Jesus called the 12 disciples and began to send them out two by two, and gave them authority over the unclean spirits. Jesus ordered them to take nothing for their journey except a staff.  

The work of Jesus is to continue, and for that purpose the church is called and sent. For that work Jesus grants the word and the power that characterized his own ministry. The church is to go trusting this to be true, never contradicting that trust with the excess baggage of security and wealth that offer the world the image of unbelief. There will be rejection and refusal to listen, to be sure, but there will also be those who will welcome both the ministry and the minister.

Fred Craddock
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 Diocesan Lay Staff. And for all people within the worldwide Anglican Communion; pray for the people & leaders of The Church of the Province of Central Africa.

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), Judy++++(Hanley) Alexa++++(granddaughter of Deedee Sihvonen), Jennifer++++(Strachan) Tom+++ (brother of Joe Cordery) Kaylee ++++(friend of Beckie Raemer) Jerry+++ (friend of Janet van Hartesvelt)

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 Julie Jenson, friend of Beckie Raemer

PLEASE GIVE THANKS FOR…..
Our Usher and Greeter Ministry, Lee Osbourne and his family.

For those having Birthdays this week: Linda Dugins on Tuesday; Ruby Diaz and Robyn Ramsey on Saturday.
Rantideva was moved at the sight and said, was about to drink it, an outcaste came begging for water. Liquid, and that enough for only one, was all that remained. As he to provide his needs.

Rantideva, who, though himself hungry, was in the other world, Rantideva, who had no attachment or desire, merely bowed to Lord in devotion. Here ends the reading.

From the Christian Gospels: Mark 6:1-13
Priest: The Holy Gospel of Our Lord Jesus Christ According to Mark.
People: Glory to you, Lord Christ.
Jesus came to his hometown, and his disciples followed him. On the sabbath he began to teach in the synagogue, and many who heard him were astounded. They said, “Where did this man get all this? What is this wisdom that has been given to him? What deeds of power are being done by his hands! Is not this the carpenter, the son of Mary and brother of James and Joses and Judas and Simon, and are not his sisters here with us?” And they took offense at him. Then Jesus said to them, “Prophets are not without honor, except in their hometown, and among their own kin, and in their own house.” And he could do no deed of power there, except that he laid his hands on a few sick people and cured them. And he was amazed at their unbelief. Then he went about among the villages teaching. He called the twelve and began to send them out two by two, and gave them authority over the unclean spirits. He ordered them to take nothing for their journey except a staff; no bread, no bag, no money in their belts; but to wear sandals and not to put on two tunics. He journeyed except an outcaste, though he himself was dying of thirst. The gods of the three worlds came and desired to bestow upon him manifold blessings, but Rantideva, who had no attachment or desire, merely bowed to Lord in devotion. Here ends the reading.

From the Hebrew Scriptures:
Our first lesson comes from the 48th Psalm. It is a psalm of praise and an assertion of the supremacy of the God of Israel. Please read with me from the Hebrew tradition by reading the parts in bold print...Great is the Lord, and highly to be praised; *

in the city of our God is his holy hill.

Beautiful and lofty, the joy of all the earth, is the hill of Zion, *

the very center of the world and the city of the great King.

God is in her citadels; *

he is known to be her sure refuge.

Behold, the kings of the earth assembled *

and marched forward together.

They looked and were astounded; *

they retreated and fled in terror.

Trembling seized them there; *

they writhed like a woman in childbirth, like ships of the sea when the east wind shatters them.

As we have heard, so have we seen, 
in the city of the Lord of hosts, in the city of our God; *

God has established her for ever.

Here ends the reading.

From the Hindu Tradition:
Giving alms to the poor and hospitality to strangers are traditional virtues encouraged by all religions. A relationship to the Highest Good naturally builds a bond among all members of the community—for all people are as brothers and sisters with the absolute value of God's children. Giving alms and charity is a concrete expression of this spiritual bond. Along with admonitions to practice charity, texts such as the Parable of the Sheep and the Goats from the New Testament, liken helping a poor man to giving offerings to God or the highest saints. Charity is not excused even for the poorest giver, according to several texts. Please read with me from the Hindu tradition by reading the parts in bold print....The fame of Rantideva is sung in this and the other world, Rantideva, who, though himself hungry, was in the habit of giving away his wealth as it came, while trusting in God to provide his needs.

Even in time of famine, Rantideva continued his generosity though his family was reduced to poverty.

For forty-eight days he and his family were starving; a little liquid, and that enough for only one, was all that remained. As he was about to drink it, an outcaste came begging for water. Rantideva was moved at the sight and said, "I do not desire from God the great state attended by divine powers or even deliverance from rebirth. Establishing myself in the hearts of all beings, I take on myself their suffering so that they may be rid of their misery."

So saying, the compassionate king gave that little liquid to the outcaste, though he himself was dying of thirst. The gods of the three worlds came and desired to bestow upon him manifold blessings, but Rantideva, who had no attachment or desire, merely bowed to Lord in devotion. Here ends the reading.

The Collect of the Day: Hospitality toward the stranger is an issue addressed by all spiritual traditions. As Christians, we pray for the generosity of heart that will empower us to see and welcome the Christ, the Precious, That of Ultimate Value in every human being we encounter; not only in those we know; with Jesus our Brother, Teacher and Lord.

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.

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 “generativity 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 Andy Alexis**  
I read Bishop Spong's fine book "Unbelievable"; in one chapter, he talks about advances in science (such as the size of the universe) that have forced us to reconsider the tenets of our faith that were codified before those things were understood. I also read Neil Degrasse Tyson's most recent book: he says the universe is estimated to be 90 billion light-years across and contains 100 billion galaxies. My question: where is God in the universe? Is God bigger than the universe? How can God be both so big but small enough for us to have a chance of comprehension?

**A: By Rev. Lauren Van Ham**  
Dear Andy,  
Thank you! Your provocative questions encourage our minds and our hearts to bend toward one another; a great spiritual practice for us all. In my understanding, this is the holy ground where theology, social transformation, and astro-physics (no kidding) happens. We know that science and academics diligently strive for proof, statistically-significant data, peer-reviewed checks and balances, and empirical evidence. In many places, this effort is needed and valuable. It also erodes ancient wisdom held by indigenous minds, other species and even sacred texts explaining astronomy, geology, and botany in ways that science might initially dismiss.

Within our intuition, our star-gazing, or sunset watching, we stumble upon truths. The revelations offered in our dreams, song-writing and poetry often point us toward a deep-knowing that our imaginations have been holding for the moment when we would be ready to appreciate them. Herein lies the answer. God is everywhere in the universe because God IS the universe. The singularity (Big Bang, or Flaring Forth), was God (Godhead) and the indwelling of God. Meister Eckhart, the 12th century mystic, wrote, “God’s darkness is a superessential darkness. A mystery behind mystery, a mystery within mystery that no light has ever penetrated.”

Today, we know our universe (God) has been expanding for 13.7 billion years. All that has been, is and will be is born of this one source. As you’ve mentioned, depending on the day, this awareness can feel awe-inspiring, gigantic and pretty impersonal until…. Until we recall that God is IN all of it. Carl Sagan said, “We’re made of star stuff. We are a way for the cosmos to know itself.” As co-creators with God (cosmos), it suddenly becomes very personal. All of it. My encounter with the crow in the grass is intimacy with Creation. The deep sigh I feel when I hold my friend’s child close is a brush with Divinity. The uplift or relief that overtakes me when I leave the street to enter the hallowed hush of the cathedral, is God’s whisper reminding me that I am safe, whole, and loved. Our acts of love, engagement, and curiosity are precisely how God sees God…and continues to expand.

And so, Andy, in this creative tension between the vast and micro, I want to offer a closing suggestion: your reading list is inspiring. If you’re not already in a book group, please form one! When small circles gather to create space and reflection for questions like yours, social transformation happens. May we all bow to the Mystery and celebrate our co-creative responsibility with reverence and wonder.

~ Rev. Lauren Van Ham

**About the Author**  
Lauren Van Ham was born and raised beneath the big sky of the Midwest; Lauren holds degrees from Carnegie Mellon University, Naropa University and The Chaplaincy Institute. Following her ordination in 1999, Lauren served as an interfaith chaplain in both healthcare (adolescent psychiatry and palliative care), and corporate settings (organizational development and employee wellness). Her passion and training in the fine arts, spirituality and Earth’s teachings has supported her specialization in eco-ministry, grief and loss, and sacred activism. Lauren tends a private spiritual direction practice and serves as Dean for The Chaplaincy Institute in Berkeley, CA.
Inalienable Rights
Monday, June 25, 2018
(Reprinted with permission from “Richard Rohr's Daily Meditation”)

No one can serve two masters. He will either hate one and love the other, or be devoted to one and despise the other. You cannot serve God and mammon. —Matthew 6:24

In his Sermon on the Mount (Matthew 5–7), Jesus critiques and reorders the values of his culture from the bottom up. He “betrays” the prevailing institutions of family, religion, power, and economy (i.e., controlling resources) by his loyalty to another world vision which he calls the Reign of God. Such loyalty cost him popularity, the support of the authorities, immense inner agony, and finally his own life. By putting the picture into the largest possible frame, Jesus called into question all smaller frames and forced a radical transformation of consciousness upon his hearers. Most seemed unready for this paradigm shift, including his inner circle.

What is Western culture’s primary frame of reference? Money and power seem to come first. The dominant system in our society is production and consumption. Manipulative marketing convinces us we must have the newest version, regardless of what we actually need. Status is attained by having money and the freedom to use it. Uncontrolled greed (no longer considered a capital sin) widens the gap between the haves and the have nots, the powerful and the powerless. Today in the U.S., the 400 richest people own more wealth than the entire bottom 64 percent of the population (204 million people). Over 40 million Americans live below the poverty line. [1]

When the bottom line is money and politicians are in the pockets of big corporations, resources as foundational as clean water, housing, and health care go to the highest bidder. This inequality is absolutely counter to the Gospel message. In “The Souls of Poor Folk”—an audit of America fifty years after Martin Luther King, Jr.’s Poor People’s Campaign—the message is clear: There is inalienable worth and intrinsic value to every person, regardless of wealth or public position. Policies that hurt the poor are a violation of that inalienable value…. We are all worthy of the very necessities of life.

To be a Christian (and a decent human being!) we cannot “make moral claims about caring for the souls of people, but then pass policies that destroy their bodies and communities.” Economic justice is not popular. Who will hold our politicians and corporations accountable today? Jim Wallis, founder of the faith-based nonprofit Sojourners, writes:

What if the calls for economic justice were made in the name of Jesus—or Amos, Isaiah, Jeremiah, and Micah—instead of from more ideological sources and causes? … What if behavior in the economic spheres of our lives became the substance of adult Sunday school curriculums and Bible study groups? And what if the hard political questions about corporate responsibility, tax benefits, trade policies, budget priorities, and campaign financing were coming from religious congregations that political leaders couldn’t afford to ignore? Nothing could do more to bring about a change of fortunes in the battles of class warfare.

There has been a permanent state of class warfare of the rich against the poor throughout history, but for some strange reason it is only called class warfare when it is the poor against the rich and never when it is the rich trampling upon the poor. Why is it that way do you suppose?
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.

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 love care for our beautiful Church building.
**Exciting Happenings**

**SALT LAKE MEN’S CHOIR:**
I would like to thank everyone involved in helping to make the visit from the Salt Lake Men's Choir a resounding success. We were able to raise $1,145 for the choir. Ted Clayton

**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, we are reading "The Book of Joy" by His Holiness the Dalai Lama and Archbishop Desmond Tutu. 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!
*July 10* Deborah Smith (9 Spyglass Ct., Park City)
*August 14* Kim Svoboda (Salt Lake) Thanks! I hope we see you! Cathy Callow-Heusser, 435-757-2724

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

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

**TAI CHI:**
Classes resume on July 18th on Wednesday’s at 5:10 pm. New student registration is closed until early August.

**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@stlukesp.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.

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You can now make a donation 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.
You can also text the word "Give" to 385-219-4489 to make a donation right from your phone.