Today we hear the Prophet Jeremiah announcing God’s intention:

“This is the brand-new covenant that I will make with Israel when the time comes. I will put my law within them—write it on their hearts!—and be their God. And they will be my people. They will no longer go around setting up schools to teach each other about God. They’ll know me firsthand, the dull and the bright, the smart and the slow. I’ll wipe the slate clean for each of them. I’ll forget they ever sinned!”

God’s Decree

The Message (MSG) (adapted)

A Reflection

Feeding and watering the new seed of hope in God’s new covenant through study, prayer and contemplation, we grow in learning how to fulfill God’s life-giving law: Love God with our whole heart, soul and mind and our neighbor as ourselves.

A Lenten practice this week

Allow ten minutes of silence each day to allow space for seed growth.
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 - March 18th**
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 - March 19th**
10:00 AM Centering Prayer

**Wednesday - March 21st**
4:00 PM Beer & BS - Economics
5:10 PM Tai-Chi
6:30 PM Women’s Bible Study

**Friday - March 23rd**
10:00 AM Centering Prayer

**Sunday - March 25th**
Normal Sunday Schedule

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

<table>
<thead>
<tr>
<th>Time</th>
<th>Altar</th>
<th>Reader</th>
<th>Crucifer</th>
<th>Chalice</th>
<th>Vestry Person of the Day</th>
<th>Teller</th>
<th>Coffee Hour</th>
<th>Prayers of the People</th>
<th>Ushers</th>
</tr>
</thead>
<tbody>
<tr>
<td>7:45 AM</td>
<td>Barbara Andrews</td>
<td>Janet van Hartesvelt</td>
<td>Ann Deyo</td>
<td>Anne Bransford, Karl Sears</td>
<td>Bob Casey</td>
<td>Bob Casey &amp; Linda Dugins</td>
<td>Jane Hamilton</td>
<td>Carleen Gardner, Rusty Martz</td>
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<tr>
<td>10:30 AM</td>
<td>Barbara Wine</td>
<td>Anne Bransford</td>
<td>Ann Deyo</td>
<td>Roger &amp; Harriet Stephens</td>
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**OUR STAFF is There for You!**

Please do not hesitate to contact us.

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

The Rev. Claudia Giacoma, Asst. Priest
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. John’s Church in Logan. And for all people within the worldwide Anglican Communion; pray for the people & leaders of The Church of Pakistan.

**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) Richard+++ Lori+++ (brother in law and sister of Krisa Bolton) Peggy+++ (Bergmann) Sue+++ (sister of Teddi Reeves) Kaylee+++ (friend of Beckie Raemer) Robert & Emily+++ + (father and daughter of Jane Hamilton) Laurie+++ (friend of Barbara Wine) Alan+++ (husband of Deedee Sihvonen), Ralph+++ (friend of Cheryl Pople) Victoria & Christopher+++ (friends of Manuel Clayton) Tom+++ (nephew of Barb Wine) Pam+++ (Bro) Tony+ (friend of Ed and Julie Fiscus)

**THE HUMAN COMMUNITY AROUND THE WORLD:**
† 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 an end of mass shootings and the collective wisdom and will to accept sensible gun control legislation.
† For healing for every soul captured by fear, bigotry and resentment. May we all develop to 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......**
And for our Ushers and Greeters and their families.

For those having Birthdays this week:
Richard Lopez today.

If your birthday does not appear on our list 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 Collect of the Day: It can be frightening and costly to speak truth to power, to call the rich and powerful to repentance. We pray for the courage and faith that will enable us to confront the powers of our society that maintain their privilege and power through domination and exploitation; with Jesus our Brother, Teacher and Lord.

From the Hebrew Scriptures: Our first lesson comes from the 31st chapter of the Book of the Prophet Jeremiah. Professor Kathryn Schifferdecker notes, “Today we hear words of promise from the prophet Jeremiah, words about a new covenant and a renewed relationship between God and God’s people. The words are addressed to a people in exile, far from home and bereft of hope. The covenant between God and Israel, the covenant made so long ago at Sinai, seems to be broken. God has not protected Israel from harm and they have been taken into exile. Into such a situation, the prophet speaks words of promise. But he frames those promises in terms of the very relationship in question. Please read with me from the Hebrew tradition by reading the parts in bold print…….The days are surely coming, says the Lord, when I will make a new covenant with the house of Israel and the house of Judah.

It will not be like the covenant that I made with their ancestors when I took them by the hand to bring them out of the land of Egypt—a covenant that they broke, though I was their husband, says the Lord. But this is the covenant that I will make with the house of Israel after those days, says the Lord:

I will put my law within them, and I will write it on their hearts; and I will be their God, and they shall be my people. No longer shall they teach one another, or say to each other, “Know the Lord,” for they shall all know me, from the least of them to the greatest, says the Lord; for I will forgive their iniquity, and remember their sin no more.

Here ends the reading.

From the Jain Scriptures: The founders of religion inevitably met resistance, disbelief, and persecution when they attempted to spread their message. Thus Moses endured the murmuring of his people, Muhammad was branded a charlatan and pursued by his fellow tribesmen of the Quraysh, and Jesus was rejected and slandered by many of his day and eventually was executed as an insurrectionist. Confucius was unsuccessful in his efforts to get his teachings accepted by the leaders of his day, and Lao Tzu describes his plight as that of a social outcast. Mahavira and even Buddha, whose ministry is glorified by later traditions, were abused and ridiculed as they wandered from town to town. Yet even more profound than the pains and travails which they suffered in the body was the inner agony of loneliness as these founders wandered about, with no one to understand them or sympathize with their minds. Their only solace was their single-minded devotion to God and their conviction about the truth which they, alone in the world, could understand. Please read with me from the Jain Scriptures by reading the parts in bold print…….In Laat province certain people would injure the Lord with sticks, fists, lances, blades, stones, and broken utensils. Others would lacerate the Lord's body.

A few would spit on him. Others would throw dust at him. Some people jeered him and pulled him to the ground. When the Lord sat in a meditative posture, it seemed strange to the onlookers and they would forcibly change his posture. The Lord suffered all this maltreatment as if he had nothing to do with his body.

The Lord never craved anybody's protection. Frequently, human beings or the organic world tortured him. Some people volunteered to save him from such discomforts but the Lord invariably declined such offers. It was his conviction that one cannot realize oneself while seeking another's refuge. Here ends the reading.

Form the Christian Gospels: John 12:20-33

Priest: The Holy Gospel of Our Lord Jesus Christ

According to John.

People: Glory to you, Lord Christ.

Now among those who went up to worship at the festival were some Greeks. They came to Philip, who was from Bethsaida in Galilee, and said to him, “Sir, we wish to see Jesus.”

Philip went and told Andrew; then Andrew and Philip went and told Jesus. Jesus answered them, “The hour has come for the Son of Man to be glorified. Very truly, I tell you, unless a grain of wheat falls into the earth and dies, it remains just a single grain; but if it dies, it bears much fruit. Those who love their life lose it, and those who hate their life in this world will keep it for eternal life. Whoever serves me must follow me, and where I am, there will my servant be also. Whoever serves me, the Father will honor.

“Now my soul is troubled. And what should I say—‘Father, save me from this hour’? No, it is for this reason that I have come to this hour. Father, glorify your name.” Then a voice came from heaven, “I have glorified it, and I will glorify it again.” The crowd standing there heard it and said that it was thunder. Others said, “An angel has spoken to him.” Jesus answered, “This voice has come for your sake, not for mine. Now is the judgment of this world; now the ruler of this world will be driven out. And I, when I am lifted up from the earth, will draw all people to myself.” He said this to indicate the kind of death he was to die.

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.]
Self-Sacrifice - When is Enough Enough?: Part II
Last Sunday of Lent B - March 18, 2018

Recall that back on Feb. 25th we noted in the Gospel passage that day Jesus’ startling challenge, “If any want to become my followers, let them deny themselves and take up their cross and follow me.” We began a conversation about how we should live our lives in the shadow of this great challenge. How literally should we take Jesus’ words? How far should we go in denying ourselves? Must every follower of Jesus’ teachings be executed? In other words, when it comes to self-sacrifice, how much is enough?

To get some help in sorting all this out, we turned to an article entitled, “Selflessness and the Loss of Self” by Jean Hampton, J.D. (Journal of Social Philosophy and Policy, vol. 10, no. 1 - 1993). Early in the article, she contrasted two different answers to this question: when responsibility to oneself and responsibility to others conflict, how should one choose? Jake answered in a way indicating that his understanding of morality centered in the principle of noninterference, i.e., an act is moral if it does not interfere in the goals and interests of others and if it does not permit others to interfere with one’s own goals and interests. Jake said that when responsibility to oneself and responsibility to others conflict, you go about one-fourth to the others and three-fourths to yourself. The most important thing in your decision should be yourself; don’t let yourself be guided totally by other people, but you should take [some] consideration of them. In contrast to Jake, Amy answered the problem of conflicting interests and goals by leaning heavily toward sacrificing her own needs and interests for the sake of others. Moral conduct is normally directed toward the benefit of others and this may require, at times, self-sacrifice, i.e., being moral means actively pursuing the well-being of others; getting involved to help others. Amy accepts the principle that any act that could benefit another person is a \textit{prima facie} moral obligation. If you can help someone, you should help them even if it costs you something.

The question facing us is whether either of these two positions satisfies our desire to understand the heart of morality and to live guided by an overarching moral principle. Dr. Hampton thinks that neither Jake’s nor Amy’s ideas about when and to what extent to engage in self-sacrifice suffice. Each has strengths and weaknesses. Jake’s principle of noninterference works well in a world where everyone has enough of the basic supplies of life and has similar measures of opportunity to learn, grow and thrive. The individual as an autonomous individual is free to pursue her own desires and interests unencumbered by duties to and responsibilities for others. The problem, however, is that we are not all dealt the same hand at birth and throughout our lives. We are not all born into well-adjusted, well-educated, middle or upper class families; we are not all given the same level of intelligence and skillfulness; and we are not all presented the same open doors. Billions of human beings are born into circumstances and with personal characteristics that will require compassion, support and help from those more gifted if they too are going to thrive. If you are born in a ghetto or in “the projects,” thriving will never be an option without the active involvement of many others in your life.

And while Amy’s moral thinking places a much higher value on giving of oneself for the benefit of others, it too has the potential to become toxic. A life of total or near total personal sacrifice for the benefit of others may be not only deleterious to the giver, but also to the psychological well-being of those for whom the sacrifices are made. Consider the character of George Baily in the movie, “It’s a Wonderful Life.” This is a Christmas favorite that, on the surface, celebrates the virtue of giving one’s life for the sake of other’s happiness and well-being. But does it really work? George is the son of a man who founded and managed the Bailey Brother’s Building and Loan. The father hopes that George will simply step into his shoes and dedicate his entire working career to managing the family business, but George had other dreams and other plans. George dreamed of going to college, graduating and then seeing the world. His plan was to spend his life exploring the globe while earning his living doing anything other than managing a savings and loan. When his father suddenly dies, George postpones his travel so he can sort out the family business.

Henry F. Potter, the richest man in town, wishes to dissolve the Building and Loan to eliminate it as a competitor. The board of directors votes to keep the Building and Loan open, on condition that George stay to run it (along with his absent-minded uncle Billy). George delays his dream to attend college and gives his college tuition to his younger brother, Harry, on the condition that Harry take over the Building and Loan when he returns. Four years later, Harry returns from college with a job offer from his father-in-law. George once again sacrificially denies his own hopes and dreams……..

Continued on Next Page
…..and tells Harry to take the job. He will keep running the Building and Loan. Later, when Uncle Billy misplaces $8000 and George fears going to jail because of it, the anger, resentment and despair he has been carrying through all those years of self-denial come pouring out of him. He attempts to commit suicide, but an angel intervenes. The movie has a happy ending, of course, when the town’s people, grateful for all that George has done to help them over the years, contribute enough to cover the lost money. But the story never deals with the deep sense of loss and resentment George felt in response to his constant self-denial. It never addresses the fact that while the town’s people “loved” George because of all he did for them, they never had to face the truth of how a lifetime spent giving up all of his dreams had affected him. The truth about self-sacrifice is that it can be motivated by many things: a passion to make the world a better place, a secret sense of unworthiness and self-loathing, and/or a tremendous need for the approval and affection of others, etc.

So how do we judge when and to what extent self-sacrifice is moral and appropriate? Is there a way to bridge Jake’s commitment to noninterference with Amy’s dedication to helping everyone she can whenever she can? How do we understand the Gospel writer’s assertion that following Jesus means the total sacrifice of willingly accepting execution? The suggestion offered by Dr. Hampton goes something like this: self-sacrifice in any degree is moral if and only if it is an expression of one’s authentic self. Authenticity includes the qualities of interior honesty, clarity and serenity; “I am comfortable with who I am.”

Moral or healthy self-sacrifice, then, must always be preceded by and rooted in an authentic valuing of one’s own life and happiness and a clear commitment to the importance of personal development and fulfillment. The core of morality is the decision to place a high level of value upon all life and that must first include the valuing of one’s own life. This means, as Jake would insist, that it is moral and righteous to invest significant time, energy and money in the ongoing cultivation of those things that bring you joy, excitement, wisdom and wonder. You are the author in charge of writing the story of your life and, therefore, it is morally appropriate for you to take hold of your life to ensure that it will be a rich and compelling story.

The degree of self-sacrifice included in your life story must also proceed from authenticity; from authentic love. If you give little or your whole life to others from a place of hidden guilt, secret shame or debilitating fear, they may benefit from your gift, but the giving is not a moral act. Authentic love is a desire to give and to extend oneself for the benefit and flourishing of another for its own sake. It is not a desire to give in exchange for something else in return: love, kindness, approval, popularity, acceptance, etc. How you bring balance to the task of investing your resources in the service of your own development and flourishing with the call to give of yourself for the benefit of others is an expression of who you are. It is a way to think about your spirituality and your progress on the spiritual path. The crucifixion of Jesus; his willingness to die for his mission is best understood, not as the result of a deeply held need for martyrdom nor even a profound need for God’s approval, but as an expression of his authentic love for the world. Jesus saw and experienced the inhumanity and cruelty of Roman Imperial domination and tyranny. Because he loved his people so deeply and so genuinely, his love could not be silent. His love could not avoid publicly and openly challenging the values and ideals of the Emperor. His self-sacrifice was not intended as self-sacrifice; it was given as an act of authentic love.

This means that your crucifixion, the sacrifice of your life cannot, must not come as the result of some kind of spiritual prescription and also be a moral act. If and when it comes, like all other expressions of moral self-sacrifice in your life, it will be the natural outcome of an authentic love issuing out of an authentic, clear and honest awareness of who you are and what you are about. It will come as a by-product, not as a sought-after result, of your love for others.

On the first Sunday after Easter, we will continue our conversation of self-sacrifice. We will look at the topic from a social or community viewpoint rather than an individual one. What is the corollary of individual authenticity when speaking of community morality and social policy?
Holy Week Begins Next Sunday

**Worship Schedule**

**Holy Week Begins Next Sunday**

Sunday - March 25th: Liturgy of the Palms with Holy Eucharist @ 7:45 & 10:30 AM

Monday - March 26th: Stations of the Cross with Harriet Stephens @ Noon

Tuesday - March 27th: Stations of the Cross with Harriet Stephens @ Noon

Wednesday - March 28th: Stations of the Cross with Harriet Stephens @ Noon

Thursday - March 29th: Stations of the Cross with Harriet Stephens @ Noon
   Maundy Thursday Service with Foot-washing and Blessings @ 7:00 PM

Good Friday - March 30th: Stations of the Cross with Harriet Stephens @ Noon
   Stations of the Cross with Charles+ @ 6:00 PM

Easter Sunday - April 1st: Holy Eucharist @ 7:45 & 10:30 AM
   There will be an Easter Egg Hunt for the kids following the 10:30 service.

*Remember to take advantage of these opportunities for prayer and reflection.*

*Have a Blessed Holy Week!*

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Dear Old Friends at St. Luke's,

Many years have passed since Robert North was ordained to the Episcopal priesthood at Church of the Epiphany in St. Paul, Minnesota, on April 6, 1968.

Bob will be celebrating 50 years of faithful service to Christ and the Church this year. If you would like to help him celebrate his calling and this joyous occasion, please send him a card or note (or both) or a telephone call to: 1-815-777-3673, 7 Huron Trace, Galena, Illinois 61036

I know that he would be delighted to hear from you.

Sincerely,  Karen North
MARCH 23
LOVE HEALS SUMMIT

Exploring Solutions for Victims of Trafficking and Exploitation

Please join us on March 23rd for the Love Heals Forum—an important conversation on the issues surrounding human trafficking in Utah. Thistle Farms founder Rev. Becca Stevens, trauma informed care specialist Dr. Corey J. Rood, trafficking survivors, and Utah experts will discuss solutions and best practices to lift women out of trafficking, violence, and exploitation. Learn what we can do to empower these women to heal, find work, and become self-sustaining members of community.

Please join us for a special pot-luck reception and discussion on healing with Becca Stevens, March 22nd at 6:30 PM at St. James Church, 7486 South Union Park Ave.
Suggested donation of $20 and please bring a dish with “healing” ingredients.
RSVP to St. James at office@stjamesutah.com
There will also be a book signing by Becca

Register:
https://ecu.wufoo.com/forms/with-becca-stevens/
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.

WOMEN'S GATHERING:
We meet on the 2nd Tuesday of each month at 6:00 PM. Please being a drink or a dish to share. These have been a lot of fun in the past, so we're hoping to have a large attendance. Please join us! Our April 10th gathering will be at the home of Cathy Callow-Heusser, 435-757-2724 6575 Snowview Dr. (East of Theresa’s home)

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 starting to read "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 Ann Deyo, 435-615-7478 or Judy Hanley, 435-649-7607.

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.

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.

WOMEN'S BIBLE STUDY:
We are reading Anne Lamott's new book "Hallelujah Anyway". We meet Wednesday's in the library 6:30-8 pm. Please feel free to get a book and join us! Please contact Mary Parsons at Mary.Parsons@hsc.utah.edu if you have questions.

TAI CHI:
A new round of Tai Chi will resume on Wednesday, March 21, starting at 5:10 PM. We need at least six students to have a class. If interested please email Bob at bob@journey4healthnow.com. His class on Tai Chi for Health and Arthritis and Fall Prevention is open to almost anyone at any ability level. This is the only form of tai chi to receive the endorsement of the National Arthritis Association and the National Center for Disease and Control. Classes will last approximately an hour. A donation of $30 is requested for a six-week series. If you have questions, you can also email him at the same address, bob@journey4healthnow.com.

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

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.