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
February 10, 2019

Love God….Think for Yourself!

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.”

The vibrant color and energy of decision making is caught in this painting by Hooper. Several flowing rivers of bright color tumble toward one single one final focus.

**Evoke: Cody Hooper**

**For Reflection**
In the gospel reading, the present need seems urgent to his disciples. However, Jesus’ early morning prayer of silence and solitude, reveals to him and discerns different needs for healing elsewhere that must be given priority. For personal or leadership discernment, when competing needs call for attention, how do you hear the voice of God calling to a different good? What ways of praying might be most helpful to you?

**A Prayer (Phillip Newell: Celtic Benediction)**

In the busyness of this day
grant me a stillness of seeing, O God.

In the conflicting voices of my heart
grant me a calmness of hearing.

Let my seeing and hearing
my words and my actions
be rooted in a silent certainty of your presence.

Let my passions for life
and the longings for justice that stir within me,
be grounded in the experience of your stillness.

Let my life be rooted in the ground of your peace, O God,
let me be rooted in the depths of your peace.
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 St.
David’s Episcopal Church in Page, AZ. And for all
people within the world-wide Anglican Communion; pray
for the people & leaders of The Church of Canada.

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 Kaylee ++++ (brother and
friend of Beckie Raemer) Pam++++ (family of Charles & Bonnie)
Jane++++ (friend of Leslie Wood) Clark++++ (friend of Teresa McMillan)
Phil & Robin++++ (parents of Cathy Callow-Heuser),
Claudia+++ (wife of Lou Giacoma) Anne++ (mother of
Jane Hamilton)

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……
Pray for the Repose of the Soul of
Mary Freer, Wife of Ray Freer
Daniel Aunchman, Father of Sharon Kuhn
and
Winston Holiday, Friend of John Hoener

PLEASE GIVE THANKS FOR.....
Our Acolytes and their families.

For those having Birthdays this week:
Mike Fiery today and Tricia Baily on Thursday.

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.

THIS WEEK AT ST. LUKE’S

Sunday - February 10th
7:45 AM Holy Eucharist at the Chapel
9:00 AM Choir Practice
10:30 AM Morning Prayer at the Church
Children’s Church School

Wednesday - February 13th
4:00 PM Beer & BS - Madison vs Monroe
6:30 PM Women’s Bible Study

Friday - February 15th
10:00 AM Centering Prayer

Sunday - February 17th
Normal Sunday Schedule

WE ARE GRATEFUL FOR THOSE SERVING TODAY:
7:45 AM — 10:30 AM
Altar Leslie Wood Iris Thompson, Susanne Pretorius
Reader Janet van Hartesvelt Susanne Burkett
Prayers of the People Harriet Stephens
Crucifer Lou Giacoma Iris Thompson
Chalice Bearers Karl Sears, Anne Bransford
Jim Jennings, Mary Parsons
Sunday School Teacher David Fiscus
Vestry Person of the Day Leslie Wood
 Tellers Leslie Wood, Chris Munro
Coffee Hour Ted Clayton

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
Cell Phone: 435-513-0441 Email: giacomaclaudia@gmail.com

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 Scriptures
The 5th Sunday after Epiphany C - February 10, 2019

The Collect of the Day: Authentic religious faith is never coercive; it is never anchored in fear, threats and intimidation. Authentic spirituality is anchored in open hearts and minds; hearts and minds willing to say “YES!” to the divine and sacred Call; with Jesus our Brother, Teacher and Lord. Amen.

From the Hebrew Scriptures:
Our first lesson comes from the 6th chapter of the Book of the Prophet (1st) Isaiah. Few ideas are more fundamental to the heart of religion than the courage to say “YES!” to the call of one’s heart. Please read with me from the Hebrew tradition by reading the parts in bold print…In the year that King Uzziah died, I saw the Lord sitting on a throne, high and lofty; and the hem of his robe filled the temple. Seraphs were in attendance above him; each had six wings: with two they covered their faces, and with two they covered their feet, and with two they flew. And one called to another and said:

"Holy, holy, holy is the Lord of hosts;
the whole earth is full of his glory."
The pivots on the thresholds shook at the voices of those who called, and the house filled with smoke. And I said: "Woe is me! I am lost, for I am a man of unclean lips, and I live among a people of unclean lips; yet my eyes have seen the King, the Lord of hosts!"

Then one of the seraphs flew to me, holding a live coal that had been taken from the altar with a pair of tongs. The seraph touched my mouth with it and said: "Now that this has touched your lips, your guilt has departed and your sin is blotted out." Then I heard the voice of the Lord saying, "Whom shall I send, and who will go for us?" And I said, "Here am I; send me!" Here ends the reading.

From the Muslim Tradition:
Even though religious people often divide into warring tribes with each tribe claiming certain knowledge of absolute Truth, the heart of authentic religion is love and love always respects the other. Please read with me from the Scriptures of Islam by reading the parts in bold print….A man among the Muslims and a man among the Jews reviled one another.

The Muslim said, "By Him who chose Muhammad above the universe," and the Jew said, "By Him who chose Moses above the universe."
Thereupon the Muslim raised his hand and struck the Jew on his face, and the Jew went to the Prophet and told him what had happened between him and the Muslim. The Prophet summoned the Muslim and asked him about that, and when he informed him the Prophet said,

"Do not make me superior to Moses, for mankind will swoon on the day of resurrection and I shall swoon along with them.

I shall be the first to recover and see Moses seizing the side of the Throne; and I shall not know whether he was among those who had swooned and had recovered before me, or whether he was among those of whom God had made an exception....

Do not make distinctions between the Prophets."
Here end the reading.

Priest: The Holy Gospel of Our Lord Jesus Christ

People: Glory to you, Lord Christ.
Once while Jesus was standing beside the lake of Gennesaret, and the crowd was pressing in on him to hear the word of God, he saw two boats there at the shore of the lake; the fishermen had gone out of them and were washing their nets. He got into one of the boats, the one belonging to Simon, and asked him to put out a little way from the shore. Then he sat down and taught the crowds from the boat. When he had finished speaking, he said to Simon, "Put out into the deep water and let down your nets for a catch." Simon answered, "Master, we have worked all night long but have caught nothing. Yet if you say so, I will let down the nets." When they had done this, they caught so many fish that their nets were beginning to break. So they signaled their partners in the other boat to come and help them. And they came and filled both boats, so that they began to sink. But when Simon Peter saw it, he fell down at Jesus' knees, saying, "Go away from me, Lord, for I am a sinful man!" For he and all who were with him were amazed at the catch of fish that they had taken; and so also were James and John, sons of Zebedee, who were partners with Simon. Then Jesus said to Simon, "Do not be afraid; from now on you will be catching people." When they had brought their boats to shore, they left everything and followed him.

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.]
Is God the Call to Remain Completely Open?

5th Sunday after Epiphany C - Feb. 10, 2019

Today’s Gospel lesson is a fishing story. One day a rather inebriated ice fisherman drilled a hole in the ice and peered into the hole and a loud voice from above said, “There are no fish down there.” He walked several yards away and drilled another hole and peered into the hole and again the voice said, “There’s no fish down there.” He then walked about 50 yards away and drilled another hole and again the voice said, “There’s no fish down there.” He looked up into the sky and asked, “God, is that you?” “No, you idiot,” the voice said, “it’s the rink manager.”

Today’s Gospel lesson is a fishing story. It suggests that throwing one’s net into deep waters may yield nothing at all except frustration and fatigue or it may raise to the surface all manner of unexpected “fish.” You may catch more than you are prepared to handle. Recall that a couple of weeks ago we discussed this question: is supernaturalism required for faith and meaning? Today I want to ask a follow-up question: can we think of “God” as the principle symbol for our profound need to remain open to “the possibility of the impossible” rather than as a literal, invisible Person or Object? Saying yes is going to be really, really difficult for most of us. We were born and raised; we have lived and moved and had our being in a Christian culture that has usually literalized the symbolic. The great monotheistic traditions have, for the most part, taught us to think of “God” as a supernatural Object; an invisible Creator-Parent who knows the thoughts of our minds and the intentions of our hearts before we do. Our experiences of God, therefore, have been interpreted by Classical Theism as intimate experiences of an invisible, all-knowing and loving Super-Person; a Super-Person in a literal sense. Most, when they pray therefore, have a literal Supernatural-Parent in mind; a Person they hope to persuade to do something: to heal an ill friend or relative or to embed in the mind of a potential employer the certainty that you are the person who should get the job. And while I think this understanding of “God” has a number of serious problems, I cannot tell you that it is wrong.

Richard Rohr once said, “The spiritual path is largely a path of unlearning. Sometimes, in order to move forward, we have to unlearn the things we have been taught.” For those of you here this morning who may have trouble accepting the idea of God asserted by traditional monotheism, I would like to offer another way to think about God; a way that interprets God symbolically rather than literally. This material comes from the contemporary philosopher of religion, John Caputo, Ph.D. Caputo is a phenomenologist, that is, he approaches topics by paying very careful attention to how we experience them; how they present themselves to us. So, as a phenomenologist, he is curious; when we say we experience the presence of God or the leadership of the Holy Spirit or the forgiveness of Jesus, what is actually going on? What precisely do we experience? How do we describe the experience that we associate with “God” or the “presence of God”? Caputo’s answer: the Call of the Unconditional. Now, let’s define our terms.

Let’s begin by thinking of the meaning of “the unconditional.” Caputo describes the unconditional by referring to Jacques Derrida’s ideas about the history and meaning of democracy. Democracy is “all at once an inherited memory, a legacy, that goes back to the proto-democratic institutions of ancient Athens.” It is both a present reality which includes the variously democratic institutions found in contemporary life and a promise that has not yet been kept. “I say a promise because every existing democracy is subject to the Protestant-Jewish principle: no conditioned, existing entity is ever equal to the demands of the unconditional; no democracy is ever a match for the democracy-to-come; no existing democracy fulfills the promise of democracy.” In other words, there is no democracy in existence today that fulfills all that is called for and has always been sought in democracy. What is democracy? However you might define it in a given place or time, democracy is a call in which something - let’s say both freedom and equality - is being called for. It is a call for something unconditional to which no existing response is adequate. In other words, our democracy - the democracy of the United States - is one example among many of a conditioned response to an unconditional call; a conditioned response made under the our particular conditions of space, time, history and culture.

So true is this that if anything like what is being called for unconditionally in and under the name “democracy” ever showed up, it would probably not be called democracy because we wouldn’t recognize it. It would be too different from what we experience in contemporary society. And this is why we do not want to equate the concept of “the unconditional” with the concept of an “ideal.” If we refer to something as an ideal, we imply that we know were going but we just have been unable so far to get there. Democracy in it unconditional sense is not a destination in the way an ideal is. Democracy in its unconditional form is a metaphorical bright and shining star in the heavens composed of all the various hopes and desires for a better society, a more just and caring world that have been held in the hearts and minds of the billions of men and women throughout human history. Unconditionals such as democracy, justice, love, friendship, mercy, and life express the hopes and desires that we want to keep as open-ended as possible so as not to block their future or close off the incoming of what is coming.

God is the name of another unconditional. God is the Unconditional experienced in our hearts and minds as a Call. Caputo along with numerous other contemporary theologians urge us to think of God, not as a literal, supernatural Person or Parent, but as the experience of being called to a perpetual openness; to a life-long stance of welcoming that which we can not see coming and who we will never fully understand. Caputo asks, “What is being called for in and under the name of God?” The answer is the possibility of the impossible, the possibility of the event - an event that is far beyond our reach,
that we did not see coming; an event that will change our orientation toward ourselves and the whole world as it transforms our way of living. “In uttering the name of God we expose the horizons of our lives to the impossible, to thinking what we cannot think, to imagining the unimaginable, to speaking what cannot be said, with a hope against hope, with a faith that moves mountains, with a love that outlasts death.”

When we cast our nets into the deep in response to some personal intuition, some “still, small voice” within our consciousness, we may encounter an abundance that frightens us. After all, we do not want a God who calls to us as an unknowable, irreducible, uncontrollable Unconditional. Our psyches want an Object, a Person, even an invisible one, in part because we think we can get our minds around that and, in getting our minds around it, we can somehow limit it, manage it, tuck it into our pocket and carry it around with us like some kind of soft and warm security blanket. But the God of the deep, the Unconditional God who we cannot see coming, cannot predict, cannot limit in any way; the God who is the inner Call to live each moment of our lives open to the impossible and completely vulnerable to the unimaginable, to that God we want to say, “Go away from me, Lord, for I am a sinful man, that is, I am someone who fears that which I cannot limit, reduce and capture with my mind.” And yet, in spite of all our fears, we continually experience God, the Call; we continually experience a quiet, deep, endless, gentle call to open ourselves up to the whole world and to welcome the unforeseen and the impossible. In such welcoming we are transformed. Blessings.

Charles


All Hands and Hearts for Puerto Rico - Service Project

Thank you for letting me present last Sunday. If you signed up or not, but are interested in spending five days with All Hands and Hearts in Yabucoa repairing roofs with hurricane damage and meeting the people and families involved, please email me: jeffreydeanlouden@gmail.com and visit this website: ahah.org to see their information on Puerto Rico. We can have up to 7 people. Please sign up on the sign up sheet on the coffee table. I look forward to hearing from you.

Beer & BS, Wednesdays at 4:00

For this winter-spring season, our Beer & BS faithfuls have decided to read and discuss the following book: Founding Rivals Madison vs. Monroe: The Bill of Rights and the Election that Saved a Nation by Chris DeRose.

If you would like to participate in these discussions, please purchase the book and come anytime. The class meets each Wednesday at 4:00 pm. All are welcome. BYOB : )
Much of the teaching and culture that has emerged in recent Christianity has much more to do with Greek philosophy and Roman mythologies than the Gospel. This is not all bad, but we must acknowledge these influences. The ego is naturally attracted to heroic language, and so we focused on the heroic instead of transformation: Zeus instead of Trinity, Prometheus and Ulysses instead of the Suffering Servant foretold by Isaiah. Jesus’ teaching was more about becoming a loving, humble, and servant-like person than a hero by any of our normal standards.

The ego thinks that heroic acts or various forms of mortification are supposed to please God somehow. Yet Jesus says, “John the Baptist came along fasting and living an ascetic life and you were upset with him. Now I come along eating and drinking and you don’t like me either” (see Matthew 11:16-19). The scandalous thing about Jesus is how free he is. He is not a ritualist, legalist, or into any form of priestcraft. The things we usually associate with religion are not what Jesus emphasizes—at all. If you don’t believe me, just read the Gospels.

René Girard (1923-2015), a brilliant anthropologist and master of cultural critique, held that Jesus is the most unlikely founder of a religion because he does not encourage any forms of sacrifice except the letting go of one’s own egocentricity. Religion normally begins by making a distinction between the pure and the impure and telling us to “sacrifice” the impure—so we can be pure. Given that premise, Jesus undoes religion by doing the most amazing thing: he finds God among the impure instead of among the pure!

Jesus was not the powerful or effective Messiah that the Jews hoped for—or that Christians seem to want, for that matter. Paul says that “God chooses the foolish, weak, and despised . . . so that no human being might boast before God” (see 1 Corinthians 1:27-29). The revelation of the death and resurrection of Jesus forever redefines what success and winning mean—and it is not what any of us wanted or expected. On the cross, God is revealed as vulnerability itself (the Latin word vulnera means woundedness). That message is hard to miss, but we turned the cross into a transaction and so missed its transformative message for humanity.

Thérèse of Lisieux (1873-1897), an unschooled French girl who died at age 24, intuited the path of descent and called it her “Little Way.” She said (and I summarize), “I looked at the flowers in God’s garden and I saw great big lilies and beautiful roses, and I knew I could never be one of those. But I looked over in the corner and there was a little violet that nobody would notice. That’s me. That’s what God wants me to be.” [1] Thérèse knew that all we can give to God is simply who we really are; or even better, “To do very little things with great love,” which was her motto. [2] That’s all God wants from any of us. It’s not the perfection of the gift that matters to God; it’s the desire to give the gift that pleases God.
invites you to a Jesus Seminar on the Road event:

The Trouble with Resurrection

March 15-16, 2019 in Salt Lake City, Utah

with Westar scholars Bernard Brandon Scott and Margaret Lee

Early Christian communities were convinced that Rome had not defeated Jesus when they crucified him. They employed a host of metaphors to express that conviction. The single English word “resurrection” fails to convey the different words and metaphors used in Greek. Furthermore, it is not at all clear to what extent the earliest Christians believed in a physical resurrection. Paul certainly calls this into question. In this JSOR we ask, what does the New Testament really say about the resurrection?

Bernard Brandon Scott (Ph.D., Vanderbilt University) is the Darbeth Distinguished Professor Emeritus of New Testament at the Phillips Theological Seminary in Tulsa, Oklahoma. A charter member of the Jesus Seminar, he is the author of several books including The Real Paul (2015) and The Trouble with Resurrection (2010).

Margaret E. Lee (Th.D., Melbourne College of Divinity) is retired as Assistant Professor of Humanities at Tulsa Community College in Tulsa, Oklahoma. She was named Regional Scholar by the Society of Biblical Literature in 1996. She is the author of “Sound Mapping” in the Dictionary of the Bible and Ancient Media (2017) and numerous journal articles.

Weekend sessions include:

- The Earliest Reference to Jesus’ Resurrection: Early references to the resurrection don’t come from the gospel stories.

- Christian Heresies and the Resurrection: We need look no further than the New Testament itself for a wide variety of ideas about Jesus’s identity and mission, some of which range into heretical territory.

- Mary Magdalene and the Resurrection: Mary Magdalene, not Peter, is central in all the Gospel narratives of Jesus’ resurrection appearance stories.

- Interfaith Conversation on Resurrection: A panel discussion featuring Brandon Scott and leaders from the following faith communities: Jewish, Buddhist, Hindu, Baha’i, Muslim and Christian.

Visit westarinstitute.org/upcoming-events-calendar

An Advocate for Religious Literacy

Bringing religion scholars into conversation with local communities
You can now make a donation directly from your mobile phone, computer or a tablet.

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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.

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.

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.

NEW MISSIONS TABLE:
The "Rummage Table" is now our "Missions Table" It will be in a new location against the wall by the bulletin boards in the fellowship area.  We need your help to keep it supplied with donated items.  If you have anything to donate, please just place it on the table.  But, if you have a holiday themed item (e.g. Christmas, Easter, 4th of July, fall themed, etc) please place that item UNDER the table to be offered closer to the appropriate holiday.  Please, no electronics as we often end up having to pay to have them recycled when no one wants them, and we also won't really have the space for books.  All items will continue to be offered for voluntary donation only.  Lastly, donation receipts are available from the church office.  Or, contact Bonnie Brown. Thank you for your support!

WOMEN’S BIBLE STUDY:
Our study is "The Way of Prayer" in the companions in Christ series.  We meet Wednesdays in the library at 6:30 pm.  If you would like to join the group please talk to Mary Parsons.

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

THE CHAPEL IS LOOKING FOR 2 MORE CHALICE BEARERS
John Hoener will gladly train someone at the pub of their choice on how to hold a wine glass, as well as what a Chalice Bearer does. Please help if you can.

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 "Character is Destiny: Inspiring Stories Every Young Person Should Know and Every Adult Should Remember" by John McCain and Mark Salter (2005).  Please join us for coffee, fellowship and a lively discussion!  For more info please call Nancy Conrow, nancy.conrow@gmail.com or 435-640-0556.

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 6:30 PM.  Please bring a drink or a dish to share.