Jesus of the People
copyright 1999 Janet McKenzie
www.janetmckenzie.com, Image courtesy of the Artist

ARTIST’S COMMENTS

“Jesus of the People simply came through me. I feel as though I am only a vehicle for its existence. Jesus stands holding his robes, one hand near his heart, and looks at us — and to us. He is flanked by three symbols. The yin-yang symbol represents perfect harmony, the halo conveys Jesus’ holiness and the feather symbolizes transcendent knowledge. The feather also refers to the Native American and the Great Spirit. The feminine aspect is served by the fact that although Jesus was designed as a man with a masculine presence, the model was a woman. The essence of the work is simply that Jesus is all of us.”

From Christ for All People, Celebrating a World of Christian Art 2001:

“This is a haunting image of a peasant Jesus – dark, thick-lipped, looking out on us with ineffable dignity, with sadness but with confidence. Over His white robe He draws the darkness of our lack of love, holding it to Himself, prepared to transform all sorrows if we will let Him.”

“McKenzie’s image seems to belong to no country and to every country, a symbol of an emerging Christianity that, after 2000 years of being mostly white and western invites us toward a more universalizing image of Christ’s presence.”

FOR REFLECTION

In what ways has McKenzie and other artists functioned as light and/or salt in your own spiritual journey? Remember light reveals both what is comforting and what is disturbing. Salt can be flavor enhancing. Old wounds, subjected to salt can become painful!
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	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 Church of the Good Shepherd in Ogden.
✓ All people within the world-wide Anglican Communion; pray for the people & leaders of The Church of Brazil.

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

THOSE WHO ARE FACING SUFFERING & HARDSHIP:

THE HUMAN COMMUNITY AROUND THE WORLD:
✓ Safety for the firemen and recovery for the victims in involved in the large fire in the Philippines,
✓ 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 Richard Godino Father of Christy Bergin

PLEASE GIVE THANKS FOR……
✓ For our Rector, Fr. Charles Robinson and his family.
✓ For those having Birthdays this week: Mike Fiery on Friday.

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.

If your birthday does not appear on the list, please contact Beckie in the office, 649-4900 ext. 12

Our Staff is There for You! Please do not hesitate to contact us.
A full listing of all positions and ministries is available on the information table at the church.
The Rev. Charles Robinson, Rector
Cell Phone: 435-901-2131 Email: pastor@stlukespc.org
The Rev. Claudia Giacoma, Asst. Priest
435-513-0441 Email: giacomaclaudia@gmail.com
The Scripture Passages
5th Sunday after the Epiphany A - February 5, 2017

Collect of the Day: Sacred Wisdom, free us from the confusion of the mind that causes us to seek righteousness in religious ritual and holiness in the memorization of texts. Open our eyes to see the suffering of those around us that we may act on their behalf; with Jesus, our Brother, Teacher and Lord. Amen.

The Hebrew Scriptures:
Reader: Today’s reading from the Hebrew scriptures comes from the 58th chapter of the Book of the Prophet Isaiah. Isaiah 58 provides an opportunity for us to think about some of the quintessential concerns of the prophetic literature -- injustice and oppression, the vulnerable and hungry. The passage portrays a people seeking to understand how to worship God truly and rightly but failing to integrate the various aspects of their spiritual lives. They are fasting, but their fasting does not seem to affect their actions toward others. Religious ritual when unaccompanied by social action is self-serving. It is empty. Please read the following passage with me by reading the parts in bold print.

“Why do we fast, but you do not see? Why humble ourselves, but you do not notice?”

Look, you serve your own interest on your fast day, and oppress all your workers.

Look, you fast only to quarrel and to fight and to strike with a wicked fist.

Is not this the fast that I choose:
to loose the bonds of injustice,
to undo the thongs of the yoke,
to let the oppressed go free, and to break every yoke?

Is it not to share your bread with the hungry, and bring the homeless poor into your house; when you see the naked, to cover them, and not to hide yourself from your own kin?

Then your light shall break forth like the dawn, and your healing shall spring up quickly. Here ends the reading.

The Taoist Scriptures:
Although God is normally conceived as an invisible, mysterious being beyond comprehension, many have argued that there is evidence of God's reality by which people can know the One. These include: first, the doorway of contemplation by which God is sensed by the inner self; second, the universality of the moral law, which mirrors the law of nature; third, the evidence of His handiwork in the glories of the creation; and finally, the testimony of the founders of religion. By these means traces of Ultimate Reality can be ascertained in the midst of this relative existence. Please read with me from the Tao Te Ching by reading the parts in bold print.

The thing that is called Tao is eluding and vague.

Vague and eluding, there is in it the form. Eluding and vague, in it are things.

Deep and obscure, in it is the essence.
The essence is very real; in it are evidences. From the time of old until now, its manifestations ever remain.

By which we may see the beginnings of all things. Here ends the reading.

The Christian Gospels: Matthew 5:13-20
Priest: The Holy Gospel of Our Lord Jesus Christ according to Matthew.

People: Glory to you, Lord Christ.

Jesus said, “You are the salt of the earth; but if salt has lost its taste, how can its saltiness be restored? It is no longer good for anything, but is thrown out and trampled under foot. “You are the light of the world. A city built on a hill cannot be hid. No one after lighting a lamp puts it under the bushel basket, but on the lampstand, and it gives light to all in the house. In the same way, let your light shine before others, so that they may see your good works and give glory to your Father in heaven.

“Do not think that I have come to abolish the law or the prophets; I have come not to abolish but to fulfill. For truly I tell you, until heaven and earth pass away, not one letter, not one stroke of a letter, will pass from the law until all is accomplished. Therefore, whoever breaks one of the least of these commandments, and teaches others to do the same, will be called least in the kingdom of heaven; but whoever does them and teaches them will be called great in the kingdom of heaven. For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.”

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.

[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.]

Please Help the Rector Plan a Meaningful Lenten Liturgy

Ash Wednesday this year falls on March 1st. That means we will begin using our Lenten Worship Booklet on Sunday, March 5th. To aid the construction of the booklet, Charles+ would like to gather with anyone interested on Sunday, Feb. 12th at 12:15 PM to talk about the meaning of Lent from a 21st century perspective. What can we do liturgically each Sunday that would be healing and meaningful? All are welcome!
Morning Prayer: Rite II - February 5, 2017

Prelude: St. Luke’s Choir

Processional Hymn: #117 Brightest and Best

Please Stand

P. 76 “I will give you as a light to the nations…..”
P. 79 Confession of Sin
P. 80 The Invitatory and Psalter
P. 81 “The Lord has shown forth….”
P. 82 Jubilate - read responsively

The Scripture Passages:
   Old Testament
   Taoist
   Gospel Hymn: #128 "We Three Kings"
   The Gospel

Homily

Special Choral Anthem with collection of the Offering

P. 86 The First Song of Isaiah - read responsively
P. 96 The Apostles’ Creed - said in unison
P. 97 Lord’s Prayer - Elizabethan version
P. 97 Suffrages A
P. 98 A Collect for Sundays
P. 100 “O God, you have made of one blood…..”


A Moment for Personal Prayer

P. 102 A Prayer of St. Chrysostom - said in unison
P. 102 “Let us bless the Lord…..”

Recessional Hymn: #124 What Star is This?

Dismissal: Go in peace to love the world as Jesus loved the world.
   Thanks be to God. Alleluia!

Postlude: St. Luke’s Choir
All Language Is Metaphor
By Rev. Richard Rohr - Wednesday, January 11, 2017

All language about God is necessarily symbolic and figurative. Actually all language is metaphorical. Words are never the thing itself; they can only point toward the thing, which is exactly why “The Word became flesh” (John 1:14). As James Finley, a CAC core faculty member, often says, “Language is in service of the unsayable.” When it comes to comprehending God and the great mysteries of love and death, knowing has to be balanced by unknowing. Words can only point a finger toward the moon; they are not the moon or even its light. They are that by which we begin to see the moon and its light.

Jesus often used similes in his parables: “The kingdom of heaven is like. . . .” (See Matthew 13: 31, 33, 44.) In other places, the Bible uses metaphors for God, such as rock (Deuteronomy 32:4; Psalms 62:3) and shepherd (Psalm 23:1; Ezekiel 34:11-16). Jesus describes himself metaphorically as the bread of life (John 6:35-51) and the light of the world (John 8:12; 9:5). The Spirit is portrayed as breath (Genesis 2:7; Job 32:8) and wind (John 3:8). Can’t literalists be honest and admit these are all fingers pointing to the moon? God is not literally a rock or an actual shepherd on a hillside somewhere, yet we need these images to “imagine” the unsayable Mystery.

Christians must also admit that the New Testament was largely written in Greek—a language which Jesus did not speak or understand—and the text was mostly written thirty to seventy years after Jesus’ death, centuries before the age of digital recorders. We have only a few snippets of Jesus’ precise words in his native Aramaic. We can only conclude that Jesus’ exact words were apparently not that important for the Holy Spirit—or for us. This should keep us all humble and searching for our own experience of the Risen Christ now instead of arguing over Greek verbs and tenses.

The very inclusion of the Hebrew Bible into the official canon of the Christian Bible is forever a standing statement about inclusivity. Our Bible structurally admits that the Hebrew Bible and religion were indeed inspired and led by God, long before Jesus. How could Christians have missed such a central point? Abraham, Sarah, Moses, and all the prophets were clearly justified before God and effectively used by God—without ever knowing Jesus. Again, let’s start being honest about what we say we believe.

The New Testament is a very inclusive and broad text. It builds upon pre-Jewish and Jewish history and symbols, includes “pagan” roots and stories, draws from “inter-testamental literature” recorded during the two centuries between the Hebrew and the Christian Scriptures, and has many, many Greek influences. This is the only way the pattern of Divine Revelation can and will continue—with a foundation that sets the trajectory and constant, ongoing development and example.

Gateway to Silence:

Your word is a light for my path. —Psalms 119:105

References:
Adapted from Richard Rohr, an unpublished talk, Canossian Spirituality Center, Albuquerque, New Mexico, December 3, 2016; and
Yes, And . . . : Daily Meditations (Franciscan Media: 2013), xi-xii.
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St. Luke’s - A Learning Organization!
5th Sunday After the Epiphany A - Feb. 5, 2017

Think of the time and place in your work, family or volunteer life when you felt most alive, most energized and excited about what you were doing. Recall what it feels like to be that alive, energized and engaged. I feel most alive when I am discovering something new; learning something that changes my perspective or my understanding. And second, I feel alive and energized whenever I have an opportunity to share what I have learned with others and can engage them in dialogue and an exchange of ideas about it. It’s no secret…My dream for St. Luke’s is that we will more and more become “a Learning Organization.”

Moya Mason defines such an organization this way, “A learning organization is one that seeks to create its own future; that assumes learning is an ongoing and creative process for its members; and one that develops, adapts, and transforms itself in response to the needs and aspirations of people, both inside and outside itself”.

What learning organizations do is set us free. Those involved no longer have to be passive players; they learn to express ideas and challenge themselves to contribute by participating in a shift away from the way most churches have historically operated. The shift is away from traditional authoritarianism (i.e., “Let me tell you what you must think, believe and read in order to belong.”) toward an environment that respects the experiences, questions and insights of all. Churches that are learning organizations foster an environment wherein people can be free to be creative and adventurous in their thinking about their faith and where they can learn together for the betterment of the whole.

Peter Senge is a leading writer in the area of learning organizations. His seminal works, The Fifth Discipline: The Art and Practice of the Learning Organization, and The Fifth Discipline Fieldbook: Strategies and Tools for Building a Learning Organization, describe five disciplines that must be mastered when introducing learning into an organization:

1. **Systems Thinking** - the ability to see the big picture….There must be a paradigm shift - from being unconnected to interconnected to the whole, and from blaming our problems on something external to a realization that how we operate, behave, and communicate with one another can either create or solve problems.

2. **Personal Mastery** - begins "by becoming committed to lifelong learning," and is the spiritual cornerstone of a learning organization. At St. Luke’s, it’s about finding the courage to honestly state, “that makes sense to me” or “that seems like nonsense or magical thinking to me” regardless of religious traditions and authority.

3. **Self-Reflection** - unearthing deeply held belief structures and generalizations, and understanding how they dramatically influence the way we operate in our own lives. Until there is realization and a focus on openness, real change can never take place.

4. **Building Shared Visions** - visions cannot be dictated because they always begin with the personal visions of individual parishioners, who may or may not agree with the rector’s vision. What is needed is a genuine vision that elicits commitment in good times and bad, and has the power to bind an organization together. That’s why we have to be open and honest with one another and why we have to build our vision for the future together.

*Continued on next page*
5. Learning to Work Together as a Team or a Bunch of Interconnected and Interdependent Teams - organizations cannot learn if team members do not come together and learn. It's a process that require real commitment, curiosity and patience.

To summarize, a parish church that sees itself as a learning organization does away with the mindset that it is only the clergy who can and should do all the thinking for the parish community. Such churches challenge all of its members and friends to tap into their inner resources and potential, in hopes that they can build and maintain a vital and thriving spiritual community based on principles of liberty, humanity, openness and a collective will to keep exploring and learning. St. Luke’s is moving, I think, toward seeing itself more and more as one of those churches.

Imagine St. Luke's in 2017 and beyond. What do you see? A safe and comfortable church in decline and sleepily waiting to die or a whole community of fired up, excited, curious, dedicated learners choosing to discover, explore, pull together and thrive? It's entirely our choice.

Blessing,
Charles+

Dear Members of the Diocese of Utah,

Diocesan Convention 2017 will be held March 31st-April 1st at the Hotel RL (formerly the Red Lion) at 161 W 600 S in Salt Lake City. The Most Reverend Michael Curry, Presiding Bishop and Primate, will be the guest of honor during convention, at which we will observe the 150th anniversary of the founding of the Missionary District of Utah that became the Diocese of Utah. The Presiding Bishop will be the keynote speaker and will preside and preach at the convention eucharist.

The two days of convention will be held at the Hotel RL instead of at the Episcopal Commons in order to accommodate the greater number of Utah Episcopalians and friends likely to attend.

This email is to notify you of a special pricing structure that will allow persons not attending all of convention to join with the diocese for workshops, late afternoon reception, and dinner banquet on Friday only. Delegates and others who wish to attend both Friday and Saturday will have a different registration price.

So that your congregations may budget for the modest cost increases, the following is provided to you at this time.

Registration for Friday, March 31st, only, including workshops, reception, banquet, and keynote speech by the Presiding Bishop: $50 per person
Registration for both Friday and Saturday, including Friday events listed above and Saturday meals of breakfast and lunch, workshops, business sessions, and all registration materials: $75.00 per person

A block of rooms has already been reserved at the Hotel RL for members and friends of the Diocese at $89 plus tax per room per night. Reservations may be made for rooms now by the person who will be resident in the room or by a church office who will register that church's attendees individually (The Diocese will not be handling any room reservations). Simply tell the reservationist that you will be attending the "Episcopal Church in Utah 2017 Convention" to get the special rate before February 17th. The hotel's phone number is 801/521-7373. This need not be done this early, but it may.

The Holy Eucharist will be held on Saturday morning at the hotel; all persons are welcome to attend, whether registered or not for Saturday. Attendance at remaining events on Saturday require registration.

In addition to the Presiding Bishop's presence with us at convention, he will be the preacher at the Holy Eucharist at the Cathedral Church of St. Mark on Sunday, April 2nd. It was in our cathedral that he was elected Presiding Bishop during the General Convention in 2015. All are most welcome to worship at the cathedral at 10:30 a.m. on that day.

Of course, much more information and official notifications will be forthcoming as we approach next March.
Historical Jesus research is the attempt to understand Jesus apart from traditional Christian beliefs. This program discusses why such research was taken up in the first place and the methods used to find the voiceprint of the historical Jesus. Moving from Jesus studies to cutting-edge scholarship in the broader field of early Christianity, Livesey and Dewey will tease out the implications of this work not just for understanding Christianity but for understanding religion more generally.

Nina E. Livesey (Ph.D., Southern Methodist University) is Associate Professor of Religious Studies and Interdisciplinary Studies in the College of Liberal Studies at the University of Oklahoma in Norman. She is the author of Galatians and the Rhetoric of Crisis (2016) and Circumcision as a Malleable Symbol (2010).

Arthur J. Dewey (Th.D., Harvard University) is Professor of Theology at Xavier University in Cincinnati, Ohio. A regular on PBS’s Saturday Morning Edition (WVXU, 91.7 in Cincinnati), he is the author or editor of many works including Wisdom Notes (2016), The Gospel of Jesus (2d ed., 2014) and The Complete Gospel Parallels (2012).

Friday evening, 7:30–9 PM
Introducing the Historical Jesus (Nina Livesey)
This session introduces the background work of the Jesus Seminar (1985–1998) and reviews the basic methods used to discover the voiceprint of Jesus. What were the concerns that drove this seminar? Why did Westar take up this topic? Considering the different gospels and the many saying attributed to Jesus in and outside the Bible, how does one distinguish what Jesus said from what Jesus did not say? Are the findings of this seminar still valid today?
Saturday, 9:30–10:30 AM  
**The Results of the Jesus Seminar** (Art Dewey)  
The Jesus Seminar identified what scholars consider to be the authentic voice of Jesus. Scholars famously voted New Testament sayings Red, Pink, Grey, or Black to gauge, to the best of their knowledge, what Jesus said. This led to the conclusion that Jesus was primarily a composer of aphorisms and parables. Other scholars, however, hold that the Jesus of the Jesus Seminar is the “wrong” Jesus. Why did the Jesus Seminar ultimately reject an apocalyptic Jesus? What are the implications of siding with a wisdom Jesus instead?

11 AM–noon  
**From Jesus to an investigation of early Christianity, part 1** (Nina Livesey)  
The work of Westar continues beyond the Jesus Seminar. A ten-year investigation of the book of Acts determined that the narrative of Christian origins it tells is unreliable as history. This session reviews the methods of the Acts Seminar and provides examples of some of its more important findings and their implications for our understanding of early Christianity.

1:30–2:30 PM  
**From Jesus to an investigation of early Christianity, part 2** (Art Dewey)  
Relying upon modern research methods, recent textual discoveries and archaeological evidence, the currently active Christianity Seminar aims to fill the void left by the loss of Acts as reliable history. This overview of the Seminar’s findings thus far explores how the formation of the New Testament led to false impressions of early Christianity and why “martyrdom” may not have been as central to Christianity as is commonly assumed.

3–4 PM  
**Questions and Answers** (Nina Livesey and Art Dewey)  
Livesey & Dewey hold an open session of discussion, questions, answers, and more questions.

**Sponsors**  
Utahns for Progressive Religious Scholarship & Westminster College Office of Spiritual Life

All events at:  
Gore Auditorium  
Westminster College  
1840 South 1300 East  
Salt Lake City, UT 84105

For local information, contact:  
Charles Robinson  
pastor@stlukespc.org

Pre-registration deadline: Feb 10th
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

Express Your Gratitude to Our 3 Vestry Nominees!!:
Linda Dugins, Mike Fiery and Rusty Martz

We are grateful that they are willing to be nominated. As required by our by-laws, additional nominations will be accepted from the floor at the Annual Celebration, if there are any.
Our Vision for the Future of Park City and Summit County and Rising Taxes: How Do We Pay For It All?

Our city and county are growing. There are a number of government projects being planned to respond to this growth: transportation, school development, property purchases and more. Each has implications for our quality of life and our tax burden. How much is enough? Is there a limit to the local taxes we can shoulder? These and other questions will be discussed with a panel of key community leaders and audience Q&A.

On the Panel:
Tom Clyde - Citizen
Tom Fisher - Summit County Manager
Diane Foster - Park City Manager
Jeff Jones - Economic Development Director, Summit County
Chris Robinson - County Councilman
Jack Thomas - Mayor of Park City

Please do not miss this important community conversation. All citizens are urged to attend.

Monday Evening - February 13th at 7:00 PM at St. Luke’s Episcopal Church in Snyderville

Hosted by the Project for Deeper Understanding Simulcast on KPCW beginning at 7:06 PM
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 have started our new study "Divine Dance-The Trinity and Your Transformation" by Richard Rohr. It is available on Amazon and on kindle. 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.

WOMEN'S GET TOGETHER We meet the second Tuesday of every month, On February 14th we will meet at the church 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.

"VIRTUE," Wednesday, February 15, 7:00 pm, $20. Plan-B Theatre Company has generously offered all 53 seats for the preview performance of Virtue as a fundraiser for Hildegard’s Pantry at The Cathedral Church of St. Mark. Contact Libby, (801)755-4939, text preferred, by Monday, February 6, to sign up. Your name will be on a list at the door the night of the performance. Checks to St. Mark’s Cathedral with Hildegard's Pantry in the memo line. Performance at the Rose Wagner Center, 138 W 300 South, SLC.

PROGRAM AND COMPLINE Cathedral Church of St. Mark, 231 E. 100 South, SLC. SUNDAY, FEBRUARY 19, 7:00 P.M. A celebration of the life and music of St. Hildegard of Bingen (1098-1179) Dr. Margaret Toscano, Associate Professor of Classics and Comparative Studies at the University of Utah, will deliver the presentation, "Hildegard of Bingen: Lover of God and All Creation." Following the lecture, Dr. Emily Nelson and Dr. Christopher LeCluyse, founders of Utopia Early Music, will present on particular aspects of her music, in preparation for a Compline service featuring rarely heard pieces composed by Hildegard. Compline is an evening service of prayer and music. All are welcome.

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.