As the Easter season continues to unfold, this theme of knowing will persist. As we travel through these days of resurrection, how will you open yourself to the Christ who desires to know you and to be known by you? How well do you want to be known? Are there any corners of your heart that you resist being known? Might those very spaces become a place of prayer, a doorway, a gate that opens into freedom?

**Blessing of the Gate**

Press your hand to this blessing, here along the side where you can feel its seam.

Follow the seam and you will find the hinges on which this blessing turns.

Feel how your fingers catch on them—top, bottom, the slightest pressure sending the gate gliding open in a glad welcome.

Wait, did I say press your hand to this blessing? What I meant was press your hand to your heart. Rest it over that place in your chest that has grown closed and tight, where the rust, with its talent for making decay look artful, has bitten into what you once held dear.

Breathe deep. Press on the knot and feel how it begins to give way, turning upon the hinge of your heart.

Notice how it opens wide and wider still as you exhale, spilling you out into a realm where you never dreamed to go but cannot now imagine living this life without.

Jan Richardson

_The Painted Prayerbook_
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 of 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, contact Tami Wrice with your request at 435-901-1128 or t-wrice@hotmail.com If you know of someone who needs Home Communion, contact our Lay Eucharistic Visitor Team by calling or emailing the Church Office. Blessings!

PLEASE PRAY FOR.............

THE CHRISTIAN COMMUNITY:
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 Resurrection in Centerville.
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), Pat++++ (Sanger), Rita++++ (wife of Kevin Tischner), Alexa++++ (granddaughter of Deedee Sihvonen), Gerry ++++ (wife of Jim Brooks) Tom ++++ (brother of Cheryl Popple)

THE HUMAN COMMUNITY AROUND THE WORLD:
†  An easing of tensions with North Korea.
†  An end to terrorism and the wisdom to find a way to live together in peace.
†  An end to the conflicts in Yemen, Ukraine, Syria, Iraq & Afghanistan and healing for all victims.
†  A lasting, permanent peace between Israel & her neighbors.

THOSE WHO HAVE DIED……

PLEASE GIVE THANKS FOR.....
For our Altar Guild Leaders, Iris Thompson and Janet van Hartesvelt and their families.

For those having Birthdays this week: Jennifer Strachan on Monday; Gary Baily on Friday and Marilyn Heinrich on Saturday.

If your birthday does not appear on our list, please notify Beckie in the office so that she can add it.
The Scripture Passages  
Fourth Sunday of Easter A - May 7, 2017

Collect of the Day: Sacred Wisdom, there are many voices that seek to influence us and direct our thinking. Awaken within us the wisdom that will enable each of us to hear, above all the clatter and noise, the sweet voice of the Christ; with Jesus our Brother, Teacher and Lord. Amen.

From the Hebrew Scriptures:  
Reader: Our first lesson comes from the 23rd Psalm. It’s popularity is based upon its poetic beauty and its comforting and reassuring message; even in the Valley of Death, we are never alone. Please read with me by reading the parts in bold print….

The Lord is my shepherd; *

I shall not be in want.
He makes me lie down in green pastures *
and leads me beside still waters.
He revives my soul *
and guides me along right pathways for his Name’s sake.
Though I walk through the valley of the shadow of death, I shall fear no evil; *
for you are with me; your rod and your staff, they comfort me.
You spread a table before me in the presence of those who trouble me; *
you have anointed my head with oil, and my cup is running over.
Surely your goodness and mercy shall follow me all the days of my life, *
and I will dwell in the house of the Lord forever.

Here ends the reading.

From the Hindu Scriptures:
Present in the Hindu scriptures is the same idea expressed in the 23rd Psalm; God, the One who loves us eternally, is never absent in our lives even if we cannot sense the divine presence. Please read with me from the Hindu scriptures by reading the parts in bold print….

Most humbly we bow to You, O Supreme Lord.  
At Your command moves the mighty wheel of time.

You are eternal, and beyond eternity.  
The one who loves all intensely begins perceiving in all living beings a part of Godself.
He becomes a lover of all, a part and parcel of the Universal Joy.
He flows with the stream of happiness, and is enriched by each soul.

Here ends the reading.

From the Christian Gospels: John 10:1-10
Priest: The Holy Gospel of Our Lord Jesus Christ According to John.
People: Glory to you, Lord Christ.

Jesus said, “Very truly, I tell you, anyone who does not enter the sheepfold by the gate but climbs in by another way is a thief and a bandit. The one who enters by the gate is the shepherd of the sheep. The gatekeeper opens the gate for him, and the sheep hear his voice. He calls his own sheep by name and leads them out. When he has brought out all his own, he goes ahead of them, and the sheep follow him because they know his voice. They will not follow a stranger, but they will run from him because they do not know the voice of strangers.” Jesus used this figure of speech with them, but they did not understand what he was saying to them. So again Jesus said to them, “Very truly, I tell you, I am the gate for the sheep. All who came before me are thieves and bandits; but the sheep did not listen to them. I am the gate. Whoever enters by me will be saved, and will come in and go out and find pasture. The thief comes only to steal and kill and destroy. I came that they may have life, and have it abundantly.”

Priest: The Gospel of the Lord.
People: Praise to you, Lord Christ.

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.]
There are many voices and forces that call out to us. Be careful to which voices you give your allegiance. Last week, we talked about the Dalai Lama’s suggestion that the mental and spiritual aspects of the human community are out of balance; that we spend far too much of our time and energy focusing on the external world and far too little time reflecting on the internal. Our spiritual call to the project of nurturing and strengthening those inner values or virtues that birth and sustain life-giving relationships has been largely muffled by a habitual way of thinking that reduces everyone and everything to objects to be used; things available to be utilized in some way. As a nation, we seem to see one another less and less as precious, irreplaceable human beings who are sacred sources of life-sustaining relationship and more and more as objects to be used and then discarded. And we talked about how this habitual way of thinking expresses itself clearly in our lives and in our nation whenever we think about money; whenever we face the cost of compassion, the expense of caring for and ensuring the well-being of others. As a culture and society, our obsession with the externals has led us, unintentionally of course, to reduce one another to usable and disposal things.

Our relationship with technology is another area of our lives that deserves some thoughtful reflection. Our use of technology is another factor that contributes to our habit toward externalization and reductionism. Now let me say to start that my purpose here is not to bash technology nor to pine for the good ole days when we all wore animal skins and lived in caves. And you will get no argument from me if you insist that the flourishing of technology has contributed in multiple ways to the improved health, well-being, comfort and standard of living experienced by billions on our planet. We rely on technology in various forms each day throughout the day. But that’s the point. It is because we spend so much of our time and energy relating to our phones, cars, office equipment, computers, household appliances and other machines that it is important to spend some time thinking about how our relationships with all of our machines may have already effected us and will effect us going forward into the future. That reminds me of a cute story…..A friend of mine once declared, “I’ve given up social media for the New Year and am trying to make friends outside Facebook while applying the same principles. Every day, I walk down the street and tell passersby what I’ve eaten, how I feel, what I did the night before, and what I will do tomorrow. Then I give them pictures of my family, my dog, and me gardening. I also listen to their conversations and tell them I love them. And it works. I already have three people following me—two police officers and a psychiatrist.”

One of the most famous philosophers of the 20th century was Martin Heidegger. He wrote extensively about what it means to be a human being. He is also known for being the first philosopher (of which I am currently aware) to invest significant time and energy in thinking about humanity’s relationship with the technology created, invented, built and used by humans. And while he confessed that humans cannot do without technology, Heidegger worried that the machines we create, build and use everyday have a much bigger influence on us than we realize. I would like to mention a couple of his concerns and think about them with you. [Key Source: “Understanding Heidegger on Technology,” by Mark Blitz, The New Atlantis, No. 41, Winter 2014]

Heidegger used the term “technology” to refer to a mindset, a way of seeing and thinking about ourselves, the world and one another that is strengthened by our relationships with and increasing dependency upon the machines we create. He thought that this mindset or worldview began in the ancient world and has always been an aspect of being human. Technology, however, has been growing stronger in us over the centuries. It lies in the heart of the natural sciences as they operate within a philosophy of detached and impersonal reductionism. In other words, the physical sciences work to break things down into……
which she depends than she effects those machines. This seems rational if you consider that you and I are living beings with minds and personalities that are continuously changing, learning, adapting and developing and we are fundamentally relational in nature. We cannot help being influenced and shaped by our interactions with others (even if the other is a cell phone, a computer or an automobile). Not so with machines. The things we build do not change; they do not learn; they do not adapt to changing forces in their environment and they do not naturally grow and develop. Furthermore, our machines are not relational in nature; they are neither aware nor interested in us. They exist only to be used. So, with respect to impact and influence, for everyone except the engineers designing and building our machines, machines are in the driver’s seat. We are much more effected by them than they are impacted by us.

There is so much more that could be said, but in closing, I would like all of us to consider this week the possibility that, instead of intentionally shaping and cultivating our inner values of love, compassion, kindness and generosity, we have allowed ourselves to become largely externally focused on what we can have and what we can use. Please consider the possibility that you have taken into yourself the mindset of technology; the mindset that sees everything and even other people as things to be made into objects to be used. In other words, we may be, unconsciously and unintentionally, more closely following the voices of technology and dehumanization than the voice of the Good Shepherd. Please respond to the Shepherd’s call to your inner life; the call to the primacy of intimate relationship characterized by openness, compassion, kindness, love and generosity. Think about it.

Blessings,
Charles+

The other quality of technology that worried Heidegger is its tendency toward domination and distortion. Much of our machinery seeks to take over and dominate nature and distort its own way of being in the world. His most famous example of this is about a river. Think first of a foot-bridge that traverses a river. One can certainly argue that the bridge is a kind of machinery, but it is a machine that respects the natural way of being of the river and does not seek to interfere or change the river in any way. Just the opposite. The bridge seeks to avoid impacting the river at all. Now consider the construction of a large dam and hydroelectric plant. This is an example of machinery as domination. The dam almost completely dominates the river by cutting off its natural flow. It transforms the being of the river from a natural, living, dynamic, wondrous being with its own unique place in the world into a part of a machine, a utilitarian device continually on stand-by for human use and manipulation. Technology in this sense for Heidegger is the willingness to take over the life of another living being or expression of nature in order to transform it into an object for our use and disposal; to make it a part of the machinery of domination.

Was Heidegger right to be a little worried about technology’s influence on human beings? Please find the handout entitled, “What Effects Who?: Our Relationship with Technology.” The main point is that it is reasonable to assume that Heidegger was correct; that the average person is more influenced, shaped and effected by the machine beings upon their component parts in order to explain how all of the parts work together. Rather than celebrate the personal, interpersonal and the subjective experiences which enliven the human soul, the physical sciences run in the opposite direction toward the impersonal and the objective. And as technology grows stronger and stronger in our minds, it becomes more and more difficult for members of the human community to remain aware and curious about the wonder, mystery and relational complexity that is the human mind and creative spirit. Heidegger feared that technology may one day become so strong within us that we lose all sight of what it means to relational creative, complex, deeply personal, wonderfully-made human beings and end up understanding ourselves only in a very narrow, reductionist, utilitarian way.
What Effects Who?: Our Relationship with Technology

**Human Being**
changeable, developing
creative
fundamentally relational
influenced and influencing
capable of multiple perspectives
oriented toward love, connection, intimacy
ethical
conscious of world, self & the content of consciousness
continuously learning
love of beauty and wisdom

As more and more of our relational time and focus is directed toward technology, what happens to our (human) soul and to our nature?

**Technology (Machine Being)**
static and unchanging
fixed and without mind
functional - objects to be used
is not influenced by other technology and does not influence other machines
only one perspective (way of being)
oriented toward its function
amoral
unconscious
may be programmable, but does not “learn”
beauty and wisdom are inapplicable
"Brendan the Navigator" is the last art making opportunity until next fall. St. Brendan's fascinating story is a metaphor of risk and joy in the spiritual journey—in both the physical and inner journeys! Remember that these art making experiences are for the fun and joy of exploration and discovery, rather than focusing on a finished product of some kind!

Contact Mother Claudia: Cell: 435-513-0441 or email giacomaclaudia@gmail.com

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Camp Tuttle work and worship day!

Saturday, June 10th
10:00 am - 2:00 pm

Come join us for a day in the mountains working with friends to get camp ready for our campers!

We will have a pig roast for lunch! After working together, we will enjoy a pig roast and fellowship in our beautiful outdoor chapel!

Please bring a side dish or desert to share! Register at www.camptuttle.org

Questions, please email camptuttle@episcopal.ut or call 801-322-4131

Camp Tuttle is located 13 miles up Big Cottonwood Canyon, behind the fire station.

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Camp Tuttle 2017 Summer Schedule

Receive $30 discount for early registrations that are paid in full by May 22nd!

Please visit our website at www.camptuttle.org

Scholarships Available

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<th>June 18-21</th>
<th>Young Leaders Camp</th>
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<tr>
<td>July 9-14</td>
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<td>7th/8th Grade Camp</td>
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<tr>
<td>Aug. 4-6</td>
<td>Family Camp</td>
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Exciting Happenings

A COURSE IN MIRACLES  Join us in the St. Luke's Library each Wednesday at 4:00 to read and discuss this spiritual mind-training course. It is not necessary to have been attending in the past--you are welcome to come join this fun and lively group anytime. For more information, call or text Ann Fiery at 304-617-5714. Or you can visit www.acim.org

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, and are currently reading "Autumn Gospel" by Kathleen Fischer. 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.

WOMEN'S GATHERING: Meets the second Tuesday of each month at 6:30. On May 9th, we will meet at the home of Harriet Stephens. Please bring a dish or a drink to share. Hope to see you there. ADDRESS: 92 N. 2000 W. (Democrat Alley), Kamas, 84036. There is plenty of parking at the 2nd drive for those that don't like to park in the first driveway. Hope all can come!

CONSIDERING JOINING THE ST. LUKE'S COMMUNITY? JUST WANT TO LEARN MORE ABOUT THE EPISCOPAL CHURCH? Our rector would be delighted to make an appointment to meet with you. He will do his best to answer your questions and to help you to feel welcomed and included at St. Luke's. When you are ready to have a conversation, just let him know at either: pastor@stlukespc.org or 435-901-2131.

ST. LUKE'S CARE GUILD If you or someone you know has any requests or needs, please contact Katherine at katherinemartz@comcast.net or Harriet, harrietmstephens@gmail.com, (435)655-1888.

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 other side of the St. Luke's parking lot. To learn more and to register, please visit www.HospitalityGrounds.com or email hospitalitygrounds@gmail.com Garden areas are $25 each for a 4’x 5’ raised bed plot. We also have a Facebook page you might be interested in taking a look at.

CHECK OUT OUR NEW WEBSITE: www.stlukesparkcity.org Newcomers will find info about our church and what to expect when they visit. In addition, there is information about all of 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, then St Luke’s Episcopal Church Park City, UT.

TAI-CHI: A new round of Tai Chi will resume on Wednesday, May 10th at 5:10 PM. We need at least six students for a class. This class on Tai Chi for Health and Arthritis 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 interested or have any questions, please email Bob at bob@journey4healthnow.com.

WOMEN'S BIBLE STUDY: We meet on Wednesday nights 6:30-8:00 PM in the Library. Our last study for the spring is Priscilla Shirer "The Armor of God". This is a 7 week study, April 12-May 24. If you have questions, please contact Mary.Parsons@hsc.utah.edu.

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