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.”

Artist Statement: I came into the world of art through dance. I have taken what I learned from the study of dance and choreography and have applied it to my paintings. I am especially aware of the movement of the lines in the painting, in the placement of color, and in the reflection of light.

I have recently completed a two-year course of study in spiritual direction and hope to use my art in conjunction with this training. I have recently led several workshops and quiet days on art and spirituality. I also enjoy painting landscapes, especially scenes from France, where I once studied, and scenes from New Orleans, which is near my home. I want to portray the sacred in the ordinary world of day to day.

From Art and Soul: As artist Jennings and today’s reading from Acts affirm, God is always present and active in our daily lives. In the rush of living we are seldom conscious to it. The arts invite us into conscious awareness. On page 6 and 7 contemporary dance student (and Art and Soul participant) Sophia Diehl shares her experience of dance and spiritual growth.

Frenchman Street: Joy Jennings
Episcopal Church and Visual Arts Current Exhibit, Telling God’s Story in the 21st Century.
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 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 Chapel of Christ the King in Brighton, (Camp Tuttle). And for all people within the world-wide Anglican Communion; pray for the people & leaders of The Reformed Church of Spain.

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), Judy++ (Hanley) Alexa++++(granddaughter of Decedee Sihvonen), Jennifer+++++(Strachan) Tom++++(brother of Joe Cordery) Sue++++ (sister of Teddi Reeves) Kaylee & Waynet++++ (friends of Beckie Raemer) Tom+++ (nephew of Barb Wine) Tony++++ (friend of Ed and Julie Fiscus) Trina+ (Mercado)

THE HUMAN COMMUNITY AROUND THE WORLD:
† Pray for comfort and healing to those effected by the deadly attack in Toronto.
† Pray for peace between the United States, Syria and Russia.
† Pray for the human community that we may find the wisdom to live in greater respect and harmony with 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.
† For a lasting and permanent peace between Israel and all of her neighbors.

THOSE WHO HAVE DIED……..

PLEASE GIVE THANKS FOR.....
Our Autumn Gospel Group Members and their families.

If your birthday does not appear on our list, please notify Beckie in the office so that she can add it.
The Scriptures
5th Sunday of Easter - April 29, 2018

The Collect of the Day: We often refer to ourselves as a community of faith, but what do we mean by labeling ourselves that way? We pray, therefore, for the wisdom to understand the essence of faith and its appropriate role in our lives: with Jesus our Brother, Teacher and Lord.

From the Hebrew Scriptures:
Our first lesson comes from the 22nd Psalm. Psalm 22 has an intensity and a comprehensiveness that is almost unequaled among psalms of this type. The psalm has two main parts: (1) a prayer for help and (2) a song of praise. Please read with me from the Hebrew tradition by reading the parts in bold print.

My praise is of him in the great assembly; *
I will perform my vows in the presence of those who worship him.
The poor shall eat and be satisfied, and those who seek the Lord shall praise him: *
"May your heart live for ever!"
All the ends of the earth shall remember and turn to the Lord, *
and all the families of the nations shall bow before him. For kingship belongs to the Lord; *
he rules over the nations.
To him alone all who sleep in the earth bow down in worship; *
all who go down to the dust fall before him.
My soul shall live for him; my descendants shall serve him; *
they shall be known as the Lord’s for ever.
They shall come and make known to a people yet unborn *
the saving deeds that he has done.

Here ends the reading.

From the Christian Letters:
In today’s homily we will continue our effort to understand the nature of faith, therefore, once again let us hear faith’s most famous definition. Please read with me from the 11th chapter of the Book of Hebrews by reading the parts in bold print…….Now faith is the assurance of things hoped for, the conviction of things not seen. Indeed, by faith our ancestors received approval.

By faith we understand that the worlds were prepared by the word of God, so that what is seen was made from things that are not visible. […]
By faith Abraham obeyed when he was called to set out for a place that he was to receive as an inheritance; and he set out, not knowing where he was going.

By faith he stayed for a time in the land he had been promised, as in a foreign land, living in tents, as did Isaac and Jacob, who were heirs with him of the same promise.

For he looked forward to the city that has foundations, whose architect and builder is God.

By faith he received power of procreation, even though he was too old and Sarah herself was barren because he considered him faithful who had promised. Therefore from one person, and this one as good as dead, descendants were born, “as many as the stars of heaven and as the innumerable grains of sand by the seashore.” Here ends the reading.

From the Christian Gospels: John 15:1-8

Priest: The Holy Gospel of Our Lord Jesus Christ
According to John.

People: Glory to you, Lord Christ.

Jesus said to his disciples, "I am the true vine, and my Father is the vinegrower. He removes every branch in me that bears no fruit. Every branch that bears fruit he prunes to make it bear more fruit. You have already been cleansed by the word that I have spoken to you. Abide in me as I abide in you. Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me. I am the vine, you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing. Whoever does not abide in me is thrown away like a branch and withers; such branches are gathered, thrown into the fire, and burned. If you abide in me, and my words abide in you, ask for whatever you wish, and it will be done for you. My Father is glorified by this, that you bear much fruit and become my disciples."

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.]
What is “Faith”?: A Reexamination - Part II

Easter 5b - April 29, 2018  (Primary Source: “Reason, Faith and the Language-Game” by Benjamin M. Sandin 1999)

For those of you who were not here last week, we began a discussion about the nature of “faith” in search of an understanding of religious faith that makes sense in our post-scientific, post-NASA world; an understanding that requires neither blind acceptance of traditional supernaturalism nor any demand to believe the unbelievable. We discovered that faith is integral to human life and functioning; we would never get out of bed each morning without it. We also found that as a universal human phenomenon faith does not belong exclusively to religion. Faith seems to be an inner, mental inclination to trust and place confidence in a particular object (a person, place or thing), e.g., she has enormous faith in her husband, or he placed his faith in the skillfulness of his surgeon. We also noticed that the Church many centuries ago linked faith as an inclination to trust in the ineffable, irreducible Divine with faith as a set of statements about God; doctrinal statements that should not be questioned. This type of move has left millions of citizens in the 21st century thinking that they have to choose between trusting their own intelligence or keeping their religious faith. That is not acceptable. There must be alternatives, but what are they?

One possible avenue to pursue is the work of the philosophers of language in the first half of the 20th century. They labored on the issue of the meaning of language and how language can function as a strong foundation for knowledge and truth. Ludwig Wittgenstein argued that the meaning of words and phrases are determined by the context in which they are used. If you want to know what a word means, don’t ask for a definition; observe the people using the word and notice how they use it. And how they use it will be largely determined by their context, by the nature of the community and the situations in which that community uses the word. What is meant by “faith” is different, therefore, in a religious context compared to a scientific context. For example, notice the word “field.” It has one meaning to a football player, another meaning to a farmer and yet another to a physicist. The same word has different meanings in different contexts. Science, which is concerned with determining how the material world is ordered has a distinctly different goal in mind than religion which is concerned with questions of an human existential and ultimate nature. The work of science is to produce statements that accurately describe the physical universe and how it operates. The work of religion is to struggle with the profound existential riddles of life as it is lived; to describe what human experiences mean to people. When someone says "I have faith that the world is not flat" something different is being said than “I have faith in God, the Father Almighty, Creator of Heaven and Earth.” Religious faith is not something based on empirical evidence or mathematical proof. To say that "Sam believes in God" is language used to talk about how he thinks relationally about meaning. In the 21st century, it has nothing to do with what he thinks or theorizes about the operations of the material universe.

The failure to acknowledge this basic distinction has played a significant role in the confusion about religious faith and the loss of its credibility within contemporary culture. Far, far too often we hear bishops, priests and preachers use “G-O-D” to explain phenomena within the material world. Why does the universe exist? God. Why does the earth revolve around the sun? God. Why did the cancer treatment send his cancer into remission? God. Why is there an enormous variety of species? God. The moment we begin to use “G-O-D” as the cause of what happens in the physical universe - including in our own bodies - we have entered into the domain of science and our claims are subject to same methods of verification as any other scientific claim. And from centuries of looking at this issue we know that whenever such methods are applied to assertions of divine causality, they have been found to be unverifiable.

So let’s look for a moment at how the ancient Jewish-Christian community used the word “faith?” It seems to have been used as an expression of hope, as a willingness to respond to a sense of call, as a motivation to take significant risks, as a reference to irreducible ultimacy and, when interpreted literally within the ancient pre-modern assumptions about the universe (instead of symbolically or humanistically), as a way of explaining the cause of certain material events. Let’s look, for example, at our reading from Hebrews 11 once again. “Now faith is the assurance of things hoped for, the conviction of things not seen.” In this sentence, faith is treated as a strong trust that the things I am hoping will happen will actually happen; faith as high confidence that beings I cannot see with my physical eyes actually exist.

Continued on the Next Page………
The context of Hebrews 11 within the *Book of Hebrews* is, in essence, an attempt by the author to do a bit of cheerleading and encouraging. The congregation to which the author is writing seems to be feeling confused and discouraged. They are thinking about giving up some of their theological commitments. The author encourages them saying, “Keep the faith; don’t give up hope. Maintain your heart-felt trust in your understanding of God because ultimately the reign of God will be established and you will be rewarded.”

And what was the context and background of the *Book of Hebrews* as a whole? The world that produced this text included a couple of important relevant aspects: (1) the long Jewish tradition of messianic hope that said that the God of Israel (which was thought to be the Supreme Supernatural Person who does stuff in the world) will soon intervene in history to conquer the occupiers of Israel and establish the peaceful and compassionate reign of God and (2) the ancient world-view that included the idea of a three-tiered universe with supernatural deities living in the heavens above and moving easily between the heavenly and earthly realms. In this pre-scientific ancient world, these supernatural deities were assumed literally to be the cause of most or all that happened. For millions in the 21st century, these assumptions no longer make sense. They no longer seem credible.

Next, the writer makes the problematic scientific move we have already discussed. He claims that faith informs us that the word of God created the physical universe. He then speaks of faith as a willingness to respond to one’s sense of being called or having a deep intuition that one should perform some action or take a significant risk. Hope, in this case, is joined with a decision to take action congruent with that hope. Abraham seems to have thought something like “if I act on my intuition, I trust, that is, I am very hopeful that ultimately all will be well.”

The last portion of today’s reading from Hebrews 11, “By faith he received the power of procreation,” seems to return to the idea of supernatural manipulation of the physical world (the restoration of Abraham’s sexual function) as a reward for Abraham’s willingness to trust and to act on that trust.

Ok, now we need to articulate a basic fork in the road. One road adheres to a pre-modern, pre-NASA set of assumptions about the meaning of religious language; the other path insists on reading the biblical literature with a number of 21st century assumptions in mind. Based upon the tiny sample of the Bible we just examined, we would have to say that in the mind of the ancient communities who produced the Bible, faith was used as trust in God as they understood God (the Supreme Supernatural Person who does stuff in the world); as a trust that supported their willingness to act upon their intuitive sense of call and to take great risks in response to that intuition. In other words, the biblical writers seemed to say something like this, “We should be filled with hope that all will ultimately be well, even if we take great risks, because the Supreme Supernatural Person will reward us for trusting Him by causing all to be well in the end.”

The other path is the one we will explore next week. Next week we will continue to examine how the word “faith” is actually used, but we will shift from its use in the ancient biblical world to the world of the 21st century. And we will look at what happens when a different set of assumptions about the universe are applied to God language in general and the concept of religious faith in particular. Stay tuned!!
I am delighted to share another beautiful submission to the Monk in the World guest post series from the community. Read on for Sophia Diehl's reflection *A Dance of Stillness.*

Sometimes I go to a contact improvisation class to pray. As a dance student, trained to speak through the language of the body, contact improvisation allows me to enter into an intimate conversation with another person. Developed along with the rise of modern dance in the 1960s, this movement form requires a sharing of weight, a spontaneous giving and receiving with a dance partner.

In my prayer life, I find myself longing for response. When pouring out my desires and concerns, I want to be met with a tangible touch. Contact improvisation reminds me that all of my thoughts and actions are received. Far from shouting into a void, dance depends upon the presence of another person. Dancing with someone reminds me of that well-known insight of physics: “Every action has an equal and opposite reaction.” I also find that every action has a surprise.

In a recent contact improv class, I danced with one of the regulars. In the middle of our dance, he paused and asked me, “Can I give you some advice?” Bristled, but curious, I consented.

“You move too quickly,” he told me. “You’re always moving on to the next part of the dance, before we finish one moment.” He placed his wrist against mine.

“Stay with one point of contact for as long as you can. Then, trust that the next piece of the dance will emerge from there.”

My partner’s unexpected advice has trickled into my dance with life. I am experience-hungry. I continuously reach for the next new place, new person, new situation. In the same way that I eagerly move through an improvised dance, my mind seems to live in the “next” of my life.

My new practice is one of staying. Last summer, I spent two weeks learning InterPlay, a movement improvisation system. The leaders engaged us in an exercise called shape and stillness. We simply held a shape with our bodies and changed that posture when desired. While I continuously shifted my body in and out of a multitude of positions, I noticed my friend holding one shape for the entire time allotted.

I was surprised by his gift for stillness and complimented him later. With a smile, he held out his hand to show me the bracelet on his arm. It read, “Stay.” He explained that his way of mindfulness required a willingness to sink into the present. To him, this practice of stillness was one of remaining in the present moment, even through discomfort.

At the time, I admired his commitment but couldn't get beyond the word “stay” as static and unchanging. How could I connect with the God of movement and flow by staying still?

Contact improvisation reshapes my experience of stillness. Steadily holding the moment creates freedom, rather than restricting it. If I allow myself to be completely interested in the simplicity of a touch, the next moment always arrives. In my eagerness to move onto the next part of the dance, I
had forgotten my dancing partner. And in my desire to constantly move my life forward, I had forgotten God.

In this way, “Stay” has become my new mantra. When I hold a conversation with a person, I try to remain with their words for as long as possible, akin to squeezing every bit of juice from a lemon. I listen deeply and long. When I notice a moment of beauty in my walk through Seattle, I stay with the image for longer than feels comfortable, soaking in the color or the light of this particular instant. I hold eye contact with a passerby on the street for a few extra seconds.

Ironically, these choices to “stay” foster more movement in my life. In a recent conversation, I chose to sit and engage for longer than usual. My friend coaxed me through a much-needed insight, which allowed me to move through some confusion. My sense of time stretched out. When every moment is everything, I have nothing else to rush into.

This practice is a dance of trust. Trust in the fact that I am not the only being on this stage.

This person I am speaking to has the wisdom to move our dialogue forward, and this flower I am gazing at knows where to take me next. Movement and stillness become one.

Life becomes more joyful when I realize that I have a dancing partner! I drop my own choreography and begin to move. Sophia Diehl studies Dance and Religion at St. Olaf College. She has a passion for integrating movement and spirituality. Sophia interned with InterPlay in Oakland, California and attended Art and Social Change. She has led InterPlay workshops throughout the United States and Australia, for chaplains, students, and faith communities.

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 east side of the St. Luke's parking lot. Please contact Deb Walter, 435-640-0047, if you would like to sign up for a bed or 2 in our beautiful garden.
Exciting Happenings

CHECK OUT OUR WEBSITE:
Newcomers will find info about our church and what to expect when they visit. [www.stlukesparkcity.org](http://www.stlukesparkcity.org). In addition, 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.

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, we are reading "The Book of Joy" by His Holiness the Dalai Lama and Archbishop Desmond Tutu. 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.

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.

TAI CHI:
Tai Chi for Health and Arthritis is closed to new students. Those who have attended before are still welcome. The next round for new students will open on Wednesday, May 2nd.

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 GATHERING:
We meet on the 2nd Tuesday of each month at 6:00 PM. Please bring a drink or a dish to share. Please join us!

WE’RE HAVING A PARTY!
Sunday - May 20th is the Feast of Pentecost: A celebration of our mission "To Restore All People To Unity with God and Each Other in Christ"
+ A special liturgy designed for the occasion;
+ Special decorations with images of fire and wind;
+ Participation by the people of St. Elizabeth’s from the Ute Reservation;
+ After-worship party with games for all the kids and a taco bar with other special foods.
+ Special recognition of 3 graduating seniors: Ross DiCaprio, David Reko and William Martz.

Ways YOU can participate in the festivities:
+ Wear either red clothing or something that represents your cultural-ethnic heritage;
+ Volunteer to participate in the processional and recessional at the beginning and end of the service of celebration by carrying a symbol of the day (which will be provided for you);
+ Offer your knowledge of a foreign language to read something in that language during the service.

If you are willing and able to participate in the Processional and/or offer your ability to speak a foreign language, please tell Charles+ at your earliest convenience.

A COURSE IN MIRACLES:
Our ACIM (A Course in Miracles) Study Group meets in the St. Luke's Library at 4:00 on Wednesday afternoons. If you would like to join us, call or text Ann Fiery for additional information, 304-617-5714.

WOMEN'S BIBLE STUDY:
Our study book for the spring is "The Way of Scripture" from the companions in Christ series. This will be a 7 week series every Wednesday until May 16th from 6:30-8 in the Library. All women are welcome to join us.

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