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  
October 13, 2019  
Please take this home with you today.

Image: Healing of the Ten Lepers

JESUS MAFA is a response to the New Testament readings from the Lectionary by a Christian community in Cameroon, Africa. Each of the readings were selected and adapted to dramatic interpretation by the community members. Photographs of their interpretations were made, and these were then transcribed to paintings.

Be joyful in God, sing the glory of his Name; sing the glory of his praise.  
Say to God, "How awesome are your deeds!  
All the earth bows down before you, sings to you, sings out your Name.  
Come now and see the works of God. Psalm 66

**Spiritual practice:** Just for today, notice, name and give thanks for at least one thing. Then notice where in your body you feel joy!

**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!
In Need of Prayer or Home Communion?
St. Luke’s Prayer Ministers are available during the 10:30 AM service to pray with you. If you would like a name added to our Prayer Chain or someone who needs Home Communion, contact Beckie in the Church Office.

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

THE CHRISTIAN COMMUNITY:
Justin, Archbishop of Canterbury, Michael, our Presiding Bishop, and Scott, our Diocesan Bishop and for ALL the people and parishes in our diocese. Pray especially for St. Elizabeth’s Church in Whiterocks. And for all people within the world-wide Anglican Communion; pray for the Church in West Africa.

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), Jennifer++++ (Strachan), Randy & Dave++++(brothers of Beckie Raemer), Jane++++ & Joanne+++ (friends of Leslie Wood) Urs++++ (brother in law of Stacey Reko) Burr++++ (son of Linda Dugins) Gabrielle++++ (daughter of Bernadette Rothman), Dick++++ (brother in law of Derrell & Teddi Reeves) Fred++++ (brother in law of Linda Sears) Derrell++ (Reeves), Chris+++ (son of Elizabeth Fetter) Perry & Sherry++ (Martin) Anthony++ (son in law of Beckie Raemer) Bob+ (Casey)

THE HUMAN COMMUNITY AROUND THE WORLD:
† Pray for our nation and the whole human community that we may find the wisdom to live in greater respect and harmony with each other and 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.

THOSE WHO HAVE DIED……

PLEASE GIVE THANKS FOR…..
Our Stewardship Committee Members their families.

For those having Birthdays this week: Steve Hamilton and Beckie Raemer on Monday; Aimee Altizer on Thursday and Janet DeMars on Friday.

If your birthday does not appear on our list, please notify Beckie in the office so that she can add it.
COLLECT OF THE DAY: Today we celebrate and give thanks for the gift of creation and of all living beings. We pray for the wisdom to make use of the creativity given to the human community to develop and deepen our harmony with life and with all living creatures; with Jesus our Brother, Teacher and Lord. Amen.

FROM THE HEBREW TRADITION: Our passage from the Hebrew tradition comes from the 2nd chapter of the Book of Genesis. Please read with me by reading the parts in bold print.

Then the Lord God said, “It is not good that the man should be alone; I will make him a helper as his partner.” So out of the ground the Lord God formed every animal of the field and every bird of the air, and brought them to the man to see what he would call them; and whatever the man called every living creature, that was its name. The man gave names to all cattle, and to the birds of the air, and to every animal of the field; but for the man there was not found a helper as his partner. So the Lord God caused a deep sleep to fall upon the man, and he slept; then he took one of his ribs and closed up its place with flesh. And the rib that the Lord God had taken from the man he made into a woman and brought her to the man. Then the man said, “This at last is bone of my bones and flesh of my flesh; this one shall be called Woman, for out of Man this one was taken.” Here ends the reading.

FROM THE NATIVE AMERICAN TRADITION: Please read with me from the Native American tradition by reading the parts in bold print.

The earth was once a human being: Old One made her out of a woman. “You will be the Mother of all people,” he said. Earth is alive yet, but she has changed. The soil is her flesh, the rocks are her bones, the wind is her breath, trees and grass her hair. She lives spread out, and we live on her. When she moves we have an earthquake. After taking the woman and changing her to earth, Old One gathered some of her flesh and rolled it into balls, as people do with mud or clay. He made the first group of these balls into the ancients, the beings of the early world. The ancients were people, yet also animals. In form some looked human while others walked on all fours like animals. Some could fly like birds; others could swim like fishes. All had the gift of speech, as well as greater powers and cunning than either animals or people.

Besides the ancients, real people and real animals lived on the earth at that time. Old One made the people out of the last balls of mud he took from the earth. He rolled them over and over, shaped them like Indians, and blew on them to bring them alive. They were so ignorant that they were the most helpless of all the creatures Old One had made. Old One made people and animals into males and females so that they might breed and multiply. Thus all living beings came from the earth. When we look around, we see part of our Mother everywhere. Here ends the reading.

OFFERTORY SENTENCES: Priest: Now 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 you heart, soul and mind; and you shall love your neighbor as yourself. [Hebrew & Christian scripture passages are reprinted with permission from the World Council of Churches. Passages and commentary from World Scriptures were edited by Andrew Wilson.]
Biocentrism
by Joseph R. DesJardins
Encyclopedia Britannica

Biocentrism is an ethical perspective holding that all life deserves equal moral consideration or has equal moral standing. Although elements of biocentrism can be found in several religious traditions, it was not until the late decades of the 20th century that philosophical ethics in the Western tradition addressed the topic in a systematic manner.

Much of the history of environmental ethics can be understood in terms of an expanding range of moral standing. Traditional Western ethics has always been anthropocentric, meaning that only presently living human beings deserve moral consideration. As environmental issues such as nuclear waste disposal, human population growth, and resource depletion came to the fore, many ethicists argued that moral standing should be extended to include future generations of human beings. The animal welfare and animal rights movement argued for an extension of moral standing to at least some animals, and arguments followed to extend moral standing to plants and then to such ecological wholes as ecosystems, wilderness areas, species, and populations.

The philosophical challenge throughout that process was to articulate and defend a nonarbitrary criterion by which the question of moral standing could be decided. On what grounds does one decide that objects deserve to be considered in moral deliberation? Supporters of extending moral standing to future generations argued that temporal location, like geographical location, was an arbitrary ground for denying equal moral status to humans not yet living. Defenders of animal rights cited characteristics such as having interests, sentience, being conscious, and being the subject of a life as the most appropriate criteria for moral standing. Biocentric ethics argues that the only nonarbitrary ground for assigning moral standing is life itself and thus extends the boundary of moral standing about as far as it can go. All living beings, simply by virtue of being alive, have moral standing and deserve moral consideration.

Roots of biocentric ethics can be found in a number of traditions and historical figures. The first of the five basic precepts of Buddhist ethics is to avoid killing or harming any living thing. The Christian saint Francis of Assisi preached to animals and proclaimed a biocentric theology that explicitly included animals and plants. Some Native American traditions also hold that all living things are sacred.

In the 20th century, preservationists such as John Muir held that the intrinsic value of natural areas, particularly wilderness areas, creates responsibilities for humanity. Preservationists argued that the intrinsic value of nature imposes duties to respect and preserve natural objects. However, the preservationist ethic can go beyond biocentrism in that it is not life itself that always carries moral value. Wilderness areas and ecosystems, after all, are not alive. Similarly, scholar Christopher D. Stone’s argument that trees should have legal standing would not strictly be biocentric in that Stone also advocated legal standing for mountains and rivers. This observation suggests that biocentrism is essentially an individualistic ethic. Life would seem an attribute of individual living things. Many environmentalists argue that holistic entities such as ecosystems, wilderness areas, and species all deserve moral consideration. To the extent that such entities are not alive, strictly speaking, environmental holism differs from biocentrism.

Albert Schweitzer was another early 20th-century thinker who argued that life itself is the decisive factor in determining moral value. Working in the most remote areas of Africa, Schweitzer experienced a diversity, complexity, and multiplicity of plant and animal life-forms rarely seen within industrialized societies. Schweitzer used the phrase “reverence for life” to convey what he took to be the most appropriate attitude toward all living beings. Life itself, in all its mystery and wonderment, commands respect, reverence, and awe.

Only in the final decades of the 20th century did philosophers attempt to develop a more systematic and scholarly version of biocentric ethics. Paul Taylor’s book Respect for Nature (1986) was perhaps the most comprehensive and philosophically sophisticated defense of biocentric ethics. Taylor provided a philosophical account of why life should be accepted as the criterion of moral standing, and he offered a reasoned and principled account of the practical implications of biocentrism. He claimed that life itself is a non-arbitrary criterion for moral standing because all living things can be meaningfully said to have a good of their own. Living beings aim toward ends; they have directions, purposes, and goals. Pursuing those characteristic and natural goals—essentially what is the very activity that is life itself—constitutes the good for each living being.

As a normative theory, biocentrism has practical implications for human behavior. The good of all living beings creates responsibilities on the part of human beings,
summarized in the four basic duties of biocentric ethics: non-maleficence, noninterference, fidelity, and restitutive justice. The duty of non-maleficence requires that no harm be done to living beings, although it does not commit human beings to the positive duties of preventing harm from happening or of aiding in attaining the good. The duty of noninterference requires not interfering with an organism’s pursuit of its own goals. The duty of fidelity requires not manipulating, deceiving, or otherwise using living beings as mere means to human ends. The duty of restitutive justice requires that humans make restitution to living beings when they have been harmed by human activity.

Numerous challenges suggest that biocentrism is too demanding an ethics to be practical. The duties to do no harm to living beings and to refrain from interfering with the lives of other beings ask a great deal of humans. It is difficult to understand how any living being, and especially humans, could survive without doing harm to and interfering with other living beings. Not only would abstaining from eating meat seem to be required, but even vegetables would seem to be protected from harm and interference. This presents a dilemma because a biocentrist has ethical duties to beings with equal moral standing and yet must eat those beings to survive. As a solution to this problem, some argue that strict equality can be abandoned in certain situations and that a distinction between basic and nonbasic interests can provide guidance in cases where the interest of living beings conflict. In such a case, one would conclude that basic interest should trump nonbasic interest. For example, the interest in remaining alive should override the interest in being entertained. Thus, it is unethical to hunt animals but ethically justified to kill an animal in self-defense. But the second alternative quickly threatens the consistency of biocentric equality.

Consider the interest in remaining alive that might be attributed to a bacterium, a mold, or an insect and compare that with any of a number of relatively trivial human interests and actions that would result in the deaths of countless bacteria, molds, or insects. There it seems that if the basic-nonbasic interest distinction is applied equally across species, then biocentrism requires a level of ethical care that is unreasonably demanding. However, if human interests are given priority, then biocentrists abandon equality.

In response to such concerns, defenders of biocentric ethics often argue for the principle of restitutive justice. When inevitable harms do occur in the conflicts between living beings, a duty to make restitution for the harms is created. Thus, the harms inflicted in harvesting trees or crops can be compensated for by restoring the forest or planting more crops. But that response raises the second major challenge to biocentric ethics.

Critics highlight that a strictly biocentric ethics will conflict with a more ecologically influenced environmentalism. Protecting individual lives may actually harm rather than protect the integrity of ecosystems and species, as is evidenced by the need to remove invasive species for ecosystem health. It is, of course, always open for the biocentric approach to accept that conflict by simply denying the value of ecological wholes, thus shifting the focus of biocentrism to have only incidentally overlapping concerns with environmental ethics. However, as Taylor’s reliance on restitutive justice suggests, biocentric ethics may need the value of ecological wholes to solve its serious practical problems and compensate for harmed individuals.

An important environmentalist perspective, identified as “ecocentrism” to distinguish it from biocentrism, holds that ecological collections such as ecosystems, habitats, species, and populations are the central objects for environmental concern. That more holistic approach typically concludes that preserving the integrity of ecosystems and the survival of species and populations is environmentally more crucial than protecting the lives of individual elements of an ecosystem or members of a species. In fact, ecocentric environmental ethics often would condone destroying the lives of individuals as a legitimate means of preserving the ecological whole. Thus, culling members of an overpopulated herd or killing an invasive nonnative plant or animal species can be justified.

Finally, challenges remain to the fundamental claim that life itself is the non arbitrary criterion of moral standing. The biocentric perspective relies on a problematic teleological hypothesis. Living beings are said to have an intrinsic moral value because each has a good of its own, derived from the fact that living things are goal-directed (teleological) beings. However, the teleological assumption that being goal-directed entails having a good may be unwarranted. The biological sciences do commonly refer to an object’s purpose, goals, or function, and in that sense they seem to adopt a teleological framework. The question is whether all goal-directed activity implies that the goal must be understood as a “good.” Such an inference was made in the Aristotelian and natural law traditions, but it is not obviously valid. The fundamental philosophical challenge to biocentric ethics thus involves two questions. Is the activity of living really goal-directed in itself, even when non-intentional? Even if it is goal-directed, why assume that a living thing serves its own good rather than the good of something else?
St. Luke’s Covenant of Safe Disagreement

As a friend/member of St. Luke’s, I want to support the dream of a community in which any topic can be discussed without fear of derision or desertion. Whenever I find myself disagreeing with a member of our community, I therefore commit myself to:

(1) Share my point of view with honesty and respectfulness recognizing that with disagreement comes learning and personal growth;

(2) Make curiosity, the desire to understand and the asking of probing yet respectful questions my primary practice;

(3) Take responsibility for the regulation of my emotions in order to maintain a calm and rational state of mind at all times;

(4) Never resort to personal attacks, sarcasm or rude behavior;

(5) Never walk out on my relationship with the person(s) with whom I disagree or on my community due to disagreement (ethical exception: no one should ever be asked to stay in a relationship or a parish community in which he/she is chronically unhappy and/or is repeatedly mistreated.)

Mike Andrews, Ph.D.       Jim Jennings
Anne Bransford            Shelle Jennings
Bonnie Brown              Perry Martin
Bill Case                  Sherry Martin
Bob Casey                 Katherine Martz
Janice Casey              Rusty Martz
Maribel Cedillo           Gail McBride
Ted Clayton               Mary McEntire
Nancy Conrow              Dudley McIlhenny
Julie Crittenden          Teresa McMillan
Pamela Davey              Lee Osborne
Ann Deyo                  Mary Parsons, M.D.
Linda Dugins              Cheryl Popple
Robert Dugins             John Popple
Dave Fiscus               Suzanne Pretorius
Julie Fiscus              Robyn Ramsey
Edward Fiscus, Ph.D.      Derrrell Reeves
The Rev. Claudia Giacoma  Teddi Reeves
Lou Giacoma               The Rev. Charles Robinson
Michael Giese             Karl Sears, Ph.D.
Jane Hamilton             Deedee Sihvonen
The Rev. Jessica Hatch    John Snyder
Marilyn Heinrich          John Swanger
Myra Herzog               Karan Swanger
John Hoener               Betsy Tanner
Rudi Kohler               Iris Thompson
Matt Lindon               Deb Walter
Jeffrey Louden            Barbara Wine
Diego Ize-Ludlow, M.D.    Don Wood
Felicia Lundie            Leslie Wood
### The Current Financial Health of Our Parish Community

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<tr>
<th>Description</th>
<th>Amount</th>
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<tbody>
<tr>
<td>Sept. Total Pledge &amp; Plate Donations</td>
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<tr>
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<td>Monthly Surplus</td>
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<td>Sept. Income from other sources</td>
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<td>Sept. TOTAL Income</td>
<td>$21,146</td>
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<tr>
<td>Sept. TOTAL Expense</td>
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<tr>
<td><strong>SEPTEMBER DEFICIT</strong></td>
<td><strong>$9,237</strong></td>
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**TOTAL Year To Date Income** $248,454
**TOTAL Year To Date Expense** $256,031

**YEARLY DEFICIT** $7,577

**Cash Balance** $22,800 approx.

**Missions Balance on Jan. 1, 2019** $11,782
**Missions Yearly Income** $5,693
**Missions Yearly Expense** $9,687

**TOTAL MISSIONS BALANCE** $7,788

### INCOME

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<th>Over/Under</th>
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<tr>
<td>Monthly</td>
<td>$27,077</td>
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**Over budget by** $4,761

**Under budget by** $5,931

### EXPENSES

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<th>Budget</th>
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<tr>
<td>Monthly</td>
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</table>

**Over budget by** $3,858

**Over budget by** $314

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"You're kidding! I always assumed that death would end taxes!"
Exciting Happenings

CHECK OUT OUR WEBSITE:
You will find info about our church and what to expect when you visit. www.stlukesparkcity.org. 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 YouTube, 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 "Holy Envy: Finding God in the Faith of Others" by Barbara Brown Taylor. Please join us for coffee, fellowship and a lively discussion! For more info please call Nancy Conrow, nancy.conrow@gmail.com or 435-640-0556.

A COURSE IN MIRACLES: Our ACIM Study Group meets every Wednesday at 4:00 p.m. in the St. Luke’s Library. A Course in Miracles is a curriculum focusing on forgiving grievances, leading to a change of perception (the Miracle), which leads to inner peace. Feel free to join us. Our next meeting will be by September 9th. For more information, call or text Ann Fiery, 304-617-5714

SHOP AT SMITH'S FOOD & DRUG & FLOURISH BAKERY WILL RECEIVE A DONATION!
To participate in the program, visit the Smith's Food & Drug web site, log into your account, click on INSPIRING DONATION PROGRAM, search for Flourish Bakery SLCC by name (or use HE559, the Bakery’s nonprofit number with Smith's). Every time you use your fresh values card related to your account, Smith’s will donate .5% of your purchase to Flourish Bakery. It's that simple! Flourish appreciates your support and this inspiring program.

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.

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

TAI-CHI:
There will be tai chi this Wednesday starting at 5:10. Registration for new students is closed.

A FREE COURSE ON ISLAM:
We meet each Wednesday at 4:00 in the Church Office area. 30 minute lecture followed by an hour of discussion. Come anytime….you do not need to have attended earlier classes to benefit from the class this week. BYOB or your favorite beverage and snacks to share. For info, call Charles+ at 435-901-2131. All are welcome!!

WOULD YOU LIKE TO JOIN THE CHOIR?
St. Luke's Church Choir is looking for new members! A love of singing is the only requirement, although the ability to read music would be helpful. Whether you are a soprano, alto, tenor or bass, you'll be most welcome! We meet to practice at 9am each Sunday, plus Thursdays at 6pm if you can make it. If you are interested, please see Manuel after the service, or email him at pianospecialists@gmail.com.

ECUMENICAL BIBLE STUDY:
All women are invited to join an ecumenical Bible study led by Cheryl Poppel at Park City Community Church on Thursday’s at 9:30 a.m. We will be using the book, Pleading, Cursing, Praising: Conversing with God through the Psalms by Irene Nowell. The book can be purchased through Amazon in new or used condition. If you have any problems finding the book, please contact Cheryl. 435-901-3978 crpoppel@comcast.net

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.

WOMEN'S GATHERING:
We meet on the 2nd Tuesday of each month at 6:30 PM. The November 12th gathering will be held at the big church.

WEDNESDAY EVENING WOMEN'S BOOK STUDY:
We are studying The Universal Christ: How a Forgotten Reality Can Change Everything We See, Hope For and Believe by Richard Rohr. We meet each Wednesday from 6:30-7:45 in the Library at the Church. Please order the book through your favorite book vendor. We will have discussion questions weekly. For more information, please contact Mary Parsons at Mary.Parsons@hsc.utah.edu. All are welcome.

CHRISTIAN CENTER FOOD PANTRY:
Please bring canned goods and non perishables to St Luke’s as we will be making regular donations to the Christian Center's food pantry. Please donate only the kinds of foods you would want to feed your own family. Let's fill the red wagon each week in the foyer! PCHS senior, John Reko, will be picking up our donations and making regular deliveries to the Christian Center. Thanks for supporting this important ministry!

You can now make a donation directly from your mobile phone, computer or a tablet.
Go to our new website: www.stlukesparkcity.org

You can also text the word "Give" to 385-219-4489 to make a donation right from your phone.