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 29, 2018

Please take this home with you today.

Love God….Think for Yourself!

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

One Small Boy

The report on the miracle of the bread and the fish 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 fish. But whose bread did he multiply? Whose fish 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

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 Church of Christ the King in Brighton. And for all people within the world-wide Anglican Communion; pray for the people & leaders of The Lusitania Church.

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) Peter++ (VanHook) Fr. Roland+++ (friend of Claudia Giacoma) Rick & the Giacoma Family+++ Caden++ (friend of Ann Deyo) Emily++ (Peter VanHook’s daughter) Lori+ (friend of Jane Hamilton)

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 pray for the repose of the soul of Alan Peterson, friend of Ted and Manuel Clayton

PLEASE GIVE THANKS FOR.....
Our all of our Tellers and their families.

For those having Birthdays this week: Sherry Martin on Friday.
The Collect of the Day:  It seems our brains are wired to always assume scarcity; to always think that there is not enough for us all. Such thinking leads to fear and fear leads to anger and selfishness. We pray, therefore, for eyes that can see abundance and for hearts that desire to live in faith and generosity; with Jesus our Brother, Teacher and Lord.

From the Hebrew Scriptures:
Our first lesson comes from the 4th chapter of the Second Book of Kings. It is a story that may have served as the template for today’s Gospel story. Please read with me from the Hebrew tradition by reading the parts in bold print…A man came from Baal-shalishah, bringing food from the first fruits to the man of God: twenty loaves of barley and fresh ears of grain in his sack. Elisha said,

“Give it to the people and let them eat.”

But his servant said, “How can I set this before a hundred people?” So he repeated,

“Give it to the people and let them eat, for thus says the Lord,
They shall eat and have some left.”

He set it before them, they ate, and had some left, according to the word of the Lord. Here ends the reading.

From the Buddhist Tradition:
When we give to one another, freely and without conditions, sharing our blessings with others and bearing each other’s burdens, the giving multiplies and we receive far more than what was given. Even when there is no immediate prospect of return, in the end blessing will return to the giver, multiplied manyfold. We must give first; to expect to receive without having given is to violate the universal law. On the other hand, giving in order to receive— with strings attached, with the intention of currying favor, or in order to make a name for oneself—is condemned. Please read with me from the Buddhist Tradition by reading the parts in bold print…..Enlightening beings are magnanimous givers, bestowing whatever they have with equanimity, without regret, without hoping for reward, without seeking honor, without coveting material benefits, but only to rescue and safeguard all living beings.

If I give this, what shall I have left to enjoy?”--

Such selfish thinking is the way of the ghosts;
“If I enjoy this, what shall I have left to give?”--

Such selfless thinking is a quality of the gods.

Here ends the reading.

From the Christian Gospels:  John 6:1-21

Priest:  The Holy Gospel of Our Lord Jesus Christ

According to John.

People:  Glory to you, Lord Christ.

Jesus went to the other side of the Sea of Galilee, also called the Sea of Tiberias. A large crowd kept following him, because they saw the signs that he was doing for the sick. Jesus went up the mountain and sat down there with his disciples. Now the Passover, the festival of the Jews, was near. When he looked up and saw a large crowd coming toward him, Jesus said to Philip, “Where are we to buy bread for these people to eat?” He said this to test him, for he himself knew what he was going to do. Philip answered him, “Six months’ wages would not buy enough bread for each of them to get a little.” One of his disciples, Andrew, Simon Peter’s brother, said to him, “There is a boy here who has five barley loaves and two fish. But what are they among so many people?” Jesus said, “Make the people sit down.” Now there was a great deal of grass in the place; so they sat down, about five thousand in all. Then Jesus took the loaves, and when he had given thanks, he distributed them to those who were seated; so also the fish, as much as they wanted. When they were satisfied, he told his disciples, “Gather up the fragments left over, so that nothing may be lost.” So they gathered them up, and from the fragments of the five barley loaves, left by those who had eaten, they filled twelve baskets. When the people saw the sign that he had done, they began to say, “This is indeed the prophet who is to come into the world.” When Jesus realized that they were about to come and take him by force to make him king, he withdrew again to the mountain by himself. When evening came, his disciples went down to the sea, got into a boat, and started across the sea to Capernaum. It was now dark, and Jesus had not yet come to them. The sea became rough because a strong wind was blowing. When they had rowed about three or four miles, they saw Jesus walking on the sea and coming near the boat, and they were terrified. But he said to them, “It is I; do not be afraid.” Then they wanted to take him into the boat, and immediately the boat reached the land toward which they were going.

Priest:  The Gospel of the Lord.

People:  Praise to you, Lord Christ.

The Offertory Sentence:

Priest:  My brothers and sisters in Christ Jesus, when you come to the Table of the Lord, come not only to receive the presence of the Lord, but also to give your life completely to Him. As Jesus said, the Greatest Commandments are these:

People:  You shall love the Lord your God with all your heart, with all your soul, and with all your mind. And you shall love your neighbor as yourself.

[Hebrew & Christian scripture passages are reprinted with permission from the World Council of Churches. Passages from extra-biblical sources are reprinted with permission from World Scriptures.]
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-o441 or email us at giacomaclaudia@gmail.com. We have only ten places at the table!

Mthr. Claudia Giacoma+
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:
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 YouTube on your phone or home computer. Go to YouTube, 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.

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.

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

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.

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.

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! August 14 Kim Svoboda (Salt Lake) Thanks! I hope we see you! Cathy Callow-Heusser, 435-757-2724

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to make a one time donation or set up a recurring donation from a credit card or checking account.
You can also text the word "Give" to 385-219-4489 to make a donation right from your phone.