TO OUR GUESTS - WELCOME - THANK YOU FOR BEING HERE TODAY!
St. Luke's Episcopal Church is a Christian community composed of free thinkers who include: conservatives, moderates, & liberals; agnostics, skeptics & atheists. 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.”

The thief said, "Jesus, remember me when you come into your kingdom." Jesus replied, "Truly I tell you, today you will be with me in Paradise."  

Vision of Oneness

To the home of peace to the field of love to the land where forgiveness and right relationship meet, we look, O God, with longing for earth's children, with compassion for the creatures, with hearts breaking for the nations and people we love. Open us to visions we have never known, strengthen us for self-givings we have never made, delight us with a oneness we could never have imagined, that we may truly be born of You makers of peace.

Phil N ein

The Prophet Micah declares that the Kingdom of God is doing justice, loving mercy and walking humbly with God. Was Jesus' welcoming pronouncement that the thief would be with Jesus in paradise an acknowledgement that the thief dying alongside him was already participating in justice and mercy? When the thief spoke of the injustice of Jesus' death and the mercy denied him, he was already embraced in Philip Newell's "Vision of Oneness".

The Rev. Claudia Giacoma

Image: He Qi - “The Kingdom of God”  Copyrighted by the artist. Used with permission.

The thief said, "Jesus, remember me when you come into your kingdom." Jesus replied, "Truly I tell you, today you will be with me in Paradise."
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 St. Jude’s Church in Cedar City.
✓ All people within the world-wide Anglican Communion; pray for the people & leaders of The Church of Scotland.

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) Mildred & Tom ++++ (mother and brother of Cheryl Popple) Gabrielle++++ (daughter of Richard & Bernadette Rothman) Tom+++++++ (brother of Joe Cordery) Arlan+ & Kelle+++++ (step dad and mother of Aimee Altizer), Rick & Craig++++ (sons of Neil & Theresa Wilcox) Holly+++++ (friend of Abbey Cordery) Tom+++ (father of Theresa Wilcox), Judy+++ (Hanley) Linda++++ (friend of Karl & Linda Sears) Joanne++ (friend of Leslie Wood) Mary Gene++ (mother of Sharon Christiansen)

THE HUMAN COMMUNITY AROUND THE WORLD:
✓ Safety and recovery of the people in New Zealand effected by the earthquake.
✓ An end to terrorism and the wisdom to find a way to live together in peace.
✓ Recovery of all effected by Hurricane Matthew.
✓ 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 Treasurer, Beckie Raemer and her family.
✓ And for those having birthdays this week: Jerry Brewer on Monday; John Popple on Tuesday and Taylor Smith on Saturday.

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 Scripture Passages
Proper 29c - November 20, 2016

Collect of the Day: Gracious Love, whose will it is to restore peace and unity throughout the human community: grant that the peoples of the earth, divided and enslaved by sin, may be freed and brought together in universal love, acceptance, respect and compassion; with Jesus, our Brother, Teacher and Lord. Amen

The Hebrew Scriptures:
Reader: Today’s reading from the Hebrew scriptures comes from the 23rd chapter of the Book of the Prophet Jeremiah. Prof. David Garber, Jr. notes, “Around 600 BCE, one of Judah’s shepherds, this is, rulers, Jehoiakim, chose poorly and withheld tribute from Babylon, angering the Babylonians who invaded Jerusalem shortly after Jehoiakim’s death. The Babylonians took his successor, Jehoachin, into exile with the upper class leaders of Jerusalem, and replaced him with Zedekiah. Zedekiah, however, was another bad shepherd, who by 590 BCE, decided to withhold tribute once again to Babylon, against the advisement of Jeremiah. The first two verses of this passage address Jehoiakim’s and Zedekiah’s failed leadership that led to exile. A shepherd’s role was to gather the sheep together and protect them. The shepherds of Judah, however, made policy decisions that placed the people in peril and led to their exile. Please read the passage with me by reading the parts in bold print…..Woe to the shepherds who destroy and scatter the sheep of my pasture! says the Lord. Therefore thus says the Lord, the God of Israel, concerning the shepherds who shepherd my people:

   It is you who have scattered my flock, and have driven them away, and you have not attended to them.

So I will attend to you for your evil doings, says the Lord. Then I myself will gather the remnant of my flock out of all the lands where I have driven them, and I will bring them back to their fold, and they shall be fruitful and multiply.

   I will raise up shepherds over them who will shepherd them, and they shall not fear any longer, or be dismayed, nor shall any be missing, says the Lord.

The days are surely coming, says the Lord, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely,

   and shall execute justice and righteousness in the land. In his days Judah will be saved and Israel will live in safety.

And this is the name by which he will be called: "The Lord is our righteousness." Here ends the reading.

The Muslim Scriptures:
In religious traditions around the globe, the extent of God's saving work is predicted eventually to embrace all humankind. Thus does the Divine Parent's heart yearn for all His children. In Buddhist terms, the essential purpose of absolute Truth is to liberate all sentient beings, and Mahayana Buddhist scriptures express the universality of grace in the vow of the Buddha Amitabha to save all beings. Please read with me from the 9th chapter of Islam’s Qur'an by reading the parts in bold print…..God it is who has sent His Messenger with the guidance and the Religion of Truth, that He may cause it to prevail over all religion, however much the idolators may be averse. Here ends the reading.


People: Glory to you, Lord Christ.

When they came to the place that is called The Skull, they crucified Jesus there with the criminals, one on his right and one on his left. Then Jesus said, "Father, forgive them; for they do not know what they are doing." And they cast lots to divide his clothing. The people stood by, watching Jesus on the cross; but the leaders scoffed at him, saying, "He saved others; let him save himself if he is the Messiah of God, his chosen one!" The soldiers also mocked him, coming up and offering him sour wine, and saying, "If you are the King of the Jews, save yourself!" There was also an inscription over him, "This is the King of the Jews." One of the criminals who were hanged there kept deriding him saying, "Are you not the Messiah? Save yourself and us!" But the other rebuked him, saying, "Do you not fear God, since you are under the same sentence of condemnation? And we indeed have been condemned justly, for we are getting what we deserve for our deeds, but this man has done nothing wrong." Then he said, "Jesus, remember me when you come into your kingdom." He replied, "Truly I tell you, today you will be with me in Paradise."

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.]
Recognizing the Sacred in the Midst of Acute Stress
Last Sunday of Pentecost - C: Nov. 20, 2016

Dear Friends, I think we are headed into a very stressful and difficult period in world history. I suspect that, while anxieties, fears and resentments are already ubiquitous, the years ahead will see an intensification of all of these. Since the time of the Civil War, our nation has not been as culturally and politically divisive and torn as it is today. We have always held a variety of perspectives. There has always been significant disagreement and debate about a great many topics. Such has been true since the beginning of time. But disagreement is not the problem, it's the attitudes and assumptions we now bring into our disagreements with one another that are poisoning civil society and making us all feel less safe and secure.

Today's Gospel story is all about choosing how to deal with the pain and uncertainties of life, especially when under stress. There are three main characters in the story: Jesus, who represents the presence of the Sacred in and through and all around us; the group of scoffers and persecutors made up of community leaders, soldiers and one of those being crucified with Jesus; and another person experiencing the stress and agony of crucifixion who gives voice to a very different spiritual disposition. The context is the most fearful, painful, torturous and stressful context possible: crucifixion. It's THE example of acute stress.

Notice how stress affects us. From the website, “Patient” (http://patient.info/health/acute-stress-reaction-leaflet): An acute stress reaction occurs when symptoms develop due to a particularly stressful event: a serious accident, sudden bereavement, exposure to violence or abuse, or other traumatic events. Symptoms of acute stress reactions may include the following:
1. Psychological symptoms such as anxiety, irritability, emotional ups and downs, poor sleep, poor concentration, wanting to be alone.
2. Recurrent dreams or flashbacks, which can be intrusive and unpleasant.
3. Avoidance of anything that will trigger memories. This may mean avoiding people, conversations, or other situations, as they cause distress and anxiety.
4. Reckless or aggressive behavior that may be self-destructive.
5. Feeling emotionally numb and detached from others.
6. Physical symptoms such as: heart palpitations, feeling sick (nausea), chest pain, headaches, abdominal pains, breathing difficulties.

Question: as you think about that list, how frequently do you see evidence of these symptoms appearing in modern American society? Many of these same symptoms can also occur in less dramatic or acute circumstances that are, nevertheless, stressful day after day, week after week. If you live in a family in which there is a lot of conflict; work in a business where there is great pressure to perform coupled with threats of punishment; or live in a society with high levels of uncertainty, hostility, threats, violence and fear you are probably living with chronic stress. And chronic stress, just like acute stress, is deleterious to your mind and your body. From the Am. Psychological Assoc...Excessive chronic stress, which is constant and persists over an extended period of time, can be psychologically and physically debilitating. It can result in serious health conditions including anxiety, insomnia, muscle pain, high blood pressure and a weakened immune system and it can lead to or exacerbate mood disorders such as depression and anxiety, bipolar disorder, cognitive (thinking) problems, personality changes, and problem behaviors.

That reminds me of a story...An old man lived alone in Minnesota. He wanted to dig up his garden to plant potatoes, but it was very hard work. His only son, who would have helped him, was in prison. The old man wrote a letter to his son and mentioned his situation: Dear Son, I am feeling pretty bad and stressed out because it looks like I won't be able to plant my potato garden this year. I hate to miss doing the garden, because your mother always loved planting time. I'm just getting too old to be digging up a garden plot. If you were here, all my troubles would be over. I know you would dig the plot for me, if you weren't in prison. Love, Dad. Shortly, the old man received this telegram: For Heaven's sake, Dad, don't dig up the garden!! That's where I buried the GUNS!! At 4 a.m. the next morning, a dozen police officers showed up and dug up the entire garden without finding any guns. Confused, the old man wrote another note to his son telling him what happened, and asked him what to do next. His son's reply was: "Go ahead and plant your potatoes, Dad. It's the best I could do to lower your stress from here."

What were the qualities of the man who refused to persecute Jesus, but instead, defended him? What enabled him to act with humility and kindness in the midst of terrific suffering and fear? What are the characteristics we need to develop to better handle our chronic stress as Americans? (1) He had cultivated the virtue of humility. He had not spent his life worrying about whether he was "good enough," or telling himself that he was better than other people. One of the reasons our society is unable to calmly and rationally respond to disagreement is because too many of us have been cultivating attitudes of personal superiority, on one hand, and scorn or disrespect for those with whom we disagree on the other. When was the last time you said something dismissive or disrespectful (or hostile) about someone with a different religious or political perspective? (2) He took responsibility for his own actions rather than to blame someone else. Blaming someone else for our unhappiness seems to be increasingly common practice. Yes, sometimes others have contributed to the stressful conditions in which we live, but we have to ask ourselves, "What did I do to contribute to the difficult situation in which I find myself?" Taking responsibility for our own actions, happiness and well-being is important for avoiding living as an unhappy, angry, resentful victim of others. (3) He avoided magical thinking. Notice that the response of the man who stood up for Jesus was not expecting or demanding a magical rescue from his situation. His understanding of the Sacred was not connected to the need for supernatural miracles. Instead, he was much more interested in having a living, ongoing relationship with the Sacred based upon simple love and respect rather than fantasies and demands of rescue from pain. (4) And finally, it seems clear that he made a habit of looking for the Sacred in each and every person he met. His practice over a lifetime was to always look for the good in others, for that which is right and just and caring in each and every person he met. Because he practiced these mental and spiritual habits, he found the strength - even during his own torture - to see the Sacred in Jesus and, I suspect, even those who were behaving badly.

"Keep your eyes on the Prince of Peace, the one who doesn't cling to his divine power; the one who refuses to turn stones into bread, jump from great heights, and rule with great power; the one who says, "blessed are the poor, the gentle, those who mourn, those who hunger and thirst for justice, the merciful, the pure in heart, the peacemakers, and those persecuted for justice." … Keep your eyes on him who becomes poor with the poor, weak with the weak, and who is rejected with the rejected. That one, Jesus, is the source of all peace." —Henri Nouwen.
Traditional/Conservative Approach to Religion Compared to Contemporary/Liberal in the West

**Religion**: According to Cicero derived from releggere "go through again" (in reading or in thought), from re- "again" (see re-) + legere "read" (see lecture (n.)). However, popular etymology among the later ancients (Servius, Lactantius, Augustine) and the interpretation of many modern writers connects it with religare "to bind fast" (see rely), via notion of "place an obligation on," or "bond between humans and gods."


**Traditional/Conservative/Supernatural**

**God** - Usually the God of “Classical Theism” which defines God as the supernatural, omniscient, omnipotent, omnipresent, morally perfect One who created the universe. God is eternal, beyond being, beyond space and time and is continually both immanent and transcendent. God is personal in that God knows and loves the heart and mind of every individual, makes promises, and expects love, allegiance and obedience from human individuals and nations.

**Supernatural** - Supernaturalism is taken for granted in traditional western religions. A supernatural being is one that exists or is capable of existing beyond the confines of nature; one that exceeds the limits of the material universe and exists in a supernatural realm such as “Heaven.”

**Revelation and Sacred Texts** - For most within the monotheistic religions of the West (Judaism, Christianity, and Islam), their sacred texts are seen as supernatural in origin and truthfulness. The Hebrew Scriptures for Jewish people, the Bible for Christians and the Qur’an for Muslims are all records of "divine revelation," that is, they contain the words and ideas of God communicated in one way or another to the authors of the texts.

**Religion** - The beliefs and practices of one’s religious community were developed over time through supernatural guidance and knowledge. “We believe the things we believe and practice the religious rituals we practice because God has revealed them to our leaders over time.” Conservative religion tends to stress that is it essential to assent to particular doctrines and ritual practices in order to “be saved.” Along with correct believing is a strong emphasis upon correct living, i.e., a strong moral code.

**Contemporary/Liberal/Natural**

**God** - During the last 300 years, modern thinkers have suggested that the god of Classical Theism should not be the only way or even seen as the best way to think of the meaning of the word “God.” Perhaps the term “God” refers to aspects of human longing and concern. Paul Tillich suggested that God is the object of our ultimate concern. John Caputo has suggested that God is the term we use to describe our intuitive sense that we are to live lives dominated by love, compassion, mercy and the struggle for justice and equality.

**Nature is probably enough** - Many contemporary writers reject the need for and the rationality of supernaturalism. They deny that the meaning of religion requires the supernatural and instead prefer to think in terms of human love, longing, and struggle.

**Revelation and Sacred Texts** - In contemporary thought, the Sacred Texts of the world’s religions are various examples of religious literature written by people about people for people in particular historical and cultural contexts.

**Religion** - The beliefs and practices of all of the world’s religious communities are culturally and historically determined expressions of universal human need, longing and the search for meaning in the face of suffering. Liberals tend to think of particular religious doctrines as symbolic of universal concerns and hopes. The emphasis is placed upon the universal human desires and hopes for love, compassion, mercy, forgiveness, justice and equality.
Hermeneutics - Traditional believers tend to apply these assumptions to the interpretation of their respective sacred texts: (1) our sacred texts are supernaturally in origin and nature; (2) therefore they are best interpreted literally; (3) texts that present themselves as historical records are to be assumed to be highly or perfectly historically accurate and (4) when our interpretation contradicts reason and common sense or when passages seem to contradiction one another, it is only because of the limits of human understanding.

Religious Experiences - In most conservative religious communities, there is a strong emphasis upon “the leadership of the Holy Spirit.” In times of worship, prayer and day-to-day living, believers report feeling the guidance of God in their decision-making. Mystical experiences in which one feels that one is in contact with the Transcendent are ubiquitous and understood as evidence of God’s existence and love.

Science and Evolution - The history of the relationship between science and conservative religion is filled with times of intense conflict as well as periods of reconciliation. Because traditional religion places significant emphasis upon supernaturalism and supernatural revelation, it has often resisted scientific discoveries. Whenever there is a perceived conflict between the discoveries of science and the teaching of Sacred Scripture, loyalty and consistency have demanded allegiance to the Scripture.

“Salvation History” - This is the term within conservative religion that points to the idea that God has intervened in human history to provide a “solution” to the problem of human sin. Human disobedience (think the story of the Garden of Eden) introduced sin into the world. Sin separates humanity from God. Without a solution, humanity would be eternally alienated from the Sacred. The solution, in Christian tradition, came by God becoming a human being and then allowing himself to be killed by humans as a sacrifice for human sin.

Hermeneutics - Those involved in liberal religious communities tend to apply these assumptions to the interpretation of their respective sacred texts: (1) our sacred texts are natural in origin and nature; (2) they are best interpreted as symbolic literature; (3) the manner in which the texts developed over the centuries and the pre-modern assumptions and practices guiding the authors of the texts suggest that ancient religious texts we never intended to be read literally as accurate historical records in the modern sense; and (4) religious literature is never to be confused with scientific literature because it is much closer to poetry in nature than to a physics or history textbook.

Religious Experiences - Liberals tend to place less emphasis upon mystical experiences, but they do have them. The emphasis is upon the acknowledgement of the “religious intuition” or the “religious impulse” that is assumed to be present in every human being at some level of their consciousness and nudges each of us toward ethical living.

Science and Evolution - For religious liberals, there are no tensions between science-evolution and religion. Science is seen as the methodical search for understanding of the physical universe. Religion is seen as an aspect of the humanities and religious literature is understood to be symbolic literature about the human experience written by humans for humans. Evolutionary theory, as an outcome of the scientific enterprise, is accepted as the best explanation of the variety of species on the earth.

“Salvation History” - Liberals interpret the biblical narratives about salvation, sin and redemption as symbolic terms pointing to the human struggle to find and hold onto hope for the future, forgiveness and repair in the face of mutual injury and enmity and the profound longing to be loved totally and completely by another. Our deepest need is to be accepted just as we are. The most profound expression of love is the willingness of one of us to lay down our life for the sake of another.

The Rev. Charles Robinson - Senior Minister - St. Luke’s Episcopal Church in Park City - “Love God......Think for Yourself”
M.Div. Religious Studies, M.S. Clinical Psychology, M.B.A. Business Administration, M.A. Philosophy (Phenomenology), L.M.F.T. in Utah and California
Phone: 435-649-4900 Ext. 11
Email: pastor@stlukespc.org
The Incredible Reason You Might Start Seeing Safety Pins Everywhere
It’s a tiny gesture, but it speaks volumes.

by Landess Kearns - Senior Editor, HuffPost Hawaii

In the wake of the hostility and bigotry expressed in our county during the recent election season, many groups in the U.S., including African Americans, Muslims and women, are feeling scared and uneasy. The President-Elect, who has said he would ban all Muslims from entering the U.S., made sexist and insulting comments about women and racist comments about people of color in America. It is a frightening prospect for many Americans, especially those counted among minority communities.

So while protests rage on across the country, one movement is using a simple yet powerful symbol to show their support for anyone who is fearful of what is to come. By fastening a safety pin to their clothing, people are declaring themselves allies to groups who have been maligned, to show that they stand in solidarity with anyone who might be afraid.

And as we’ve been dismayed to find out in the days following the election, it appears that there is reason to fear. People across the country have shared stories on social media of violence and hate speech directed at them in recent days. Racist graffiti was spotted around the country and minorities reported experiencing harassment the day after the polls closed.

These frightening instances illustrate why the safety-pin idea — which was inspired by a movement following Brexit in the United Kingdom — is so timely. It’s a tiny gesture, but it speaks volumes, assuring people they are not alone. And the movement seems to be catching on. Americans are posting photos of themselves on social media, declaring themselves “safe places” and showing support for women, people of color and other marginalized groups. The END.

_____________________________________________

Our own Peggy Stuart suggested that as many of us who would like to do so begin wearing a safety pin to show our love and support for all people and to make a public statement against hatred, prejudice, injustice and all forms of domination and violence. Therefore, as your rector, I would like to invite you to join me in wearing a safety pin on your clothing throughout the week and wherever you go. Perhaps it will evoke positive and constructive civil conversations…..hope so!

Remember this? Drew Bell send it to me….
First they came for the Socialists, and I did not speak out—
   Because I was not a Socialist.
Then they came for the Trade Unionists, and I did not speak out—
   Because I was not a Trade Unionist.
Then they came for the Jews, and I did not speak out—
   Because I was not a Jew.
Then they came for me—and there was no one left to speak for me.

by Martin Niemöller (a German anti-Nazi theologian and Lutheran pastor)

With Much Affection,

Charles+
Peacekeepers Promise of Love in Dark Times

If you wear a hijab, I’ll sit with you on the train.
If you’re trans, I’ll go to the bathroom with you.
If you’re a person of color, I’ll stand with you if the cops stop you and/or whenever you need me.
If you’re a person with disabilities, I’ll hand you my megaphone.
If you’re LGBTQ, I won’t let anybody tell you you’re broken.
If you’re a woman, I’ll fight by your side for all your rights.
If you’re an immigrant, I’ll help you find resources.
If you’re a survivor, I’ll believe you.
If you’re a Native American, I’ll stand with you to protect our water, your burial grounds, and your people.
If you’re a refugee, I’ll make sure you’re welcome.
If you’re a union member, fighting for one, or fighting for $15/hour, I’ll be there.
If you’re a veteran, a college student, a member of the working or middle class, I’ll fight against austerity measures and for more publically funded assistance for all.
If you’re sick or just human, I’ll take up the fight for universal healthcare.
If you’re tired, me too.
If you need a hug, I’ve got an infinite supply.
If you need me, I’ll be with you. All I ask is that you be with me too.
Dear Parish Community,

Believe it or not, the First Sunday of Advent falls on Nov. 27th, the Sunday after Thanksgiving. Advent is the season of anticipation, a period of about a month we dedicate each year to thinking about our future, the future of humanity and the world in light of the coming of the Sacred into our world and our hearts. There will be a number of special events at St. Luke’s this Advent Season.

I. NO WORSHIP BOOKLET THIS ADVENT-CHRISTMAS-EPIPHANY SEASON:
As an Episcopal congregation, we want to maintain our connection to and ability to find our way around the Book of Common Prayer and the Church Hymnal. To accomplish this, at least in part, we will forego the use of a printed worship booklet this season and, instead, use a Prayerbook, Hymnal and “The Weekly Magazine” during worship.

In addition, however, as an offering of hospitality for those new and/or unfamiliar with the Book of Common Prayer, each week at 10:30 we will be careful to project all of the liturgy and words of the songs on the wall on the left side of the sanctuary (nave) as well as direct congregants to the correct pages in the Prayerbook.

II. WHY WOULD YOU HAVE A CHRISTMAS PAGEANT DURING ADVENT???
To try to solve a problem……For many, many years, we have attempted to have the Children’s Christmas Pageant during the 5:00 PM service. The problem we have consistently encountered is that most of our parish’s children leave town with their family as soon as the Christmas School Holiday begins. Those planning the pageant have a terrible time planning because they never know how many children will show up on Christmas Eve and most of the children miss out on being in the pageant because they are on vacation with family.

To solve this problem, this year we are going to do what many other churches across the country do…..We are doing to have the Annual Children’s Christmas Pageant BEFORE the kids leave town for the holidays. It will take place during the 10:30 service on Sunday, Dec. 11th. Following the service, everyone is invited to stay for a festive holiday potluck lunch. There will be two crafts tables for the children during the lunch: one to decorate cookies for Christmas and another to make colorful paper chains for the Christmas tree. I hope everyone will come to this wonderful, joyful holiday service of worship and time to spend with friends!

III. WE HAVE BEEN INVITED TO ST. ELIZABETH’S ON THE UTE RESERVATION:
The people of St. Elizabeth’s would like us to visit them on the Fourth Sunday of Advent - Sunday, Dec. 18th. They want us to worship with them at 10:00 AM and then stay to help them decorate their sanctuary for Christmas and have lunch together. This is an especially meaningful event for children and families. I hope you will plan to go. We will leave the church parking lot at 7:00 AM on the 18th and then meet up with those in the Heber area at 7:30 AM at McDonalds in Heber. We should be home around 5:00.

IV. HERE IS OUR CHRISTMAS EVE - CHRISTMAS DAY SCHEDULE:

Christmas Eve at 3:00 and 5:00 PM: Christmas for Children and Families…..Lots of familiar Christmas carols with a visit by the 4th century Bishop Nicholas of Myra who will share the Christmas Story with all of the children in attendance. This will be followed by a service of Holy Eucharist. Theses services will last about 55 minutes.

Christmas Eve at 8:00 PM: Traditional Christmas Choral Eucharist…..Carols, an adult sermon, choral leadership and Holy Eucharist. This service lasts about 80 minutes.

Christmas Day - Sunday - Dec. 25th at 10:30 AM: Morning Prayer: Rite II without Music at the Chapel in Old Town Park City. This is a quiet and contemplative service dedicated to reflecting on the meaning of Christmas. There will be no service as the Church in Snyderville on Christmas Day
# The Road Home

**Autumn/Winter Needs List**

The Road Home Welcomes the Following Donations:

## Top Needs
- PILLOWS
- BLANKETS (all sizes)
- TOWELS – Bath size
- HATS and GLOVES

## Household Items
- Pots & Pans
- Dishes (glasses, plates, silverware)
- Clock Radios
- Small Microwaves
- TVs
- Small Kitchen Appliances
- Vacuum Cleaners
- Irons
- Bath Mats

## Children's Items
- BABY BOTTLES
- CRIBS
- PACK AND PLAYS
- STROLLERS
- DIAPERS - Sizes 3, 4, 5, 6
- NEW UNDERWEAR – all sizes
- PULL-UPS, BABY WIPEs
- BABY FORMULA
- NEW CAR SEATS
- TEETHING RINGS

## Clothing Items
- LAUNDRY
- NEW UNDERWEAR
- SOCKS – Men's & Women's
- COATS – All sizes
- SHOES/BOOTS - Men
- PANTS - Men
- XXX & XXXX CLOTHES- Men & Women
- BRAS – Plus Size Women
- Rain Ponchos
- Adult Sweat Pants

## Misc. Items
- ONE MAN TENTS
- SLEEPING BAGS
- GROCERY BAGS
- PLASTIC STORAGE BINS
- Movie passes
- Pad locks with keys
- Reading Glasses
- Flashlights with batteries
- Coffee
- Umbrellas
- Mesh or cloth laundry bags
- Water Bottles
- Non-perishable Snacks
- Garbage Bags (Heavy Duty, 40 Gallon)
- Paper cups, plates, plastic utensils
- Non-perishable food

## Hygiene Items
- FEMININE HYGIENE PRODUCTS
- SHAMPOO & CONDITIONER
- DEODORANT
- LOTION
- RAZORS & Shaving Cream
- TOOTHPASTE
- NIX or other Lice Treatment
- TOILET PAPER
- Bug Repellent
- Body Wash / Shower Gel
- Mouthwash (alcohol free)
- Chapstick / Lip balm
- Women's Hair Brushes

## Significant Items
- Automobiles, Vans
- Lawn Mower

---

*Unfortunately, The Road Home does not have the ability to repair appliances, furniture, electronics, or other broken items.

*Federal and Health Regulations as well as lack of storage prevent The Road Home from accepting the following items:

- Batteries
-Soiled, broken, wet, or mildewed items

- Drugs
-Detergents, Cleaners, or any Chemicals

- Mattresses
-Large Furniture

- Refrigerators
-Washers & Dryers

- TV's with broken or damaged picture tubes

*Items in bold and in all caps are of the greatest need

All items can be delivered to The Road Home: 210 S. Rio Grande Street; SLC, UT

Donations can be delivered between 7am & 7pm, seven days a week
PARK CITY SINGERS

Festival of Christmas

Thursday, Dec. 15, 7:00 PM, St. Mary’s Church
Sun., Dec. 18, 7:00 PM, P. C. Community Church

Advance tickets: $12 Adult, $5 children under 10
Available at SmithTix, The Market and online at
www.parkcityingers.com

Tickets at the door: $15 Adult, $7 children
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.

AUTUMN GOSPEL GROUP FOR WOMEN 50ish & UP: FOURTH SATURDAY OF EACH MONTH AT 10:00 AM Meets on the fourth Saturday of each month, 10:00 - NOON. We are beginning a new book, "Autumn Gospel" by Kathleen Fischer. Please join us for coffee, fellowship and a lively discussion! For more info. please call Dyan Pignatelli, 435-782-3330 or Joyce Pearson, 435-659-0724.

TAI-CHI Tai Chi is on hold for the rest of this year and hopes to resume in late March or early April.

CHECK OUT OUR NEW WEBSITE:
WWW.STLUKESPARKCITY.ORG
We are still working on a few sections, but there is enough content to make it worth a visit. On the website 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. Happy exploring!!!

ACIM GROUP Each Wednesday at 4:00 our ACIM Study Group meets in the church library. A Course in Miracles focuses on undoing unconscious guilt in our minds, and we support each other on our journeys of healing relationships through forgiveness.

For more info, visit acim.org, or call Ann Fiery at 304-617-5714. You are always welcome to join us!

ART & SOUL SATURDAYS meets the first Saturday of each month at 10 a.m. at the church. Our focus this year is the spiritual lives of “Monks and Mystics”. We use a variety of art medium, especially “soul collage”, to explore personal connections with each one, gaining insight and wisdom for our own spiritual journey. Focus for December is “Mary, Mother of God”; for January, “Thomas Merton”; for February, “Francis of Assisi”. Call Mother Claudia+ or email her for more information. Donation for materials is suggested. Phone 435-513-0441; email giacomacclaudia@gmail.com.

WOMEN'S BIBLE STUDY We will be starting our new study “What Love Is” by Kelly Minter on the books of 1,2,3 John. It will be 7 weeks beginning Nov. 2nd. Wednesday nights 6:30-8:00 PM. We will not meet Wed. Nov. 23rd for Thanksgiving and will finish Wed. December 21st.

WOMEN'S GET TOGETHER Please join us on the second Tuesday of each month at 6:30 PM. Come and enjoy the fellowship. We gather to get to know and support one another.

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.

CENTERING PRAYER Meets Monday mornings at 9:30 AM & Friday mornings at 10:00 AM in the Jerusalem room. Please join us in this contemplative practice of Holy Silence. For any questions contact Jan at jan.e.hafner@gmail.com