested in joining the Fellowship Committee, please contact Father Zwifka or Steve Doster. You can also contact Lisa Layser, our parish administrator to express your interest.

## History Notes: Were Stones from Robert Coleman's First Mansion Used in the Construction of St. Luke's?



by Terry Heisey

If you have read, heard, or seen anything about Robert Habersham Coleman, you know that his beloved bride Lillie Clark died on May 10, 1880, while the couple were in Europe buying furnishings for the mansion he was building for her in Cornwall. You probably also know that Robert immediately ordered construction on the mansion to cease upon her death. If you know this, you almost certainly also "know" that Robert ordered the incomplete mansion to be leveled to the ground and stones from it used in the construction of St. Luke's. This "fact" has been passed from source to source for generations.

The standard textbook on the history of Lebanon County is Lebanon County, Pennsylvania—A History planned by the Lebanon County Bicentennial Committee, edited by Edna Carmean, and published by the Lebanon County Historical Society in 1976. On page 226 Carmean states that:

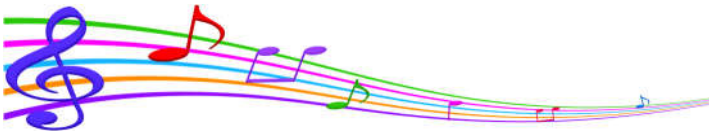
Robert took the death of his young wife very hard. The fine new mansion in Cornwall was ready for its furniture, almost complete, but he could not bear to look at it. He ordered it torn down. It is said that some of the stones were taken to Lebanon to complete the building of St. Luke's Church ...

The currently most complete biography of Robert H. Coleman, The Touch of Time by Richard Noble (Lebanon County Historical Soc., 1983) puts it this way:

A desolate, shattered Bob Coleman returned to Cornwall with the body of his wife. ... He ordered the mansion to be taken down. The ground had already been broken for the new St. Luke's Episcopal Church in Lebanon, and the foundation had already been laid. A despondent Bob Coleman ordered the stones from the demolished mansion to be taken to Lebanon and used in the construction of the new church.

I have always been skeptical of this legend, although we have very little information about the building of our present church in the parish files. On Sept. 2, 1879, the Vestry appointed Robert H. Coleman, Senior Warden Josiah Funck, and Rector Chandler Hare as a Building Committee to "oversee the building of a new church edifice on the corner." From then until the dedication of the new church on October 18, 1880, Vestry met only 3 times: March 29, 1880, as the annual "Congregational Meeting" to elect Vestrymen and approve (unspecified) actions of the Building Committee; May 30, 1880, to elect delegates to Diocesan Convention; and Aug. 15, 1880, to provide testimonials in support of Deacon's orders for Erwin F. Burnside. So, parish records really provide no evidence for or against re-use of mansion stone in the church. My skepticism has rested on a single letter in church files dated Oct. 28, 1879, (10 days after the cornerstone laying) responding to a letter from Josiah Funck regarding quarrying of sandstone for the church building that indicated to me that stone for the church building would have been secured well before any was available from the unfinished mansion and on indications that the mansion was not actually leveled until after the dedication of the church. Of course, it is still possible that stone quarried for the mansion might have been diverted to the church.

Joshua Groh, the editor of Lebanon County's online newspaper LEBTOWN, has a real love and talent for local history. He contacted me last year to confirm this legend from St. Luke's perspective, and I shared my skepticism with him. He also consulted researcher Jim Polczynski, President of the Friends of the Cornwall Furnace and author of a forthcoming book on the Colemans entitled Souls of Iron, who has access to the papers of Coleman researchers John and Margery Feitig. The result is an article in the June 1, 2022, edition of LEBTOWN entitled "The Real Story of Robert H. Coleman, his Cornwall Mansions, and St. Luke's." I heartily recommend that you read this article (and that you subscribe to LEBTOWN if you do not already receive it and give financial support to this invaluable local resource). The article quotes a letter from the architect of the mansion, W. B. Powell, of June 9, 1880, in which he proposes that materials bought but not used in the mansion be carefully stored of possible use in Coleman office buildings or a school. In conversations with Groh and with me Polczynski recalled once seeing a list of unused building materials with note that stone be sold at minimal cost to St. Luke's, but he cannot now locate this list, and so we do not know its date. If it was dated after 1880, the next possible building project at the church would have been the choir room. I have asked the archivist at the Lebanon County Historical Society to search the Coleman papers (lately transferred there from the PA State Archives) for this list. If it surfaces, I will let you know in the Angelus. Until then an oft-repeated "fact" remains an unproved legend.



## Music Notes: America the Beautiful

by Terry Heisey

For centuries various nations have tried to claim God as their own and their national interests as God's cause, but the Kingdom (Realm) of God transcends all national boundaries, includes people of all nations, and judges the nations. Since the Lectionary that guides our Hymnals and weekly Scripture lessons, sermons, and music reflects the message of the Bible, it does not in its normal course lead us to music that celebrates one nation over others. The Prayer Book does, however, contain proper prayers and readings and the Hymnal 1982 includes a short appendix of hymns for Independence Day, should a parish wish to commemorate it, and at St. Luke's our custom is to observe Independence Day by singing a closing hymn from this section of the Hymnal on the Sunday nearest to July 4. This year we will sing number 719 "O beautiful for spacious skies."

The author of the hymn, Katharine Lee Bates (1859-1929), was an English professor at Wellesley College in Wellesley MA. In the summer of 1893 she took the train to Colorado Springs CO to teach courses at Colorado College. One day she with some of the other teachers took a trip to the 14,000-foot Pikes Peak. After their wagon could no longer carry them, they rode to the summit on mules. The air was thin, and they were tired, but Bates had a joyful, ecstatic experience as she viewed America spread out before her like a sea of fertile lands. In the towns and cities below the economic Panic of 1893 was raging. Bates had personally experienced sexist prejudice and discrimination, had

witnessed the ravages of industrialism in both America and Britain, and had seen first-hand urban poverty and misery. But as she returned to her hotel room she sketched a prayer for an ideal, all-inclusive egalitarian America that began "O beautiful for halcyon skies." The poem were first published in the religious weekly The Congregationalist on July 4, 1895. The poem reached a wider audience when a revised version was printed in the Boston Evening Transcript on November 19, 1904. She continued to revise the poem until 1918, and the text in our Hymnal is further revised to reflect late-20th-century concerns.

In its first publication Bates's text was paired with a melody by Silas Pratt (1846-1916). By 1900 at least 75 different melodies had been written for it, but the tune to which it is universally sung today was composed by Samuel A. Ward (1848-1903), organist and choirmaster at Grace Episcopal Church in Newark. One account has it that Ward was inspired to write the tune while on a summer ferryboat trip from Coney Island to New York City in 1882 for the text "O mother dear, Jerusalem" and named appropriately "Materna." With that text it was first sung at Grace Church by a choir of 200 men and boys in 1882 and first published in The Parish Choir (July 12, 1888). The pairing was included in Episcopal hymnals from 1894 to 1940, but the tune was paired with Bates's text in 1910, and the combination became "official" in 1912, when the president of Massachusetts Agricultural College secured permission from Ward's widow for use with the Bates text. The combination achieved wide popularity during World War I and has often been touted as America's national anthem.

**July 4, 2022**

"Then join hand in hand, brave Americans all! By uniting we stand, by dividing we fall."

*John Dickinson*



## 2022 SUMMER SOLOIST SCHEDULE

- July 3 – Summer choir
- July 10 – Debby Tanico, Alto
- July 17 – Church in the Park
- July 24 – Katherine Hoopes, Violin
- July 31 – Daniel Walmer, Piano
- Aug. 7 – Elizabeth and Alexander Nazeeri, Violin
- Aug. 14 – Summer choir
- Aug. 21 – Lydia Klinger, Flute
- Aug. 28 – Church in the Park
- Sept. 4 – Kathy Yohn, Soprano
- Sept. 11 – Eric Pope, Tenor



## CHRISTIAN FORMATION

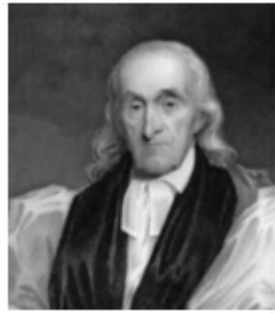
by Mother Mary Kisner

### Real People:

*William White*

*July 17*

William White was born in Philadelphia, March 24, 1747, and was educated at the college of that city, graduating in 1765. In 1770 he went to England, was ordained deacon on December 23, and priest on April 25, 1772. On his return home, he became assistant minister of Christ and St. Peter's Churches, 1772-1779, and rector from that year until his death, July 17, 1836.



He also served as chaplain of the Continental Congress from 1777 to 1789, and then of the United States Senate until 1800. Chosen unanimously as first Bishop of Pennsylvania, September 14, 1786, he went to England again, with Samuel Provoost, Bishop-elect of New York; and the two men were consecrated in Lambeth Chapel on Septuagesima Sunday, February 4, 1787, by the Archbishops of Canterbury and York and the Bishops of Bath and Wells and of Peterborough.

Bishop White was the chief architect of the Constitution of the American Episcopal Church and the wise overseer of its life during the first generation of its history. He was the Presiding Bishop at its organizing General Convention in 1789 and again from 1795 until his death. He was a theologian of no mean ability, and among his proteges, in whose formation he had a large hand, were such leaders of a new generation as John Henry Hobart, Jackson Kemper, and William Augustus Muhlenberg. White's gifts of statesmanship and reconciling moderation steered the American Church through the first decades of its independent life. [During this time some of the few priests who remained in the United States after the Revolution had vowed allegiance to the crown when they were ordained. While they did not desire to act on that vow, they also did not wish to retract it. The American Church allowed them to continue serving, and removed all references to the Church of England from clergy vows from that time on. Once those priests had died, there was no longer tension because of it. -MK+]

Due to White's influence in his native city, they made him its "first citizen." To few men has the epithet "venerable" been more aptly applied.

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### Coming this Fall – Bible Tidbits

Can you name the books of the Bible - in order? Do you know where to locate them? Who are the main characters in each book? What book talks about the kingdom of Israel being split in two? These and other interesting facts can give us a framework for studying the Bible.



**Bible Tidbits** will be a series of interesting facts about each book of the Bible. It is an outgrowth of some of the work our Middle Schoolers began this spring. In it we will lay the groundwork with some basic information about key people, places, and events so you then can have a springboard for your further studies and meditations. Look for more info later on.

### Many Thanks to All Who Made VBS a Success!

We had eighteen children in attendance for our series on All God's Creatures.

Alyssa Doster provided fascinating nature lessons to accompany our four stories from the Bible. Other adults who helped out were Sara Daubert, Meghan Sidelnick, Rose and Kathy Brown, Beth Yocum, Lauralee Gebhart, and Francis Kisner. We look forward to many other special events to engage our children to wonder at and learn about all of God's creation through stories and activities.



### Calling All Helpers Who Love Working with Kids!

We are already planning our offerings in Godly Play for the fall. We would love to have two classrooms available again, one for K through Second Graders, and one

for Third through Fifth Graders. (Middle Schoolers will meet at the same time for another program.) In order to do this we need two adults in each classroom: one as story-teller, and one as "door" person who helps with organizing children to think and wonder about the story they heard as they express themselves using available craft materials.

Our immediate need is for Door Persons. Godly Play is offering virtual training for this on either August 30 in the evening or September 10 in the morning. Our Sunday sessions are held from 9:15 AM to 10:15 AM; we have 4 storytellers and we are looking for 4 door persons. That means that we can rotate from one Sunday to the next so that no single person must be present every week.

Do consider how God might be calling you to this important way of sharing your faith. I promise you that in giving of yourself in this ministry, you will be ministered to in return. Contact Mother Mary in church on Sunday, or through our office, or email her - [youth@stlukeslebanon.org](mailto:youth@stlukeslebanon.org).

### Christian Formation Website

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

We continue to post new resources and information for our spiritual growth on our website, dedicated to Christian formation. Especially helpful is the page [For Children and their Parents](#). There are also resources [For Adults](#): access links to 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>

**MUSIC DAY CAMP**  
sponsored by the Lebanon County Choral Society Youth Chorus

**COME AND JOIN US!**  
PLAY GAMES  
SING TOGETHER  
FIND OUT ABOUT THE YOUTH CHORUS  
MEET OUR GUEST MUSICIAN AND LEARN ABOUT THEIR INSTRUMENT

**DETAILS**

- Who: students entering 3rd through 8th grades (homeschoolers welcome)
- When: Monday, August 15, 8 am to 2 pm
- Where: St. Luke's Episcopal Church, 6th & Chestnut Streets, Lebanon
- How: Register by emailing [rmurphy107@gmail.com](mailto:rmurphy107@gmail.com)
- Cost: No cost, but donations of snacks or funds are appreciated

THIS PROJECT WAS SUPPORTED BY THE PENNSYLVANIA COUNCIL ON THE ARTS, A STATE AGENCY, THROUGH THE PENNSYLVANIA PARTNERS IN THE ARTS (PPA), ITS REGIONAL ARTS FUNDING PARTNERSHIP. STATE GOVERNMENT FUNDING COMES THROUGH AN ANNUAL APPROPRIATION BY PENNSYLVANIA'S GENERAL ASSEMBLY AND FROM THE NATIONAL ENDOWMENT FOR THE ARTS, A FEDERAL AGENCY. PPA IS ADMINISTERED IN THIS REGION BY THE FOUNDATION FOR ENHANCING COMMUNITIES.

## Stewardship: Creation Care: Taking Stewardship to the Public Square



**GOD IS FAITHFUL!**  
Annual Membership  
Campaign 2022

We now face some of the greatest environmental threats in human history. The Church's inaction on these problems not only risks our public witness but also threatens the health and lives of those Scripture specifically calls us to love and serve (Matthew 22:39, 25:45).

The human cost of climate change and pollution is staggering. According to a 2021 Harvard University study, pollution kills 9 million people each year worldwide — more than AIDS, tuberculosis, malaria, and acts of war and violence combined. In the United States, the American Lung Association reports that more than 40 percent of Americans live in areas with unhealthy, polluted air, causing up to 350,000 Americans to die prematurely every year.

Today's worst pollutants aren't always visible in the air. Microscopic soot particles, spewed by traffic and emitted from traditional power plants, go into our bloodstream, and get lodged in our brains, hearts, and lungs. Medical research links prolonged exposure — even at low levels — to strokes, dementia, heart and lung disease, asthma and more. The tragedy of air pollution and climate change is that our most vulnerable neighbors are the ones most severely impacted — this includes children, elderly, pregnant women, the poor, people of color, people with chronic illness or disabilities, outdoor workers, and many more.

We might do what we can to reduce exposure to unhealthy air, but it is impossible to control the air outside our homes. Clean air, pure water and a safe climate are public resources and so require public protection. As Christians committed to defending life, we must rediscover and reclaim our responsibility as leaders of public stewardship.

Wise public action results from personal discipleship. Similarly, public climate and environmental stewardship is a matter of taking personal action and inspiring others to do so — whether family and friends, our churches, our businesses, and our local community, or at our statehouses and in Congress.

For example, upgrading our homes to be more energy efficient is wise environmental and financial stewardship of our personal resources. It can reduce not only our carbon footprint but also our energy bill by hundreds each year.

Improving the energy efficiency of our church buildings means greenhouse gas reductions that are measured in tons and energy savings in the thousands — savings that can be put towards the church's mission and ministry. According to the ENERGY STAR for Congregations program, if America's 370,000 congregations increased their energy efficiency by 20 percent, it would save \$630 million for mission priorities and prevent more than 2.6 million tons of greenhouse gas emissions — equivalent to the traffic emissions from 480,000 cars.

Finally, our impact be that much larger if we advocated for smart legislation that lowered the cost barrier for churches to do energy efficiency upgrades and gain access to financial assistance like those which businesses have long enjoyed through tax credits?

Wise climate action and anti-pollution policies are “benefit multipliers” whose impact goes far beyond good environmental stewardship. Acting locally to help low-income households access energy efficiency funds from utility companies and other

*(Continued on page 6)*



## Church in the Park: Caring for God's Creation – Part II

Mark your calendars for the next in our summer series Church in the Park. **SUNDAY JULY 17 at 10 AM.** St. Luke's expresses its 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.

- Worship and Fellowship
- Nature activities for Children and Adults
- **Levitz Memorial Park – 28 Park Dr, Grantville, PA 17028**

## Message from Mother Mary

We will celebrate Holy Eucharist out at the park. Following that Alyssa Doster will have a nature activity for children and adults alike. Come and enjoy the marvelous natural surroundings, and invite friends to worship with us in this informal setting.



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: Hope to see you here

by Soon Slayman

From the perspective of Pastoral Care, I want to put in a word for visiting Bible Study on Thursday mornings at 10:00. We meet most Thursdays and Fr. David provides interesting, broad insight into the upcoming Sunday's Gospel reading.

To show that there is no prerequisite for deep biblical knowledge, a brief outline of my religious experience follows. I grew up in a family that identified as Episcopalian, but we were not very observant, and my memories are not positive. I regret to write that as a rebellious teenager I went to St. Andrew's confirmation classes against my will and learned almost nothing. For the next forty years I had meaningful encounters with the Episcopal church, but it wasn't until I first came to St. Luke's that I found a church I wanted to be part of. Here I have found a place to grow.

Fr. David's wealth of knowledge provides continuing education which is stimulating and brings a time to pause and reflect during the week. We are blessed!

- I represent the least informed participant among others who have broad biblical familiarity and, in the middle, there are several people with a lifetime of experience and wonderful observations and questions.
- There are no tests and there is no pressure to enter discussion unless you wish.
- A sense of family has emerged during these weekly online Zoom gatherings from which people come and go according to their schedules.
- There is a chance to be with people from different services whom you might not otherwise see.
- There is no reason to think that you will not fit in and it's a chance to grow.
- If you are interested and have a laptop, tablet, or smart phone, you can simply click on the link at the St. Luke's website Events this Week. If you are not sure how to do this or if you do not have this equipment call me at 717-838-9612.

Hope you will join us ..... Soon Slayman

(Continued from page 5 'Stewardship')

sources is not just for the climate — it can mean increased family stability as the threat of eviction from failure to afford bills is reduced; it means healthier children as home weatherization upgrades improve indoor air quality and remove toxic mold.

Climate and anti-pollution solutions are also acts of restorative justice. Creating green spaces and removing sources of pollution sited intentionally in Black and brown neighborhoods are key steps in addressing decades of historic and unjust community disinvestment due to redlining.

By reducing the severity of climate-fueled drought that causes crop loss and food insecurity, climate solutions are anti-hunger and anti-poverty solutions. They are central to preventing displacement, human trafficking, and refugee crises triggered by drought-exacerbated civil unrest and war, like we witnessed in Syria, or by extreme weather disasters, as witnessed in Honduras after it was hit by two monster category 4 hurricanes in the span of two weeks that left communities in utter devastation.

Although we may not always agree on specific policy proposals or prescriptions, taking our Creation Care practices into the public square is essential to walking in the full authority God has placed in our hands as stewards of his entire creation and faithfully shepherding the ministries, mission and people God entrusts to us.

[Editor's Note: Thanks to Jessica Moerman, V.P. of Science and Policy at the Evangelical Environmental Network, "When Recycling Isn't Enough" (<https://www.nae.org/recycling-isnt-enough>).]

## 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

### LCCM WISH LIST

- **Food Needs**—canned pineapple, soup—tomato, cream of chicken, cream of mushroom, broth, gravy, instant au gratin potato mix, instant oatmeal
- **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**

## CHURCH PICNIC - THANK YOU - 2022

by Brian & Sharon Weaver



WOW! Our first official church picnic since 2019 and Covid shut down protocol. We did have our church service in the park last year but no picnic to follow. So we started back into the picnic this year trying to keep things simple and especially not knowing how many people would be able to feel comfortable coming out. Well the weather was "iffy" also, but we had about 60 people there and it felt so good to be out and back with our church friends.

We are so grateful each year that we have a group of people that are there to help us and we need to thank them. This year we need to thank Bernie & Kathy Yohn, Pete & Nancy Proctor, Brian Hockley, Kathy Brown, Jeremy & Jacquie Weaver. They helped with either delivering supplies to the picnic site, set-up, cooking, serving, clean-up and some people were there for all of them. We also want to thank Beth Yocum for making the ice tea, mint lemonade, coffee and delivering it to the picnic. It was delicious.

We did not have a cake auction, cake walk or our adult bingo this year, but Mother Mary had a wonderful activity for both the children and adults to participate in and everyone certainly looked like they were enjoying themselves. We did give away 6 jars of candy by drawing names. The winners were Beth Yocum, Lee Clawser, Jeremy Weaver, Kathy Brown, Samuel Bowser & Erin Bowser. Because we didn't have a cake auction, we did have a jar & received \$76 in donations which was appreciated.

Thankfully besides a few drizzles of rain, the sun did come out and we were out of the park before any down pours. It was wonderful to get back together again and we hope everyone enjoyed it as well. Until next year, June 11, 2023. Thank you everyone.

## Global Forgiveness Day — July 7, 2022

by Rose Brown

Global Forgiveness Day, first known as National Forgiveness Day, was founded by the Christian Embassy of Christ's Ambassadors (CECA). It was started in Victoria, British Columbia, Canada. To proclaim the day, they raised a banner in downtown Victoria (Source: <https://nationaltoday.com/global-forgiveness-day/>).



You may be wondering why we should celebrate Global Forgiveness Day especially with all of the hate, violence, and discriminatory actions being undertaken currently in our world to those we love, know, or feel towards? The answer is to establish and increase goodwill among peoples of all ages, races, nationalities, cultures, sexual orientations, gender identity, religious affiliation, or even political perspectives. This increase in goodwill can improve relations between people, allow for compromises to happen, a growth in knowledge, and create healing in one's own heart and the hearts worldwide. Global Forgiveness Day can be looked at like a spring cleaning for the soul.

What is forgiveness? Forgiveness is defined as "a conscious, deliberate decision to release feelings of resentment or vengeance toward a person or group who has harmed you, regardless of whether they actually deserve your forgiveness (Source: <https://greatergood.berkeley.edu/topic/forgiveness/definition>). If you

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## To Our Parishioners

### Youth

Catherine Hackett	July 06
Jacob Soderman	July 05
Vivian Doster	July 14
Greyson Doster	July 15
Samuel Bowser	July 29

### Adults

Lisa Shultz	July 02
Kirk Galebach	July 03
Goni Lyter	July 03
Deborah Harris	July 06
Kenneth Suter	July 06
Jarrett Feeman	July 08
Susan Duncan	July 14
Phyllis Reilly	July 14
Dianne Malone	July 15
Hugh Good	July 16
Joseph Smith	July 16
Dan Syversten	July 16
David Dowhower	July 17
Randall Schies	July 18
Sarah Gates	July 21
Bernice Schies	July 21
Sandra Stabilito	July 21
John Tylwalk II	July 22
Polly Mayhoffer	July 24
Debby Tanico	July 27
Kelsey Lyter	July 29
Heidi Tylwalk	July 29
Carole Katzmann	July 31

*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.*



David & Anne Hargrove	July 04
Joseph & Sandi Mesics	July 05
Matthew & Elizabeth Baker	July 08
Ed & Pat Henry	July 11
Seth & Nikole Brock	July 17
Bud & Carole Katzmann	July 20
Kirk & Marilyn Galebach	July 22
Carlos & Sarah Centeno	July 24
Kyle & Heather Leshner	July 30

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seek the answer what forgiveness means in the bible you will discover that it means letting go of the pain that an experience, incident, or negative action has caused. It is not about forgetting it is about letting a painful negative experience, incident, or action go. By forgiving we are not forgetting we are only allowing ourselves to find peace of mind and the sharing of hope in paying it forward one day. Another way to view forgiveness is that it can make us happier, protects our mental health (i.e., can prevent depression, suicide or suicidal thoughts), improves our physical health (i.e., lowers blood pressure, stress or damage to our bodies, strengthens our immune systems), sustains, strengthens, and repairs relationships (i.e., marriages, friendships, and/or worldwide partnerships), boosts positivity towards those in need (i.e., charities and those who have caused pain personally or on a national/worldwide level), and boosts productivity in one's own life as well as in the work-

place. Forgiveness is not only forgiving others it is also about forgiving oneself (Source: <https://greatergood.berkeley.edu/topic/forgiveness/definition#why-practice-forgiveness>).

Forgiveness has many benefits, which combined with love and kindness can change not only your life for the better, it can change the lives of others as well.

To forgive someone one must first acknowledge one's own feelings in situations associated with a need to forgive or in letting go of a hurt or pain. Then you need to understand why the person (s) acted the way they did (i.e., what caused them to lash out?). Finally letting it go. Simple steps, not so simple implementation. It is all worthwhile if you choose to forgive yourself or another for any pain or wrongdoing. Just know forgiveness helps you not the other person, they must forgive themselves to heal. To forgive is to open yourself up to new and better emotions.

**Schedule of Responsibilities**

**July 2022**

	8:00 AM	10:30 AM
<i>03-Jul</i>		
<b>LECTOR</b>	Scott Eggert	John Shott
<b>CRUCIFER</b>	Bryan Bowser	David Dowhower
<b>TORCH/ACOLYTE</b>		Ryan Schies
<b>TORCH/ACOLYTE</b>		William W. Claxton
<i>10-Jul</i>		
<b>LECTOR</b>	Sue LeBaron-Tonini	Emily Guilliams
<b>CRUCIFER</b>	Wiley Parker	William W. Claxton
<b>TORCH/ACOLYTE</b>		Bryan Bowser
<b>TORCH/ACOLYTE</b>		David Dowhower
<i>17-Jul</i>		Church in the Park - Levitz Park
<b>LECTOR</b>	Beth Yocum	John Feather, Jr.
<b>CRUCIFER</b>	Wiley Parker	
<b>TORCH/ACOLYTE</b>		
<b>TORCH/ACOLYTE</b>		<b>Chalice Bearers - John Feather, Jr., Bryan Bowser</b>
<i>24-Jul</i>		
<b>LECTOR</b>	Sue LeBaron-Tonini	Katherine Hoopes
<b>CRUCIFER</b>	Bryan Bowser	William W. Claxton
<b>TORCH/ACOLYTE</b>		Ryan Schies
<b>TORCH/ACOLYTE</b>		David Dowhower
<i>31-Jul</i>		
<b>LECTOR</b>	Beth Yocum	Lisa Herzing
<b>CRUCIFER</b>	Wiley Parker	David Dowhower
<b>TORCH/ACOLYTE</b>		Bryan Bowser
<b>TORCH/ACOLYTE</b>		William W. Claxton

