Dorothy Day (1897 - 1980) was a Roman Catholic Benedictine oblate who was one of the originators of the newspaper called the Catholic Worker in the 1930s. The movement by the same name grew into a leading voice for the poor and against injustice. The quote above the icon comes from Day, “Heaven is a bouquet and life is a banquet.” It reflects her unique incarnational spirituality formed by time spent with the homeless and hungry. She dances in an urban setting with a stray cat and pigeons who are her companions. She is shown holding a soup ladle representing the meals she offered them. The diamond ring in her other hand is symbolic of a ring Day once gave to a homeless woman because she had no need for such things. She saw her gift as conferring dignity upon the homeless recipient.

FOR REFLECTION
Called as partners in Christ's service,
Called to ministries of grace,
We respond with deep commitment
Fresh new lines of faith to trace.
May we learn the art of sharing,
Side by side and friend with friend,
Equal partners in our caring
To fulfill God's chosen end.

Christ’s example, Christ’s inspiring,
Christ’s clear call to work and worth,
Let us follow, never faltering,
Reconciling folk on earth.
Men and women, richer, poorer,
All God’s people, young and old,
Blending human skills together
Gracious gifts from God unfold.

Thus new patterns for Christ’s mission,
In a small or global sense,
Help us bear each other’s burdens,
Breaking down each wall or fence.
Words of comfort, words of vision,
Words of challenge, said with care,
Bring new power and strength for action,
Make us colleagues, free and fair.

So God grant us for tomorrow
Ways to order human life
That surround each person's sorrow
With a calm that conquers strife.
Make us partners in our living,
Our compassion to increase,
Messengers of faith, thus giving
Hope and confidence and peace.

……..Jane Parker Huber

God has told you, O mortal, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?

Micah 6:8
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 twrice@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 Chapel of Christ the King in Brighton
✓ All people within the world-wide Anglican Communion; pray for the people & leaders of The Church of Spain.

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:
✓ 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……

PLEASE GIVE THANKS FOR......
✓ For those having Birthdays this week: Susan Brewer today; Luisa Hill, Lily Weinberg on Tuesday and Don Hill on Thursday.
✓ For all of our Mission Team Leaders and their families.

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

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

4th Sunday after the Epiphany A - January 29, 2016

Collect of the Day: God of compassion and empathy, you love and bless all things in heaven and on earth: Mercifully hear the deep longings of our hearts, and empower us to live as peace-makers; with Jesus, our Brother, Teacher and Lord. Amen

The Hebrew Scriptures:

Reader: Today’s reading from the Hebrew scriptures comes from the 6th chapter of the Book of the Prophet Micah. There are a number of passages in the Scriptures that make it clear; the heart of religion is not to be found in speculations about the origins of the universe or even theological doctrines. The heart of religion is found in ethics, in how one person or nation treats another. Please read the following passage with me by reading the parts in bold print….With what shall I come before the Lord, and bow myself before God on high?

Shall I come before him with burnt-offerings, with calves a year old?

Will the Lord be pleased with thousands of rams, with tens of thousands of rivers of oil?

Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?”

He has told you, O mortal, what is good; and what does the Lord require of you

but to do justice, and to love kindness, and to walk humbly with your God?

Here ends the reading.

The Muslim Scriptures:

“Theism, according to the Quran, teaches love and compassion for every human being, no matter their religion,” says author Adnan Oktar whose television show is watched by millions in Turkey and the Arab world. He believes the problem for the majority of Muslims is that some groups are following traditions and superstitions invented centuries after the Quran was first sent and the Prophet lived, and these have gotten more radical over time. He argues that violent and intolerant beliefs about Islam go against the teachings of the Quran. Please read with me from the Muslim Scriptures by reading the parts in bold print……O You who believe! Enter absolutely with me from the Muslim Scriptures by reading the parts in bold print. So compete with each other in doing good. Every one of you will return to God and He will inform you regarding the things about which you differed.” (Surat al-Ma’ida, 48) Here ends the reading. (http://www.goodnewsnetwork.org/6-quran-quotes-teach-love-tolerance-freedom-religion/)

The Christian Gospels: Matthew 5:1-12

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

People: Glory to you, Lord Christ.

When Jesus saw the crowds, he went up the mountain; and after he sat down, his disciples came to him. Then he began to speak, and taught them, saying: “Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are those who mourn, for they will be comforted. Blessed are the meek, for they will inherit the earth. Blessed are those who hunger and thirst for righteousness, for they will be filled. Blessed are the merciful, for they will receive mercy. Blessed are the pure in heart, for they will see God. Blessed are the peacemakers, for they will be called children of God. Blessed are those who are persecuted for righteousness’ sake, for theirs is the kingdom of heaven. Blessed are you when people revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for in the same way they persecuted the prophets who were before you.”

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.

Offertory Sentence: The Holy Gospel of Our Lord Jesus Christ according to Matthew. People: Praise to you, Lord Christ.

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!
The Fourth Agreement: “Do Your Best!”
4th Sunday of Epiphany A - January 29, 2017

We are working our way through the book entitled The Four Agreements by Don Miguel Ruiz. Over the past several weeks, we have discussed the First Agreement: “be impeccable in your word,” which means never use the power of words to tear yourself and others down; the Second Agreement: “don’t take anything personally,” i.e., whenever someone says something hurtful to you, remember that their statement is more about their “internal stuff” than yours; and the Third Agreement: “don’t make assumptions,” i.e., be aware of your beliefs about others and find the courage to check to see if they are true and accurate.

This brings us to the Fourth Agreement: “do your best.” That reminds me of a cute story…Two factory workers are talking. The woman says, "I'm going to do the best I can to convince the boss to give me the day off." The man replies, “That sounds good. I will do my best as well. So what are you going to say?” The woman says, "Just wait and see." She then hangs upside down from the ceiling. The boss comes in and says, "What are you doing?" The woman replies, "I'm a light bulb." The boss then says, "You've been working so much that you've gone crazy. I think you need to take the day off." The man starts to follow her and the boss says, "Where are you going?" The man says, "I'm going home, too. I can't work in the dark.”

Ruiz begins his chapter on the Fourth Agreement with these words: “Under any circumstance, always do your best, no more no less.” Like the other three Agreements, this too is an ideal toward which to orient one’s life rather than a goal that can be reached within six months. It is a spiritual principle offered as a path toward authentic human happiness. It’s important to keep in mind that wisdom teachings are offered to us as tools for our personal and collective healing. They are offered in the service of a profound hope: the hope that we can and will be made whole, that our lives will be abundant in every way and, thereby, that we will be deeply and authentically happy with ourselves and one another. Ruiz suggests, “You were born with the right to be happy. You were born with the right to love, to enjoy and to share your love.” The pain and suffering we all experience are side effects of the mental habits that nurture anger, fear and emptiness. Our misery largely flows from our ignorance or avoidance of the spiritual ideals and practices that support and feed our journey toward wholeness and happiness.

When we think of applying the Fourth Agreement to our lives, we must remember to do so with compassion combined with a proper perspective of what “doing my best” may mean in a given situation at a particular place and time.

Ruiz notes that your best is never going to be the same from one moment to the next. Everything is alive and changing all the time, so your best will sometimes be high-quality, and other times they will not be as good. If we are not careful, we will confuse doing our best with a compulsive perfectionism that acts like a fierce taskmaster shouting and demanding that we never make a mistake and the result of whatever we are doing be without fault or blemish. Perfectionism, the demand that we equate doing our best with doing everything perfectly, is not a spiritual ideal, it is a form of spiritual poison. It will poison our minds, fill us with shame and self-degrading messages and then it will poison all of our relationships. Rather than leading us to wholeness and happiness, it will rob us of all joy and turn us into judgmental and angry negativists who never find goodness in ourselves or in others.

Ruiz tells the following story: “There was a man who wanted to transcend his suffering so he went to a Buddhist temple to find a master to help him. He went to the master and asked, ‘Master, if I meditate four hours a day, how long will it take me to transcend [all of my misery and suffering]?’ The master looked at him and said, ‘if you meditate four hours a day, perhaps you will transcend in ten years.’ Thinking he could do better, the man then said, ‘Oh, Master, what if I meditated eight hours a day, how long will it take me to transcend [all of my misery and suffering]?’ The master looked at him and said, ‘If you meditate eight hours a day, perhaps you will transcend in twenty years.’ ‘But why will it take me longer if I meditate more?’ the man asked. The master replied, ‘You are not here to sacrifice your joy or your life. You are here to live, to be happy, and to love. If you can do your best in two hours of meditation, but you spend eight hours instead, you will only grow tired, miss the point, and you won’t enjoy your life. Do your best, and perhaps you will learn that no matter how long you meditate, you can live, love, and be happy.”

If we are not careful, we will confuse doing our best with a compulsive perfectionism that will act like a tyrannical despot demanding that we do more and more and more while never making a mistake. Such compulsiveness steals our joy and any realistic sense of what doing one’s best means.

Continued on next page
Finally, Ruiz says, “Doing your best, you are going to live your life intensely. You're going to be productive, you're going to be good to yourself….Doing your best is taking the action because you love it, not because you're expecting a reward.” Many do exactly the opposite; they only take action when they expect a reward, such as a paycheck. Their motivation may not have much to do with love of what they are doing or joy in doing it. The work or action is experienced as drudgery. How many people do you know in the working and business world that go to work every day just thinking of payday, and the money they will get from the work they are doing? They work hard all week long, suffering the work, suffering the action. They engage in their work, not because they like it, but because they have to; because their financial situation demands it. They have to pay the rent, support their family, pay the household bills. But their day to day work experience is one of frustration, and even when they do receive their money they are unhappy. They have two days to rest, to do what they want to do, and what do they do? They try to escape. They drink too much because they don’t like themselves. They don't like their life. As Ruiz notes, “There are many ways that we hurt ourselves when we don't like who we are.”

In the face of such drudgery and joyless activity, it remains important to consciously and intentionally practice doing the best you can. Why? Because by practicing to always do your best, over and over again, you take responsibility for your own healing and transformation. Spiritual practice makes the spiritual master. By doing your best in all things, you build a life and a habit of thinking without shame, self-rejection and mental suffering. Always do your best…and do it with lots of compassion for yourself.

Blessings,
Charles+

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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.
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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Express Your Gratitude to Our 3 Vestry Nominees!!:
Mike Fiery, Linda Dugins 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.

Annual Celebration on Sunday, February 5th

Please join us on Sunday, February 5th at 11:30 following the 10:30 morning prayer service. During the Celebration, we will give thanks for all of our successes, elect 3 new vestry members, elect 3 delegates and 2 alternates for the Diocesan Convention next March 31st - April 1st, and share in a wonderful potluck lunch. Please plan to bring either an entree, side dish, salad or dessert to share. If you would like to look at the 2017 Operating Budget approved by the Vestry on Jan. 17th, just go to our parish website and download a copy or look on the Information Table in the Coffee Hour Area of the church.

We are going to have a great time together so please plan to come!!!

Community of Hope

Today members of our church will be commissioned by the Bishop into The Community of Hope at The Cathedral Church of St. Mark’s. The new members are: Mary McEntire and Jan Hafner (in memoriam). Current Community of Hope members from St. Luke’s, Judy Hanley and Ann Deyo will also be recognized.
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. Happy exploring!!!

WOMEN'S BIBLE STUDY We will be starting our new study "Divine Dance-The Trinity and Your Transformation" by Richard Rohr. It is available on Amazon and on kindle. Beginning January 11th, Wednesday nights 6:30-8:00 PM.

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

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

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.

ART & SOUL SATURDAYS Monks and Mystics. Join us Saturday morning, February 4 at the church, 10:00 am - 12:30. St. Francis of Assisi is one of the most well-known and beloved saints of our Christian Tradition. He truly epitomizes the concept of the “dancing monk”. You are invited to discover how St. Francis’s experiences may offer guidance to deepen your own experiences of the Holy. We use paint and paper and found images from magazines, etc., to visualize and thus better appreciate our inner responses to what we discover. No previous art making experience is needed! The focus is on processes, not creating a finished product! Call or email Claudia+ for more information: giacomaclaudia@gmail.com or 435-513-0441. A SPECIAL TREAT All Saints Deacon, Anita Miner, a Third Order Franciscan, will be present to speak about the Order and how her Franciscan Rule of Life supports her in her spiritual journey.

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.