If you are looking for a blessing, do not linger here.

Here is only emptiness, a hollow, a husk where a blessing used to be.

This blessing was not content in its confinement.

It could not abide its isolation, the unrelenting silence, the pressing stench of death.

So if it is a blessing that you seek, open your own mouth.

Fill your lungs with the air that this new morning brings and then release it with a cry.

Hear how the blessing breaks forth in your own voice how your own lips form every word you never dreamed to say.

See how the blessing circles back again wanting you to repeat it but louder how it draws you pulls you sends you to proclaim its only word: risen risen risen.

Jan Richardson

Why do you look for the living among the dead? He is not here, but has risen.

—Luke 24.5

Risen
For Easter Day

TO OUR GUESTS - WELCOME - THANK YOU FOR BEING HERE TODAY!
St. Luke’s Episcopal Church is a Christian community composed of free thinkers who include: conservatives, moderates, & liberals; agnostics, skeptics & atheists. All spiritual seekers who are searching for an approach to faith that makes the most sense to them personally are welcome here!
PLEASE NOTE: During the 10:30 worship service, we normally video-record the sermon for posting on You-Tube. Your image may be captured during recording.
To view sermons, go to You-Tube and then search for “St. Luke’s Episcopal Church Park City.”
If you need pastoral support or know someone that does, please call Fr. Charles+, at 435-901-2131. Remember, Charles+ still can’t read minds so he will not know unless you tell him. Calls will be kept confidential.

In Need of Prayer of Home Communion?
St.Luke’s Prayer Ministers are available during the 10:30 AM service to pray with you. If you would like a name added to our Prayer Chain, contact Tami Wrice with your request at 435-901-1128 or t-wrice@hotmail.com If you know of someone who needs Home Communion, contact our Lay Eucharistic Visitor Team by calling or emailing the Church Office. Blessings!

PLEASE PRAY FOR............

THE CHRISTIAN COMMUNITY:
Michael, our Presiding Bishop, and Scott, our Diocesan Bishop and for ALL the people and parishes in our diocese. Pray especially for St. Elizabeth’s Church in Whiterocks. All people within the world-wide Anglican Communion; pray for the people & leaders of The Church in Jerusalem.

OUR NATION & ITS LEADERS:
Our government leaders that they may live & work in a spirit of calm reason & cooperation on behalf of the common good.

THOSE WHO ARE FACING SUFFERING & HARDSHIP:
Robert++++ (husband of Iris Thompson), Pat++++ (Sanger), Rita++++ (wife of Kevin Tischner), Alexa++++ (granddaughter of Deedee Sihvonen), Gerry ++++ (wife of Jim Brooks) Mildred & Tom ++++ (mother and brother of Cheryl Popple) Gabrielle++++ (daughter of Richard & Bernadette Rothman) Laura++++ (sister in law of Deedee Sihvonen) Bonnie++++ (wife of Fr. Charles) John++++ (son of Dave & Nancy Garrison) Carolyn++++ (sister of Anne Bransford) Ethel++++ (friend of Teresa McMillan)

THE HUMAN COMMUNITY AROUND THE WORLD:
† Healing for the victims targeted by the chemical attack in Syria and healing for the families that lost loved ones.
† An end to terrorism and the wisdom to find a way to live together in peace.
† An end to the conflicts in Yemen, Ukraine, Syria, Iraq & Afghanistan and healing for all victims.
† A lasting, permanent peace between Israel & her neighbors.

THOSE WHO HAVE DIED……
Pray for the Repose of the Soul of William Forsythe McComb brother of Judy Hanley
Pray for the Repose of the Soul of Mary Gene Nieves mother of Sharon Christiansen

PLEASE GIVE THANKS FOR.....
For our Sr. Warden, Karl Sears and his family.

For those having Birthdays this week: Jane Hamilton on Tuesday; Ross DiCaprio on Thursday and Mary Larsen on Friday.

HOLY WEEK AT ST. LUKE’S
Sunday - April 16th - Easter Sunday
7:45 AM Holy Eucharist at the Chapel
9:00 AM Choir Practice
10:30 AM Holy Eucharist at the Church
12:00 PM Children’s Easter Egg Hunt

Monday - April 17th
10:00 AM Centering Prayer

Wednesday - April 19th
4:00 PM A Course In Miracles
5:10 PM Tai Chi
6:30 PM Women’s Bible Study
Existingernalism Class with the Rector

Friday - April 21st
10:00 AM Centering Prayer

Sunday - April 23rd
Normal Sunday Schedule

WE ARE GRATEFUL FOR THOSE SERVING TODAY:

7:45 AM 10:30 AM
Altar Guild Ann Deyo Barbara Wine
Layreaders Ann Deyo Anne Bransford
Crucifer Lou Giacoma Ann Deyo
Chalice Bearers Roger Stephens, Karl Sears Judy Hanley, Jim Jennings

Prayers of the People Jane Hamilton
Ushers/Greeters Lee Osborne, Theresa Wilcox
Coffee Hour Chris Munro
Vestry Person Susan Brewer, 435-647-9897
Tellers Susan Brewer, Rusty Martz

Our Staff is There for You!
Please do not hesitate to contact us.
A full listing of all positions and ministries is available on the information table at the church.

The Rev. Charles Robinson, Rector
Cell Phone: 435-901-2131 Email: pastor@stlukespc.org

The Rev. Claudia Giacoma, Asst. Priest
435-513-0441 Email: giacomaclaudia@gmail.com

If you need pastoral support or know someone that does, please call Fr. Charles+, at 435-901-2131. Remember, Charles+ still can’t read minds so he will not know unless you tell him. Calls will be kept confidential.

Our Parish Community Prayer list: ++ Please note that we will place a + after each name for each week the name is on our prayer list. After four weeks (++++) the name will be removed unless otherwise requested.
The Scripture Passages
Easter Sunday A - April 16, 2017

Collect of the Day: Sacred Love, fill us with hope; the hope that we may one day come to care about our neighbors as we care for ourselves. Enable us to dream the dream of a human community of peace, justice, kindness and compassion; with Jesus our Brother, Teacher and Lord. Amen.

From the Hebrew Scriptures:
Reader: Our first lesson comes from the 31st chapter of the Book of the Prophet Jeremiah. Jeremiah witnessed the fall of Jerusalem. The city was first overrun by the Babylonians in 597 BC; ten years later they occupied the whole of Judea and deported many of the leaders. Today's reading is a prophecy that the exile will end, that God will not desert Israel. It depicts the return from exile as a new exodus. Please read with me by reading the parts in bold print….At that time, says the Lord, I will be the God of all the families of Israel, and they shall be my people. Thus says the Lord:

The people who survived the sword found grace in the wilderness; when Israel sought for rest, the Lord appeared to him from far away. I have loved you with an everlasting love; therefore I have continued my faithfulness to you. Again I will build you, and you shall be built, O virgin Israel! Again you shall take your tambourines, and go forth in the dance of the merrymakers. Again you shall plant vineyards on the mountains of Samaria; the planters shall plant, and shall enjoy the fruit. For there shall be a day when sentinels will call in the hill country of Ephraim: “Come, let us go up to Zion, to the Lord our God.” Here ends the reading.

From the Buddhist Scriptures:
Salvation as restoration refers to the undoing of bad habits, modes of thinking, ways of behaving, social relations, and political systems which have grown corrupt and deviated from the proper way. It is a return to the origin, in order to restore the original way of life according to the true principles and purposes of God. Salvation is pictured as a great reversal. Internally, salvation brings with it the insight that the way to God is the reverse of the way of the world. Enlightenment brings, as it were, a one-hundred-and-eighty degree change in orientation. Please read with me from the Buddhist Scriptures by reading the parts in bold print….On birth depend old age and death, sorrow, lamentation, misery, grief, and despair. Thus does this entire aggregation of misery arise. But on the complete fading out and cessation of ignorance ceases karma; On the cessation of karma ceases consciousness; On the cessation of consciousness ceases name and form; On the cessation of name and form cease the six organs of sense; On the cessation of the six organs of sense ceases contact; On the cessation of contact ceases sensation; On the cessation of sensation ceases desire; On the cessation of desire ceases attachment; On the cessation of attachment ceases existence; On the cessation of existence ceases birth; On the cessation of birth cease old age and death, sorrow, lamentation, misery, grief, and despair. Thus does this entire aggregation of misery cease. Here ends the reading.

From the Christian Gospels:
Priest: The Holy Gospel of Our Lord Jesus Christ According to Matthew.

People: Glory to you, Lord Christ.
After the sabbath, as the first day of the week was dawning, Mary Magdalene and the other Mary went to see the tomb. And suddenly there was a great earthquake; for an angel of the Lord, descending from heaven, came and rolled back the stone and sat on it. His appearance was like lightning, and his clothing white as snow. For fear of him the guards shook and became like dead men. But the angel said to the women, “Do not be afraid; I know that you are looking for Jesus who was crucified. He is not here; for he has been raised, as he said. Come, see the place where he lay. Then go quickly and tell his disciples, ‘He has been raised from the dead, and indeed he is going ahead of you to Galilee; there you will see him.’ This is my message for you.” So they left the tomb quickly with fear and great joy, and ran to tell his disciples. Suddenly Jesus met them and said, “Greetings!” And they came to him, took hold of his feet, and worshiped him. Then Jesus said to them, “Do not be afraid; go and tell my brothers to go to Galilee; there they will see me.”

Priest: The Gospel of the Lord.
People: Praise to you, Lord Christ.

Offertory Sentence:
Priest: My brothers and sisters in Christ Jesus, when you come to the Table of the Lord, come not only to receive the presence of the Lord, but also to give your life completely to Him. As Jesus said, the Greatest Commandments are these:

People: You shall love the Lord your God with all your heart, with all your soul, and with all your mind. And you shall love your neighbor as yourself.

[Hebrew & Christian scripture passages are reprinted with permission from the World Council of Churches. Passages from extra-biblical sources are reprinted with permission from World Scriptures.]
Dying and Rising: 
The Search for a Life of “Good Faith” 
Easter Sunday - Yr. A - April 16, 2017

Barbara Kingsolver once wrote, “In my own worst seasons I’ve come back from the colorless world of despair by forcing myself to look hard, for a long time, at a single glorious thing: a flame of red geranium outside my bedroom window. And then another: my daughter in a yellow dress. And another: the perfect outline of a full, dark sphere behind the crescent moon. Until I learned to be in love with my life again. Like a stroke victim retraining new parts of the brain to grasp lost skills, I have taught myself joy, over and over again.” I don’t know if Ms. Kingsolver ever studied existentialist philosophy or the ideas of the most noted existentialist of them all, Jean-Paul Sartre, but she sure seems to have gotten the message. It is a message about the awesome burden and wondrous potential that comes with our freedom to choose.

On this Easter morning, I invite all of us to think of biblical death and resurrection language as symbolic language about the forms of death and diminishment and the forms of resurrection and new life that are constant companions with us throughout our journey through life. The death and resurrection of Jesus as a metaphor, a word-painting of the ever-present possibility for death and resurrection in our existence as free and responsible human beings.

Let’s begin at a fundamental level by taking a moment to reflect upon the nature of human consciousness. You possess a miraculous power: your consciousness. You have the ability to experience the world around you through your senses. You are continually seeing the world, smelling and hearing the world, touching and tasting the world in which you live. But there is more. You are also continually in conversation within your own consciousness about that of which you are conscious. You enter a room and immediately say to yourself, “This is much larger than I had expected,” or “The color of the paint is about as ugly as I have ever seen.” You bite into an apple and immediately have a number of sensations including the sound of the bite being made, the texture of the flesh of the apple, the moisture hitting your lips and the taste of what you have taken in and you instantly declare either your enjoyment or your disgust. Thousands of times a day you encounter a world that continually gives itself to you and thousands of times a day you respond in both your body and your mind.

But there is more. Perhaps unique among all other living species, you possess the miraculous ability to be conscious of your own consciousness; to be aware of the workings of your own mind in any given moment. You have the wondrous potential to choose to be conscious of not only the objects and events taking place in the world around you, but also the events taking place within you. You have the power to note and analyze your own thoughts, emotions, desires, hopes, judgments and curiosities - all taking place in the privacy of your mind and heart. The miracles of self-observation, self-examination and self-understanding bring with them enormous freedom and responsibility.

Your freedom and your responsibility are exercised in your intentionality. The content of your consciousness, that of which you are conscious is the result of your intentionality. Consciousness is always consciousness of someone or something; someone or something to which you have intentionally directed your attention. Each waking second of each day you make a choice; you choose that to which you will attend, that to which you will pay attention.

Speaking of choices, allow me to share a cute story…..Marty, a little boy, was in church one Easter Sunday with his mother Doris, when he started feeling sick. “Mummy,” he inquired, “can we leave now?” “No,” his mother replied, “the service isn't over yet.” “Well, I think I'm about to throw up.” Marty announced. “Then go out of the front door and around to the back of the church and throw up behind a bush.” said Doris. After about sixty seconds, Marty returned to his pew, alongside his mother. “Did you throw up?” Marty's mom asked quietly. “Yes,” Marty answered, embarrassed. “How could you have gone all the way to the back of the church and returned so quickly?” Doris demanded. “I could have chosen go out of the church, Mummy, but they have a big black box next to the front door that says, ‘For the Poor and the Sick. I decided to use that instead.”

Each waking second of each day you make a choice; you choose that to which you will attend, that to which you will pay attention. This means that the content and quality of your life is largely determined by your intentionality, by that toward which you choose to direct your observational powers. One of your miraculous capacities is to freely choose that to which you are going to allocate your mind’s gaze. And you can immediately perceive the enormous responsibility that comes with this ability, this freedom to choose.

Continued on next page
One direction of our gaze in life can be toward those aspects and truths about ourselves that are factual; that we did not choose for ourselves. You did not choose anything about the circumstances of your birth nor most of the facts of your early developmental years. You did not choose to be born in the 20th century. You did not choose your nation, native language, or native customs and traditions. You did not choose your genetic structure, your physical features nor your intellectual capacities. If you were born in poverty with very few opportunities, you did not choose it just as those born into an affluent world of privilege and the circumstances that support human flourishing did not choose. All of the facts about you that you did not choose for yourself is known as your “facticity.” In addition, all of your past, everything you have said and done, all of your failures and successes, your delights and traumas are also facts about you. None of your past can be changed.

On the other hand, you are also what Sartre called a transcendent being; your existence includes transcendence. You transcendence is composed of your aspirations, plans and desires. They reach beyond or transcend the facts about you. They are your possibilities, your potential, the options, alternatives and choices open to you. In addition, you also transcend the present. Time, your time, described from the first person (“my time”), is already full of the past and pregnant with your future. You transcend the present into the future constantly because you are always seeing the world in terms of your expectations, your hopes, your plans, and your dreams. Let’s say, for example, you aspire to become a novelist. Your plan is to take the necessary steps to become a great novelist and your activities from now until then can be understood in terms of that plan. To describe you, one would have to say your are not yet. The sense is that we are always to be described in terms or our possibilities and our plans. As Jean-Paul put it, "I am what I am not, and I am not what I am."

Now, whether our lives are dominated by a kind of existential death or resurrection depends upon how we manage the paradoxical relationship between our facticity and our transcendence. Death comes in two forms: seeing ourselves completely through the facticity of our lives and seeing ourselves exclusively through our transcendence. In the first instance, we suffocate our existence by directing our gaze upon the limitations imposed upon us by biology, culture and history. When our intentionality is given wholly to our facticity, we deny our freedom and our potential. We entomb ourselves in a dark room of negativity and pessimism. In its extreme form, a commitment to facticity breeds a psychology of victimhood. We see ourselves as victims of the facts of our lives, helpless and without freedom to choose something new or different. Sartre referred to this kind of self-deception and self-diminishment as holding an attitude of “Bad Faith.” In Bad Faith our intention directs our gaze toward fatalism and the dark despair of helplessness and fear thereby blinding us to what is not yet, but can be.

The other form of death comes by a flight into fantasy. When we fix our gaze in the direction of our transcendence alone, we forsake the grounding power of our history, physicality and finitude to pretend that we are supermen and superwomen capable of “leaping tall buildings at a single bound.” To have hopes, desire, dreams and expectations is normal. To fail to acknowledge any role for one’s limits and facticity in relation to those hopes and dreams is a form of psychosis. It is a break from reality. Just because you really want to fly like a bird does not mean that you would do well jumping out of a tenth floor window. Demanding that those around you and the world meet your every expectation is also known as narcissism. Your transcendence is your own personal wellspring for the waters of inspiration, achievement and adventure in your life, but it must be seen in the context of all that you are rather than only what you want to be.

Death and resurrection are paradoxically related in human existence. We overcome the Bad Faith of self-deception and self-delusion with the Good Faith of wisdom and integrated self-awareness. Good Faith, the field in which new life takes place, is born of an intentionality, a consciousness directed toward our hopes yet grounded in our history; directed toward our desires yet evaluated by the yardstick of our limitations; and directed toward our expectations yet anchored to a realistic assessment of our relationships with others and the world. Furthermore, as Christians and followers of Jesus, we might say that Good Faith is evidence of a resurrected life; a life that nudges our gaze toward these questions: 1. How do we put on the mind of Christ?, 2. How do we see our facticity and our transcendence through his eyes?, 3. How do we feel through his heart? and 4. How do we learn to respond to the world with that same wholeness and healing love?

Barbara Kingsolver once wrote, “In my own worst seasons I’ve come back from the colorless world of despair by forcing myself to look hard, for a long time, at a single glorious thing: a flame of red geranium outside my bedroom window. And then another: my daughter in a yellow dress. And another: the perfect outline of a full, dark sphere behind the crescent moon. Until I learned to be in love with my life again. Like a stroke victim retraining new parts of the brain to grasp lost skills, I have taught myself joy, over and over again.” Happy Easter….or rather…..Go and make it a Happy Easter!
ST. LUKE'S IS A COMMUNITY THAT CELEBRATES A PROGRESSIVE UNDERSTANDING OF CHRISTIANITY

By calling ourselves progressive, we mean we are Christians who:

1. Have found an approach to God through the life and teachings of Jesus.

2. Recognize the faithfulness of other people who have other names for the way to God's realm, and acknowledge that their ways are true for them, as our ways are true for us.

3. Understand the sharing of bread and wine in Jesus' name to be a representation of an ancient vision of God's feast for all peoples.

4. Invite all people to participate in our community and worship life without insisting that they become like us in order to be acceptable (including but not limited to): believers and agnostics, conventional Christians and questioning skeptics, women and men, those of all sexual orientations and gender identities, those of all races and cultures, those of all classes and abilities, those who hope for a better world and those who have lost hope.

5. Know that the way we behave toward one another and toward other people is the fullest expression of what we believe.

6. Find more grace in the search for understanding than we do in dogmatic certainty - more value in questioning than in absolutes.

7. Form ourselves into communities dedicated to equipping one another for the work we feel called to do: striving for peace and justice among all people, protecting and restoring the integrity of all God's creation, and bringing hope to those Jesus called the least of his sisters and brothers.

8. Recognize that being followers of Jesus is costly, and entails selfless love, conscientious resistance to evil, and renunciation of privilege.
COFFEE HOUR COORDINATOR

Barbara Wine is serving as the interim coordinator, and in an effort to recruit more families to join the "coffee hour" ministry, she is suggesting two changes.

1. The possibility of two families sharing a coffee hour and
2. That ONLY cookies or donuts be served, making it easier and less costly.

We would love your input, please talk to Barbara Wine, e mail wine1466@comcast.net, or call her at 435-640-3770.

We will need a new coordinator, if you're interested please let Father Charles know. How about talking to a friend about job sharing? Barbara will be happy to answer any questions.
ANNUAL EASTERN EGG HUNT
Following the 10:30 service today, there will be the annual Easter Egg Hunt for all Children.

A COURSE IN MIRACLES  Join us in the St. Luke's Library each Wednesday at 4:00 to read and discuss this spiritual mind-training course. It is not necessary to have been attending in the past--you are welcome to come join this fun and lively group anytime. For more information, call or text Ann Fiery at 304-617-5714. Or you can visit www.acim.org

AUTUMN GOSPEL GROUP FOR WOMEN 50ish & UP:  Autumn Gospel meets the fourth Saturday morning of each month from 10 to noon, in members' homes. We use books as a springboard to share and discuss our own spiritual journeys at this stage of our lives, and are currently reading "Autumn Gospel" by Kathleen Fischer. Please join us for coffee, fellowship and a lively discussion! For more info please call Ann Deyo, 435-615-7478 or Judy Hanley, 435-649-7607.

WOMEN'S GATHERING:  Meets the second Tuesday of each month at 6:30.  Please bring a dish or a drink to share.  Hope to see you there.

ST. LUKE'S CARE GUILD  If you or someone you know has any requests or needs, please contact Katherine at katherinemartz@comcast.net or Harriet, harrietmstephens@gmail.com, (435)655-1888.

CENTERING PRAYER  Meets Monday and Friday mornings at 10:00 AM in the Library.  Please join us in this contemplative practice of Holy Silence.

WOMEN'S BIBLE STUDY:  We meet on Wednesday nights 6:30-8:00 PM in the Library.  Our last study for the spring is Priscilla Shirer "The Armor of God". This is a 7 week study, April 12-May 24.  If you have questions, please contact Mary.Parsons@hsc.utah.edu.

HOSPITALITY GROUNDS COMMUNITY GARDEN:  Spring is here, and if you’re wondering about gardening, you might consider a plot at Hospitality Grounds Community Garden on the other side of the St. Luke's parking lot.  To learn more and to register, please visit dHospitalityGounds.com or email hospitalitygrounds@gmail.com  Garden areas are $25 each for a 4’ x 5’ raised bed plot.  We also have a Facebook page you might be interested in taking a look at.

CHECK OUT OUR NEW WEBSITE:
www.stlukesparkcity.org  Newcomers will find info about our church and what to expect when they visit.  In addition, there is information about all of our missions, finances and programs.  You can view previous sermons through a link to You-Tube on your phone or home computer.  Go to YouTube, then St Luke’s Episcopal Church Park City, UT.

CONSIDERING JOINING THE ST. LUKE'S COMMUNITY?  JUST WANT TO LEARN MORE ABOUT THE EPISCOPAL CHURCH?  Our rector would be delighted to make an appointment to meet with you.  He will do his best to answer your questions and to help you to feel welcomed and included at St. Luke's.  When you are ready to have a conversation, just let him know at either:  pastor@stlukespc.org  or 435-901-2131.

TAI-CHI:  Tai Chi meets on Wednesdays at 5:10.  Registration for new students is currently closed until the next round in mid May.

NEW WAY TO MAKE A DONATION:  You can now do it directly from your mobile phone, computer or a tablet.  Go to our new website:  www.stlukesparkcity.org  to make a one time donation or set up a recurring donation from a credit card or checking account.