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
May 6, 2018
Please take this home with you today.

Love God….Think for Yourself!

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.”

God with us: Kathy Eppick, ECVA (Episcopal Church in Visual Arts)
Artist Statement: "God With Us" was drawn during a worship weekend at Emmanuel Episcopal Church in Fullerton, CA and painted later. It is a modern worship service in all its beauty, complexity, and symbolism...
I continue to paint because it quiets my mind and spirit and brings me into a closer understanding of God's creative experience.

Psalm 98  A song of worship and praise. (Adapted)
Sing to the Lord a new song Shout with joy to the Lord, all you lands.
Rejoice and sing with loud voices, with harps and trumpets!
Let the rivers clap their hands and the hills ring out with joy before the Lord,
Who comes to judge the world and the peoples with equity.

For Reflection: Both the painting and the Psalm express a joyful freedom of worshiping God. How are you aware of this freedom and "having been refreshed and encouraged by in this communion with God and each other"? What are you aware of that supports or thwarts your worship experience?
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.

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 the Holy Spirit in Randlett. And for all people within the world-wide Anglican Communion; pray for the people & leaders of The Church of Canada.

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) Sue+++ (sister of Teddi Reeves) Kaylee & Wayne++++ (friends of Beckie Raemer) Tom+++ (nephew of Barb Wine) Tony+++ (friend of Ed and Julie Fiscus) Trina++ (Mercado) Derek++ (son of Pat Sanger)

THE HUMAN COMMUNITY AROUND THE WORLD:
† Pray for comfort and healing to those effected by the deadly attack in Toronto.
† Pray for peace between the United States, 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.....
Our Autumn Gospel Group Members and their families.

For those having Birthdays this week: Grant Stevens today; Jennifer Strachan on Tuesday and Gary Bailey on Saturday.

This Week at St. Luke’s

Sunday - May 6th
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 - April 7th
10:00 AM Centering Prayer

Tuesday - May 8th
6:30 PM Rector’s Beer & B.S.

Wednesday - May 9th
4:00 PM A Course In Miracles
5:10 PM Tai-Chi
6:30 PM Women’s Bible Study

Friday - May 11th
10:00 AM Centering Prayer

Sunday - May 13th
Normal Sunday Schedule

We are grateful for those serving today:

7:45 AM 10:30 AM
Altar Ann Deyo
Reader Ann Deyo Pam Archbold
Crucifer Ann Deyo Roger Stephens
Chalice Harriet Stephens, Karl Sears
Abbey Cordery, Teddi Reeves
Vestry Person of the Day Chris Munro
Teller Leslie Wood, Julie Fiscus
Coffee Hour Val & Cathy Callow-Heuser
Prayers of the People Karl Sears

Our Staff is There for You!
Please do not hesitate to contact us.
A full listing of all positions and ministries is available on the information table at the church.

If your birthday does not appear on 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: Within the course of human history, our ideas about and understanding of God have changed and evolved. We pray, therefore, for the wisdom and courage that will empower us to continue our search for an appreciation of and relationship with the mystery that is the Divine: with Jesus our Brother, Teacher and Lord.

From the Hebrew Scriptures: Our first lesson comes from the 98th Psalm. Professor James Linburg notes that Psalm 98 calls for a new psalm! Since that call for something new is often sounded, the point appears to be an important one. We could imagine that a good number of Old Testament people must have wanted to hang onto the “good old songs.” But there was also a group who must have said, “We need to hear something fresh, new, and contemporary, so that we can hold on to the young people.” Please read with me from the Hebrew tradition by reading the parts in bold print……Sing to the Lord a new song, * 
for he has done marvelous things. 
With his right hand and his holy arm * 
has he won for himself the victory. 
He remembers his mercy 
and faithfulness to the house of Israel, * 
and all the ends of the earth 
have seen the victory of our God. 
Shout with joy to the Lord, all you lands; * 
lift up your voice, rejoice, and sing. 
Sing to the Lord with the harp, * 
with the harp and the voice of song. 
In righteousness shall he judge the world * 
and the peoples with equity. 
Here ends the reading.

From the Taoist Tradition: Tao (or Dao) is a term used for concepts central or 
fundamental to many Chinese and eastern philosophies, especially Taoism, where it is comparable to some notions of Logos, the Monad, or God in western philosophies, some notions of Dharma or Brahman in Indian philosophies, and some notions of the Great Spirit (or "Great Mystery") in Native American traditions. The word itself translates as "way," "path," or "route," or sometimes more loosely as "doctrine" or "principle," and is often used to signify the fundamental or true nature of Reality. 
Please read with me from the Tao Te Ching by reading the parts in bold print……The Tao that can be told is not the eternal Tao; 
The name that can be named is not the eternal name. 
The nameless is the beginning of heaven and earth. 
The named is the mother of ten thousand things. 

Ever desireless, one can see the mystery. 
Ever desiring, one can see the manifestations. 
These two spring from the same source but differ in name; 
this appears as darkness. 
Darkness within darkness. 
The gate to all mystery. Here ends the reading.

From the Christian Gospels: John 15:9-17 
Priest: The Holy Gospel of Our Lord Jesus Christ 
According to John. 
People: Glory to you, Lord Christ. 
Jesus said to his disciples, “As the Father has loved me, so I 
have loved you; abide in my love. If you keep my 
commandments, you will abide in my love, just as I have 
kept my Father’s commandments and abide in his love. I 
have said these things to you so that my joy may be in you, 
and that your joy may be complete. “This is my 
commandment, that you love one another. You do not choose me but I chose you. And I appointed 
you to go and bear fruit, fruit that will last, so that the 
Father will give you whatever you ask him in my name. I 
Am giving you these commands so that you may love one 
another.” 
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.]
What is “Faith”?: A Reexamination - Part III
Easter 6b - May 6 2018

The past couple of Sundays I have tried to initiate an honest conversation about what religious faith could mean for us in the 21st century. Is there a way to think about “faith” of the religious kind that seems rational and sensible in our post-scientific, post-Hubble telescope era? I want to thank and congratulate those of you who have been willing to open your minds and hearts to this project. Historically, the Church has discouraged this kind of conversation, but along with many others, I do not think we can continue to avoid thinking critically about our religious assumptions and hope to have any credibility in the eyes of the world.

Last week we examined the uses of the term “faith” in biblical times by looking at a portion of the 11th chapter of the Book of Hebrews. We noted that the Book of Hebrews was produced by a community that probably made the following assumptions about the nature of the universe: (1) the universe is composed of three layers: the underworld, the earthly realm and the heavenly realm (the location of the stars); (2) the heavenly realm is home to the gods and demigods who are able to pass easily between the earthly and heavenly realms; (3) the God of Israel is the Supreme Supernatural Personality that created the world, lives in the heavenly realm and does stuff in the world; and (4) God will soon send his Messiah to defeat the Roman occupiers of Israel and establish a kingdom of peace and justice upon the Earth. It’s important to note that, for growing numbers of people in the modern world, these ancient assumptions no longer seem credible.

With these assumptions in the background, the author of Hebrews seeks to encourage a Christian community that has begun to question their commitment to their religious ideas and understanding. The author seeks to assure them that, if they do not give up hope and walk away, ultimately all will be well and they will be rewarded. The term “faith” is used in Hebrews 11 in a variety of ways: as a source of knowledge about God’s intervention in the physical world; as a willingness to trust one’s inner intuition or sense of call to a particular adventure; a trust that taking risks in pursuit of that adventure will be rewarded; and something that when practiced pleases God.

The question I want to pursue today goes something like this: if we have abandoned some or all of the understanding of the universe and of God held by people in the ancient Judeo-Christian world, what happens to religious faith? What can it mean to have religious faith in our post-NASA, Global Information world? To begin, let’s return to Wittgenstein’s idea of paying attention to how a word is used by a community in order to determine its meaning for the members of that community. And because the object of religious faith is the Divine, God, the Sacred, I don’t think we can avoid also thinking about the meaning of “God.” Are there alternative interpretations of “God” to that of ancient-traditional monotheism which says that God is the Supreme Supernatural Person-Parent-Caretaker-Judge who lives in the heavens and does stuff in the world? That reminds me of a cute little story. A kindergarten teacher was walking around observing her classroom of children while they were drawing pictures. As she got to one girl who was working diligently, she asked what the drawing was. The girl replied, "I'm drawing God." The teacher paused and said, "But no one knows what God looks like." Without looking up from her drawing, the girl replied, "They will in a minute."

Last week I attended Diocesan Convention. It presented me with a perfect opportunity to practice Wittgenstein’s idea about listening to how a term or phrase is used by the members of a community to understand its meaning to those members. So I did my best to listen to how the words “God” and “faith” were used throughout the weekend. God was mentioned very often and the vast majority of the time “God” was used in association with the call, that is, our shared internal intuition to act in a loving, compassionate, merciful and forgiving way toward others, perhaps especially toward the poor and the powerless. “God is calling us to love the world as Jesus loved the world.” “God is present in every act of compassion in which we engage.” God wants us to not only care for those like us, but also all those in our society who seem different.” Etc. I heard a few statements that seemed to imply that God is a supernatural person who causes things to miraculously happen in the world, but very few. Clearly, Episcopalians use “God” most often to elevate and invest a sense of authority in our inner sense, our spiritual and religious intuitions to act on behalf of the well-being of others.

At this point, I am reminded of suggestions made by three noted thinkers in the history of religion: Ludwig Feuerbach, Emmanuel Levinas and John Caputo. Feuerbach, writing in the 19th century, suggested we should consider the possibility that our understanding of God may result from a kind of psychological projection, that is, instead of fully owning and celebrating our most cherished qualities: our essential goodness, our deep respect for life in all forms, our desire to love and to be loved, our intrinsic impulse to act with compassion in the face of suffering and our intuition that directs us to forgive one another as we desire to be forgiven, we focus upon and seem more at home with our weaknesses, failures and shortcomings while transferring or projecting all of our good qualities onto God. This is one way to think about how Episcopalians use the word “God” in our gatherings and liturgies. We tell ourselves that we love, not because we are essentially loving beings, but because God calls us to love. It’s as if we cannot imagine, given all of the hurt, war and brokenness in the human community, that our desire to act with compassion and mercy on behalf of those who are suffering is our desire, a fundamentally human desire. We, therefore, use the term “God” to represent a more acceptable source of our love and compassion.

Continued on Next Page……….
Emmanuel Levinas, a student of the great interpersonal philosopher Martin Buber, suggested about 100 years later that we are naturally wired to respond to the needs of the one standing in front of us. There seems to be an innate demand, an inherent ethical imperative that lives within all of us and motivates us to act with love, compassion and mercy whenever we encounter a fellow human being who is suffering and in need of our help. It seems that when we come together as the Episcopal Church, we use the term “God” to refer to this shared sense of the ethical imperative and our willingness to undergo some risk to act upon it.

And John Caputo, a living phenomenologist pointed to the simple truth that whatever God is, when we use the term “God,” we are almost always referring to our interior sense of call to act with love and compassion in the world. He said, “God is not the name of a being; it is the name of the call.” In other words, if we are honest about our use of the term “God,” we can’t say anything with certainty beyond the universally shared religious experience that we are naturally drawn to respect all forms of life and to act courageously with mercy and compassion in all of our relationships. Sure, speculative discussions about the nature of God as a supernatural reality continue to take place within academic theological circles, but the way we Episcopalians tend to use “God” usually seems to be deeply interwoven with our shared sense that we want and need to love one another and to act consistently with compassion, mercy and forgiveness in our daily lives even when we know its going to cost us something. And our shared use of “faith” seems to mean something like trust not only in love, but in the possibility of a Love that surpasses all others; something like confidence not only in the healing nature of compassion, but in the possibility of a Compassion that saturates the universe; and an assurance not only in the goodness and necessity of forgiveness, but in the possibility of a Forgiveness that absolutely reverses and heals every form of disease, brokenness and evil.

In closing, does it make sense in the 21st century to say that we in a post-Hubble telescope world share with the first century Judeo-Christian communities the meaning of “faith” as a deeply felt and experienced inclination to trust our religious intuitions, that is, to practice an openness toward entering into each relationship with compassion and mercy and to going where our hearts and minds lead even in the face of risk and loss? And does it seem rational to recognize the power of connecting this intuitive ethical call, this willingness to risk for the sake of others with “God,” not necessarily as the Supreme, Supernatural Parent who does miracles in the material world, but God as Absolute Possibility, Infinite Ultimacy, the Irreducible Undefinable “Something More”? Perhaps?

These are some possibilities to contemplate. There are many others and we will seek to explore them over time. Thanks for your companionship on this journey.

Blessings,
Charles+
I am delighted to share another beautiful submission to the “Monk in the World” guest post series. Read on for Sophia Diehl's reflection *A Dance of Stillness.*

Sometimes I go to a contact improvisation class to pray. As a dance student, trained to speak through the language of the body, contact improvisation allows me to enter into an intimate conversation with another person. Developed along with the rise of modern dance in the 1960s, this movement form requires a sharing of weight, a spontaneous giving and receiving with a dance partner. In my prayer life, I find myself longing for response. When pouring out my desires and concerns, I want to be met with a tangible touch. Contact improvisation reminds me that all of my thoughts and actions are received. Far from shouting into a void, dance depends upon the presence of another person. Dancing with someone reminds me of that well-known insight of physics: “Every action has an equal and opposite reaction.” I also find that every action has a surprise. In a recent contact improv class, I danced with one of the regulars. In the middle of our dance, he paused and asked me, “Can I give you some advice?” Bristled, but curious, I consented. “You move too quickly,” he told me. “You’re always moving on to the next part of the dance, before we finish one moment.” He placed his wrist against mine. “Stay with one point of contact for as long as you can. Then, trust that the next piece of the dance will emerge from there.” My dancing transformed.

Steadily holding the moment creates freedom, rather than restricting it. If I allow myself to be completely interested in the simplicity of a touch, the next moment always arrives. In my eagerness to move onto the next part of the dance, I had forgotten my dancing partner. And in my desire to constantly move my life forward, I had forgotten God. In this way, “Stay” has become my new mantra. When I hold a conversation with a person, I try to remain with their words for as long as possible, akin to squeezing every bit of juice from a lemon. I listen deeply and long. When I notice a moment of beauty in my walk through Seattle, I stay with the image for longer than feels comfortable, soaking in the color or the light of this particular instant. I hold eye contact with a passerby on the street for a few extra seconds.

Ironically, these choices to “stay” foster more movement in my life. In a recent conversation, I chose to sit and engage for longer than usual. My friend coaxed me through a much-needed insight, which allowed me to move through some confusion. My sense of time stretched out. When every moment is everything, I have nothing else to rush into. This practice is a dance of trust. Trust in the fact that I am not the only being on this stage. This person I am speaking to has the wisdom to move our dialogue forward, and this flower I am gazing at knows where to take me next. Movement and stillness become one. Life becomes more joyful when I realize that I have a dancing partner! I drop my own choreography and begin to move.

Sophia Diehl studies Dance and Religion at St. Olaf College. She has a passion for integrating movement and spirituality. Sophia interned with InterPlay in Oakland, California and attended Art and Social Change. She has led InterPlay workshops throughout the United States and Australia, for chaplains, students, and faith communities.
WE’RE HAVING A PARTY!

Sunday - May 20th is the Feast of Pentecost: A celebration of our mission "To Restore All People To Unity with God and Each Other in Christ"

A special liturgy designed for the occasion;
Special decorations with images of fire and wind;
Participation by the people of St. Elizabeth's from the Ute Reservation;
After-worship party with games for all the kids and a taco bar with other special foods.

Ways YOU can participate in the festivities:

+ Wear either red clothing or something that represents your cultural-ethnic heritage;
+ Volunteer to participate in the processional and recessional at the beginning and end of the service of celebration by carrying a symbol of the day (which will be provided for you);
+ Offer your knowledge of a foreign language to read something in that language during the service.

Serving Dinner at The Road Home

A huge thank you to our congregation for supporting The Road Home as a mission. On Wednesday, April 25th, 18 members of St. Luke’s prepared and served 165 dinners to the families residing at the Midvale Family Shelter. We could not do this without the financial backing as well as the man-power to prepare and serve the food. The meal was appreciated and enjoyed by all.

Thank you to: Susan & Bill Blair, Anne Bransford, Val & Cathy Callow-Heusser, Ruby Diaz, Rusty & William Martz, Theresa & Dudley McMillan, Fr. Charles & Eli, Linda & Karl Sears, Roger & Harriet Stephens and John & Karan Swanger. With a special thank you to Katherine Martz for organizing this event.

HOSPITALITY GROUNDS COMMUNITY GARDEN

Spring is here, and if you’re wondering about gardening, you might consider a plot at Hospitality Grounds Community Garden on the east side of the St. Luke's parking lot. Please contact Deb Walter, 435-640-0047, if you would like to sign up for a bed or 2 in our beautiful garden.
**CHECK OUT OUR WEBSITE:**
Newcomers will find info about our church and what to expect when they visit. [www.stlukesparkcity.org](http://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.

**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.

**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.

**TAI CHI:**
Whether you are in peak shape or haven't done much physical exercise other than lifting the remote, Tai Chi for Health and Arthritis for Fall Prevention is something you should consider, especially if you are concerned about falls, high blood pressure, to name just two. Registration will remain open through May 16. Classes are held at the church each Wednesday from 5:10 to 6:00. A donation of $30 is requested for six classes. We have instructors there to assist beginning students along with our continuing ones. We can accommodate for most mobility issues. If you have questions, please email Bob Casey at bob@journey4healthnow.com or call him at 740-398-0489.

**WOMEN'S BIBLE STUDY:**
Our study book for the spring is "The Way of Scripture" from the companions in Christ series. This will be a 7 week series every Wednesday until May 16th from 6:30-8 in the Library. All women are welcome to join us.

**WOMEN'S GATHERING:**
We meet on the 2nd Tuesday of each month at 6:00 PM. Please bring a drink or a dish to share. Join us!

**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.

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