St. Luke's Episcopal Church is a Christian community composed of free thinkers who include conservatives, moderates, liberals, skeptics, believers & atheists. All are welcome!

St. Luke's Weekly Magazine
April 21, 2019
Please take this home with you today.

Resurrection (source unknown)

The resurrection is suggested by the dazzling white light as if the faces of the women who ran away fearfully, in fear.

God I am sorry
I ran from you.
I am still running,
running from
that knowledge,
that eye, that love
from which there is no
refuge.
For you meant only love,
and love, and I felt
only fear, and pain.
So once in Israel
love came
to us incarnate,
stood in the doorway
between two worlds,
and we were all afraid.”

…Annie Dillard

TO OUR GUESTS - WELCOME - THANK YOU FOR BEING HERE TODAY!
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.”
In Need of Prayer or 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 or someone who needs Home Communion, contact Beckie in the Church Office.

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

THE CHRISTIAN COMMUNITY:
Justin, Archbishop of Canterbury, Michael, our Presiding Bishop, and Scott, our Diocesan Bishop and for ALL the people and parishes in our diocese. Pray especially for The clergy and people of the Episcopal Church. And for all people within the world-wide Anglican Communion; pray for the people & leaders of The Peace of Jerusalem & The People of the Land of the Holy One.

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), Rita++++ (Baden), Emmy++++ (granddaughter of Deedee Sihvonen), Jennifer++++ (Strachan) Tom++++ (brother of Joe Cordery) Randy and Jody++++ (brother and friend of Beckie Raemer) Phil & Robin++++ (parents of Cathy Callow-Heuser), Claudia++++ (wife of Lou Giacoma) Annet++++ (mother of Jane Hamilton) Sharon++++ (Christiansen) Kotsenburg Family++++ Jane++ (friend of Leslie Wood) Urs+ (brother in law of Stacey Reko)

THE HUMAN COMMUNITY AROUND THE WORLD:
† Pray for our nation and the whole human community that we may find the wisdom to live in greater respect and harmony with each other and our planet home.
† For safety and recovery for all people effected by natural disasters throughout the world.
† For healing for every soul captured by fear, bigotry and resentment. May we all develop the ability to see the Sacred in those most different from ourselves.

THOSE WHO HAVE DIED......

PLEASE GIVE THANKS FOR.....
Members of Beer & BS Group and their families.

For those having Birthdays this week: Mary Larsen today; Barbara Ploshay on Monday; Heidi Hoven on Wednesday and Emerson Best on Thursday.
The Collect of the Day: Our essential goodness calls us to live our lives in ways that bring compassion and loving-kindness into the world. We acknowledge that our nature calls us to stand with the exploited against the exploiters and with the suffering against the causes of suffering even if it costs us something. We pray, therefore, for the courage and determination to affirm this call and to live with compassion, bravery and clarity of mission; with Jesus our Brother, Teacher and Lord. Amen.

From the Christian Tradition in the 2nd Century:
Our first lesson comes from the 10th chapter of the The Acts of the Apostles. Contemporary scholars now date the Gospel of Luke and The Acts of the Apostles at around 120 CE or later. This means that these books are not history texts in any modern sense; they are theologically-based stories intended to communicate particular religious ideas. This passage seems intended to support the authority of the leaders of the Jesus Movement to rightfully assert God’s accomplishments through the death and resurrection of Jesus. Please read with me from the Christian tradition by reading the parts in bold print….

Peter began to speak to Cornelius and the other Gentiles: "I truly understand that God shows no partiality, but in every nation anyone who fears him and does what is right is acceptable to him. You know the message he sent to the people of Israel, preaching peace by Jesus Christ--he is Lord of all. That message spread throughout Judea, beginning in Galilee after the baptism that John announced: how God anointed Jesus of Nazareth with the Holy Spirit and with power; how he went about doing good and healing all who were oppressed by the devil, for God was with him. We are witnesses to all that he did both in Judea and in Jerusalem. They put him to death by hanging him on a tree; but God raised him on the third day and allowed him to appear, not to all the people but to us who were chosen by God as witnesses, and who ate and drank with him after he rose from the dead. He commanded us to preach to the people and to testify that he is the one ordained by God as judge of the living and the dead. All the prophets testify about him that everyone who believes in him receives forgiveness of sins through his name." Here ends the reading.

From the Hebrew Tradition:
World Scripture notes, "Any good society, whether a church or a polity, is united with the Absolute and guided by the truth. Many religions, therefore, regard themselves as the unique people of God, bound corporately in a special, covenanted relationship with the Lord. Indeed, not one but several religions--Judaism, Islam, Christianity, Shinto, and Sikhism, among them--have understood themselves to be 'chosen' by God and uniquely qualified to establish a godly society. Likewise, in Buddhism the Sangha is a special community, distinguished by its discipline and devotion to the Dharma and blessed by people who have attained the highest goal. A people that recognizes itself to be the focus of God's special concern, or that devotes itself to the exemplary life called for by the truth, also recognizes that it is responsible to manifest the highest standards of faith and behavior. If it does so, it will be the recipient of great blessings." Please read with me from the Hebrew Scriptures by reading the parts in bold print….

If you will obey my voice and keep my covenant, you shall be my own possession among all peoples; for all the earth is mine, and you shall be to me a kingdom of priests and a holy nation. [...] "Many waters cannot quench love." If the idolatrous nations of the world were to unite to destroy the love between God and Israel, they would be unable to do so. [...] "And you are My witnesses, says the Lord, and I am God." Rabbi Simeon ben Yohai taught, "If you are 'my witnesses,' I am the Lord, and if you are not my witnesses, I am not, as it were, the Lord." Here ends the reading.


Priest: The Holy Gospel of Our Lord Jesus Christ

People: Glory to you, Lord Christ.
On the first day of the week, at early dawn, the women who had come with Jesus from Galilee came to the tomb, taking the spices that they had prepared. They found the stone rolled away from the tomb, but when they went in, they did not find the body. While they were perplexed about this, suddenly two men in dazzling clothes stood beside them. The women were terrified and bowed their faces to the ground, but the men said to them, "Why do you look for the living among the dead? He is not here, but has risen. Remember how he told you, while he was still in Galilee, that the Son of Man must be handed over to sinners, and be crucified, and on the third day rise again." Then they remembered his words, and returning from the tomb, they told all this to the eleven and to all the rest. Now it was Mary Magdalene, Joanna, Mary the mother of James, and the other women with them who told this to the apostles. But these words seemed to them an idle tale, and they did not believe them. But Peter got up and ran to the tomb; stooping and looking in, he saw the linen cloths by themselves; then he went home, amazed at what had happened.

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

The 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.]
For What May We Hope?
Easter Sunday Yr. C - April 21, 2019

Immanuel Kant once noted that human existence centers around three questions: what can I know; what should I do; and for what may I hope? Here on this Easter morning I suggest we zero in on the last of the three questions: for what may we hope? When we think about the state of the world, the ubiquity of conflict and mistrust, the growing gap between the haves and the have-nots, the pressures of environmental pollution and exploitation bearing down upon our planet and the enormous social and cultural changes rapidly taking place, any attempt to rationally discern a solid basis for hope can seem elusive. Perhaps no one makes this point better than Yuval Noah Harari, author of numerous books including *Sapiens* and *Homo Deus*. In a Howard Schneider’s review of Harari’s newest book, *21 Lessons for the 21st Century*, Schneider describes Harari’s pessimistic vision of the future of the human race.

Do you remember the Borg in “Star Trek: the Next Generation”? Harari seems to have such beings in mind as he contemplates the human future. Since the 1990s the Internet has changed the world probably more than any other factor. “Democracy is struggling to understand what hit it and is unequipped” to deal with the next series of shocks headed toward us like a tsunami. “Those shocks will probably derive from mind-boggling advances in the realms of artificial intelligence (AI), biotech, and infotech. By 2050, AI could render most human beings redundant in the workplace, including in the white-collar professions.” This state of affairs in which millions (billions?) will be unemployed and unemployable will indelibly alter governments, capitalism, and daily life.

Harari: “Once we begin to count on AI to decide what to study, where to work [if we work], and whom to marry, human life will cease to be a drama of decision-making. As authority shifts from humans to algorithms, we may no longer view the world as the playground of autonomous individuals struggling to make the right choices. Humans and machines might merge so completely that humans will not be able to survive at all if they are disconnected from the network. They will be connected starting in the womb.” In such a union we may give ourselves over to the notion that we are essentially bio-mechanical machines operating in a deterministic universe. In other words we may abandon our belief in ourselves; our fundamental understanding that we possess free-will; that free-will is at least a limited actuality possessed and practiced by all human beings. This is the world of the Borg; a world of human-machine beings existing in, directed by and continually serving a great cyber network. Harari’s dismal future is that of humanity subsumed by technology.

For what, then, may we hope? It seems that, while circumstances change from one generation to the next, in each age the human community has been challenged to hold onto the best of ourselves; to hold onto hope for a better world; to cling to the possibility of a world in which everyone is able to flourish and live as happy and fulfilled human beings. Such was the case in the time of Jesus as well. In first century Judea, the technology that threatened the human community was the military precision of the Roman legions which, like the Borg, gobbled up nations and peoples throughout the ancient Mediterranean world with machine-like efficiency. It’s values were those described by Nietzsche as the “Will to Power:” the ambition to acquire ever increasing quantities of wealth and power over others through conquest and domination. In other words, only the strongest deserve to survive and live well. The Romans occupied Judea to extract the land’s riches and to expand the Empire. They maintained their occupation with various forms of intimidation, threat and cruelty. Jesus was only one of tens of thousands of Jews nailed to crosses in Palestine. In such dark and painful circumstances imagine the temptation to fall into despair experienced by the typical Judean each and everyday: the temptation to give up on any possibility for a better life; to submit to pessimism and a corrosive resentment that would rob even the strongest of joy and appreciation of life. This was a time of suffering and death; their national Good Friday; their crucifixion as a sovereign kingdom.

For what could the Jewish people living under Roman domination hope? Their most deeply cherished hopes and dreams were to see God empower a mighty army to conquer and expelled Rome’s legions; to witness the reestablishment of the glory of Israel where they would be free to live in peace and security. Their hope was to
witness the God of Israel conquer and vanquish the God of the Empire. This was the historical context that gave birth to the stories of the resurrection of Jesus. They were stories asserting the possibility of the impossible.

All resurrection stories are, by necessity, preceded by stories of great suffering and death. In Egypt, stories about the god Osiris say that he was deceived by his brother Set and murdered only to rise from the dead to rule as god of the Underworld. According to Greek mythology Dionysus, the son of Zeus was a child who was torn to pieces by Titans who lured him with toys, then boiled and ate him. Dionysus' grandmother Rhea managed to put some of his pieces back together (principally from his heart that was spared) and brought him back to life. And all of us are familiar with the narrative associated with the crucifixion of Jesus and his resurrection three days later. All of these stories share a common trait, before there is new life there is great suffering and death. They all recognize that individuals and nations occasionally experience terrible times in their lives; times of the kinds of pain and anguish that tempt us to give up our hope for a better life. Sometimes things can seem so overwhelming and problem-filled that we freeze up, unable to act, trapped in despair.

Resurrection stories are powerful for a number of reasons. First, when we are in pain and hopelessness, they remind us that the pain and suffering we feel we are drowning in today may not be as present in our lives tomorrow. We experience our present suffering today, but we cannot see how tomorrow may bring new life. They remind us that each day we continue to put one foot in front of the other is a day of hopeful possibilities. Resurrection stories assert that the impossible is sometimes unexpectedly transformed into not only the possible, but the actual. They remind us that, from the Christian point of view, the God of Israel has indeed vanquished the God of the Empire, the God of Sin and Death. But the victory has happened in a most unexpected way. Victory has taken place, not through military strategy and might, not through the “Will to Power,” but through self-giving love, generosity and compassion. The Empire of Sin and Death has been defeated, but is not aware of it. The followers of Jesus, in proclaiming Jesus’s resurrection, were affirming the fundamental human insight: human life cannot thrive if all we have are material wealth and power. Humanity finds itself in love; the kind of love willing to give its life to save the life of another.

As we contemplate the problems, suffering and death in our world today, for what may we hope? As we think about Harari’s vision of a future in which humanity is subsumed by technology, for what may we hope? What is our possible impossibility? Easter proclaims that hope for humanity ultimately resides in the possible development of our consciousness; of a gradual healing of the way we think about ourselves, one another and all living beings. We are called to hope for an impossible future in which everyone one of us easily sees the sacred, the preciousness and the many gifts that each other possesses; celebrates the diversity of life in all its forms rather than fearing the different and the unfamiliar; and rests securely in knowing that there is more than enough for all (and, therefore, there is nothing to fear) in a global community saturated with reason, rationality and authentic self-giving love and compassion. Confidence in such an impossible future is how we hold on to ourselves. Have a blessed Easter!

Sources:
Community Celebrations during Charles’ Sabbatical

Please help Beckie keep this schedule accurate. Let her know asap of any needed changes. Thank you to those that have already stepped up.

May 5th - Morning Prayer
7:45 AM  Ann Deyo & Mary McEntire
10:30 AM  Harriet Stephens & Susanne Burkett

May 12th - Holy Eucharist  The Rev. Aimee Altizer - both services

May 19th - Morning Prayer
7:45 AM  Don & Leslie Wood
10:30 AM  Iris Thompson & Jane Hamilton

May 26th - Holy Eucharist  The Rev. Aimee Altizer - both services

June 2nd - Morning Prayer
7:45 AM  Ann Deyo & Mary McEntire
10:30 AM  Pamela Davey & Harriet Stephens

June 9th - Holy Eucharist  The Rev. Jessica Hatch - both services

June 16th
7:45 AM  Ray Freer & John Hoener
10:30 AM  Pamela Davey & Jane Hamilton

June 23rd - Holy Eucharist  The Rev. Jessica Hatch - both services

June 30th - Morning Prayer
7:45 AM  Don & Leslie Wood
10:30 AM  Pamela Davey & Harriet Stephens

July 7th - Holy Eucharist  The Rev. Jessica Hatch - both services

July 14th - Morning Prayer
7:45 AM  Bob Casey & Don and Leslie Wood
10:30 AM  Jane Hamilton & Harriet Stephens

July 21st - Holy Eucharist  The Rev. Claudia Giacoma - both services

July 28th - Morning Prayer
7:45 AM  Don & Leslie Wood
10:30 AM  Linda Dugins & Steve Baker

August 4th - Holy Eucharist  The Rev. Charles Robinson - both services

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Executive Sabbatical Committee
(To help staff and parish respond appropriately if problems/needs arise.)

Linda Dugins  - Jr. Warden
435-640-2525

Julie Fiscus  - Vestry
435-214-7382

Steve Baker - Vestry
202-276-1341

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MISSIONS BUDGET PLANNING: May 2019 to April 2020

If you are the leader/director of a St. Luke’s mission enterprise and/or partnership (a “mission” is defined as something we do on behalf of those outside our parish membership) or if you would like to initiate a new mission effort in the coming year, please plan to attend the Missions Budgeting Meeting set for Sunday, April 28th at 12:15 PM. We will divide up the funds available according to the anticipated needs of all of our mission enterprises and partnership. If you are the leader and you cannot attend on the 28th, please ask someone to come in your place to represent your organization. This is a collaborative budgeting process and we will need the active participation of all mission stakeholders. Questions? Call Charles at 435-901-2131. Thanks!
THANK YOU TO ALL WHO PITCHED IN AND HELPED WITH LAST THURSDAY’S MEAL PROGRAM AT THE ROAD HOME MIDVALE SHELTER!

Your act of compassion helped to make Holy Week holy indeed. And many thanks to the organizer of this event: Teresa McMillan. Thanks, Teresa, for your initiative and leadership!

IN ADDITION….Comcast Cares Day is coming up on Saturday, May 4th from 7am-12pm!

We are hoping to recruit 350 volunteers to help us at our various facilities. Volunteers can be any age for most projects! You will be helping us deep clean, landscape, paint, etc., and will be provided breakfast, lunch and a free T-shirt. The Road Home will receive a financial grant from Comcast for every volunteer that participates. This will be a great service project to do with a group or as an individual.

Please sign up at the links below:

Palmer Court (999 South Main Street): [https://www.signupgenius.com/go/30e084dacaf2aa2f94-comcast4](https://www.signupgenius.com/go/30e084dacaf2aa2f94-comcast4)

Wendell Apartments (downtown, 204 West 200 North): [https://www.signupgenius.com/go/30e084dacaf2aa2f94-comcast5](https://www.signupgenius.com/go/30e084dacaf2aa2f94-comcast5)

Midvale (529 West 9th Avenue, about 7300 South): [https://www.signupgenius.com/go/30e084dacaf2aa2f94-comcast3](https://www.signupgenius.com/go/30e084dacaf2aa2f94-comcast3)

Candy Cane Corner Storage Project (CubeSmart on 304 South Redwood Road): [https://www.signupgenius.com/go/30e084dacaf2aa2f94-comcast6](https://www.signupgenius.com/go/30e084dacaf2aa2f94-comcast6)

Feel free to contact us at volunteer@theroadhome.org with any questions about this awesome event! Or, you can contact Teresa McMillan, teresa.b.mcmillan@gmail.com

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The Current Financial Health of Our Parish Community

<table>
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<th>February Total Pledge &amp; Plate Donations $17,266</th>
<th>TOTAL Year To Date Income $44,863</th>
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<tr>
<td>Budgeted Pledge Income $20,588</td>
<td>TOTAL Year To Date Expense $62,077</td>
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<tr>
<td>Received PLEDGE Income $16,227</td>
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😡 MONTHLY DEFICIT $4,361  😡 YEARLY DEFICIT $17,214

<table>
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<th>February Income from other sources $2,765</th>
<th>Missions Balance on Jan. 1, 2019 $11,782</th>
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<tbody>
<tr>
<td>February TOTAL Income $20,031</td>
<td>Missions Yearly Income $4,303</td>
</tr>
<tr>
<td>February TOTAL Expense $27,771</td>
<td>Missions Yearly Expense $0</td>
</tr>
</tbody>
</table>

TOTAL MISSIONS BALANCE $16,085

😡 FEBRUARY DEFICIT $7,740
Exciting Happenings

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

EPISCOPAL RELIEF & DEVELOPMENT: Last month, disaster struck worldwide — and we need your help to provide relief and support to communities in need. If you are able please give to the 2019 Disaster Relief Fund and help our partners and dioceses reach vulnerable communities devastated by Hurricane Idai in Africa, severe flooding in the central United States, tornadoes in Alabama and Georgia and other natural disasters worldwide. As we continue to assess ongoing needs in impacted areas, your urgent gift will enable us to respond now – and in the long run to aid in recovery. Please visit support.episcopalrelief.org to make a donation.

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.

WOMEN'S GATHERING: We meet on the 2nd Tuesday of each month at 6:30 PM. Please bring a drink or a dish to share.

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.

WOMEN'S BIBLE STUDY: We are studying "The Problem of Pain" by CS Lewis. We meet Wednesday evenings 6:30-8 pm in the library and will be using the study guide by Alan Vermilye for this study. The study runs through Wed. 4/24/19. Please contact Mary Parsons at Mary.Parsons@hsc.utah.edu if you would like to join us!

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

WOMEN'S GATHERING: We meet on the 2nd Tuesday of each month at 6:30 PM. Please bring a drink or a dish to share.

A COURSE IN MIRACLES: Our ACIM Study Group meets every Wednesday at 4:00 p.m. in the St. Luke’s Library. A Course in Miracles is a curriculum focusing on forgiving grievances, leading to a change of perception (the Miracle), which leads to inner peace. Feel free to join us. For more information, call or text Ann Fiery, 304-617-5714

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You can now make a donation 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. You can also text the word "Give" to 385-219-4489 to make a donation right from your phone.

You can now make a donation 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. You can also text the word "Give" to 385-219-4489 to make a donation right from your phone.