The Gospel story of Jesus turning water into wine at a wedding in Cana can be approached on many levels: as a visible declaration of Jesus as the promised Messiah of abundant wheat and grapes, for wine, the wedding symbolizing a new relationship between God and humans as well as between all humans. Tom Lane’s poem offers still another, more personal response to this first miracle of Jesus.

If Jesus Could

If Jesus could transform common water into wedding wine
Spit and dirt into new sight
Troubled sea into a pathway
Well water into living water
Could Christ transform the waters of my life

Shallow
Murky
Stagnant
Sour

Into a shower of blessing?
If you need pastoral support or know someone that does, please call Fr. Charles+, at 435-901-2131. Remember, Charles+ still can’t read minds so he will not know unless you tell him. Calls will be kept confidential.

**THIS WEEK AT ST. LUKE'S**

**Sunday - January 20th**
- 7:45 AM Holy Eucharist at the Chapel
- 9:00 AM Choir Practice
- 10:30 AM Holy Eucharist at the Church
  Children’s Church School

**Monday - January 21st**
- 6:00 PM Vestry Meeting

**Wednesday - January 23rd**
- 6:30 PM Women’s Bible Study
  Beer & BS - Madison vs Monroe

**Friday - January 18th**
- 10:00 AM Centering Prayer

**Sunday - January 27th**
- Normal Sunday Schedule

---

**WE ARE GRATEFUL FOR THOSE SERVING TODAY:**

<table>
<thead>
<tr>
<th>Time</th>
<th>7:45 AM</th>
<th>10:30 AM</th>
</tr>
</thead>
<tbody>
<tr>
<td>Altar</td>
<td>Janet van Hartesvelt</td>
<td>Barbara Wine</td>
</tr>
<tr>
<td>Reader</td>
<td>Lou Giacoma</td>
<td>Trina Mercado</td>
</tr>
<tr>
<td>Prayers of the People</td>
<td>Jane Hamilton</td>
<td></td>
</tr>
<tr>
<td>Crucifer</td>
<td>Ann Deyo</td>
<td>Ann Deyo</td>
</tr>
<tr>
<td>Chalice</td>
<td>Iris Thompson, Karl Sears</td>
<td>Anne Bransford, Jim Jennings</td>
</tr>
<tr>
<td>Sunday School Teacher</td>
<td>David Fiscus</td>
<td></td>
</tr>
<tr>
<td>Vestry Person of the Day</td>
<td>Julie Fiscus</td>
<td></td>
</tr>
<tr>
<td>Tellers</td>
<td>Julie Fiscus, Bob Casey</td>
<td></td>
</tr>
<tr>
<td>Coffee Hour</td>
<td>Deborah Smith</td>
<td></td>
</tr>
</tbody>
</table>

---

**Our Staff is There for You!**

*Please do not hesitate to contact us.*

A full listing of all positions and ministries is available on the information table at the church.

**The Rev. Charles Robinson, Rector,**
Cell Phone: 435-901-2131  Email: pastor@stlukespc.org

**The Rev. Claudia Giacoma, Asst. Priest**
Cell Phone: 435-513-0441  Email: giacomaclaudia@gmail.com

---

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. Jude’s in Cedar City.** And for all people within the world-wide Anglican Communion; pray for the people & leaders of **The Church of Scotland.**

**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 Cordsy) Kaylee++++ (friend of Beckie Raemer) Randy++++ (brother of Beckie Raemer) Pam++++ (Bro), Sean & Jordan R. ++++ (family of Charles & Bonnie) Laurie++++ (friend of Barbara Wine) 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)

**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......**

**PLEASE GIVE THANKS FOR.....**

Our Chalice Bearer Leader, Mary Parsons and her family.

For those having Birthdays this week:
Abbey Cordery on Monday.

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
2nd Sunday after Epiphany C - Jan. 20, 2019

The Collect of the Day: The world’s great wisdom traditions invite us, urge us to be filled with good things; to be filled with the wine of love, compassion and mercy. We pray, therefore, for hearts open to the suffering of the many of the world and desirous to act with kindness and caring in response; with Jesus our Brother, Teacher and Lord. Amen

From the Hebrew Scriptures:
Our first lesson comes from the 62nd chapter of the Book of the Prophet Isaiah. Isaiah’s lamentation fits with the complications of life. After the joy of Christmas and the hope of the turn of the year have faded, we notice that life hasn’t changed much. God still seems far away at times. Corruption and evil seem just as strong and intractable. The church seems as divided. Lamentation expresses the longing between what Advent and Christmas promise and the reality we encounter. Please read with me from the Hebrew tradition by reading the parts in bold print….For Zion’s sake I will not keep silent, and for Jerusalem’s sake I will not rest, until her vindication shines out like the dawn, and her salvation like a burning torch.

The nations shall see your vindication, and all the kings your glory; and you shall be called by a new name that the mouth of the Lord will give. You shall be a crown of beauty in the hand of the Lord, and a royal diadem in the hand of your God.

You shall no more be termed Forsaken, and your land shall no more be termed Desolate; but you shall be called My Delight Is in Her, and your land Married; for the Lord delights in you, and your land shall be married.

For as a young man marries a young woman, so shall your builder marry you, and as the bridegroom rejoices over the bride, so shall your God rejoice over you. Here ends the reading.

From the Muslim Tradition:
Besides the incomparable acts of charity which the founders, during their lifetime, did to save and enlighten humanity, in every age the founder abides as a living presence. Thus, according to the Christian Gospels, Jesus abides in the hearts of all believers and has sent the Holy Spirit to enliven and instill God's love within them. The Lotus Sutra declares that the Buddha is eternally manifest and is forever saving living beings. In the traditions of the Sunnah, Muhammad is ever beside the believers; he also intercedes on their behalf before the throne of God. The living presence of the founder in the hearts of believers is an experience of personal mystical union--"I am in my Father, and you in me, and I in you"--that is comparable to the impersonal mystical experience of the unitive state of consciousness. Please read with me from the Muslim tradition by reading the parts in bold print…….My life is a mercy and a blessing for you: in my presence you speak, and an answer is given you.

When I die my death will be a mercy and a blessing for you:
After death, your deeds will be sent to me and I will look at them: If you worked righteousness, I will praise God for this.

If you worked evil, I will ask God that you be forgiven. Here ends the reading.

Form the Christian Gospels: John 2:1-11
Priest: The Holy Gospel of Our Lord Jesus Christ
According to John.
People: Glory to you, Lord Christ.
On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there. Jesus and his disciples had also been invited to the wedding. When the wine gave out, the mother of Jesus said to him, "They have no wine." And Jesus said to her, "Woman, what concern is that to you and to me? My hour has not yet come." His mother said to the servants, "Do whatever he tells you." Now standing there were six stone water jars for the Jewish rites of purification, each holding twenty or thirty gallons. Jesus said to them, "Fill the jars with water." And they filled them up to the brim. He said to them, "Now draw some out, and take it to the chief steward." So they took it. When the steward tasted the water that had become wine, and did not know where it came from (though the servants who had drawn the water knew), the steward called the bridegroom and said to him, "Everyone serves the good wine first, and then the inferior wine after the guests have become drunk. But you have kept the good wine until now." Jesus did this, the first of his signs, in Cana of Galilee, and revealed his glory; and his disciples believed in him.

Priest: The Gospel of the Lord.
People: Praise to you, Lord Christ.

The Offertory Sentence: Jesus Changes Water Into Wine
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.]
Why Was and Is Wine Such a Powerful Symbol?  
2nd Sunday after Epiphany C - January 20, 2019

Today’s Gospel story has Jesus turning 6 large vessels of water into 6 large vessels of wine. How may we interpret the symbols within this story; what does it mean? To tackle this question, we are going to look at ideas what would have been in the minds of those writing or hearing this story during the first century C.E. in the Middle East.

Those living in the Greco-Roman world had been familiar with stories about the god Dionysus (Greek) [or Bacchus (Roman)] for at least 1000 years before the birth of Jesus. Dionysus had been worshipped by many as a nature god of fruitfulness and vegetation, especially as a god of wine and ecstasy. He was celebrated with lavish festivals which were often associated with excessive drinking and debauchery. According to legend, Dionysus was the son of Zeus and Semele. Out of jealousy, Hera, the wife of Zeus, persuaded the pregnant Semele to prove her lover’s divinity by requesting that he appear in his real person. Zeus complied, but his power was too great for the mortal Semele who was killed by Zeus’s full manifestation. However, Zeus saved his son Dionysus by sewing him up in his thigh and keeping him there until he reached maturity when he was miraculously born a second time. Part of this tradition also includes a story about the resurrection of Dionysus. At the direction of Hera, the infant Dionysus was torn to pieces, cooked, and eaten by the evil Titans. But his heart was saved by Athena and he was resurrected by Zeus. Zeus struck the Titans with lightning, and they were consumed by fire. From their ashes came the first humans, who thus possessed both the evil nature of the Titans and the divine nature of the gods. In the minds of the Greeks and Romans, therefore, Dionysus symbolized by wine represented the juice or lifeblood element in nature, the idea of being born more than once, resurrection from the dead, and the experiences of joy, freedom and unbridled ecstasy along with the capacity for excess.

Certainly many if not most of the target audience of today’s Gospel were Jews. What did wine symbolize within ancient Judaism? Grapes and wine were highly important symbols dating all the way back to the beginnings of Israel’s history. Many biblical parables and allegories are associated with the vine. In Judaism, the children of Israel are referred to as a vine. Isaiah likens God to the owner of a vineyard and Israel is the vineyard. An ample supply of wine symbolized prosperity and well-being. Overflowing vats of wine symbolized divine blessing. Wine symbolizes the idealized past and hope for future peace. Threats of national disaster were couched by the prophets of ancient Israel in terms of laying waste to the nation's vines and fig trees. The ripening of the grapes represented a fulfilled state of being. The grape vine is a symbol of the Tree of Life and has been used to represent Jerusalem, the "Torah, the Messianic Age, the Day of Atonement and Life After Death. To this day the wooden staves which hold the Torah scroll are called Trees of Life. Wine, therefore, in the minds of first century Jews, symbolized faith, optimism and hope for the future as well as the promise of abundance, goodness and health in the present.

Here are a few more cultural issues that lay in the background of today’s Gospel story, issues that would have been familiar to the first century people hearing today’s Gospel story. (1) Given the climate of the region, lack of clean water, large number of guests, and sustained duration of ancient wedding feasts, the lack of wine at this wedding was a serious problem. The inability to provide what the guests needed was a failure in hospitality that would bring shame on the wedding hosts. We may wonder why the family of the bride and groom failed to provide enough wine. However, it was ancient custom for guests to bring wedding gifts in the form of food and drink to share the burden of providing for such a large group. Thus, the family’s lack of wine may indicate a lack of community support for the marriage in addition to their own lack of resources. Jesus’ actions are, therefore, that of a friend; the provision of wine is a sign of shared hospitality. Rather than serving mediocre wine near the close of the wedding (when celebrants’ senses were less keen), Jesus brings a surprising abundance of good wine, very good wine. This is symbolic of the abundant potential for Goodness and Love in the world; the expectation of surprisingly abundant good things to come through the possibility of universal love and compassion. Jesus represents the call each of us has to lives of hospitality, generosity and abundant mercy.

(2) The image of wine at a feast echoes the “Wisdom’s Feast” in the Hebrew Bible described in Proverbs 9. At such a feast the simple and ordinary citizen are invited to grow in maturity wisdom. The prophet Hosea used the marriage metaphor for God’s covenant with Israel. The abundance of wine would have reminded anyone hearing this story of the promise of restoration, of the Tree of Life and of Messianic hope. Those listening to our Gospel story may have seen Jesus as representing the embodiment
of Wisdom; as one who deeply understood what it meant to live a life of goodness and prudence.

(3) Finally, this story plays on the motif of insiders and outsiders and reverses our expectations regarding who fits into those categories. Note: within Christianity the human being, Jesus of Nazareth, represents Love Itself taking on human flesh and being made visible to the human community, but notice that this revelation occurs to just a few (which is not what we would expect). Also, we might expect the groom or the bride to play a key role here, noticing how Jesus has saved their family from shame -- but they obliviously enjoy the wine. And one more surprise; we might expect important guests to have inside information about where this good and abundant wine came from, but it is the servants (read “the least of these,” the poor, the powerless, the inconsequential) who understand what is really going on. The abundance of wine, therefore, would have reminded the story-teller’s audience of Isaiah 55’s imagery of a free feast with an open invitation to all. The abundance of God’s love, compassion, generosity and mercy is not intended only for a few, i.e., only for the people of Israel, but for the whole world (through you and me).

From the stories of Dionysus to those of the Jewish people and onto the Christian community, the ancient Mediterranean world used the images of wine, grapes and vineyards to remind us of the enormous potential for love, compassion, hospitality, joy and even ecstasy that lives in and through and all around us. And the person of Jesus reminds all of us that we need only to choose to release our potential into the world through the things we do and say each day of our lives. Abundance is our inheritance. Amen.

Sources:
1. “Commentary on John 2:1-11” by Lindsay Trozzo
2. “Dionysus” within the Encyclopedia Britannica

---

St. Luke’s Annual Celebration - Sunday, February 3rd

Following the 10:30 service of Morning Prayer on Feb. 3rd, our community will gather for a potluck lunch and a time of reflection on our accomplishments during 2018. In addition, we will elect new Vestry members and delegates to Diocesan Convention (April 26 - 27th). We will review our 2019 Operating Budget and give thanks for one another and all our blessings. There will also be a special presentation during the meeting. Don't miss it!

If you are the leader of a mission or ministry at St. Luke's, please send Beckie electronic photos of your work and/or team members along with a brief report of your 2018 accomplishments. She needs to have your report on or before Thursday, January 24th in order to have time to organize and print the Annual Celebration booklets before Feb. 3rd.

This is a potluck so please remember to bring an entree, salad or dessert to share.

Thanks and please plan on staying for the Celebration!
COALITION OF RELIGIOUS COMMUNITIES
NEWSLETTER
January, 2019

FAITH & POVERTY DAY ON JANUARY 31 TO FOCUS ON REDUCING CHILD HOMELESSNESS

The Coalition of Religious Communities Annual Faith & Poverty Day at the Utah Capitol is going to take place on the morning of January 31, 2019. The focus of this event will be bills and budget items that would reduce child homelessness.

Speakers at Faith & Poverty Day will include the Right Reverend James Gonia, Bishop of the Rocky Mountain Synod of the Evangelical Lutheran Church in America and Rev. Joan Bell-Haynes, Executive Regional Minister, Central Rocky Mountain Region, Christian Church (Disciples Of Christ), USA and Canada and Rabbi Samuel L. Spector of Congregation Kol Ami.

CORC’s Priorities for the 2019 General Session of the Utah Legislature:

- We support SB 34, which appropriates $20 million in one time money and $4 million on ongoing funds to address Utah’s housing affordability crisis.
- We support $2 million in one time funding for a Domestic Violence Housing First pilot program that will help domestic violence survivors and their children to avoid homelessness.
- We oppose any proposal to increase the sales tax on food or scale back the Medicaid expansion approved by voters in November.

The Coalition of Religious Communities is a project of Crossroads Urban Center that brings people together from a variety of faith traditions to promote solutions to hunger, homelessness and poverty in Utah. www.crossroadsurbancenter.org 801-364-7765 ex. 107

Upcoming Events

Faith & Poverty Day at the Utah Capitol:
On January 31, 2019 we will meet at 10:00 AM in the Auditorium in the State Office Building behind the Utah Capitol Building.

CORC Quarterly Meeting in Salt Lake: April 2nd, from noon to 1:00 PM at First Baptist Church, 777 South 1300 East, Salt Lake City.

CORC Quarterly Meeting in Ogden: April 4th, from noon to 1:00 PM at Trinity Presbyterian Church, 140 N. Tyler Avenue.

We are so grateful to the 36 congregations that participated in Ending Child Homelessness Sabbath during the month of October. Every time people say the words “child homelessness” they are helping to weaken the stereotype that only childless adults become homeless.
Beer & BS Resumes Wednesday, Jan. 23rd at 6:30

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 read the Prologue before January 23rd. The class will meet January 23rd at 6:30pm to discuss which day and time is best for participants to meet going forward. All are welcome. BYOB :)

---

**SOUPER BOWL OF CARING**

brokenhunger.org

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.

---

**Wow! St. Luke’s can cook! St. Luke’s can serve! St. Luke’s can clean!**

Thanks to all who helped with the Tuesday night dinner at the Christian Center. We had a great collaboration from the chapel and the big church and together we served over 100 students. It was a fun night of giving back to our community!

And our deepest gratitude goes to **Linda Dugins** and her co-organizers of this service event. Thanks to their persistence and hard work, St. Luke’s once again made a difference.
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: Thank you to everyone who donated to our Christmas rummage table. Due to the success of the table in raising money for our Mission fund, we have decided to change the name from "Rummage Table" to "Missions Table" and to continue it on an ongoing basis. However, 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!

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

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 being a drink or a dish to share.

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.

FLOURISH BAKERY: The Flourish Bakers wish to thank the St. Luke's congregation for their love and support. We were greatly blessed by all the gifts for Twinkie, the food truck, that we received through the giving tree. Twinkie is under construction and we look forward to being on the road around the end of February. We hope to bring Twinkie to St. Luke's in the near future! Thank you, The Flourish Team