St. Luke's Weekly Magazine
February 3, 2019

Please take this home with you today.

St. Luke's Episcopal Church is a Christian community composed of free thinkers who include conservatives, moderates, liberals, skeptics, believers & atheists. All are welcome!

Love God….Think for Yourself!

Psalm 111, focused and paraphrased

Hallelujah!

I will give thanks to the LORD with my whole heart in the midst of the congregation!

Great are the deeds of the LORD!
God’s work is full of majesty and splendor,

The LORD is gracious and full of compassion, ever mindful of his covenant.

The works of those sacred hands are faithfulness and justice;

All God’s commandments are sure ever and ever, because they are done in truth and equity.

The Wholly Sacred One sends redemption to all people;

Holy and awesome is that Name!
The fear of the LORD is the beginning of wisdom;

and those who act accordingly have a good understanding and praise God for ever and ever.

THANKS BE TO GOD!!! AMEN!!

Richardson’s painting exhibits the exuberance the psalmist expresses at God’s extravagant love. Such awesome extravagance calls forth the fear of the Lord—a deep reverence for the numinous, unfathomable Sacred Love. Author Annie Dillard has asserted that if congregations were truly aware of the power of Gods awesome presence, we would all be wearing helmets during worship!!!

Image: Extravagance © Jan L. Richardson

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 St. Mark’s Hospital Clinical Pastoral Care Program.
And for all people within the world-wide Anglican Communion; pray for the people & leaders of The Church of Bangladesh.

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++++ (Bro), Sean & Jordan R. ++++(family of Charles & Bonnie) Jane++++ (friend of Leslie Wood) Mary++++ (wife of Ray Freer) Tom & Lou++++ (friends of Ann Deyo) Clark++++ (friend of Teresa McMillan) Phil & Robin+++ (parents of Cathy Callow-Heuser), Claudia++ (wife of Lou Giacoma) Louise+ (friend of Ann Deyo) 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 Thomas Fox, friend of Ann Deyo

PLEASE GIVE THANKS FOR....
Our Acolyte Leader, Linda Dugins and her family.
For those having Birthdays this week: Zachary Sargent on Saturday.

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 4th Sunday after Epiphany C - February 3, 2019

The Collect of the Day: Even the most gentle and loving among us are occasionally compelled to say things to people they do not want to hear. Today’s Gospel story contains an example of this. We pray, therefore, for the courage and wisdom to say what needs to be said, not only for our benefit, but for the safety and healing of others and of the whole world; with Jesus our Brother, Teacher and Lord. Amen.

From the Hebrew Scriptures:
Our first lesson comes from the 1st chapter of the Book of the Prophet Jeremiah. It’s not uncommon for us to doubt both our own abilities and the still small voice of our heart. Putting your life on the line for the sake of others is seldom easy.

Please read with me by reading the parts in bold print…The word of the Lord came to me saying, "Before I formed you in the womb I knew you, and before you were born I consecrated you; I appointed you a prophet to the nations."

Then I said, "Ah, Lord God! Truly I do not know how to speak, for I am only a boy." But the Lord said to me, "Do not say, 'I am only a boy'; for you shall go to all to whom I send you, and you shall speak whatever I command you, Do not be afraid of them, for I am with you to deliver you, says the Lord."

Then the Lord put out his hand and touched my mouth; and the Lord said to me, "Now I have put my words in your mouth. See, today I appoint you over nations and over kingdoms, to pluck up and to pull down, to destroy and to overthrow, to build and to plant." Here ends the reading.

From the Epistles of the New Testament:
The following represents the heart of religious faith, wisdom and practice as well as some of the most beautiful words ever written.

Please read with me from the Pauline Letters by reading the parts in bold print……If I speak in the tongues of mortals and of angels, but do not have love, I am a noisy gong or a clanging cymbal. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but do not have love, I am nothing.

If I give away all my possessions, and if I hand over my body so that I may boast, but do not have love, I gain nothing.

Love is patient; love is kind; love is not envious or boastful or arrogant or rude. It does not insist on its own way; it is not irritable or resentful; it does not rejoice in wrongdoing, but rejoices in the truth.

It bears all things, believes all things, hopes all things, endures all things.

Love never ends. But as for prophecies, they will come to an end; as for tongues, they will cease; as for knowledge, it will come to an end. For we know only in part, and we prophesy only in part; but when the complete comes, the partial will come to an end.

When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became an adult, I put an end to childish ways.

For now we see in a mirror, dimly, but then we will see face to face. Now I know only in part; then I will know fully, even as I have been fully known. And now faith, hope, and love abide, these three; and the greatest of these is love. Here end the reading.

Priest: The Holy Gospel of Our Lord Jesus Christ

People: Glory to you, Lord Christ.

In the synagogue at Nazareth, Jesus read from the book of the prophet Isaiah, and began to say, "Today this scripture has been fulfilled in your hearing." All spoke well of him and were amazed at the gracious words that came from his mouth. They said, "Is not this Joseph's son?" He said to them, "Doubtless you will quote to me this proverb, 'Doctor, cure yourself!' And you will say, 'Do here also in your hometown the things that we have heard you did at Capernaum.' And he said, "Truly I tell you, no prophet is accepted in the prophet's hometown. But the truth is, there were many widows in Israel in the time of Elijah, when the heaven was shut up three years and six months, and there was a severe famine over all the land; yet Elijah was sent to none of them except to a widow at Zarephath in Sidon. There were also many lepers in Israel in the time of the prophet Elisha, and none of them was cleansed except Naaman the Syrian." When they heard this, all in the synagogue were filled with rage. They got up, drove him out of the town, and led him to the brow of the hill on which their town was built, so that they might hurl him off the cliff. But he passed through the midst of them and went on his way.

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.]
The Year of Jubilee - The Year of Liberation
4th Sunday after Epiphany C - February 3, 2019

Today’s Gospel (not cut into two pieces - one half this week and the other last week’s Gospel story): “He came to Nazareth where he had been reared. As he always did on the Sabbath, he went to the meeting place. When he stood up to read, he was handed the scroll of the prophet Isaiah. Unrolling the scroll, he found the place where it was written, ‘God’s Spirit is on me; he’s chosen me to preach the Message of good news to the poor, Sent me to announce pardon to prisoners and recovery of sight to the blind, To set the burdened and battered free, to announce, “This is the time of Jubilee.”’ He rolled up the scroll, handed it back to the assistant, and sat down. Every eye in the place was on him, intent. Then he started in, ‘You’ve just heard Scripture make history. It came true just now in this place.’ All who were there, watching and listening, were surprised at how well he spoke. But they also said, ‘Isn’t this Joseph’s son, the one we’ve known since he was a youngster?’ He answered, ‘I suppose you’re going to quote the proverb, “Doctor, go heal yourself. Do here in your hometown what we heard you did in Capernaum.”’ Well, let me tell you something: No prophet is ever welcomed in his hometown. Isn’t it a fact that there were many widows in Israel at the time of Elijah during that three and a half years of drought when famine devastated the land, but the only widow to whom Elijah was sent was in Sarepta in Sidon? And there were many lepers in Israel at the time of the prophet Elisha but the only one cleansed was Naaman the Syrian.’ That set everyone in the meeting place seething with anger. They threw him out, banishing him from the village, then took him to a mountain cliff at the edge of the village to throw him to his doom, but he gave them the slip and was on his way.”

The background of this story is largely anchored in Leviticus 25. Here it is in its entirety: “God spoke to Moses at Mount Sinai: Speak to the People of Israel. Tell them, When you enter the land which I am going to give you, the land will observe a Sabbath to God. Sow your fields, prune your vineyards, and take in your harvests for six years. But the seventh year the land will take a Sabbath of complete and total rest, a Sabbath to God; you will not sow your fields or prune your vineyards. Don’t reap what grows of itself; don’t harvest the grapes of your untended vines. The land gets a year of complete and total rest. But you can eat from what the land volunteers during the Sabbath year—you and your men and women servants, your hired hands, and the foreigners who live in the country, and, of course, also your livestock and the wild animals in the land can eat from it. Whatever the land volunteers of itself can be eaten.

Count off seven Sabbaths of years—seven times seven years: Seven Sabbaths of years adds up to forty-nine years. Then sound loud blasts on the ram’s horn on the tenth day of the seventh month, the Day of Atonement. Sound the ram’s horn all over the land. Sanctify the fiftieth year; make it a holy year. Proclaim freedom all over the land to everyone who lives in it—a Jubilee for you: Each person will go back to his family’s property and reunite with his extended family. The fiftieth year is your Jubilee year: Don’t sow; don’t reap what volunteers itself in the fields; don’t harvest the untended vines because it’s the Jubilee and a holy year for you. You’re permitted to eat from whatever volunteers itself in the fields. In this year of Jubilee everyone returns home to his family property. If you sell or buy property from one of your countrymen, don’t cheat him. Calculate the purchase price on the basis of the number of years since the Jubilee. He is obliged to set the sale price on the basis of the number of harvests remaining until the next Jubilee. The more years left, the more money; you can raise the price. But the fewer years left, the less money; decrease the price. What you are buying and selling in fact is the number of crops you’re going to harvest. Don’t cheat each other. Fear your God. I am God, your God. Keep my decrees and observe my laws and you will live secure in the land. The land will yield its fruit; you will have all you can eat and will live safe and secure. Do I hear you ask, ‘What are we going to eat in the seventh year if we don’t plant or harvest?’ I assure you, I will send such a blessing in the sixth year that the land will yield enough for three years. While you plant in the eighth year, you will eat from the old crop and continue until the harvest of the ninth year comes in.

The land cannot be sold permanently because the land is mine and you are foreigners—you’re my tenants. You must provide for the right of redemption for any of the land that you own. If one of your brothers becomes poor and has to sell any of his land, his nearest relative is to come and buy back what his brother sold. If a man has no one to redeem it but he later prospers and earns enough for its redemption, he is to calculate the value since he sold it and refund the balance to the man to whom he sold it; he can then go back to his own land. If he doesn’t get together enough money to repay him, what he sold remains in the possession of the buyer until the year of Jubilee. In the Jubilee it will be returned and he can go back and live on his land.

If a man sells a house in a walled city, he retains the right to buy it back for a full year after the sale. At any time during that year he can redeem it. But if it is not redeemed before the full year has passed, it becomes the permanent possession of the buyer and his descendants. It is not returned in the Jubilee. However, houses in unwalled villages are treated the same as fields. They can be redeemed and have to be returned at the Jubilee. As to the Levitical cities, houses in the cities owned by the Levites are always subject to redemption. Levitical property is always redeemable if it is sold in a town that they hold and reverts to them in the Jubilee, because the houses in the towns of the Levites are their property among the People of Israel. The pastures belonging to their cities may not be sold; they are their permanent possession.

If one of your brothers becomes indigent and cannot support himself, help him, the same as you would a foreigner or a guest so that he can continue to live in your neighborhood. Don’t gouge him with interest charges; out of reverence for your God help your brother to continue to live with you in the neighborhood. Don’t take advantage of his plight by running up big interest charges on his loans, and don’t give him food for profit. I am your God who brought you out of Egypt to give you the land of Canaan and to be your God. If one of your brothers becomes indigent and has to sell himself to you, don’t make him work as a slave. Treat him as a hired hand or a guest among you. He will work for you until the Jubilee, after which he and his children are set free to go back to his clan and his ancestral land. Because the People of Israel are my servants whom I brought out of Egypt, they must never be
sold as slaves. Don’t tyrannize them; fear your God.

The male and female slaves which you have are to come from the surrounding nations; you are permitted to buy slaves from them. You may also buy the children of foreign workers who are living among you temporarily and from their clans which are living among you and have been born in your land. They become your property. You may will them to your children as property and make them slaves for life. But you must not tyrannize your brother Israelites. If a foreigner or temporary resident among you becomes rich and one of your brothers becomes poor and sells himself to the foreigner who lives among you or to a member of the foreigner’s clan, he still has the right of redemption after he has sold himself. One of his relatives may buy him back. An uncle or cousin or any close relative of his extended family may redeem him. Or, if he gets the money together, he can redeem himself. What happens then is that he and his owner count out the time from the year he sold himself to the year of Jubilee; the buy-back price is set according to the wages of a hired hand for that number of years. If many years remain before the Jubilee, he must pay back a larger share of his purchase price, but if only a few years remain until the Jubilee, he is to calculate his redemption price accordingly. He is to be treated as a man hired from year to year. You must make sure that his owner does not tyrannize him. If he is not redeemed in any of these ways, he goes free in the year of Jubilee, he and his children are set free to go back and live on his land; (4) If he is bought back by a close relative buying it back for another relative; (3) Or, if a man becomes poor and sells himself to the year of Jubilee; the buy-back price is set according to the wages of a hired hand for that number of years. If many years remain before the Jubilee, he must pay back a larger share of his purchase price, but if only a few years remain until the Jubilee, he is to calculate his redemption price accordingly. He is to be treated as a man hired from year to year. You must make sure that his owner does not tyrannize him. If he is not redeemed in any of these ways, he goes free in the year of Jubilee, he and his children, because the People of Israel are my servants, my servants whom I brought out of Egypt. I am God, your God.”

When Jesus read from Isaiah 61 that day in the synagogue in Nazareth, he read as someone familiar with the Hebrew tradition of the Year of Jubilee, the Year of Redemption and Liberation. The 25th chapter of Leviticus is part of the Holiness Code which describes the various religious rules and rituals the people of Israel were to practice. Chapter 25 in particular deals largely with rules governing property and issues related to indebtedness. Early in the chapter a remarkable new tradition is born: the tradition of Jubilee. The Year of Jubilee was to take place only once every 50 years, but during that year a number of incredible opportunities took place.

The thrust of the year of Jubilee was to give the poor and the horribly indebted a second chance, a new start and an opportunity for a different kind of day to day existence. Notice some of the mandates connected to Jubilee: (1) In the Year of Jubilee, every Israelite who had lost their land due to negative economic circumstances got it back; (2) This could happen by a relative buying it back for another relative; (3) Or, if a man has no one to redeem his land, what he sold remains in the possession of the buyer until the year of Jubilee. In the Jubilee it will be returned and he can go back and live on his land; (4) If one of your brothers becomes indigent and has to sell himself to you, don’t make him work as a slave. Treat him as a hired hand or a guest among you. He will work for you until the Jubilee, after which he and his children are set free to go back to his clan and his ancestral land; (5) If one of your brothers becomes poor and sells himself to the foreigner who lives among you or to a member of the foreigner’s clan, he still has the right of redemption after he has sold himself. One of his relatives may buy him back; and (6) If he is not redeemed in any of these ways, he goes free in the year of Jubilee, he and his children.

All of this is based upon three key ideas. The first is that none of the things we tell ourselves we own actually belong to us. Everything belongs to God and we are only temporary managers and holders of what we have. This principle is congruent with the Buddhist principle of non-attachment. One of the arch-enemies of the development of loving-kindness and compassion is attachment. To the extent we become attached and cling to things that are passing away we suffer; we experience insecurity, jealousy, egoist competitiveness, pride and anxiety. When the Hebrews heard God saying to them, “The land cannot be sold permanently because the land is mine and you are foreigners—you’re my tenants,” they were hearing an invitation to live each day with an attitude of non-attachment to their property and an orientation of perpetual humility toward one another.

The second principle is our fundamental need for hope; we all need to believe in the possibility of second chances, of new beginnings, of forgiveness. Why? Because we know we are limited; we know there is more we do not know and understand than we do; and we all make mistakes, lots of mistakes in our family life, in our marriages and in our work. One of our earliest tasks in life is to learn how to walk, but none of us could have accomplished this most basic of tasks without a profound, inborn sense of hope. We fell hundreds of times, but we got up and tried again because something inside us told us that if we kept trying we would learn to walk from here to there without falling…..and we did! Imagine what it meant to someone who was stuck in a bad economic situation, someone so far in debt that the indebtedness was robbing every other possibility in life, to know that the Year of Jubilee was coming. One day they would be given a chance to start over, to begin life anew.

Finally, the third principle is the spiritual necessity of concern and care for the poor. We are called to care for the poor and disadvantaged of our community. Pope Francis recently noted that the theory that well-being will automatically flow down to everyone from the riches of the few is a lie. May the beatitudes contained in Jesus’ Sermon on the Mount “teach us and our world not to be wary of or leave at the mercy of the ocean waves those who leave their land, hungry for bread and justice; may they lead us not to live in excess, devoting ourselves to the advancement of everyone, kneeling with compassion before the weakest.” Francis reaffirmed how important work and making a living are for each person, but he noted how so many are still excluded from today’s “economic progress” and are, therefore, deprived of future prospects and hope. Jesus, standing in front of the congregation in his synagogue that day publicly associated himself with the experience of Jubilee; with the spiritual principles of non-attachment to property, the essential need we all have for hope and forgiveness and our responsibility to care for “the least of these” among us.

Blessings! Charles+
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?

All Events at
First Unitarian Church of SLC
569 South 1300 East, Salt Lake City

Sponsor
Utahns for Religions Scholarship

Registration

All Sessions
Pre-registration (by March 1, 2019) $60
Registration (after March 1, 2019) $75
Student Registration $50

Single Sessions
Friday Evening, 7:30–9 PM Saturday $20
Morning, 9:30 AM–noon Saturday $30
Afternoon, 1:30–4 PM $30

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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 westarinstitution.org/upcoming-events-calendar Bringing religion scholars into conversation with local communities
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.
Letter to the Episcopal Church from the
Presiding Bishop and President of the House of Deputies
Statute of Limitations Suspension for Clergy Sexual
Misconduct Begins January 1, 2019
December 12, 2018 - Advent 2018

Dear People of God in the Episcopal Church:

Nearly a year ago, we issued a call for the church to examine its history and come to a fuller understanding of how we have handled or mishandled cases of sexual harassment, exploitation and abuse through the years. In particular, we asked to hear voices from the wider church at General Convention so that deputies and bishops might consider both how to atone for the church’s past and shape a more just future. As followers of Jesus of Nazareth, as children of God with all people, we could do no less, and we must do more. In July, General Convention considered 26 resolutions and one memorial addressing issues the #MeToo movement has brought to light, many of them developed by the House of Deputies Special Committee on Sexual Harassment and Exploitation. One of these resolutions, Resolution D034, suspends for three years the canon (church law) that places a time limit on initiating proceedings in cases of clergy sexual misconduct against adults. There is no time limit on reporting clergy sexual misconduct against children and youth under age 21. As a result of this resolution, from January 1, 2019 until December 31, 2021, those who wish to bring a case of sexual misconduct against a member of the clergy will be able to do so, regardless of how long ago the alleged misconduct occurred. Allegations of misconduct can be made to the intake officer in the diocese where the alleged misconduct occurred, or, if the allegation is against a bishop, to the Office of Pastoral Development. You can learn how to reach the intake officer in a diocese by checking its website or calling the bishop’s office.

We hope that this temporary suspension of the statute of limitations will be one way for the church to come to terms with cases of sexual misconduct in our collective past. Between now and General Convention in 2021, laypeople, clergy and bishops appointed to several task forces created by the 2018 General Convention will be working on other ways of addressing these issues, including a process to help the church engage in truth-telling, confession, and reconciliation regarding our history of gender-based discrimination, harassment and violence. We are grateful to the many deputies, bishops and other volunteers across the church whose careful work before, during, and after General Convention is helping our church move closer to the day when, having repented of our sins and amended our common life, we may be restored in love, grace and trust with each other through our Savior Jesus Christ.

Faithfully,
The Most Rev. Michael B. Curry
Presiding Bishop and Primate

The Rev. Gay Clark Jennings
President, House of Deputies
From: Bishop Scott Hayashi  
January 2019  

To: all the Good People of the Diocese of Utah:  

This past summer, at our General Convention in Austin, Texas, the Episcopal Church took some historic and much needed steps in addressing past abuses by clergy toward lay persons and toward other clergy in the church. For those who have been in the Episcopal Church for over thirty years, you will remember that in the 1990’s the First reports of abusive clergy were made public through the prophetic work of The Rev. Margo Maris from the Diocese of Minnesota. (Now retired.) In the Diocese of Utah, The Rt. Rev. George Bates made a strong effort to teach and train people of our diocese about this. To this day, we require the training of clergy and laity to make our churches safe from sexual predators.

This is all well and good but this does not mean that abusive behavior by clergy toward lay persons and other clergy has stopped. It still happens that a person who is brave enough to come forward is met with silence, inaction or misdirection. I am writing this letter, and asking that it be read in every congregation, in order to make you aware of the implementation of one specific resolution from General Convention, namely, D034, which called for the lifting of the statutes of limitations as spelled out in Title IV.19.4 of the Constitution and Canons of the Episcopal Church specifically as it relates to sexual misconduct of clergy. That three year period of suspension began on January 1, 2019 and will run until December 31, 2021.

D034 is attached to this letter, the basic result of this suspension is that any allegation against a cleric in this Church for acts of sexual misconduct may be brought forward in this three year window regardless of any prior invoking of a statute of limitations. In short, you do not have to wonder if the allegation comes from too long ago. In addition, the letter from Presiding Bishop Michael B. Curry and The Rev. Gay Clark Jennings, President of the House of Deputies is included in this document. In our diocese, the Intake Officer’s for such allegations are the Rev. Susan Roberts and William Downes Jr., Esq. They can be reached by simply emailing them at susan.roberts@hsc.utah.org or William.downes@gmail.com. Susan+ can also be reached by calling her 801-599-7733 and William at 801-201-4115. If, for any reason you do not feel comfortable contacting either of them, you may also report to your cleric and finally the bishop.

Keeping your confidentiality, especially in the early phases of any allegation and investigation, is our duty. All reports will also be assessed for any pastoral support needs. There is yet much more work to do on this topic. Resolution D034 has as its goal to break down every possible barrier to reporting an allegation of sexual misconduct in this church. As President Jennings and Presiding Bishop Curry said so well in the end of their letter, I will end this one. May this resolution and other steps help “our church move closer to the day when, having repented of our sins and amended our common life, we may be restored in love, grace and trust with each other through our Savior Jesus Christ.” Please pray for all those affected by misconduct, and pray for our Church.

Faithfully,  
+Scott B. Hayashi,
D034 Amend Canon IV.19.4 - Suspending Statute of Limitations

Resolved, That the 79th General Convention amend Canon IV.19.4 to read as follows:

Sec. 4 (a) A Member of the Clergy shall not be subject to proceedings under this Title for acts committed more than ten years before the initiation of proceedings except:

1. if a Member of the Clergy is convicted in a criminal Court of Record or a judgment in a civil Court of Record in a cause involving immorality, proceedings may be initiated at any time within three years after the conviction or judgment becomes final;

2. if an alleged Injured Person was under the age of twenty-one years at the time of the alleged acts, proceedings may be initiated at any time prior to the alleged Injured Person's attaining the age of twenty-five years; or

3. if an alleged Injured Person is otherwise under disability at the time of the alleged acts, or if the acts alleged were not discovered, or the effects thereof were not realized, during the ten years immediately following the date of the acts alleged, the time within which proceedings may be initiated shall be extended to two years after the disability ceases or the alleged Injured Person discovers or realizes the effects of the acts alleged; provided, however, the time within which proceedings may be initiated shall not be extended beyond fifteen years from the date the acts are alleged to have been committed.

(b) The time limits of Subsection (a) above shall not apply with respect to persons whose acts include physical violence, sexual abuse or sexual exploitation, if the acts occurred when the alleged Injured Person was under the age of twenty-one years; in any such case, proceedings under this Title may be initiated at any time.

(c) The time limits of Subsection (a) above shall not apply with respect to persons whose acts include sexual misconduct, provided proceedings are initiated under this Title between January 1, 2019 December 2, 2018 and December 31, 2021.

(c d) Except as provided in Subsection (b) above, the time limitations for initiation of proceedings in this Section shall be retroactive only to January 1, 1996.

(d e) No proceedings under this Title shall be initiated for acts which are alleged to violate Canon IV.3.1(a) or to constitute a breach of Canon IV.4.1(b), (c), (e) or (h)(2) unless the acts were committed within or continued up to two years immediately preceding the time the proceedings are initiated.

(e f) For purposes of this Section 4, proceedings are initiated under this Title with respect to a particular Offense when specific allegations of the commission of that Offense are made to the Intake Office.
**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 : )

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**Souper Bowl of Caring**

Between TODAY and Monday, Feb. 4th, PLEASE make a generous donation to the St. Luke's Mission Fund which is used to support all of the wonderful mission efforts of our parish community:

- The Project for Deeper Understanding,
- Unshackled and the Flourish Bakery,
- The Hope Alliance,
- Our Partnership with St. Elizabeth's in Whiterocks (a mission in support of the Ute people),
- The St. Luke's Hospitality Grounds (Community Garden),
- Utahns for Religious Scholarship (a 501(c)3 initiated by our Rector),
- The Better Angels Project (for bring people on opposite sides of the political divide together for mutual listening and education),
- The Road Home Mission for Homeless Children and Adults
- and Our Partnership with the Park City Christian Center.

PLEASE make your check to St. Luke's and write "Souper Bowl" on the memo line of the check.....and THANKS for your generosity.

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**All Hands and Hearts for Puerto Rico**

Jeff Louden will make a brief presentation this morning on his time in Puerto Rico. He was there for just shy of a month working with All Hands and Hearts repairing homes damaged by water from Hurricane Maria in September 2017. All Hands and Hearts is a non religious organization responding to disasters in many places, including Texas, South Carolina, Mexico and Nepal. Perhaps we can form a group to go serve for a week in Puerto Rico in May or June. It’s not easy but its doable. Jeff's time there introduced him not only to Puerto Rico and its people, but to other like minded volunteers and to this great organization. You can check it out at www.allhandandhearts.org.
Exciting Happenings

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.

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.

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.