You have heard that it was said, You shall love your neighbor. But sometimes your neighbor is also your enemy. Therefore I say to you, Love your enemies and pray for those who persecute you, so that you may fulfill your full identity as children of God—the One who makes the sun rise on the evil and on the good and makes rain to fall for the good of all creation….. And if you receive only your brothers and sisters, what grace and mercy are you demonstrating? Offer others the love of God which is in you, exercising it for the good of all.  

(Adaptation from Matthew)

A Reflection: In our personal lives and in our present culture, how do we demonstrate loving our enemies? How do we practice loving “the other”? Is it true as Christian scripture, Hildegard of Bingen, Meister Eckhart, and our contemporary Matthew Fox and poet Mary Oliver affirm, that the sacred we call God is present in all creation - even in ourselves and our enemies? Perhaps, that when we make space for the unacceptable other in ourselves, we make space for the unacceptable in others? Is it true that in so doing we become more consciously alive to the holy spirit of God. How does that happen? Are there spiritual practices you have discovered to support loving “the other”?

Judith McManis
Faces of Christ

(Banner - fused and painted fabrics, mostly raw silk; 5’ x 9’, rod mounted, 1996)

This is one ECVA artist’s experience.

These faces were created for a very special friend and hang on the wall of his office. This was a collaborative project, shared with a superb banner artist (who wishes to remain unnamed). We had not known one another before beginning work on this piece and for a time we each secretly wished that the other was not part of the process. But we had been asked to work together and that had the feeling of the Holy Spirit to it so we persevered. We discovered talents within ourselves that have affected how each of us has worked since. We came to enjoy the ‘calling’.

The faces echo many of the representations of Christ throughout history from the earliest times.

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

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

THE CHRISTIAN COMMUNITY:
✓ Michael, our Presiding Bishop, and Scott, our Diocesan Bishop and for ALL the people and parishes in our diocese. Pray especially for St. Jude’s in Cedar City.
✓ All people within the world-wide Anglican Communion; pray for the people & leaders of The Church in Papua New Guinea.

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

THOSE WHO ARE FACING SUFFERING & HARDSHIP:
✓ Robert++++ (husband of Iris Thompson), Pat++++ (Sanger), Rita++++ (wife of Kevin Tischner), Alex++++ (granddaughter of Deedee Sihvonen), Gerry ++++ (wife of Jim Brooks) Mildred & Tom ++++ (mother and brother of Cheryl Popple), Alex++++ (granddaughter of Deedee Sihvonen), Holly++++ (friend of Abbey Cordery) Joanne++++ (friend of Leslie Wood) Mary Gene++++ (mother of Sharon Christiansen) Laura++++ (sister in law of Deedee Sihvonen) Bonnie++++ (wife of Fr. Charles) John++++ (son of Dave & Nancy Garrison) Cortney++++ (friend of John Hoener)

THE HUMAN COMMUNITY AROUND THE WORLD:
✓ Peace and comfort for the friends and families of the three people killed and two people in critical condition after an accident in Heber City.
✓ An end to terrorism and the wisdom to find a way to live together in peace.
✓ An end to the conflicts in Yemen, Ukraine, Syria, Iraq & Afghanistan and healing for all victims.
✓ A lasting, permanent peace between Israel & her neighbors.

THOSE WHO HAVE DIED……
Pray for the Repose of the Soul of Jay Corcoran
Friend of Janet van Hartsvelt

PLEASE GIVE THANKS FOR......
✓ For our Music Director, Manuel Clayton and his family.
✓ For those having Birthdays this week: Ross Di-Caprio on Monday; William Martz on Tuesday; Drew Bell and Ann Deyo on Thursday.

Our Parish Community Prayer list: ++ Please note that we will place a + after each name for each week the name is on our prayer list. After four weeks (++++) the name will be removed unless otherwise requested.
The Scripture Passages
7th Sunday after the Epiphany A - February 19, 2017

Collect of the Day: Sacred Love, we pray for the willingness and ability to react with patience and kindness to the hurtful things those who seek to harm us do and say to us; with Jesus, our Brother, Teacher and Lord. Amen.

The Hebrew Scriptures:
Reader: Today’s reading from the Hebrew tradition comes from the 19th chapter of the Book of Leviticus. The traditional view is that Leviticus was compiled by Moses, but scholars are practically unanimous that the book had a long period of growth, and that although it includes some material of considerable antiquity, it reached its present form in the Persian period between 538 and 332 BC. Please read the following passage with me by reading the parts in bold print…The Lord spoke to Moses, saying: Speak to all the congregation of the people of Israel and say to them:

You shall be holy, for I the Lord your God am holy.
When you reap the harvest of your land, you shall not reap to the very edges of your field, or gather the gleanings of your harvest. You shall not strip your vineyard bare, or gather the fallen grapes of your vineyard;
you shall leave them for the poor and the alien:
I am the Lord your God.
You shall not steal; you shall not deal falsely; and you shall not lie to one another. And you shall not swear falsely by my name, profaning the name of your God: I am the Lord.

You shall not defraud your neighbor; you shall not steal; and you shall not keep for yourself the wages of a laborer until morning.
You shall not revile the deaf or put a stumbling block before the blind; you shall fear your God: I am the Lord.
You shall not render an unjust judgment; you shall not be partial to the poor or defer to the great: with justice you shall judge your neighbor.

You shall not go around as a slanderer among your people, and you shall not profit by the blood of your neighbor: I am the Lord.
You shall not hate in your heart anyone of your kin; you shall reprove your neighbor, or you will incur guilt yourself. You shall not take vengeance or bear a grudge against any of your people, but you shall love your neighbor as yourself: I am the Lord.

Here ends the reading.

The Christian Gospels:
Matthew 5:38-48

Praise to you, Lord Christ.

Priest: The Holy Gospel of Our Lord Jesus Christ according to Matthew.

People: Glory to you, Lord Christ.

Jesus said, “You have heard that it was said, ‘An eye for an eye and a tooth for a tooth.’ But I say to you, Do not resist an evildoer. But if anyone strikes you on the right cheek, turn the other also; and if anyone wants to sue you and take your coat, give your cloak as well; and if anyone forces you to go one mile, go also the second mile. Give to everyone who begs from you, and do not refuse anyone who wants to borrow from you. “You have heard that it was said, ‘You shall love your neighbor and hate your enemy.’ But I say to you, Love your enemies and pray for those who persecute you, so that you may be children of your Father in heaven; for he makes his sun rise on the evil and on the good, and sends rain on the righteous and on the unrighteous. For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? And if you greet only your brothers and sisters, what more are you doing than others? Do not even the Gentiles do the same? Be perfect, therefore, as your heavenly Father is perfect.”

Priest: The Gospel of the Lord.

People: Praise to you, Lord Christ.

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

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

Here ends the reading.

The Buddhist Scriptures:
Religious law is often an ambiguous concept, for there are laws that fetter as well as teachings that liberate. Christianity, for example, distinguishes the Mosaic Law which educates but confines from the liberating grace available through faith in Christ. Works of law cannot save or liberate, according to passages from the New Testament, the Upanishads, and the Buddhist scriptures.

Please read with me from the Buddhist scriptures by reading the parts in bold print…The blessed Buddhas, of virtues endless and limitless, are born of the Law of Righteousness; they dwell in the Law, are fashioned by the Law; they have the Law as their master, the Law as their light, the Law as their field of action, the Law as their refuge…

The Law is equal, equal for all beings. For low or middle or high the Law cares nothing. So I must make my thought like the Law.

The Law has no regard for the pleasant. Impartial is the Law. So I must make my thought like the Law. The Law does not seek refuge. The refuge of all the world is the Law. So I must make my thought like the Law.

The Law has none who can resist it. Irresistible is the Law. So I must make my thought like the Law.

Here ends the reading.

[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.]
natural law theory
Epiphany 7a - February 19, 2017

All three of today’s scripture passages deal with religious law or law as wisdom. This wisdom is concerned mostly with how we treat one another; it is concerned with how we relate to our neighbors and to those with less power and privilege. These passages reminded me of a statement I read last week in the commentary preceding the passage from the Qur’an. The commentary noted that all religious-wisdom traditions have their own version of divine commandments and moral laws. Then it said, “[R]egardless of this tendency to pluralism of laws, we can discern an underlying common ground for the moral law—often called natural law—which transcends religion or social circumstance.”

That statement reminded me of “Natural Law Theory,” a topic I briefly studied about a hundred years ago. Perhaps it would be helpful to all of us to refresh our memories about natural law (and other foundations for morality), especially given society’s growing acceptance of such phenomena as fake news; the corrupting influence of money in business and community life; and the growing cancer of lying and deception in our nation. Now seems like a good time for us to ask ourselves the most basic of questions: how do we tell right from wrong? What is the moral philosophy we want to utilize to guide our decision-making in business, religion, family life, politics and all other forms of relationship?

One moral philosophy that has been around a long time is Natural Law Theory. According to the Catholic Encyclopedia, “The natural law is the rule of conduct which is prescribed to us by the Creator in the constitution of the nature with which He has endowed us.” The scholar most credited with the development of Natural Law Theory is St. Thomas Aquinas. He said that natural law is “nothing else than the rational creature’s participation in the eternal law.” In other words, according to Aquinas, when God created all living things, God created them in such a way as to be naturally drawn to, attracted to and directed toward particular activities and goals. The theory of natural law is based on the idea that God created us to want things, specifically, good things. Each human being, each of us has built-in wisdom, a natural law given to us for the purpose of directing our choices and actions toward goodness and wholeness.

And this innate wisdom is known intuitively, that is, we just sense it. We don’t consciously deduce it. We intuitively sense the path toward abundant life and wholeness precisely because we intuitively recognize our basic nature, who we really are as rational human beings. It’s very interesting to me to note that the Buddha came to the same insight about 1700 years before Aquinas. The Buddha recognized that the spiritual path cannot be walked by living out of sync and in opposition to one’s basic nature, as in extreme asceticism. The path to Enlightenment includes knowing yourself, acknowledging your true nature and then learning to live in harmony with that nature.

So how do we determine whether a choice, decision or action is right or wrong? St. Thomas suggested that those actions which conform with human nature, in other words, which lead to human wholeness and abundance of life are thereby constituted right and morally good; those that oppose and lead us away from those things that bring us to wholeness and harmony of life are wrong and immoral.

And the only way we can discern which choices lead to life and which to misery and death is through the use of our intuitive wisdom supported by reason; through the marriage of our reason with our innate wisdom. Our wisdom points or prompts us in the right direction toward desiring those things that will bring wholeness and abundance of life. Our reason, however, allows us to correctly apply these intuitions provided by wisdom to particular circumstances. According to “A Crash Course in Philosophy: Natural Law” by PBS, St. Thomas said that we don’t need the Bible, religion classes, or even the Church in order to understand what is right and what is wrong. Our innate Creator-given wisdom intuitively directs us toward the good and our proper use of reason then enables us to come to the right decision.

St. Thomas suggested that we are all designed to seek seven basic goods. The first of them is self-preservation, the drive to sustain one’s own life. We are all created with a strong survival instinct. Second, we have the desire to make more life, to reproduce as a species. Third, once we manage to achieve reproduction, we need to educate the kids that we just made. This of course will include school attendance, lessons in morality and teaching them how to survive in the world. Fourth, Aquinas thought that we are built with an instinctual desire to know God. He believed that we seek God in our lives, that is, we seek the Ultimate and Transcendent whether we’ve been exposed to the idea of God or not. Fifth, taking a page out of Aristotle’s book, Aquinas also said that humans are naturally social animals, so it’s a basic good to live in community with others. Our desire for love and acceptance are evidence of this. Sixth, the next basic good is the skill of learning to live in harmony with others, in other words, learning how to get along well with others and to have healthy relationships with them. And finally, the seventh basic good is the desire to learn and to seek the truth throughout our whole lives.

Here is an example of how this works. I intuitively recognize the basic good of life because I value my own life. And that’s clear to me, because I have a survival instinct that keeps me from doing dangerous, stupid stuff. Then, reason leads me to see that others also have lives of value. And from there reason further enables me to induce that killing is a violation of the wisdom, the path, the natural law that leads all of us to wholeness and abundance of life.

The idea Jesus brings to this discussion is the suggestion that the eighth basic good is self-giving love; love as a stubborn determination to extend care and kindness to everyone even if, and perhaps especially when, it costs us something. This is a love that exceeds the choices and actions derived by reason alone. “If anyone strikes you on your right cheek, turn your left cheek toward them.” “Love your enemies and pray for those who persecute you.” “If a Roman soldier forces you to carry his gear one mile, volunteer to carry it two.” This goes way beyond simply avoiding provoking people and being nice to those who are nice to you. It is a call to be the very best, the most compassionate, and the most self-giving we can be. And we recognize, (if and only if we are paying close attention to our hearts and listening quietly to our innate wisdom), that Jesus was right and that we should say, “Yes” to this incredible call. It is our path to wholeness.

Blessings,
Charles+
The 1-2-3-4 Method for Staying Rational and Calm in Discussions About Things That Matter:

1. IDENTIFY YOUR KEY PRIORITIES, VALUES AND ASSUMPTIONS: What are the top priorities and key values and principles you use to make your evaluations, e.g., impact on your wallet, support of business, protecting the environment, compassion for those less privileged, impact upon the poor or the disenfranchised, etc.? Which moral principle do you typically use in your decide whether a decision or policy is moral or immoral?

2. IDENTIFY THE ISSUE OR POLICY YOU ARE THINKING ABOUT: For example, welcoming undocumented immigrants, cutting welfare programs, increasing one’s debt to accomplish something positive, etc…….Be as precise as possible.

3. IDENTIFY THE FEELINGS - EMOTIONS YOU ARE EXPERIENCING: When you think about a particular decision or issue, which feelings are generated? Which of those is primary or most intense?

4. IDENTITY THE THOUGHTS THAT ARE GENERATING THE EMOTIONS: Thinking results in feeling. What are you saying to yourself about the issue or policy that is causing you to feel whatever you are feeling: anger, fear, sadness, betrayal, disappointment, frustration, resentment, etc.? This will include the starting assumptions and priorities you identified in question #1, but there will likely be more. What judgments are you making? Criticisms? Praise? Affirmations? Emotions flow from the old, primitive “Lizard Brain.” Thinking about the thinking behind the emotions requires the more advanced and rational Cerebral Cortex. As long as you as monitoring your emotion-generating self-talk, you are in your Cerebral Cortex.

Pancake Supper and Bingo Night
Tuesday, February 28th, 6:00-8:00
St Luke’s Parish Hall

The Youth and Social Committee are hosting a Pancake Supper in celebration of Shrove Tuesday

All proceeds will benefit St. Luke’s Mission Funds

Tickets will be available after Sunday services and during the supper on the 28th

Suggested Donations: $10 for individuals and $30 for families up to 5

Price includes dinner and one bingo card per person

Extra bingo cards available for sale at $2 a card

Other donations welcomed

If you are interested in joining in on the fun, let us know

Contact:
Katherine Martz (katherinemartz@comcast.net)

There will be a sign up at church as well.
This Friday Night and Saturday Day - February 24th & 25th
The Changing Story of the Historical Jesus and Early Christianity

Utahns for Religious Scholarship and Westminster College Office of Spiritual Life are partnering with the Jesus Seminar on the Road program to take a candid look at recent scholarship on the historical Jesus and early Christianity, led by guest scholars Nina Livesey of the University of Oklahoma and Arthur Dewey of Xavier University in Ohio.

The program, entitled “The Changing Story of the Historical Jesus and Early Christianity,” begins with a lecture on Friday, February 24th, 7:30–9 pm, and continues on Saturday, February 25th, with a series of daytime sessions 9:30 am – 4 pm.

Beginning with an introduction to historical Jesus research, Livesey and Dewey will survey new findings about Christian origins from an interfaith and ecumenical perspective. Along the way, they challenge common assumptions. Was Jesus really an apocalyptic prophet? What are the realistic alternatives? If Christians were not heavily persecuted in the early years of the movement, how and why did martyrdom stories become so popular? What if new historical knowledge could change the way we think about religion?

All events take place at Gore Auditorium, Westminster College, 1840 South 1300 East, Salt Lake City, UT 84105. Prices are $20 for the Friday evening lecture, $30 for each morning and afternoon session on Saturday, or $75 for the whole weekend. Registration is accepted online and at the door (credit cards accepted). Student rates available by calling (651) 200-2372.

To read a program description and to register online, visit: westarinstitute.org/upcoming-events-calendar/saltlakecity-2017/

Jesus Seminar on the Road is a program of the Westar Institute, a non-profit, public-benefit research and educational organization that bridges the gap between scholarship about religion and the perception of religion in popular culture. It is not affiliated with any religious institution or denomination and does not advocate a particular theological point of view.
An Evening of English Music & Nonsense

Songs, Verse and Fun from
Flanders and Swan, Noel Coward, Gilbert and Sullivan,
Henry Purcell, AA Milne and Edward Lear

Keith Trickett, Bass & Felicia Lundie, Soprano
with Emily Williams, Piano

Flanders and Swan - Gnu, Warthog, Hippopotamus, Sloth, Wopom, Elephant, Spider, Wild Boar
Noel Coward - Mad Dogs and Englishmen, Bar on the Piccola Marina
Gilbert and Sullivan - Modern Major General, Lying Awake with a Dismal Headache
Henry Purcell, Duets from Orpheus Britannicus (arr. Britten)

Monday, February 27th at 7:30
St Luke's Church, 4595 Silver Springs Drive, Park City

This is a Charity event supported by St Luke's Episcopal Church.
All Proceeds will be in aid of the Peace House, Park City.
Thank you for your generous Donation.

STOP PRESS!!!  WORLD PREMIER
The program will also include a new setting of AA Milne's "The Alchemist" By John Paul Hayward
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.

AUTUMN GOSPEL GROUP FOR WOMEN 50ish & UP: FOURTH SATURDAY OF EACH MONTH AT 10:00 AM  Meets on the fourth Saturday of each month, 10:00 - NOON. We are beginning a new book, "Autumn Gospel” by Kathleen Fischer. Please join us for coffee, fellowship and a lively discussion! For more info. please call Dyan Pignatelli, 435-782-3330 or Joyce Pearson, 435-659-0724.

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

WOMEN'S BIBLE STUDY
We will begin the Beth Moore Study “Stepping Up” on the Psalms of ascent. There is an introductory session which we will do 2/22 then it is a 6 week study which would be through 4/5 (Wednesday before Palm Sunday). Please let me know if you think you will be joining us so I can get the right number of books. I will need a co-leader since I have a lot of travel in March too. We meet on Wednesday nights 6:30-8:00 PM.

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.

USHER/GREETER LEADER NEEDED
Please thank Ed and Julie Fiscus for leading this group and doing such a great job of organizing it. They will be stepping down and we need someone that can take over for them. They currently have ushers and greeters scheduled through the middle of March. We need someone to take over this position before then. The job is basically scheduling people for each Sunday. Not to difficult, plus you may get to know some new people. Please contact Fr. Charles or Beckie know if you would be willing to take this over.

WOMEN'S GET TOGETHER  We meet the second Tuesday of every month at 6:30 PM. Please bring a dish or drink to share.

CENTERING PRAYER Meets Monday mornings at 9:30 AM & Friday mornings at 10:00 AM in the Library. Please join us in this contemplative practice of Holy Silence. Come at anytime.

A COURSE IN MIRACLES  Our ACIM Study Group (A Course in Miracles) has been on winter break, but we will be resuming on Wednesday, March 15. Join us in the St. Luke's Library each Wednesday at 4:00 to read and discuss this spiritual mind-training course. It is not necessary to have been attending in the past--you are welcome to come join this fun and lively group anytime. For more information, call or text Ann Fiery at 304-617-5714. Or you can visit www.acim.org.

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