Love God….Think for Yourself!

Jyoti Sahi (Indian) Jesus Christ - The life of the World

“Speaking the truth in love (to ourselves and others) we are to grow up in every way into Jesus, the Christ.  (Ephesians 4:15)

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 Church of the Good Shepherd in Ogden. And for all people within the world-wide Anglican Communion; pray for the people & leaders of The Church of Brazil.

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), Alexa+++ (granddaughter of Deedee Sihvonen), Jennifer++++(Strachan) Tom+++ (brother of Joe Cordery) Kaylee+++(friend of Beckie Raemer) Peter+++ (VanHook) Fr. Roland+++ (friend of Claudia Giacoma) Rick & the Giacoma Family+++ Caden+++ (friend of Ann Deyo) Emily+++ (Peter VanHook’s daughter) Lori+++ (friend of Jane Hamilton)

THE HUMAN COMMUNITY AROUND THE WORLD:
† Pray for the speedy and safe return of the hundreds of children who remain in government custody after being separated from their parents at the southern border.
† 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, especially the victims of wildfires burning in the Western States.
† 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…..
Our all of our Treasurer, Beckie Raemer and her family.

For those having Birthdays this week:
Ann Fiery today; Haven Weinberg on Tuesday; John Reko on Wednesday and Judy Hanley on Thursday.

If your birthday does not appear on our list, please notify Beckie in the office so that she can add it.

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 Collect of the Day:** The primitive aspect of our minds is preoccupied first and foremost with the task of survival, of self-preservation. This makes fear and insecurity a significant part of the human experience. We pray, therefore, as people of faith and trust that we may find the strength to choose each day to transcend our fears that we may live with one another in generosity and compassion; with Jesus our Brother, Teacher and Lord.

From the Hebrew Scriptures:
Our first lesson comes from the 16th chapter of the Book of the Exodus. Please read with me by reading the parts in bold print……. The whole congregation of the Israelites complained against Moses and Aaron in the wilderness. The Israelites said to them,

"If only we had died by the hand of the Lord in the land of Egypt, when we sat by the fleshpots and ate our fill of bread; for you have brought us out into this wilderness to kill this whole assembly with hunger."

Then the Lord said to Moses, “I am going to rain bread from heaven for you, and each day the people shall go out and gather enough for that day. In that way I will test them, whether they will follow my instruction or not. Then Moses said to Aaron, “Say to the whole congregation of the Israelites, ‘Draw near to the Lord, for he has heard your complaining.’”

And as Aaron spoke to the whole congregation of the Israelites, they looked toward the wilderness, and the glory of the Lord appeared in the cloud. The Lord spoke to Moses and said, “I have heard the complaining of the Israelites; say to them, ‘At twilight you shall eat meat, and in the morning you shall have your fill of bread; then you shall know that I am the Lord your God.’” In the evening quails came up and covered the camp; and in the morning there was a layer of dew around the camp. When the layer of dew lifted, there on the surface of the wilderness was a fine flaky substance, as fine as frost on the ground. When the Israelites saw it, they said to one another,

“What is it?” For they did not know what it was. Moses said to them, “It is the bread that the Lord has given you to eat.”

Here ends the reading.

From the Buddhist Scriptures:
What is the origin of human suffering? Why do we experience so much fear, anguish and unhappiness? Are we helpless or can we do something to better our lives? Please read with me from the Buddhist Scriptures by reading the parts in bold print……Thus, whatever kind of feeling one experiences, pleasant, unpleasant or indifferent, one approves of and cherishes the feeling and clings to it; and while doing so, lust springs up;

but lust for feelings means clinging to existence; and on clinging to existence depends the Process of Becoming; on the process of becoming depends Birth; and dependent on birth are Decay and Death, sorrow, lamentation, pain, grief and despair.

Thus arises this whole mass of suffering.

And wherever beings spring into existence, there their deeds will ripen; and wherever their deeds ripen, there they will earn the fruits of those deeds, be it in this life, or be it in the next life, or be it - any other future life.

Here end the reading.

**Form the Christian Gospels:** John 6:24-35
Priest: The Holy Gospel of Our Lord Jesus Christ According to John.

People: Glory to you, Lord Christ.
The next day, when the people who remained after the feeding of the five thousand saw that neither Jesus nor his disciples were there, they themselves got into the boats and went to Capernua looking for Jesus. When they found him on the other side of the sea, they said to him, “Rabbi, when did you come here?” Jesus answered them, “Very truly, I tell you, you are looking for me, not because you saw signs, but because you ate your fill of the loaves. Do not work for the food that perishes, but for the food that endures for eternal life, which the Son of Man will give you. For it is on him that God the Father has set his seal.” Then they said to him, “What must we do to perform the works of God?” Jesus answered them, “This is the work of God, that you believe in him whom he has sent.” So they said to him, “What sign are you going to give us then, so that we may see it and believe you? What work are you performing? Our ancestors ate the manna in the wilderness; as it is written, ‘He gave them bread from heaven to eat.’” Then Jesus said to them, “Very truly, I tell you, it was not Moses who gave you the bread from heaven, but it is my Father who gives you the true bread from heaven. For the bread of God is that which comes down from heaven and gives life to the world.” They said to him, “Sir, give us this bread always.” Jesus said to them, “I am the bread of life. Whoever comes to me will never be hungry, and whoever believes in me will never be thirsty.”

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.]

**Charles+ will be in mediation training in Chicago this week. He will be available via cell phone: 435-901-2131.**
Our Hunger for the Ultimate
Proper 13b - August 5, 2018

Are there things, other than material food and water, for which we hunger and thirst; things we all want, desire, and perhaps need and is this hunger an essential aspect of our humanity? If we did not long for these things, would we still be human? And is spirituality defined by our pursuit of and experience of these things? During my vacation I began reading a book entitled, Reality: Readings in Philosophy by Levenson and Westphal which provides a brief description of the key theories concerning the nature of reality that have been suggested by thinkers over the past 3000 years. One of the chapters dealt with portions of two of the Socratic dialogues by Plato: “Phaedo” and “The Republic.” When reading this chapter I felt excited and very alive. I wondered if I was touching one or more electrifying spiritual insights that may lie within the foundation of the spiritual traditions. It is these possible insights I would like to discuss.

The first insight goes something like this: human spirituality begins with our hunger to see beyond the physical; it originates from our ability to think conceptually and our capacity to think about potential aspects of reality that are more than or other than material. The “Phaedo” is essentially a conversation between Socrates and number of his friends. Early in the text he talked about his early interest in the study of the physical world. He thought that he would spend his life investigating how the natural world and all the beings within it function; learning about their construction and how they are able to do what they do. But fairly soon, Socrates was overcome with a kind of skepticism: "I do not any longer persuade myself that I know why a unit or anything else comes to be, or perishes or exists by the old method of investigation, and I do not accept it, but I have a confused method of my own." In other words, Socrates did not think that an explanation of what a thing is made of and how it operates is equivalent to an understanding of why the object in question is doing what it is doing. And speaking of investigation….Two detectives were investigating the murder of Mr. Juan Gonzalez. “How was he killed?” asked one detective. “With a golf gun," the other detective replied. “A golf gun! What is a golf gun?” “I don’t know. But it sure made a hole in Juan.”

Now notice that, whenever we are talking about living beings, this basic move from inquiry into what and how to inquiry about why or causality seems fundamentally spiritual in nature, that is, it requires the introduction of our capacity to think about abstractions such as choice, purpose, virtue and desire. Description is not the same as understanding. For example, some suggested that the cause of Socrates sitting and having conversation was his body, that is, he was doing what he was doing because he had flesh and bone and blood and structure. Socrates judged this to be a ridiculous explanation of causality. True, he could not sit up and have a conversation without his flesh and bone and blood, but these hardly accounted for his choice to have a conversation and the flow of his thoughts. Socrates exclaimed, "Imagine not being able to distinguish the real cause from that without which the cause would not be able to act as a cause. It is what the majority appears to do, like people groping in the dark; they call it a cause, thus giving it a name that does not belong to it.”

On the surface, this seems so simple and obvious as to be unworthy of mention. But I think something profound is happening here. Socrates is saying that spirituality begins when we are no longer satisfied with limiting ourselves to the sensations we experience through our physical senses. Spirituality begins as we move from describing what to asking why (even if the answer is elusive and certainty not an option). It is important to describe the world as we see it, but it is far more spiritually impactful to ask why the world exists.

And our hunger to know about and understand that which transcends our physical senses means we must live with the thirst to search for and seek to discover that which we cannot know and can never fully understand. The second insight Socrates offers is about the possibility of the Permanent, the Eternal or the Ultimate Possibility that exists beyond space and time. Platonic spirituality insists that the physical world, the world of people, places and things that are all changing, transitioning and passing away is not the domain of Ultimate Reality. Ultimate Reality is permanent. Ultimate Reality does not change, does not deteriorate, does not progress or regress and knows no death. Everything we perceive with our physical senses, including our eyes, noses, ears, fingers and taste buds themselves, is transitory, in constant change and headed for physical termination. And every visible thing is a flawed representation of some aspect of Ultimate Reality in which it participates or shares.

Think about, for example, the concept of beauty as applied to a beautiful object. Socrates said, “I am going to try to show you the kind of cause with which I have concerned myself. I assume the existence of a Beautiful, itself by itself, of a Good and a Great and all the rest….If there is anything beautiful besides the Beautiful itself, it is beautiful for no other reason than it shares in that Beautiful, and I say so with everything….” Something or someone is beautiful because present within them is Beauty Itself (a.k.a. the Ideal or Form of Beauty). Something or someone behaves courageously because present within them is the Courage Itself. Something or someone is good because they share in Goodness Itself. Etc.

Continued on next page….
In closing, we have to ask from where this insight about Ultimate Reality comes? I think it comes from at least three sources: our experience of the power of conceptual thinking, our human intuition and logical reasoning. Let me talk about our experience of the power of conceptual thought first. What is the difference between lust and love? Lust is limited. It occurs when one human being sees the physical appearance of another human and judges that appearance as beautiful, attractive, “sexy,” but all the observer knows about the one perceived as beautiful and sexy is their outward appearance. There is no conceptual, spiritual, relational or higher order thinking involved. Lust is a kind of mechanistic stimulus-response reaction that really does not rely much upon the capacity for thought. Love, however, may include the all of the information accounted for in lust, but moves far beyond the limitations of sensual stimulation alone to thinking abstractly about the beauty of the other person’s “soul” or “person,” the beauty of their attitudes, values, and capacities for such virtues as compassion, humor, generosity and reliability. Our experiences of loving others affirm the basic spiritual insight that suggests there is more to us and more to reality than is available to us through our physical senses alone. In fact, it seems to suggest that the intelligible, invisible realm of the mind, the relational, conceptual, the abstract is the home of realities that are “more real,” more significant and far more meaningful than the realities available through sense experience alone.

And I suspect that this is a universal human intuition. The Platonic realm of the Ideals (Forms) of Ultimate Reality cannot be discovered empirically. There is no scientific experiment that will allow us to “see” the Transcendent Realm. If it is to be glimpsed at all, it must be seen through the mind’s eye, the intellect. And, as Plato describes in his “Allegory of the Cave,” human experience includes experiences of excitement, love, meaning and joy that occur when one contemplates the Ultimate. Human beings experience awakening and altered consciousness and understanding through mental communion with the Permanent, the Transcendent, the Ultimate.

Third and last, but not least, it is logical to deduce that the beginning point of all that is dependent upon the existence of something or someone previous to it, him or her (contingent objects) must ultimately be a source that did not require the existence of anything previous (the Permanent or Eternal). I’m out of time…gotta go….more…much more later!

Blessings,
Charles+

Let’s Walk To End Alzheimer’s

Currently, Alzheimer’s can’t be prevented, cured or even slowed. But what if one day it could? By participating in the Alzheimer’s Association “Walk to End Alzheimer’s” fundraiser, you can help make that day happen. Join us for “Walk to End Alzheimer’s” at Kimball Junction in Park City on September 8th.

The walk will begin at 9:00 AM and run from the Basin Rec. building to the Swaner Eco Preserve white barn on Highway 224 and back. Together, with research, we can end Alzheimer’s disease.

The person coordinating this effort at St. Luke’s is Ann Deyo. She can be reached at 435-640-8258, or anniedeyo@aol.com. You may register with Ann, or directly at alz.org/walk, and be sure to let them know you are part of the team from St. Luke’s Episcopal Church in Park City. For specific questions, you may call Ann, or reach Laura Wall at lwall@alz.org, 801-641-7148.
CHECK OUT OUR WEBSITE:
Newcomers will find info about our church and what to expect when they visit. 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. Beginning on July 28th we will begin reading Among Women… (Lives of Challenge, Courage and Faith in Biblical Times) by Carol M. Perry. Please join us for coffee, fellowship and a lively discussion! For more info please call Nancy Conrow, 435-640-0556 or nancyconrow@gmail.com.

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

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.

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.

HOW JESUS BECAME GOD:
This class will resume on Tuesday, August 14th at 6:30 PM in the church sanctuary. For more info, contact Charles+

TAI CHI:
Tai chi will meet at our usual time on Wednesday. Former students are always welcome to drop by.

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@stlukescpc.org or 435-901-2131.

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. Join us! August 14 Kim Svoboda (Salt Lake) Thanks! I hope we see you! Cathy Callow-Heusser, 435-757-2724

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.