



THE ANGELUS

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

Volume 12 No. 12

Do Justice. Love Mercy. Walk humbly with God

December 2022

Rector's Corner: *Advent Still Matters*



Dear Friends in Christ,

Christmas, a moment designed by the Church to remember the miracle of God taking on flesh, has drifted into an all-encompassing consumerism. Activities surrounding the holiday seem infinite; parties, shopping, decorating, lights, feasting, ugly sweaters, and strains of *All I Want For Christmas is You*.

All these distractions unfortunately help to drown out deeper questions of life, meaning, and purpose. In the mix of all this commotion, we create an artificial reality that fails to offer authentic solutions for what ails the human heart. We get lost in a make-believe world of Santa, reindeer, evergreen trees, snow and ice, that, on December 26th, we discard until we will gear up again for the modern Christmas excursion next year.

As Christmas seems to have lost its bearings, the traditional observance of Advent has often gotten lost in the shuffle. But what would happen if churches, whether high church liturgical gatherings, traditional congregations, or simple fresh expressions, devoted themselves to waiting for Jesus—and not for Santa?

As a disciple anchored in sacramental tradition, I was taught about the season of Advent. We had an Advent wreath and every evening we lit a candle and said a special prayer. As the weeks progressed, there was a little more light, and with each candle anticipation grew. As a child, I understood Advent to be a kind of countdown to Christmas, a way to mark the days until the most festive day of the year would arrive. As I matured, I came to appreciate Advent for being so much more.

In a world so fraught with danger, trauma, division, war, pain, suffering, and injustice, we need Advent to help us recalibrate our lives beyond the latest trending phenomenon or media spin. In a time when most people in our society remain unchurched or “de-churched,” Advent offers an invitation once more to pause, to consider, to explore, and to connect with something beyond our daily routine and our self-centered focus. A rightly celebrated Advent has the power to free us from the materialism of a secularized Christmas and lead us into a place of peace, purpose, and meaning.

Hope anchors Advent. Over the years, we added other themes (light, peace, love) for each of the candles in our wreath, but the theme of hope remains central. Advent is a season of hope and anticipation in the Lord's coming; both as we prepare to remember and celebrate his first coming and as we yearn for the second coming of Jesus and the fulfillment of Jesus's mission in the Kingdom of God. We need to recall how the coming of Jesus has the power to change everything. Advent reminds us that all that we see is not all there is. There is a deeper, more profound reality to lay hold of in our lives.

Hope provides the focus we need: hope for a changed world, for salvation, for redemption, for deliverance. It is hope for the mission of the Messiah, a time of Good News, a time to mend broken hearts, a time to set captives free, a time of God's favor, and a time to realize comfort for those who mourn. When Jesus comes, he comes to heal and make things new, to mend a broken world and make things right and just. This is an event worthy of serious preparation and real celebration. We need the season of Advent to help us center our lives. Hebrews 12:1-2 reminds us *to throw off everything that hinders and the sin that so easily entangles. And let us run with perseverance the race marked out for us, fixing our eyes on Jesus, the pioneer and perfecter of faith.*

So cast aside commercialism, the pressure to perform, the multiple tasks and demands of a worldly Christmas. Take time during this precious Advent season to be still, pause, consider, contemplate, and embrace the One who came because he loves *you*. It is a time to fix our eyes on Christ and allow him to become the focus for how we define ourselves, how we live, what we say, and what do.

Paul writes in 2 Timothy 4:8 that a crown of *Righteousness* awaits all those who have longed for his appearing. As a classic Advent hymn declares: *Rejoice! Rejoice! Emmanuel shall come to thee, O Israel.* This is the promise of Advent: that we can grow daily in confident hope that our Redeemer shall appear.

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

David +



Stewardship— Tax Wise Planning Strategies

As the year-end approaches, some of you may be interested in ways you can make tax-advantaged donations to Saint Luke's.



Every bit of support you give to St. Luke's helps to strengthen our mission and ministry. Here are some ideas as to how you may be able to reduce your tax burden and benefit the life and work of St. Luke's Church. In all cases, we encourage you to work with a financial planner or legal adviser to make any gifts using these techniques.

IRA Charitable Rollover. While you may appreciate the income, as time goes on the higher withdrawal requirements may push you into a higher tax bracket, increasing your taxes. Congress made permanent the law that allows people age 70½ or older who own an IRA to make cash gifts directly from their IRA to charity. Individuals can rollover up to \$100,000 from their IRA to a qualified charity like St. Luke's. For many people, this is the best tax-wise way to give. An IRA rollover gift will not be included in your taxable income and will qualify for your required minimum distribution.

Outright Gift of an Asset. If you wish to make a gift to support St. Luke's this year but are concerned about preserving your cash resources, consider a gift of an appreciated asset. A gift of securities, business interests or real estate can provide you with significant income and capital gains tax savings, often exceeding the benefits of a cash gift.

Zero-Tax Gift and Sale. If you are planning to sell an asset like securities, real estate or a business, before you sell, consider a "zero-tax" charitable gift and sale. By making a gift of part of the asset before the sale, you can use a tax-saving charitable deduction to significantly lower or eliminate the capital gains tax on the sale.

One Last Reminder. If you need to submit an outstanding contribution against your **2022 pledge**, (or you wish to employ any of the above strategies), we must receive it no later than **FRIDAY, DECEMBER 30th** to be counted as a contribution of the current year. And if you still need to submit your PLEDGE commitment for 2023, please send it in as soon as you can. You can also make your 2023 commitment online at <https://www.journeyinfaithstlukeslebanon.org/share-stewardship.html>.

For more information on any of these strategies or to finalize your 2022 pledge share, please call the contact parish office (717) 272-8251, Father Zwifka (rector@stlukeslebanon.org) or Rob Box, our Treasurer (treasurer@stlukeslebanon.org).



Capital Campaign: Feasibility Study Completed

Just as this issue of *The Angelus* goes to print, parish leadership received the report of our consultants concerning the feasibility study conducted with the help of so many parishioners. Father Jerry Keucher, our lead consultant, feels confident that we should be able to set a realistic goal for the campaign that will help us make most of the proposed projects a reality. This will go a long way to making our buildings genuinely accessible and more "user-friendly" for our own members and for increasing service to the community. Once the Capital Campaign Committee discusses the report, they will make a recommendation to Vestry. In turn, it will be Vestry's responsibility to set the priorities and determine the final parameters of the campaign.

Consider using year-end tax strategies to support the upcoming Capital Campaign.

We are grateful for the cooperation of all who participated in the feasibility study through surveys or personal interviews.

Your willingness to take the time needed to gather this information is an important part of the process we have undertaken.

Elsewhere in this issue of The Angelus, there is information about various strategies to help St. Luke's while minimizing your tax burden. *These same strategies can be used to support the upcoming capital campaign.* If you wish to use any of these strategies toward your eventual campaign contribution, you can do so in the current calendar year simply by designating the gift as an advance against your eventual campaign commitment. Alternately, you can consider these same strategies for 2023 as you make your commitment of support for the projects we will undertake.

If you have any questions, please contact Steering Committee Chair, Wiley Parker, Father Zwifka, or Rob Box (Treasurer).



To Our St. Luke's Family,

We are so grateful for the love and support each and every one of you have extended to us. The countless prayers, planning/time/money of the fundraising events, your calls to check in on us and your love of Christ. We are so thankful to be the recipients Mary for bringing our need to the vestry. Thank you to our need and for coming up with a way to meet it. everything you did for the delicious apple dumplings Thank you to Sandy and Don Stabilito and Laurie and to all the volunteers who helped with the dinner. out meals at the dinner, apple dumplings, and Tuscan alleviate the financial burden we experienced from the dren's Hospital of Philadelphia, as well as help with Philadelphia for Theo to meet with his specialist Theo's health. We are happy to share that although he maining stable! He will require continued monitoring thank God for his health, happiness, and love for life! family who lives out the mission to serve God and ly. We are forever grateful to you.



lowship have been a physical embodiment of the of this love. Thank you to Fr. David and Mother the members of Vestry for prayerfully considering Thank you to the wonderful ladies of our ECW for and for your support for Theo's baptism coffee hour. Daub for everything you did for the spaghetti dinner Thank you to everyone who bought seats and take-Basket raffle tickets. Your support has helped us to extensive prenatal care bills and Theo's birth at Chil-ongoing expenses as we make twice yearly trips to teams. We also ask for your continued prayers for only has one functioning kidney, his health is re- throughout the first several years of his life. We We feel incredibly blessed to be part of a church love their neighbors. Thank you for loving our fami-

God bless,
Barry, Kara, and Theo Wenger

History Notes: Christmas Music at St. Luke's 1901

by Terry Heisey



Frustratingly, anyone writing history (book or newsletter article) is at the mercy of what sources (letters, Minutes, newsletters, service bulletins, etc.) just happened to be created, then saved, and then have survived decades of neglect to reach the historian. They are like points of information light in a dark sea of ignorance. We are fortunate that Chandler Hare began a **Parish Newsletter** when he arrived as rector in 1878 and that copies of the entire run through 1890 have survived. In December 2020 I wrote an article based on those newsletters describing the “Christmas Tree” programs at the various parish Sunday and parochial schools, which soon settled into time slots on December 24, and listing the Christmas Day services in the church. The first December issue of the **Newsletter** sheds light on what was apparently an existing custom of an “Early Service with Carols” at 7:00 AM on Christmas Day before the “Usual Christmas Service” at 10:30 AM. This continued through 1879-1881, but in 1882 Christmas fell on a Monday, and the carol sing was moved to the normal Sunday Evening Prayer service on Dec. 24, and then disappeared. There was then (usually) only a 10:30 AM Christmas morning service, with the children’s programs continuing on Christmas Eve through the last December issue of the Newsletter in 1888.

We cannot know what carols were sung during this early period, but the 1871 Episcopal Hymnal contained 11 Christmas hymns. Six of these texts would be familiar to most of us, as would 6 of the tunes listed with them in the 1872 Episcopal hymn tune book, but the only text+tune pairings most of us would know are “Hark! the Herald Angels Sing” and “Angels from the Realms of Glory.” Still, the tunes were easy to sing, and one could envision a service based on them.

Darkness then descends on any quest for information of Christmas at St. Luke’s. Fr. Page apparently began a newsletter, **St. Luke’s Record**, in 1898 (the Archives has one issue, no. 5 May 1898), another **St. Luke’s Record** in 1903 (we have issues 1 [Mar. 1903], 5, 7, and 9), and **St. Luke’s Herald** (continued by Fr. Binnington) apparently in 1911 (we have issues v.2, no.2 [Nov. 1912], v.3, no.3 [Mar. 1913], and Feb. 1914. Unfortunately, none of these issues are December issues, so they shed no light on Christmas under Fr. Page.

But then, another point of light—a service bulletin for Christmastide 1901 in the Archives. Here we learn that by 1901 Christmas began with Carols and Sermon at Trinity Chapel at 6:15 on Christmas Eve, followed by the children’s Christmas Tree and festival there. Evening Prayer in the main church followed at 8:00 PM. Christmas Day saw Holy Communion [Plain celebration] at 6:30 AM, Morning Prayer at 7:30 AM, Holy Communion [Plain] at 8:00 AM, and Holy Communion with music at 10:30. The 1892 Hymnal contained 13 texts set to 21 tunes in its Christmas section plus 2 more (“Thou Didst Leave Thy Throne” and “Once in Royal David’s City”) in other sections, yet surprisingly only 2 of these (“O Come, All Ye Faithful” and “Hark! the Herald Angels Sing”) were used at the 10:30 AM Eucharist on Christmas Day and again at the 10:30 AM Eucharist and 7:00 PM Evening Prayer on the Sunday after Christmas. The only other hymns listed for the Christmastide services were “Hark the Glad Sound! the Saviour Comes” from the Advent section at the Children’s Service on Christmas evening and “Hosanna to the Living Lord!” at Evening Prayer on Christmas I. The only additional text used from the Hymnal (“It Came Upon the Midnight Clear”) was as the text of the choir’s anthem. Additional carols used at the children’s service and program are not listed, so we do not know what other carols the congregation may have known. The service music sung by the choir on Christmas Day was by Eyre with introit Hallelujah by Haydn and Kyrie by Hill. The choral setting for Holy Communion on the Feast of the Holy Innocents was the setting by Berthold Tours (1838-97), and canticles at Evensong on the Sunday after Christmas were those in E by Sir Joseph Barnby (1838-1896). The organ voluntaries for Christmas Day were generic marches by Guilment and Mendelssohn.

Then the darkness descends again. The next Christmas service bulletin in the Archives (and apparently the next one printed) is for 1957, after the arrival of Fr. Teter.



Music Notes: Hark! the Herald Angels Sing

by Terry Heisey

This is the only hymn that we can be confident has been sung every Christmas at St. Luke’s with the same tune and (only slightly altered) text for at least the last 130 years. A few other Christmas texts and tunes have survived various editions of the Episcopal hymnal but not linked together as a unit, and we cannot be sure they were actually sung here.

Charles Wesley’s “Hymn for Christmas Day” was first published in the collection Hymns and Sacred Poems by Charles and his brother, Methodist founder John Wesley, in 1739. It originally began “Hark, how all the welkin [an old English word for heaven] rings ‘Glory to the King of Kings’.” “Welkin” was an obscure word even in the 18th century, so fellow evangelist George Whitefield quickly changed the first line to the form we know today in his Hymns for Social Worship (1753). The use of a repeated refrain (Whitefield’s opening lines) first appeared in the 1782 “Cambridge University” edition of Tate and Brady’s New Version of the Psalms of David, where it was printed on spare pages at the end. The hymn has appeared in various variations in Episcopal hymnals since 1826. The third verse in our current Hymnal results from rearrangements of phrases in Wesley’s original in 1826, additions reintroduced from Wesley’s text in 1892, and language updating in 1982.

Wesley’s text was first sung to the tune used then and now with the text “Jesus Christ Is Risen Today” that first appeared in Lyra Davidica in 1708. After this it was associated with several tunes until 1855, when William H. Cummings (1831-1915), then organist at Waltham Abbey in England, adapted a tune by Felix Mendelssohn for use with the text. This tune was originally a “Lied” [song] in a Festgesang Mendelssohn wrote in 1840 to commemorate the supposed 400-year anniversary of Gutenberg’s invention of printing. Mendelssohn himself thought the tune could become popular, but not as a hymn. Writing to his English publisher, E. Buxton of Ewer and Co., on April 30, 1843, he noted that if the right words could be found, “I am sure that piece will be liked very much by the singers and the hearers, but it will never do to sacred words. There must be a national and merry subject found out, something to which the soldier-like and buxom motion of the piece has some relation, and the words must express something gay and popular, as the music tries to do.” The publication of Cummings’ arrangement in Richard Chope’s Congregational Hymn and Tune Book in 1857 soon made it the universally accepted tune for Wesley’s text. Popularized in Hymns Ancient & Modern in 1861, the combination entered Episcopal hymnody with The Hymnal with Tunes Old and New in 1872 and has retained its valued place in our Christmas worship since that time.

CHRISTIAN FORMATION

by Mother Mary Kisner

Real People:

Frances Joseph Gaudet
December 30

Frances was born in a log cabin in Holmesville, Mississippi, in 1861, of African American and Native American descent. Raised by her grandparents, she later went to live with a brother in New Orleans where she attended school and Straight College.



While still a young woman, Gaudet dedicated her life to prison reform. In 1894 she began holding prayer meetings for Black prisoners. She wrote letters for them, delivered messages, and found them clothing. Later, she extended this ministry to white prisoners as well. Her dedication to the imprisoned and to penal reform won her the respect of prison officials, city authorities, the governor of Louisiana, and the Prison Reform Association.

In 1900 she was a delegate to the international convention of the Women's Christian Temperance Union in Edinburgh, Scotland. Gaudet worked to rehabilitate young Blacks arrested for misdemeanors or vagrancy, becoming the first woman to support young offenders in Louisiana. Her efforts helped to found the Juvenile Court.

Deeply committed to the provision of good education, she eventually purchased a farm and founded the Gaudet Normal and Industrial School. Eventually, it expanded to over 105 acres with numerous buildings, and also served as a boarding school for children with working mothers. Gaudet served as its principal until 1921, when she donated the institution to the Episcopal Church in Louisiana. Though it closed in 1950, the Gaudet Episcopal Home opened in the same location four years later to serve African American children aged four to sixteen.

Frances Joseph Gaudet died on December 30, 1934.

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Becoming a Disciple: New Class for Middle School/High School Students

+Begins in January+



We will enlarge on studies which were already begun in church school. An in depth exploration of the Gospel of Luke will continue through the year. A growing awareness of the spiritual life of the church will include private prayer practices as well as a variety of worship opportunities. We will also encourage service within the church community *and* outside the doors of the church in the broader Lebanon area. And we will be sure to have fun along the way.

Are you interested in receiving Confirmation when Bishop Nichols comes in 2024? This is the class for you!

Questions? Contact Mother Mary at youth@stlukeslebanon.org or call the church office and leave her a message.



Our Christmas Pageant is happening! Rehearsals continue on each Sunday of Advent at 9 AM.

We will present it on Sunday, December 18, at our 10:30 AM service. Children of all ages are welcome to join us as we tell the Christmas story once again.

Christian Formation: Reflecting on Requiem by Scott Howard Eggert

by Mother Mary Kisner

Christian Formation involves so much more than simply studying our faith. It also involves experiencing all the various ways which help our faith in God to blossom and grow. When we gather as a worshiping community to praise God, we are acknowledging the love God has for us and all of creation. In those moments of worship we also ask God to forgive our sins and to grant those good things which we all need.

It also helps us when the services in which we participate are spiritually uplifting and inspiring. We experience God's love through these rituals, sacraments, and milestones of our lives as we celebrate significant moments in people's faith journeys.

One such inspiring moment occurred here at St. Luke's when we were blessed to offer our prayers and petitions to God during the Requiem Mass which was offered to commemorate All Souls Day. While this annual observance is always meaningful, this year the choir sang the premier performance of Dr. Scott Howard Eggert's **Requiem** for this solemn occasion. He was moved to compose and dedicate this opus for "the volunteer musicians and the music staff of St. Luke's Church." I counted myself fortunate to be a choir member for this important work.

The practice of honoring those who have died with a celebration of the Holy Eucharist has been an important service in Christianity dating from the beginning centuries of the Church. The earliest examples of music accompanying a service for the dead date from the 10th century onward. Over the centuries various prayers have evolved along the way and certain selections have become a standard part of the service. The music evolved, too, from simple chants to the complex polyphony of the Renaissance to major orchestral works by classical composers from the 18th century on. While the Verdi, Berlioz, and Brahms Requiems have a beauty and meaning all their own, they are best experienced in a concert hall rather than in one's local church.

Dr. Eggert composed his **Requiem** to complement the service for the dead as it is used in worship. By incorporating many of the above musical elements he masterfully highlighted the themes of this liturgy. Centuries old Latin prayers are translated into English. The music of the longer prayers is sung by the choir, and the congregation joins in singing the Kyrie, Sanctus, and Lamb of God.

The flow of the service unfolds in two major parts - the Liturgy of the Word, and the Liturgy of the Sacrament. During the Liturgy of the Word a major emphasis lies in praying for those who are deceased, that God would forgive them their sins and not let them be bound by them, and that light perpetual will shine upon them. The dichotomies of light and darkness, and heaven and hell are a prominent part of the prayers.

The rise and fall of the music closely follows the yearnings of one's soul to be heard by God when praying for loved ones who have died. Beginning with the Introit, the choir echoes the Latin "Requiem" - "Grant them eternal rest, O Lord," followed by the earnest desire "may perpetual light shine upon them." Along with the petition the choir sings a shimmering verse to God, "You shall be praised in Zion."

A prominent feature of the *Offertorium* texts of any Requiem Mass is the reminder that we are all sinners in need of God's mercy. The pains of hell await any who die in a sinful state. The music in these sections is very strained as it progresses lower and lower through minor keys, as if the gravity of a sinner's situation is pulling them down toward final destruction. But the petitioners still pray that the deceased shall be delivered from such a fate. The darkness of that moment is relieved by an upward surge of music and the earnest plea, "Let the holy standard-bearer [archangel] Michael lead them into holy light." Men's and women's voices alternate several times, with the reminder to God: "Grant them, O Lord, to pass from death into life, as you did promise of old to Abraham and his seed."

The tension and concern in that text is relieved as the congregation joins the choir in singing the *Sanctus*, with its sweet, gentle melody that brings

a complete reverse of the terrors of the previous section and opens wide a vision of God, full of glory and light. And once this experience of the splendor of God is introduced, the texts and the music only broaden the vision of what awaits the soul in heaven.

Lux aeterna glows in its text and in the close 3-part harmony which is quietly sung. “Let light eternal shine upon them, Lord. Grant them eternal rest, and let light perpetual shine upon them.” This petition is repeated in a soprano solo of *Pie Jesu*, which was beautifully sung that night by Lisa Egresits Herzing.

There is yet one more reminder that the day of the Lord is a day to dread, and the prayer is again, *Libera me*, “Deliver me from death eternal on that dreadful day . . . when you come to judge the world by fire.” Again the music draws us down into deep thought as a reminder of what death eternal means, and the gravity of that pronouncement ends in a quiet whisper.

But the Christian view of death is that eternal life with God, Father, Son, and Holy Spirit, is our reward, won for us by Jesus, and the closing of this Requiem reflects this in the awe-inspiring poetry of In *Paradisum*. “May angels lead you into paradise; and may martyrs receive you at your coming, and lead you to the holy city of Jerusalem. May choirs of angels receive you, and with Lazarus, who once was poor, may you have eternal rest.” It is the glorious vision of the New Jerusalem from the book of Revelation, with all the faithful gathered around God, ready to welcome those who die in the Lord. The organ accompaniment here ebbs and flows as the men’s and women’s voices calmly and assuredly sing the verses. The final strains of the work are a soprano solo softly singing over and over, “lead you into paradise,” as the choir repeats “paradise,” and the service ends with a quiet note of assurance that our prayers on behalf of the deceased are being fulfilled in God’s loving presence.

It is sometimes said that we Episcopalians pray what we believe. We also sing what we believe. In offering his talents to give us this gift, Scott Eggert has combined prayer and song, and has given us a glimpse into his own faith and practice. In doing so he has greatly enhanced our own understanding of the hope to which we are called in Christ Jesus, a hope of which St. Paul wrote in his letter to the Corinthian church –

“When this perishable body puts on imperishability, and this mortal body puts on immortality, then the saying that is written will be fulfilled:

‘Death has been swallowed up in victory.’

‘Where, O death, is your victory?

Where, O death, is your sting?’”

Thank you, good sir, for this wonderful gift which we will cherish for years to come.

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>

Kindness and Respect

by Rose Brown

When explaining kindness and respect to children, some adults, or to remind yourself, it may be hard to define because sometimes those two words overlap one another. **Kindness** can be simply defined as intentionally doing something kind for another for its own sake and not for a reward (<https://www.parentingforbrain.com/how-to-teach-a-child-to-be-kind/>). **Respect** on the other hand is defined as accepting somebody for who they are, even when they’re different from you or you don’t agree with them (<https://kidshelpline.com.au/teens/issues/all-about-respect/>).

Why are kindness and respect important in how we interact with others? **Kindness** is important because it helps make the world a better place for us all. **Respect** is important because it is the glue that holds relationships (work, communities, neighbors, family, and friends) together and builds trust, safety, and wellbeing. **Kindness** and **respect** have the ability to end wars, heal old and new wounds between family and friends, and to bring unity to the world, ensuring peace and harmony between one another and within ourselves.

You may be wondering what does kindness and respect look like or what constitutes a kindness or respectful act? Some synonyms that reflect acts of **kindness** are: *benevolence; care; compassion; concern; courtesy; friendliness; gentleness; goodness; goodwill; grace; gracious; heart; helpfulness; hospitality; loving; neighborly; patience; philanthropic; sweetness; sympathy; tenderness; thoughtfulness; tolerance; understanding; and unselfishness* (<https://inspirekindness.com/blog/kindness-101>). Some acts of **respectful behavior** include: *feeling safe around another and they with you; neither party is controlling the other person’s choices; knowing it is okay to express yourself to another and they to you; when a disagreement happens each side listens to the other with patience and an open mind; no one yells or talks over another; each party involved can talk openly about their needs and wants without judgement or ridicule; each party gives the other space if needed; and both parties take responsibility when mistakes are made* (<https://kidshelpline.com.au/teens/issues/all-about-respect/>).

A few ways to teach a child, another adult **kindness** or even to remind yourself how to be kind to another include: *be kind to yourself first and foremost, thereby opening the way to sharing a kindness with another; give positive reinforcement when you encounter an act of kindness, such as saying thank you; teach by example—do something kind like volunteer, give a compliment, say hello with a smile, donate to a charity, hold a door open for someone, or pick up an item that someone dropped and they have either not seen it or have trouble reaching it* (<https://inspirekindness.com/blog/kindness-101>). A few ways to teach a child, another adult, or to remind yourself about **respect** include: *show by example—be respectful to yourself and to others; discuss what respect is—if unsure look it up or use the above definitions; use the turn taking method where one waits patiently and respectfully while someone takes a turn speaking or receiving something; use polite responses, such as thank you and please; and use positive reinforcement when someone who is learning respect is respectful*. The most important aspect to learning and applying both kindness and respect in your life is to be consistent and practice, practice, practice (<https://www.steppingstoneschool.com/5-ways-to-teach-and-encourage-respect/>).

Questions to Reflect on

When you think of what kindness and respect means to you, what words, actions, or moments come to mind?

What was the last act of kindness and respect given that you were a part of or saw? How did it make you feel?

What was the last act of kindness or respect that you received? How did it make you feel?

What was the last act of kindness or respect that you gave? How were you kind or respectful to someone? How did it make you feel?



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

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, 24-ounce jars/cans of tomato sauce, soup—tomato, cream of chicken, cream of mushroom, broth, gravy, instant au gratin potato mix, instant brown rice instant oatmeal
- **Personal Care Item Needs**—toilet paper, paper towels, tissues, alcohol-free mouthwash, laundry detergent, men & women's deodorant, shaving cream, feminine hygiene products, body wash, toothpaste, shampoo, conditioner, toothbrushes, combs/brushes, sizes 5 & 6 diapers, 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**

Chestnut Street Community Center

by Laurie Funk

It has been a momentous year at the corner of 6th and Chestnut. In January, Chestnut Street Community Center, founded by Laurie and David Funk, purchased the 601-611 Chestnut Street property from First Evangelical Congregational Church. First EC had a long history at this location. The sanctuary and parsonage components of the church were built in phases in 1897 and 1906 and the Educational Building and the courtyard were added in 1963. Long time members have shared that in the 1960's and 70's over 600 people participated in worship, study and fellowship activities each weekend.

Not unlike other congregations, First EC had undergone changes in pastoral leadership and a decline in membership during the past two decades. The substantial operational costs for the property was also a significant concern. COVID exacerbated financial issues and led the congregation to an opportunity that led the way to a resolution. Prior to the pandemic, First



EC had been sharing a pastor with a congregation in Myerstown (Zion Evangelical Congregational). COVID induced joint services brought them closer together first with online worship and then with shared in-person worship. This time together led to discussions and then decisions to merge the two congregations and form a new church: Christ Community Church.

Laurie and Dave have been living in the parsonage since 2016 and had witnessed first-hand the decline in church activity. They had numerous conversations about how the church spaces might return to being a central gathering point for the community and be used for concerts, theater, wellness and youth programs and still be a home for faith-based congregations. When they heard that First EC had made the decision to dissolve and merge with Zion EC, they began to seriously consider what needs the property was best suited to fill. Because of Laurie's experiences with Lebanon Valley Youth for Christ and Dave's experiences with the LCCM Board of Directors they had been growing in awareness of the challenge and impact of homelessness. Thus, the vision to develop a partnership with LCCM for the establishment of a permanent location for their emergency shelter program (Fresh Start) and the formation of Chestnut Street Community Center was born.

Fast track through months of clarifications and legalities associated the dissolution of the church and the way was cleared! Chestnut Street Community Center acquired the First EC property on January 6, 2022 and the vision became a reality. With a crew of volunteers, the classroom space on the first floor of what has been called the Education Building was cleared, cleaned and painted in preparation for overnight use by Fresh Start, LCCM's emergency shelter program.



Every night since February 22, 2022 at 8:45 PM an LCCM volunteer arrives at CSCC and is followed a few minutes later by an LCCM staff person and the Fresh Start guests. The staff person updates the volunteer on the guest details and guides the transition to the sleeping areas. Men and women are separated. Children typically sleep with their mothers. When there is a single dad or mom with a baby or toddler there is some flexible space that can be used for private sleeping rooms.

The number of guests has ranged from 2 to 24 people. Many are single adults who are in their 50's and 60's, and others are family groups. Most recently there were two large three generation family groups one consisting of 10 people and the other 8 people.

Being able to sleep in the same place every night has made the experience of homelessness a little kinder and a little gentler. Cool little community connections are made between the guests and the volunteers who engage in conversations and get to know one another's names. Laurie and Dave are grateful for the support and encouragement from St Luke's including Joe Mesics, who holds the distinction of being the first CSCC Fresh Start overnight volunteer and Mother Mary Kisner and Emily Guilliams who are both part of what is playfully referred to as "the consistent contingent."

The mode of operation at CSCC is to share resources and collaborate and the goal to establish a culture of sharing not claiming amongst the user's



is frequently articulated by Laurie and Dave. User's group meetings have been initiated so that the leaders from the two congregations and the other ministries can begin to know one another. During these meetings stories are shared to highlight challenges and wins. One of the most encouraging outcomes of the meetings was 2022.11.21 CSCC News for St Lukes Final.docx Page 3 of 4 the introduction of a bilingual lay leader to LCCM. She is now serving on the LCCM Board of Directors! And another was Laurie and Dave being invited to a celebratory Thanksgiving lunch with a congregation this past weekend.

Two very active congregations are based at CSCC. Iglesia el Buen Pastor led by Pastors Roberto and Yazmin Pacheco has been worshipping here for ten years and Iglesia Christiana Vida Abundante led by Pastors Obed and Madeline Berrios has been here since 2016. Both congregations are Spanish speaking and engage participants of all ages from Lebanon and surrounding counties. You are invited to Iglesia Christiana Vida Abundante's Nativity Drama on December 10th at 6:00 PM.

With 501c3 status now in-hand Laurie and Dave are hard at work establishing Chestnut Street Community Center as a fully functional and sustainable nonprofit that extends beyond them. The focus of 2023 will be on the foundational work of board development, policies, and formalizing partnerships. Most exciting is the development of a master plan for the renovation of the Education Building which will house all of Fresh Start and include an elevator and other safety and security modifications. Construction is scheduled to begin in March.

Consider serving while you sleep! LCCM would love to have a few more overnight volunteers! See the LCCM web site for details: www.lccm.us

If this has sparked your curiosity and you would like see the shelter or the sanctuary, contact Laurie at (717) 507-6108 or ChestnutSTCC@gmail.com. It will be an opportunity to see the stained glass from the inside, hear a few CSCC stories and perhaps even meet a few new people in the neighborhood.

ECW Extends a Holiday Invitation to Our Entire Congregation, Plus your Friends!!

Christmas Sing Along
"Christmas Time's A Comin!"
 Featuring Harmonia's choral group
 "One AChord"

Tuesday evening, December 13th
7:00 PM
Parish Auditorium

Refreshments immediately following the program.
 Featuring light snacks and cookies, **"Grinch" Punch**
 and

5 Preview Soups for Taste Testing
 5 all new selections of homemade soups that may be featured at our February Soup Bowl Soup Sale!

A Grateful THANKS!

by Laurie Daub

Our ECW has been working practically non-stop on various projects engaging our entire congregation, plus ++ guests! I have overseen our annual Apple Dumpling Sale, the benefit Spaghetti Dinner and the craft booth for the bazaar. I wish to acknowledge that NONE of our projects would succeed without the help of many, many people. So many people bring their gifts to the "table". St. Luke's is BLESSED!, truly blessed to have wonderful, generous people, willing to pitch in and help, as they are able. I thank you ALL.



Looking Ahead for ECW 2023

by Laurie Daub

Breakfast meeting, Sunday, January 8th, 2023, 9AM

ALL PARISH RE-GIFT-A-THON
 Planning annual meeting reception
 Organizing Easter candy sale
 Organizing February soup sale

NO MEETING, in February

"Let's Heat the Church", soup sale, February 11th and 12th

* details at a later date

March 14th Tuesday evening meeting

6:30 PM, Fellowship Hall

Easter candy sale

* details at a later date

April 1st and 2nd, 9 AM - 12 noon Easter candy pick up, Fellowship Hall

April 2nd Palm Sunday, post 10:30 AM service - Adult Easter egg hunt

*details at a later date

April 11th Tuesday evening meeting 6:30PM, Fellowship Hall

speaker Mother Mary

May 9th (Tuesday) no meeting, annual charity Tea Party

*details at a later date

JUNE NO ECW MEETING

June 10th (Saturday)

10am Scherenschnitte class

*details at a later date

JULY NO ECW MEETING

July 8th (Saturday)

field trip and lavender wand making class at Hope Hill Lavender Farm, Pottsville, Pa.

* details at a later date

RE-ENACTMENT
Jesus
The best Christmas gift
Saturday, December 10 | 6:00 p.m.

INVITES YOU:
 ABUNDANT LIFE CHRISTIAN CHURCH LEBANON
 MISSIONARY AND EVANGELISTIC COMMITTEE
 611 CHESTNUT ST. LEBANON PA 17042
 PASTOR'S OBED & MADELINE BERRIOS
 INF: FACEBOOK: IGLESIA CRISTIANA VIDA ABUNDANTE LEBANON

OUR CHURCH WILL BE GIVING AWAY FREE CHRISTMAS TOYS FOR THE FIRST 100 KIDS WHO REGISTER. TO REGISTER YOUR CHILD SEND AN EMAIL TO: ICVALEBANONMISIONES@GMAIL.COM (NAME AND LAST NAME, AGE, ADDRESS AND PHONE NUMBER) DEADLINE FOR REGISTRATION IS NOVEMBER 25



Tax Savings Worth a Second Look

While there are some obvious ways of saving taxes, such as increasing your charitable giving, there are also some subtle ways to maximize your savings and minimize your tax bill. If you own any of these assets, consider these strategies as part of your year-end planning.

IF YOU HAVE	CONSIDER DOING THIS
Low-performing stocks that have outlived their usefulness to you	Update your portfolio by selling stocks that have lost value. Balance losses with gains from other stocks.
Real estate you are tired of holding	Give that real estate (or part of it) to a qualified charity (like St. Luke's). You lose the burden of maintaining and paying taxes while gaining income tax advantages.
A business ownership where you wish to reduce your share.	Donate a share of your closely held stock to charity. You receive an income tax deduction and reduce your ownership.
High-performing stocks you wish to sell but that would result in steep capital gains.	Transfer (never sell) your stock to fund a charitable remainder trust.
Provide for your children	Use almost any asset you have to establish a charitable remainder trust. Your children receive income for life. You receive tax advantages (plus possible estate tax benefits) while supporting St. Luke's.

Many things you might consider a burden can be used to your advantage. Be sure to speak with your tax or legal professional to learn the many ways you can increase your income, save taxes, and benefit the causes that are important to you.



Loneliness: A Challenge for the Church

by Father David Zwifka

The holidays are not always the joy-filled celebrations depicted in film and on our greeting cards. They can accentuate feelings of loneliness. Even so, it is not the joyfulness of the season that brings on those feelings. Results of a recent study published in *Financial Times* finds that the increasing experiences of loneliness are being manifested as a mental health problem. Loneliness is the distress someone feels when their social connections don't meet their need for emotional intimacy. So, it is a lack. It is something we are conscious of, even when we do not name it. Loneliness is a thirst that drives us to seek companionship—or, perhaps better, fellowship. Without fellowship, we go on needing others and seek relief for that need.

There is an innate human tendency to want connection with other people. Human beings are “hard-wired” as it were, for social connection since at most points in history, being alone meant mortal danger and was to be avoided at all costs. It is only in recent decades that our risky experiment with loneliness has become almost mainstream. It seems that a high incidence of people living alone has become a mark of affluence. Some say that this is partly a consequence of avoiding or delaying marriage and childbirth and of single housing becoming more affordable. However, the prevalence of living alone has serious implications.

Christians who stop going to church will find their loneliness affected, as well as their health. On the other hand, Christians who resume in-person church services and continue spending increased amounts of time with their families as they did during the pandemic might find their loneliness lower than before.

When we live alone we are more prone to unhealthy behaviors, such as smoking or poor eating habits, because no one else can see. Studies show that people who live by themselves are more likely to suffer from alcoholism, high blood pressure, insomnia, and weak immune systems. Psychologists Roy Baumeister and Jean Twenge found evidence that feelings of social exclusion can make people more fearful and aggressive: with few personal interactions our sense of reality can become distorted. Still other studies have found a link with violent extremism. Perhaps some of the decline in civility we have experienced is rooted not in the acceptance of some positive evil but results from the unfortunate consequence of increasing disconnection from one another and the loneliness that inevitably follows.

Loneliness defies our expectations in other ways, too. Compared with a decade ago, the rise in the number of young people who spend more than eight hours on their own is alarming. Time on our own is one thing, feeling lonely is quite another. And young

people seem worse affected by the latter. A March 2022 survey found that 40 per cent of women aged 16 to 29 in the UK report “feeling lonely often, always or some of the time,” compared with 22 per cent of women over 70. For men, some 22 per cent of this age group report feeling lonely, compared with 13 per cent of the over-70s. And of course, the impact of COVID lockdowns cannot be ignored.

The Church understands this. The Church does many of the things that address loneliness. Some of these are even things that health professionals prescribe: group singing (which makes people feel happier and closer), community service, being part of a communi-

ty that meets in person, having confidants, and having people you can call on in an emergency. Christians who stop going to church will find their loneliness affected, as well as their health. On the other hand, Christians who resume in-person church services and continue spending increased amounts of time with their families as they did during the pandemic might find their loneliness lower than before. Still, there are gaps in our Christian lives that demonstrate an inability to transform loneliness into belonging. For example, before the coronavirus pandemic, almost a third of Christian households barely, if ever, practiced hospitality. Sixty percent had guests to their homes once a month, and only 39 percent had guests who weren't family members. In an intimacy-starved society, shouldn't Christians be open enough to have people over (when safe)?

Christians who stop going to church will find their loneliness affected, as well as their health. On the other hand, Christians who resume in-person church services and continue spending increased amounts of time with their families as they did during the pandemic might find their loneliness lower than before.

Some countries, including the UK, Japan, Denmark, and Australia, are trying to tackle loneliness head on. Take, for instance, the small English town of Frome and its innovative approach to social isolation. The town's General Physician practice employs staff who reach out to lonely people in the area. There are talking cafés and “talking benches” where these National Health Service employees are available for a chat. Even taxi drivers are given information on services for vulnerable customers. Interestingly, from 2013 when the initiative started to 2017, emergency hospital admissions in the town fell 14 per cent. During the same period, they rose 29 per cent across the rest of the county.

Although we do not have answers to these questions, there are some clear steps that we can take to protect against loneliness, whatever is going on. What if the parish took ministry for mental health, including loneliness, more seriously? What if parishes spent the same amount of energy addressing loneliness as they do providing meals to others? Loneliness may be a less simple burden to carry than being hungry, but we are to carry one another's burdens nevertheless – whatever they are.

In the end, loneliness provides a gauge for the condition of our relationships. It tells us that when those we love feel lonely, we need to invest in these relationships. The challenge of loneliness should prompt us to make an investment of time and attention, naming and talking about our loneliness, even as we aim at godliness, love of neighbor, hospitality, and peace. Jesus came to mend the broken-hearted. What will we do to fulfill that bit of his mission?

- Based on information from Federica Cocco “Are we ready for the approaching loneliness epidemic?” *Financial Times*, November 24, 2022, and Susan Mettes, *Christianity Today* as adapted from, *The Loneliness Epidemic*. Copyright © 2021 Brazos Press, a division of Baker Publishing Group.

You may remember Thomas Wagner who faithfully attended St. Luke's Evensongs, he always sat in the front row. Thomas is currently a resident in a rehab center in Harrisburg and would greatly appreciate cards and notes from his friends at St. Luke's. His address is . . .

Thomas Wagner S-311

Spring Creek Rehabilitation & Health Care Center

1205 S. 28th Street

Harrisburg, PA 17111



Happy Anniversary

Sean & Jennifer Hackett December 18
 Bryan & Zina Rittle December 19
 Bryan & Jennifer Houser December 28

Christmas Poinsettias

It has been a long-standing tradition of St. Luke's to beautify our church with poinsettias during the Christmas season. You may give a poinsettia in memory of a loved one or in thanksgiving for blessings received. The deadline for ordering poinsettias is Sunday, December 11. The suggested donation is \$10. You will find an envelope in the December Angelus as well as in the Narthex. You may drop the envelope in the offering plate or at the Parish Office.



Altar Flowers and Candles

The altar flowers and candles that beautify our worship every Sunday are given to the glory of God by St. Luke's parishioners. You may give flowers in memory or honor of loved ones on a Sunday of your choice, with an acknowledgment printed in the weekly announcements. (Flower donation is unavailable during the season of Lent, and Palm Sunday.) To give all parishioners the opportunity to choose dates that are meaningful for them, multiple acknowledgments may appear in the bulletins on any given Sunday.



Each year there is a new sign-up sheet to sponsor flowers and candles. Your name will not automatically be carried over to the next year, you must contact the Parish Office every year to be added to the list. To sign up for altar flowers or candles please contact Lisa at the Parish Office, 717.272.8251 or admin@stlukeslebanon.org

The suggested donation for flowers is \$35 per Sunday and candles is \$20 for one month.



To Our Parishioners

Youth

Connor Box December 09
 Dominick Cook December 23
 Olivia Sidelnick December 30

Adults

Rodney Kalbach December 01
 Robert Nemcheck December 01
 Rosemary Dowhower December 04
 Lisa Layser December 06
 Matt Haag December 08
 James Keller December 09
 Carlos Centeno December 11
 Brent Sullivan December 11
 David Zwifka December 11
 Steve Harris December 13
 Ed Henry December 13
 Dan Massad December 13
 Alycia Koener December 14
 Elizabeth Baker December 15
 Michael Bross December 15
 Shirley Baum December 16
 Catherine Spayd December 16
 David Harpel December 18
 Jeremy Weaver December 18
 Jennifer Houser December 20
 David Curtier Jr. December 21
 Jaylianne Ortiz-Lillo December 21
 Barry Wenger December 23
 Carol McDonald December 26
 Lauralee Gebhard December 27
 Wendy Kalbach December 30
 Kyle Leshner December 31
 Gabriel Weaver December 31

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.

Thank You: Grace's Gems

by Rose Brown

I just wanted to give a great big thank you out to all who contributed to the fine selection of jewelry we had this year and to all of those who came and donated or bought jewelry. You and your contributions are greatly appreciated and God bless each of you for your kind and generous heart.



BLUE CHRISTMAS

This year, St. Luke's will *not* offer a "Blue Christmas Service." However, our sister parish to the south, **Hope Episcopal Church**, Mountain Road, Manheim has invited us to share in their celebration of a "Blue Christmas" styled Eucharist on **WEDNESDAY, DECEMBER 21st at 6:30 PM.**

Not everyone is up and cheery for the Christmas holidays. Dealing with the death of a loved one, facing life after divorce or separation, coping with the loss of a job, living with cancer or some other disease that puts a question mark over the future, and other human situations sometimes make parties and joviality painful for many people. If you are feeling sad, or know of someone who may not find the joviality of the season easy to bear, plan to join us and invite others to come.



CHRISTMAS SERVICES.

This year, Christmas Day falls on a Sunday. So that all can begin to make their holiday plans, St. Luke's will observe the following schedule:

The Fourth Sunday in Advent (Sunday, December 18th)

- The usual Sunday Schedule

Christmas Eve (Saturday, December 24th)

- 5:00 pm Family Service (Webcast live on YouTube)
- 7:00 pm Christmas Eve Eucharist (Webcast live on YouTube)
- 11:00 pm "Midnight Mass" (Webcast live on YouTube)

Christmas Day (Sunday, December 25th)

- 10:00 AM Mass During the Day

The Feast of the Holy Name - Sunday January 1st

- No Vigil Eucharist on Saturday December 31st
- 8:00 AM – The Holy Eucharist
- 10:30 AM – Service of Lessons and Carols (Webcast live on YouTube)

