TO OUR GUESTS  -  WELCOME  -  THANK YOU FOR BEING HERE TODAY!
St. Luke's Episcopal Church is a Christian community composed of free thinkers who include: conservatives, moderates, & liberals; agnostics, skeptics & atheists. 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.”

“God is not found in the soul by any kind of addition, but by a process of subtraction.” —Meister Eckhart
As one gradually learn to let go, one learns how to rest in what some call “the eternal now,” a kind of present satisfaction with the present as it is. What is starts being enough to make you happy, although to get there, you must be tested many times by your anger and fear about what is not. Contemplation trains you how to let go of what you think is success, so you can find the ultimate success of simple happiness. Richard Rohr, OFM
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..............
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 Church in Page. And for all people within the world-wide Anglican Communion; pray for the people & leaders of The Church of the 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), Pat++++(Sanger), Rita++++(Baden), Alex++++(granddaughter of Deedee Sihvonen), Gerry++++(wife of Jim Brooks) Bonnie++++(wife of Fr. Charles) John++++(son of Dave & Nancy Garrison) Jennifer++++(Strachan) Tom++++(brother of Joe Cordery) Richard++++Lori++++(brother in law and sister of Krissa Bolton) Feryerith++++(friend of Bob Casey), Peggy++++(Bergmann) Sue++++(sister of Teddi Reeves) Dave, HaBi & Kaylee++++(brother and friends of Beckie Raemer) Robert & Emily++++(father and daughter of Jane Hamilton) Laurie++++(friend of Barbara Wine) Alan++++(husband of Deedee Sihvonen), Dennis+++(Dale) Bob & Melanie++++(friends of Anne Bransford) Ralph+++(friend of Cheryl Popple) Val++++(husband of Cathy Heusser) Victoria & Christopher+++(friends of Manuel Clayton) Tom++(nephew of Barb Wine)

THE HUMAN COMMUNITY AROUND THE WORLD:
† 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 an end of mass shootings and the collective wisdom and will to accept sensible gun control legislation.
† For healing for every soul captured by fear, bigotry and resentment. May we all develop to 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........
And for our Assisting Priest and Director of the Flourish Bakery, Aimee Altizer.
For those having Birthdays this week:

Our Parish Community Prayer list: ++ Please note that we will place a + after each week the name is on our prayer list. After four weeks (++++) the name will be removed unless otherwise requested.
The Scripture Passages
Lent 1b - February 18, 2018

The Collect of the Day: On this first Sunday of Lent, we pray for the courage to enter into a process of honest and wise self-examination, not with the goal of raining guilt and shame down upon ourselves, but with the hope of interior healing and the cultivation of our capacities for love and compassion; with Jesus our Brother, Teacher and Lord. Amen.

From the Hebrew Tradition:
Our first passage is found in the 9th chapter of Genesis. Our text for today, in which God establishes a covenant with Noah and his descendants, tells us that God is hanging up the bow, putting aside forever the option of destruction and seeking us as God's own. Please read with me from the Hebrew tradition by reading the parts in bold print……God said to Noah and to his sons with him, “As for me, I am establishing my covenant with you and your descendants after you, and with every living creature that is with you, the birds, the domestic animals, and every animal of the earth with you, as many as came out of the ark.

I establish my covenant with you, that never again shall all flesh be cut off by the waters of a flood, and never again shall there be a flood to destroy the earth.”

God said, “This is the sign of the covenant that I make between me and you and every living creature that is with you, for all future generations: I have set my bow in the clouds, and it shall be a sign of the covenant between me and the earth. When I bring clouds over the earth and the bow is seen in the clouds, I will remember my covenant that is between me and you and every living creature of all flesh; and the waters shall never again become a flood to destroy all flesh.

When the bow is in the clouds, I will see it and remember the everlasting covenant between God and every living creature of all flesh that is on the earth.”

God said to Noah, “This is the sign of the covenant that I have established between me and all flesh that is on the earth.” Here ends the reading.

From the Hindu Tradition:
Religions have conceptualized our occasional willingness to hurt one another as an interior war between two opposing natures, one good and the other evil. As long as people experience this state of contradiction, they cannot achieve a state of unity and wholeness. Paradoxically, while people immersed in worldly affairs may not always recognize the war within themselves, it is precisely in leading a conscientious life, when striving to do good and be good, that this conflict comes to the fore. The world's religions conceptualize this conflict in various ways. Some locate the two natures in the fabric of creation itself: thus Zoroastrianism and Hinduism teach that the earth is a battlefield between two opposing good and evil powers, and Hinduism and Jainism distinguish between the divine Self and the material existence in which it is bound. Please read with me from the Hindu tradition by reading the parts in bold print……This body is mortal, always gripped by death, but within it dwells the immortal Self.

This Self, when associated in our consciousness with the body, is subject to pleasure and pain; and so long as this association continues, freedom from pleasure and pain can no man find.

Here ends the reading.

From the Christian Gospels: Mark 1:9-15
Priest: The Holy Gospel of Our Lord Jesus Christ According to Mark.

People: Glory to you, Lord Christ.
In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan. And just as he was coming up out of the water, he saw the heavens torn apart and the Spirit descending like a dove on him. And a voice came from heaven, “You are my Son, the Beloved; with you I am well pleased.” And the Spirit immediately drove him out into the wilderness. He was in the wilderness forty days, tempted by Satan; and he was with the wild beasts; and the angels waited on him. Now after John was arrested, Jesus came to Galilee, proclaiming the good news of God, and saying, “The time is fulfilled, and the kingdom of God has come near; repent, and believe in the good news.”

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.]*
St. Luke’s 10:30 Service Outline - Lent 2018

Choral Prelude
Processional Hymn:
Opening Salutation p. 355
Collect for Purity
Sung Kyrie Eleison S-90
Collect of the Day - “The Weekly Magazine” p. 3
The Readings
Gospel Hymn: (before & after the Gospel passage)
The Gospel
The Sermon
The Nicene Creed p. 358
The Prayers of the People: Form VI p. 392
Pronouncement of Absolution p. 360
The Peace
Welcome and Announcements
The Offertory Sentence
The Offertory Anthem:
The Doxology
The Holy Eucharist Prayer C p. 369
Sung Sanctus S-125
The Lord’s Prayer (Elizabethan Language Version) p. 364
The Breaking of the Bread:
  Priest: God of promise, you have prepared a banquet for us.
  People: Happy are those who are called to the supper of the Lamb.
Communion Hymn:
The Post Communion Prayer - A Prayer Attributed to St. Francis: p. 833
The Blessing
Recessional Hymn:

Bishop Hayashi will visit
St. Luke’s on Sunday,
March 11th. He will preach
and celebrate at both the
7:45 and 10:30 services.

Join the students from
FLOURISH
BAKERY

Flourish Sunday!

Join the Flourish bakers at
St. Luke’s Episcopal Church
in Park City for
Lenten indulgences.
...
7:45 AM & 10:30 AM
Your PIEty depends on it!

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Instagram: flourishslc.org
Facebook: flourishslc.org

7
Self-Sacrifice:  
When is Enough Enough?: Part I  
Lent 2b - Feb. 25, 2018 - Mark 8:31-38

We've all heard this story. Once upon a time a chicken and a pig lived on a farm. The farmer was very good to them and they both wanted to do something good for him. One day the chicken approached the pig and said, "I have a great idea for something we can do for the farmer! Would you like to help?" The pig, quite intrigued by this, said, "of course! What is it that you propose?" "I think the farmer would be very happy if we made him breakfast." "I'd be happy to help you make breakfast for the farmer! What do you suggest we make?" asked the pig. The chicken, understanding that he had little else to offer suggested, "I could provide some eggs." The pig knew the farmer might want more, "That's a fine start. What else should we make?" The chicken looked around...scratched his head...then said, "ham? The farmer loves ham and eggs!" The pig, very mindful of what this implied, said, "that's fine, but while you're making a contribution I'm making a real commitment!"

In today’s Gospel story, Jesus warns his followers that execution is very likely to be his fate and soon. Why? Think about it. Why have prophets and great visionaries been beaten and killed throughout history? Because they challenge the status quo; they challenge conventional wisdom and our “sacred cows;” and they say things to people in high places they do not want to hear. We kill our messengers because we do not like hearing their message. Jesus was executed because he made public statements that challenged the righteousness, values and wisdom of Imperial Rome. Crucifixion was reserved for enemies of the Empire. Peter hears Jesus’ warning and wants to distance himself from the internal fear and pain it causes him. Jesus rebukes him because, in a moment when he most needs the love and support of those around him, they are running away by denying the obvious. Peter and I have that much in common; we both want revolutionary change in the way society operates, but without the rejection, suffering and potential for execution that comes with speaking up and demanding such change.

Then Jesus makes the famous statement, “If any want to become my followers, let them deny themselves and take up their cross and follow me.” Now, I should make a confession. I am embarrassed to admit this, but I first heard those words when I was a young child and for whatever reasons, I internalized the idea that to really be a Christian, to really be able to say that I am a true follower of Jesus, I too must face persecution and death for my religious faith. I uncritically internalized an assumption that anything short of giving one’s life for the sake of others is sin; only total self-sacrifice satisfies the criteria for being “good enough” to be an authentic Christian. And, by correlation, no act of self-regard or self-interest can be truly moral, truly acceptable to God. Buried deep in my consciousness are a list of imperatives: I must give away all that I own for the sake of the poor; I must lovingly attend to others at all times thinking only of what they want and need; and I must always speak truth to power even if it means jail or persecution. You can see why I am so neurotic and why I have spent a good portion of my life quietly feeling a bit guilty and ashamed. You can also see why part of me has delighted in Nietzsche.

A key aspect of my recovery program is to reexamine the deeply embedded, distorted religious assumptions of my younger years and seek alternatives that are far more sensible, rational and emotionally healthy and I am grateful for your companionship on the journey. Thank you! Therefore, allow me ask a few questions. We will not have time today to deal with all of the material we need to examine, so for today, let us make a start.

Jean Hampton, J.D. describes in her article, “Selflessness and the Loss of Self” (Journal of Social Philosophy and Policy, vol. 10, no. 1 - 1993) a study conducted by psychologist Carol Gilligan to test whether Kohlberg’s Moral Maturity Scale was accurate for both sexes. She suspected that it was based upon faulty assumptions about how young women develop over time. Jake, an eleven year old male whose answers to the interviewers earned him high marks on Kohlberg’s scale, gave the following answer when asked: "When responsibility to oneself and responsibility to others conflict, how should one choose?" He replied with great self-assurance: "You go about one-fourth to the others and three-fourths to yourself." When asked to explain his answer to the question about responsibility to himself and others, Jake replies: “Because the most important thing in your decision should be yourself; don’t let yourself be guided totally by other people, but you have to take them into consideration. So, if what you want to do is blow yourself up with an atom bomb, ...Continued on next page
you should maybe blow yourself up with a hand grenade because you are thinking about your neighbors who would die also.” As this remarkable example shows, he regards "being moral" as pursuing one's own interests without damaging the interests of others, and he takes it as a matter of moral strength not to allow the interests of others to dictate to him what he ought or ought not to do. For Jake, morality defines the rules governing noninterference.

Contrast the following answer to the same question given by eleven-year-old Amy, whose answers to the interviewers earned poorer marks on Kohlberg's scale: “Well it really depends on the situation. If you have a responsibility with somebody else [sic] then you should keep it to a certain extent, but to the extent that it is really going to hurt you or stop you from doing something that you really, really, want, then I think maybe you should put yourself first. But if it is your responsibility to somebody really close to you, you've just got to decide in that situation which is more important, yourself or that person, and like I said, it really depends on what kind of person you are and how you feel about the other person or persons involved.” When asked to explain this answer, Amy replies: “... some people put themselves and things for themselves before they put other people, and some people really care about other people. Like, I don't think your job is as important as somebody that you really love, like your husband or your parents or a very close friend. Somebody that you really care for or if it's just your responsibility to your job or somebody that you barely know, then maybe you go first. . .”

Dr. Hampton notes that Jake's remarks take for granted the idea that being moral means following rules that preclude interference in other people's pursuit of their interests. He sees others' interests as constraints on the pursuit of his own ends. For Amy, however, moral conduct is normally directed toward the benefit of others and this may require, at times, self-sacrifice, i.e., being moral means actively pursuing the well-being of others. She struggles to imagine situations where putting her interests above others would be okay.

They both accept the tenet that says, “Moral behavior is almost exclusively concerned with the well-being of others and not with the well-being of oneself.” But Amy and Jake have very different conceptions of what it means to be "other-regarding." Amy assumes it means caring for others, and accepts the idea that “a perfectly moral person is one who actively seeks out ways of benefiting others, and offers her services and/or her resources in order to meet others’ needs.” In contrast, Jake assumes that "being moral" primarily involves not hurting others, although he is prepared to choose to be responsible toward others some of the time. A perfectly moral person does not do anything to interfere with or injure other people or their (noninjurious) activities.

Which of these two approaches to morality is closest to you own? Which makes the most sense? Which is closest to the teachings of Jesus? We will continue our examination of the idea of morality as self-sacrifice on March 18th. In the meantime, let me know what you think.

Blessings!
Charles+

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**Jesus Seminar on the Road - The Real Paul, Recovering his Radical Challenge**

Friday & Saturday March 9 - 10, 2018 at Rowland Hall, 843 Lincoln Street in Salt Lake City 84102

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<tr>
<th>Registrations:</th>
<th>All Sessions</th>
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<tr>
<td>Pre-registration</td>
<td>by Feb. 23rd - $60</td>
<td>Friday Evening 7:30 am - 9:00 pm</td>
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<td>Registrations</td>
<td>after Feb. 23rd - $75</td>
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<td>[Young People 17 &amp; Under attend Free......]</td>
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<td>Saturday Afternoon, 1:30 - 4:00 pm</td>
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Contact Westar Institute: 651-200-2372, www.events@westarinstitute.org
Local Contact: Rev. Charles Robinson, pastor@stlukespc.org, www.stlukesparkcity.org
Entering the terrain of wisdom occurs at any age. We sometimes step, sometimes stumble, and other times are pulled into the territory of the Crone when the need for a deeper, larger understanding of our most meaningful paths in life can no longer be denied, and when the gifts that are hidden in our challenges must be brought forth.

So proclaims Clarissa Pinkola Estés, PhD, (Jungian analyst and master storyteller) through her audio books Dangerous Old Women and later in The Power of the Crone. Both books are subtitled Myths and Stories of the Wise Woman archetype. She insists, "We are each born with two forces that give us every lens we need to see who we really are: the wild and ever-young force of imagination that contains intuition and instinct, and the wise elder force of knowledge that holds boundaries and carries the heart of the visionary". The books are available from Audible.com which offers a trial subscription.

If you are intrigued to explore her books, beginning with The Power of the Crone, please email me (giacomaclaudia@gmail.com) or call on my cell, 435-513-0441. I suggest we meet mid-week during the daytime. You will delight in her stories, insights, and receiving her heartfelt blessings.

....Mother Claudia
Exciting Happenings

SOUPER BOWL OF CARING:
St. Luke's exceeded all expectations in its participation with the Episcopal Diocese of Utah in this year's Souper Bowl of Caring (ending February 4). We collected $4,099.25 which will go into our Missions Fund. We also received items of food for the food pantry. The results have been reported to the Diocese, and we will receive additional funds up to $2,500 (depending on results from other congregations) for our Missions Fund. Thank you for your generosity!

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.

WOMEN'S BIBLE STUDY:
We are reading Anne Lamott's new book "Hallelujah Anyway". We will also be going as a group to see Anne Lamott at the Eccles center on Feb 3. We meet Wednesday's in the library 6:30-8 pm. Please feel free to get a book and join us! Please contact Mary Parsons at Mary.Parsons@hsc.utah.edu if you have questions.

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 being a drink or a dish to share. These have been a lot of fun in the past, so we're hoping to have a large attendance. Please join us! On February 13th gathering will not happen so that we may join our community at the church for the Shrove Tuesday Pancake Dinner beginning at 6:00pm.

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 starting to read "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.

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

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 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.