Hildegard of Bingen was an extraordinary 12th century woman living in the Rhineland valley. An abbess of a large and influential Benedictine abbey, she was a prominent preacher, healer, scientist, and artist. She also was a composer and theologian, writing nine books on theology, medicine, science, and physiology, as well as 70 poems. She described her thirty-six visions (calling them illuminations) in a book she called Scivias (Know the Ways).

Hildegard of Bingen was featured as one of the women in Judy Chicago’s 1979 art installation Dinner Party. The 39 other mythical and historical women include: Sacajawea, Sojourner Truth, Eleanor of Aquitaine, Empress Theodora of Byzantium, Virginia Woolf, Susan B. Anthony, and Georgia O’Keeffe.

For Hildegard, in God “all creation is awakened and called.” It boasts a calling, a vocation, a reason for being, and an invitation to participate and make things happen. This is true of stones and rocks and, of course, of humans. We are called to co-create, to live out our awakening, our calling, our greater power.

Her vision is echoed in the following Mary Oliver poem from her book Dream Work:

“The spirit likes to dress up like this: ten fingers, ten toes, shoulders, and all the rest at night in the black branches, in the morning in the blue branches of the world. It could float, of course, but would rather plumb rough matter. Airy and shapeless thing, it needs the metaphor of the body, lime and appetite, the oceanic fluids; it needs the body’s world, instinct and imagination and the dark hug of time, sweetness and tangibility, to be understood, to be more than pure light that burns where no one is — so it enters us — in the morning shines from brute comfort like a stitch of lightning; and at night lights up the deep and wondrous drownings of the body like a star.”

Jesus said:
“God is not the God of the dead, but of the living, for to him all of them are alive.”

Luke 20:38

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.
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 Holy Spirit in Ranlett.
✓ 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) 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) Judy++ (Hanley) Linda+ (friend of Karl & Linda Sears)

THE HUMAN COMMUNITY AROUND THE WORLD:
✓ Safety and comfort for all people effected by the earthquakes in Italy.
✓ 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 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 Chair of our Stewardship Committee, Leslie Wood and her family.
✓ And for those having birthdays this week: Alexa Kanarowski on Tuesday; David Reko and Evelyn Robertson on Friday.
The Scripture Passages
Proper 27c - November 6, 2016

Collect of the Day: O God, grant us the courage to confront the works of evil taking place in our society. Grant that, in using this courage, all of our efforts toward peace and justice may bear great fruit: with Jesus, our Brother, Teacher and Lord. Amen

The Hebrew Scriptures:
Reader: Today’s reading from the Hebrew scriptures comes from the 1st chapter of the Book of the Prophet Haggai. It is a message of hope for a brighter future to a people devastated and impoverished by foreign conquest. Please read the passage with me by reading the parts in bold print…..In the second year of King Darius, in the seventh month, on the twenty-first day of the month, the word of the Lord came by the prophet Haggai, saying: Speak now to Zerubbabel son of Shealtiel, governor of Judah, and to Joshua son of Jehozadak, the high priest, and to the remnant of the people, and say,

Who is left among you that saw this house in its former glory? How does it look to you now? Is it not in your sight as nothing?

Yet now take courage, O Zerubbabel, says the Lord; take courage, O Joshua, son of Jehozadak, the high priest; take courage, all you people of the land, says the Lord; work, for I am with you, says the Lord of hosts, according to the promise that I made you when you came out of Egypt.

My spirit abides among you; do not fear. For thus says the Lord of hosts: Once again, in a little while, I will shake the heavens and the earth and the sea and the dry land; and I will shake all the nations, so that the treasure of all nations shall come, and I will fill this house with splendor, says the Lord of hosts.

The silver is mine, and the gold is mine, says the Lord of hosts. The latter splendor of this house shall be greater than the former, says the Lord of hosts; and in this place I will give prosperity, says the Lord of hosts. And the fact that the dead are raised Moses himself showed, in the story about the bush, where he speaks of the Lord as the God of Abraham, the God of Isaac, and the God of Jacob. Now he is God not of the dead, but of the living; for to him all of them are alive."

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.

The Baha’i Scriptures:
The hope for the advent of the millennium, an ideal world, a world without evil, a world in which God's sovereignty is fully manifest, is present to some degree in every world religion. Please read with me from Baha’i’s The Promulgation of Universal Peace by reading the parts in bold print…….It is our duty in this radiant century to investigate the essentials of divine religion,
Our reading from Luke today offers us an opportunity to think a bit more about how we can interpret religious language and imagery. What are the options open to us as we seek to understand and think about words and concepts such as resurrection, savior, and eternal life? We were all raised to define these terms in a particular way, but is that way the only option? Might there be other ways of thinking that make more sense to us in the 21st century?

In today’s Gospel story, Jesus is having an argument with Sadducees. They, unlike the Pharisees and others, denied the possibility of the resurrection of the dead. The Pharisees thought that God does and will raise people from the dead while the Sadducees did not. One reason was that they held to different lists of the texts considered Holy Scripture. The Sadducees worked only with the Torah, while the Pharisees and others read also the Prophets and Psalms as scripture. It was in those extra books that Pharisees found justification for trusting in a resurrection of the dead.

The men and women reading Luke’s Gospel when it was first written were alive only a couple of decades following Rome’s destruction of their nation in 70 CE and they no doubt remembered the horror of it. The Roman legions were sent to crush Jewish rebellion against the Empire and crush it they did. Hundreds of thousands of Jewish survivors of the military battles were crucified to send a message to the whole world that Rome would not tolerate defiance. Rome held the world under its brutal power, and Luke and everyone living under Roman tyranny continued to long for a day when God would miraculously intervene to bring an end to their oppression by bringing an end to the Romans.

Professor Swanson notes that far more important than which books could be included as Sacred Scripture was the matter of the ultimate justice of the world. Would the Romans experience the judgment of God? The Sadducees understood this world to be the only world in which God would act and, with respect to the Romans, God had not yet acted. Pharisees understood that God would enact justice in this world and in the world beyond, the world of life after death, of resurrection. So, in other words, the Pharisees argued that even if the Roman Empire continued to rule the earth, ultimately divine judgment and destruction will fall upon it through some form of resurrection from the dead, resurrection unto judgment.

There are a couple of ways for us to think about the meaning of today’s Gospel story. The most common and traditional way is to imbue arguments about the meaning of biblical concepts like “resurrection” and “ultimate justice” with a heavy dose of the supernatural and the miraculous. At the center of the traditional approach is the definition of God as the Invisible, Supreme, All-Powerful Being who created and continues to rule the earth, ultimately divine judgment and destruction will fall upon it through some form of resurrection from the dead, resurrection unto judgment.

An interpretive stance that rests in an optimistic humanism makes more sense to me than a supernaturalism committed to searching for new life and universal justice outside of ourselves. When I look back over human history and the challenges the human community has faced, I realize that supernaturalism and magical thinking are normally part of the problem instead of the solution. I realize that refusing to face our own limits and mortality through doctrines of the afterlife; refusing to face the fact that good things happen to bad empires and they get away with it; and refusing to face and fully accept our own responsibility for the condition of our society and global community by seeking after someone above and beyond to come and make things right for us are all very emotionally comforting, assuring and attractive. I get that, but longing for something to be true does not make it true.

If Jesus were here this morning, perhaps he would say something like this, “The Kingdom of God, that is, the possibility for a new human community devoid of cruelty, greed and injustice is already here, already living in and through and all around you. All you must do, and there is no substitute for this, is choose to make it a reality in all of your affairs. Ultimately and in the end, it has been and always will be your choice, our choice, a human choice. The wisdom in your heart and mind that quietly calls you to live for universal compassion and justice is God. Listen.”

Primary Source: Richard Swanson, Professor of Religion/Philosophy/Classics at Augustana College in Sioux Falls, S.D.
The Jesus Seminar is Coming to Salt Lake City!!!

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presents

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Arthur J. Dewey (Th.D., Harvard University) is Professor of Theology at Xavier University in Cincinnati, Ohio. A regular on PBS’s Saturday Morning Edition (WVXU, 91.7 in Cincinnati), he is the author or editor of many works including Wisdom Notes (2016), The Gospel of Jesus (2d ed., 2014) and The Complete Gospel Parallels (2012).

Nina E. Livesey (Ph.D., Southern Methodist University) is Associate Professor of Religious Studies and Interdisciplinary Studies in the College of Liberal Studies at the University of Oklahoma in Norman. She is the author of Galatians and the Rhetoric of Crisis (2016) and Circumcision as a Malleable Symbol (2010).

Friday Evening and All Day Saturday - February 24 & 25, 2017

Location: Westminster College - Gore Auditorium - 1840 South 1300 East - SLC
Tuition: All Sessions - Pre-registration Rate (by Feb 10th) $60 - Individual Rate $75 at the Door
See Registration Website at Link Below for Pricing on Single Lectures
Refunds are available until two weeks before the event if requested in writing, minus a $10 administrative fee. No refunds will be given after that date.

TO REGISTER ONLINE:
https://www.westarinstitute.org/regional-programs/jsor-registration/
Each year, St. Luke’s is audited by Simpson & Company, Certified Public Accountants in Salt Lake City. Following is the report from this year’s audit.

PROCEDURES REPORT

Per the request of the Episcopal Diocese of Utah, we have performed a review, by questionnaire, of agreed-upon procedures as of December 31, 2015 of St. Luke’s Episcopal Church’s adherence to audit guidelines taken from Chapter VI of the Manual of Business Methods in Church Affairs. The following summarizes Scope and Objectives, Documents Reviewed, and Findings and Recommendations:

SCOPE AND OBJECTIVES

The scope of the review included procedures related to the following financial elements:

1. Annual required reports
2. Vestry minutes and annual budget
3. Cash receipts and disbursements
4. Bank account reconciliations
5. Investments and Trust Accounts (where applicable)
6. Restricted gifts and income
7. Property and equipment
8. Payroll procedures (where applicable)
9. Computer systems and data backup procedures

DOCUMENTS REVIEWED

The following documents were reviewed as part of the examination:

1. Annual financial report to parish
2. Treasurer’s monthly financial report - July 31, 2015 and December 31, 2015
3. Vestry minutes
4. Prior year’s annual inspection report
5. Bank statements, deposits, and bank reconciliations - July 31, 2015 and December 31, 2015
6. Sample of vendor invoices

FINDINGS AND RECOMMENDATIONS

We noted no matters involving the internal control structure and its operation that we consider to be a material weakness. A material weakness is a condition in which the design or operation of specific internal control structure elements does not reduce to a relatively low level the risk that errors or irregularities in amounts that would be material in relation to the financial reports may occur and not be detected within a timely period by financial officers of the Church in the normal course of performing their assigned functions.

Though not considered material weaknesses, items are sometimes noted during the course of our engagement and presented as recommendations for improvement in financial and reporting controls.

There were no items noted during the review that constitute needed improvements to internal controls or financial reporting.

ADDITIONAL INFORMATION REQUESTED BY DIOCESE

Date of Review: June 30, 2016

Attended by: Becky Raemer, Treasurer

Accounting software in use: Church Windows

The Treasurer, Officers, and Clergy-in-Charge of St. Luke’s Episcopal Church are to be commended for their faithful stewardship of the resources at their disposal. We wish to express our appreciation for the cooperation and assistance that we received from the finance officers of St. Luke’s Episcopal Church throughout the course of the examination. We appreciate the opportunity to serve you and look forward to continuing a mutually beneficial relationship. If you have any questions regarding any of the matters discussed in this report, please do not hesitate to contact us at your convenience.
THANK YOU FOR MAKING THE CELEBRATION OF ST. LUKE’S FEAST DAY SO SPECIAL

The colorful origami cranes were an especially delightful backdrop for our church’s celebration of St. Luke’s Feast Day. Thank you so very much to all of you who folded the more than 250 cranes carrying the peoples’ prayers of healing and thanksgiving. Many individuals brought bags full to the church! Special thanks to Theresa Wilcox for inviting the Tuesday Women’s Group to spend the evening folding and to Aimee Altizer+ for her patience in directing us all.—And thanks to each woman there who took on the challenge of learning to fold them! The special origami papers we used were donated by Marilyn Heinrich. Thanks to Linda Sears, Janet van Hartesvelt and Lou Giacoma for stringing 20+ strands of cranes—and to Lou and Jim Jennings for spending a large part of the afternoon and their time for hanging each strand—and even restringing sometimes! So glad for the photo that Don Wood took and put on Facebook. It was a huge delight! Thanks!!!! The whole project was so much fun! I am so very, very grateful to you all! Mother Claudia Giacoma+

Its time for the Christian Center’s annual TUESDAY NITE DINNERS! We rely on our incredible Park City community to volunteer, cook, and serve meals to the many international & seasonal workers. St. Luke’s Episcopal will kick off serving our very first dinner on JANUARY 10th!

WE NEED YOU:
To provide main dishes and salads for Tuesday, January 10. St Luke’s will be sponsoring the entire meal we will be bringing enough food for around 150 people (10 - 12 entrees serving 12 to 15 people per entree and 6 salads). No soups or chili please. Fruits & Veggies are always a hit!

More details and sign ups for food and volunteers to follow!
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 will meet on Wednesdays at 5:10 PM. However, registration is closed until next round. Many thanks to those who have shown interest.

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. Happy exploring!!!

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 Thanksgiv- ing 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

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!