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

St. Luke's Weekly Magazine
July 22, 2018
Please take this home with you today.

Love God….Think for Yourself!

One Small Boy

The report on the miracle of the bread and the sh is about what happened to somebody who gave all he had. It is, of course, a story about Jesus multiplying all that bread and that sh. But whose bread did he multiply? Whose sh did he divide?

It all started with the real hero of that story: one small boy.... I think that Jesus praised that small boy who had given all he had... When you are asked for something you think you are unable to give, think of that small boy of this story, and think of the twelve baskets full of food given to him because he gave all he had.

….Joseph P. Donders

Alemayehu Bizuneh, scene X of the misereor “Hinfwexloth from Ethiopia

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 All St. Michael’s Church in Brigham City. And for all people within the world-wide Anglican Communion; pray for the people & leaders of The Church of South India.

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), Alexa++++(granddaughter of Deedee Sihvonen), Jennifer++++(Strachan) Tom++++(brother of Joe Cordery) Kaylee++++(friend of Beckie Raemer) Jerry+ (friend of Janet van Hartesvelt) Peter+ VanHook) Fr. Roland++(friend of Claudia Giacoma) Rick & the Giacoma Family++ Alan+ (friend of Ted Clayton) Caden+ (friend of Ann Deyo) Emily+ (Peter VanHook’s daughter) Roger+ (friend of Beckie Raemer)

THE HUMAN COMMUNITY AROUND THE WORLD:
† Pray for peace between the United States, Iran, North Korea, Syria and Russia.
† Pray for the human community that we may find the wisdom to live in greater respect and harmony with our planet home.
† For safety and recovery for all people effected by natural disasters throughout the world.
† For 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.
† For a lasting and permanent peace between Israel and all of her neighbors.

THOSE WHO HAVE DIED……

PLEASE GIVE THANKS FOR.....
Leader of our Stewardship Program, Leslie Wood and her family.

For those having Birthdays this week:

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 Collect of the Day: People of all walks of life, of all economic classes, of all times in history now and then have faced suffering and hardship. We pray for both faith and compassion; the faith to maintain hope when our situations look hopeless and the compassion to reach out in kindness and concern on behalf of those who find themselves in pain, fear and distress; with Jesus our Brother, Teacher and Lord.

From the Hebrew Scriptures:

Our first lesson comes from the 23rd chapter of the Book of the Prophet Jeremiah. It is a message of hope for the people of the nation; hope that better days are coming. Please read with me from the Hebrew tradition by reading the parts in bold print…

Woe to the shepherds who destroy and scatter the sheep of my pasture! says the Lord. Therefore thus says the Lord, the God of Israel, concerning the shepherds who shepherd my people: It is you who have scattered my flock, and have driven them away, and you have not attended to them. So I will attend to you for your evil doings, says the Lord. Then I myself will gather the remnant of my flock out of all the lands where I have driven them, and I will bring them back to their fold, and they shall be fruitful and multiply. I will raise up shepherds over them who will shepherd them, and they shall not fear any longer, or be dismayed, nor shall any be missing, says the Lord. The days are surely coming, says the Lord, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land. In his days Judah will be saved and Israel will live in safety. And this is the name by which he will be called: “The Lord is our righteousness.” Here ends the reading.

From the Hindu Tradition:
In times of distress, danger, and oppression, believers in every tradition look to God for support and help. In times of crisis, in combat, and when confronting death, even non-believers will turn to God for help. Conversely, the scriptures warn against reliance on one's own power, allies, or wealth to prevail in the fight when the true source of power is available through faith. Please read with me from the Hindu Tradition by reading the parts in bold print…

The Free us, Indra, from the fear of all that we are afraid of. May you, with your saving power, turn away the hater and the enemy. We call on Indra, bounteous Giver, we will be prosperous in men and cattle.

Let not the demon hosts approach us; turn the hostiles away on all sides. Adorable Indra, our Savior, Vritra-slayer and Furtherer of our highest aims, may he be our Protector from the end, from the middle, from behind, and from in front. Lead us to a free world, Wise One, where lie divine luster, sunlight, and security. Valiant are the arms of thee, the Powerful; we will take to their vast shelter. Here ends the reading.

From the Christian Gospels: Mark 6:30-34, 53-56

Priest: The Holy Gospel of Our Lord Jesus Christ According to Mark.

People: Glory to you, Lord Christ.
The apostles gathered around Jesus, and told him all that they had done and taught. He said to them, “Come away to a deserted place all by yourselves and rest a while.” For many were coming and going, and they had no leisure even to eat. And they went away in the boat to a deserted place by themselves. Now many saw them going and recognized them, and they hurried there on foot from all the towns and arrived ahead of them. As he went ashore, he saw a great crowd; and he had compassion for them, because they were like sheep without a shepherd; and he began to teach them many things. When they had crossed over, they came to land at Gennesaret and moored the boat. When they got out of the boat, people at once recognized him, and rushed about that whole region and began to bring the sick on mats to wherever they heard he was. And wherever he went, into villages or cities or farms, they laid the sick in the marketplaces, and begged him that they might touch even the fringe of his cloak; and all who touched it were healed.


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.]

Our Rector, Charles+, will be in California on vacation from July 9th to 30th. If you need pastoral care, please contact the Church Office. Thanks!
Aging 80 plus -- It’s The Eighth Day of Creation!

Author James Fowler describes six stages of spiritual development. He believes few reach a final 6th stage, “universalizing faith”, a life of full service without worry or doubt. Erik Erikson describes the tasks of each of eight stages of human psycho/social development, his final stage in old age described as “generatively vs despair”. After his death, his unsung research partner and wife created a ninth stage, one celebrating a mystical stage of recognizing an inextricable interconnectedness in creation.

In the Judeo-Christian tradition Earth is formed in stages represented by the seven days of creation. Scientifically we are aware that new worlds are created every day. For many of us beginning the eighth decade of life is experienced as if it were truly an “Eighth Day of Creation”. Everything seems to be changing, in ourselves and the world we inhabit. Another whole psycho-social/spiritual world opens, inviting us to cultivate inner seeds planted over a lifetime, thereby creating new ways to be and respond. In so doing we can experience greater meaning and depth in our ordinary day-to-day living.

Advanced aging causes us to re-think what it is that gives us vitality and guidance in living life! And, along with many, many others, we usually find that the spirituality of our 40’s, 50’s and later are no longer adequate to address the paradoxical challenges of 80+ year olds!

A Special Invitation

With an eye toward both personal and community wellbeing, those who are 80+ years old are invited to explore with each other about creative ways to engage with this “Eighth Day of Creation”. You are invited to begin the conversation during brunch, Wednesday, July 25 at 10:30 a.m. at Claudia+ and Lou Giacoma’s, 7362 Tall Oaks Drive, Pinebrook.

Below are some things to think about before the 25th. Think about them both in the context of your own personal life as well as the church community and the society in which we live.

1. What are the needs to be reclaimed, retained and/or reaffirmed?
2. What needs should be released and relinquished?
3. What are the needs to be re-formed?
4. What is the “new” that beckons?
5. What has been your experience as an aging person?
6. How do you think about limitations found in advancing age?
7. In what ways, if any, do you find it necessary to reevaluate and change your religious or spiritual practice or theology?
8. How do you think of “faith”? What meaning does it offer?
9. What non-Christian perspectives on living and on death and dying have been helpful in end-of-life discussions?
10. What has been your experience of non-religious ways one comes to terms with the end of one's life?
11. Can you talk about your personal story about how a healing or a peace can come near the end of life?
12. What ways have you found to support others in coming to terms with death and psycho/spiritual needs?

If you would like to join the discussion……
Please RSVP by phone to 435-645-9863 or 435-513-0441 or email us at giacomaclaudia@gmail.com. We have only ten places at the table!

Mthr. Claudia Giacoma+
**Question & Answer**
(Reprinted with permission from Progressing Spirit contact@progressingspirit.com)

**Q: By Ralf from Oklahoma**
Recently, while in the middle of a difficult and tragic event in my life, a friend told me not to worry because God has a hand in everything that happens and that means that everything that happen is meant for good. He even suggested I read Romans 8:28. Do you think that's what the verse actually means?

**A: By Rev. Mark Sandlin**
Dear Ralph,

“And we know that in all things God works for the good of those who love him, who have been called according to his purpose.” — Romans 8:28

This verse is so chock full of issues I barely know where to start. Considering there are so many issues, I think I’ll just focus on the overarching problem – certainty. When folks quote this they tend to say it loaded with a bunch of theological perspectives that they hold to strongly simply because they were told to, or want to, or they have blind faith in them. The thing is, even scholars who spend their careers looking at these theological issues find it hard to say, with certainty, that they definitely have one “correct” understanding of Romans 8:28.

Let’s just look at one piece of the verse: “in all things God works for the good...”. Most folks who like to quote this scripture hear it as saying “all things are meant for good by God.” But, that way of seeing the world elevates tragedy into blessing and dismisses human grief as an inability to understand God’s “larger plan” or the “mystery of God.” From the holocaust, to Rwanda, to child abuse, to the 21,000 people who die every day due to hunger related causes, this take on the providence of God paints a picture of a God who creates death and suffering in order to achieve some supposed greater good.

That’s no god.
It’s not even what the verse says. It says, “in all things God works for the good.” Perhaps what is being said is that in all things (even things humanity creates that are horrible and tragic) God is endeavoring to create something good. And perhaps the reason God struggles to do so, is that the only tools he has available are us – God’s people.

So, no. I definitely don't think that's what the verse actually means.

PEACE!
~ Rev. Mark Sandlin

**About the Author**
Rev. Mark Sandlin is an ordained minister in the Presbyterian Church (USA) from the South. He currently serves at Presbyterian Church of the Covenant. He is a co-founder of “The Christian Left.” His blog, has been named as one of the “Top Ten Christian Blogs.” Mark received The Associated Church Press' Award of Excellence in 2012. His work has been published on "The Huffington Post," "Sojourners," "Time," "Church World Services," and even the "Richard Dawkins Foundation." He's been featured on PBS's "Religion & Ethics NewsWeekly" and NPR's "The Story with Dick Gordon."
**A Nonviolent Atonement**

**Monday, July 24, 2017**

(Reprinted with permission from “Richard Rohr’s Daily Meditation”)

In the thirteenth century, the Franciscans and the Dominicans invariably took opposing positions in the great debates in the universities of Paris, Cologne, Bologna, and Oxford. Both opinions usually passed the tests of orthodoxy, although one was preferred. The Franciscans often ended up presenting the minority position. Like the United States’ Supreme Court, the Church could have both a majority and a minority opinion, and the minority position was not kicked out! It was just not taught in most seminaries. However, it was taught in some Franciscan formation centers, and I was a lucky recipient of this “alternative orthodoxy” at Duns Scotus College in Michigan from 1962-1966.

I share this background to illustrate that my understanding of the atonement (forgiveness of sin) theory is not heretical or new, but has quite traditional and orthodox foundations, beginning with many theologians in the Patristic period. Thomas Aquinas and the Dominicans agreed with Anselm’s (by then mainline) view that a debt had to be paid for human salvation. But Franciscan John Duns Scotus (c. 1266-1308) said that Jesus wasn’t solving any problems by coming to earth and dying. God did not need Jesus to die on the cross to decide to love humanity. God’s love was infinite from the first moment of creation; the cross was Love’s dramatic portrayal in space and time. That, in a word, was the Franciscan nonviolent at-one-ment theory.

Duns Scotus built his argument on the pre-existent Cosmic Christ described in Colossians and Ephesians. Jesus is “the image of the invisible God” (Colossians 1:15) who came forward in a moment of time so we could look upon “the One we had pierced” (John 19:37) and see God’s unconditional love for us, in spite of our failings. The image of the cross was to change humanity, not a necessary transaction to change God—as if God needed changing! Duns Scotus concluded that Jesus’ death was not a “penal substitution” but a divine epiphany for all to see. Jesus was pure gift. The idea of gift is much more transformative than necessity, payment, or transaction. It shows that God is not violent, but loving. It is we who are violent.

Duns Scotus firmly believed that God’s freedom had to be maintained at all costs. If God “needed” or demanded a blood sacrifice to love God’s own creation, then God was not freely loving us. For the Franciscan school, Jesus was not changing God’s mind about us; he was changing our minds about God. **If God and Jesus are not violent or vindictive, then our excuse for the same is forever taken away from us. If God is punitive and torturing, then we have permission to do the same.** Thus grew much of the church’s violent history.

Jesus’ full journey revealed two major things: that salvation could have a positive and optimistic storyline, neither beginning nor ending with a cosmic problem; and that God was far different and far better than religion up to then had demonstrated. Jesus personally walked through the full human journey of both failure and rejection—while still forgiving his enemies—and then he said, “Follow me” and do likewise (see John 12:26; Matthew 10:38). The cross was not necessary, but a pure gift so that humanity could witness God’s outflowing Love in dramatic form.

**Reference:**
Many Thanks to EVERYONE Who Has Worked to Repair and Improve our Church Building and to EVERYONE Who Will Do So in the Future!!!

So many of you have already done so much to clean and repair our church building and our whole community is grateful for your efforts. **THANK YOU!!** And there is yet MUCH more to be done. Please check the job board in the church for a task you may enjoy accomplishing. Beckie will be posting many additional tasks soon so please keep checking week to week.

If you have already put your name on a card for a job, please complete your task so that we may keep track of what still needs to be done that no one has signed up for. Please let Beckie, Rusty or Katherine know when you job is complete so we may move it to our completed list of jobs.

Some of the tasks that have already been done are VERY noticeable, our church building is looking better already. Imagine how great it will look when all tasks are completed.

Some of the new additional jobs can be done on your own time, either by yourself or with a friend.

Our next clean up day is **SATURDAY, JULY 28TH BEGINNING AT 9:30 AM.**

Please schedule this on your calendars. Our June 30th day was very productive. However there are still many things that need to be done. If you were not able to participate on the June date, please come on July 28th. We would like every individual to participate in some way. Let’s not leave it up to just a few people. **EVERYONE** needs to show some loving care for our beautiful Church building.

Please thank the following people that showed up and worked very hard on our Saturday, June 30th clean up day.


**Pizza, drinks and dessert donations were made by several folks who wish to remain nameless!**
Exciting Happenings

CHECK OUT OUR WEBSITE:
Newcomers will find info about our church and what to expect when they visit. www.stlukesparkcity.org. In addition, there is information about our missions, finances and programs. You can view previous sermons through a link to You- Tube on your phone or home computer. Go to You Tube, St Luke’s Episcopal Church Park City, UT.

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. Beginning on July 28th we will begin reading Among Women… (Lives of Challenge, Courage and Faith in Biblical Times) by Carol M. Perry. Please join us for coffee, fellowship and a lively discussion! For more info please call Nancy Conrow, 435-640-0556 or nancyconrow@gmail.com.

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. Join us! Our August 14 gathering will be at the home of Kim Svoboda (Salt Lake) Thanks! I hope we see you! Cathy Callow-Heusser, 435-757-2724

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

HOW JESUS BECAME GOD:
This class will take a summer break and resume on August 14th. For more info, contact Charles

TAI CHI:
Tai chi will meet at our usual time on Wednesday. Former students are always welcome to drop by.

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.

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.

A COURSE IN MIRACLES:
Our ACIM (A Course in Miracles) Study Group meets in the St. Luke's Library at 4:00 on Wednesday afternoons. If you would like to join us, call or text Ann Fiery for additional information, 304-617-5714.