In the tradition of the Plains Indians, this Medicine Wheel functions as an object of meditation and relation. Its functions bear some similarities to the Eastern Orthodox icons. It is an object into which one gazes. It becomes a powerful focus for those who are a part of the religious community of which it is an expression. Each one of the elements within the Medicine Wheel represents one of the many things of the universe. One of them represents you, and another represents me. Others hold within them our mothers, our fathers, sisters, brothers, and our friends. ...There are also stones which represent religions, governments, philosophies, and even nations. All things are contained within the Medicine Wheel and all things are equal within it.

Reflection: In response to Jesus’ question, “What do you want?” the blind man answers “I want to see”. Like the blind man, we too want to see—not only with our eyes but from our hearts; from healing hearts of wholeness expressed in felt connection with the livingness of all things. It is the healing wholeness of heart fulness voiced in the Medicine Wheel.
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 Spirit of the Desert in Ivans. And for all people within the worldwide Anglican Communion; pray for the people & leaders of The Church of Cuba.

OUR NATION & ITS LEADERS:
Our government leaders that they may live & work in a spirit of calm reason & cooperation on behalf of the common good.

THOSE WHO ARE FACING SUFFERING & HARDSHIP:
Robert++++ (husband of Iris Thompson), Rita++++ (Baden), Emmy+ (granddaughter of Deedee Sihvonen), Jennifer++++ (Strachan) Tom++++ (brother of Joe Cordery) Kaylee & Lisa ++++ (friends of Beckie Raemer)
Peter+++ (VanHook) Rick +++ (Giacoma) Randy++++ (brother of Beckie Raemer) Bob & Anne++++ (parents of Jane Hamilton) Matt+++ (friend of Katherine Martz), Pam++++ (Bro), Sean & Jordan R. ++++ (family of Charles & Bonnie) Jean & Jim++++ (friends of Ed & Julie Fiscus) Cheryl+++ (cousin of Janet van Hantesvelt) Jerry++ ++ (friend of Janet van Hantesvelt)

THE HUMAN COMMUNITY AROUND THE WORLD:
† Pray for the speedy release of the thousands of immigrant children who remain in federal detention centers.
† 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 Choir Members and their families

For those having Birthdays this week: Jacky & Krissy Brian on Friday and Lee Osborne 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 Collect of the Day: We can have the ability to see the physical world and yet be blind to the spiritual and we can be blind to the colors and shapes of the material universe while being able to see the most profound of spiritual realities and insights. We pray that, whatever the condition of our physical senses, we may come to see the universe and one another with the eyes of love, compassion and faith; with Jesus our Brother, Teacher and Lord. Amen.

From the Hebrew Scriptures:
Our first lesson comes from the 31st chapter of the Book of the Prophet Jeremiah. The "Book of Comfort," the three chapters at the center of the book (chapters 30-33), renders hope in ways that are recognizable to many contemporary communities. Even though these images of homecoming, restoration, and renewed relationships are stunning in their own right, to read them apart from the context of the entire book lessens their impact and perhaps even runs the risk of demeaning the grace they offer. The images of destruction and violence in Jeremiah serve to organize Judah's traumatic experience of chaos in the wake of the destruction of Jerusalem and exile to Babylon. In the sense that it functions as a map for survival, the book is a radical articulation of hope. Please read with me from the Hebrew tradition by reading the parts in bold print…….Thus says the Lord: Sing aloud with gladness for Jacob, and raise shouts for the chief of the nations; proclaim, give praise, and say, "Save, O Lord, your people, the remnant of Israel." See, I am going to bring them from the land of the north, and gather them from the farthest parts of the earth, among them the blind and the lame, those with child and those in labor, together; a great company, they shall return here. With weeping they shall come and with consolations I will lead them back, I will let them walk by brooks of water, in a straight path in which they shall not stumble; for I have become a father to Israel, and Ephraim is my firstborn. Here ends the reading.

From the Muslim Tradition:
Spiritual growth is a long process that requires perseverance and patience. Once the resolution is made and the journey is begun, it should not be abandoned, for the result is often not decided until the very end. Patience is not merely to wait for fate to intervene; rather it means to persevere in the practices of the discipline until the goal is achieved. The scriptures express the virtue of perseverance through various metaphors: running a race, climbing a tree, digging a well, and boring to the pith of a tree. Please read with me from Islam’s Holy Qur’an by reading the parts in bold print……..You who believe, seek help through patience and prayer; God stands alongside the patient! We will test you with a bit of fear and hunger, and a shortage of wealth and souls and produce. Proclaim such to patient people who say, whenever disaster strikes them, "We are God's, and are returning to Him!" Such will be granted their prayers by their Lord as well as mercy. Those are guided! Here ends the reading.

Form the Christian Gospels: Mark 10:46-52
Jesus and his disciples came to Jericho. As he and his disciples and a large crowd were leaving Jericho, Bartimaeus son of Timaeus, a blind beggar, was sitting by the roadside. When he heard that it was Jesus of Nazareth, he began to shout out and say, “Jesus, Son of David, have mercy on me!” Many sternly ordered him to be quiet, but he cried out even more loudly, “Son of David, have mercy on me!” Jesus stood still and said, “Call him here.” And they called the blind man, saying to him, “Take heart; get up, he is calling you.” So throwing off his cloak, he sprang up and came to Jesus. Then Jesus said to him, “What do you want me to do for you?” The blind man said to him, “My teacher, let me see again.” Jesus said to him, “Go; your faith has made you well.” Immediately he regained his sight and followed him on the way.

The Offertory Sentence:
Priest: My brothers and sisters in Christ Jesus, when you come to the Table of the Lord, come not only to receive the presence of the Lord, but also to give your life completely to Him. As Jesus said, the Greatest Commandments are these: People: You shall love the Lord your God with all your heart, with all your soul, and with all your mind. And you shall love your neighbor as yourself.

[Hebrew & Christian scripture passages are reprinted with permission from the World Council of Churches. Passages from extra-biblical sources are reprinted with permission from World Scriptures.]
Today’s homily is the 4th in a series on the nature of truth. So far, we have paid attention to the cultural trend that led us into this series: an undermining and weakening of our deeply held expectation and demand that all human relationships be characterized by honesty, truthfulness and transparency. This erosion has been supported by our willingness to take an apathetic approach to truth as long as those who are manipulating or lying to us are telling us what we want to hear. We have also discussed both the Correspondence and the Coherence theories of truth and looked at the strengths and weaknesses of both. Recall, in our last installment, we noticed a potentially fatal flaw in the Coherence Theory: a particular theory or belief may be coherent with the knowledge-belief system in which it is embedded, but it may be obviously incoherent or patently false within potentially competing knowledge-belief systems. In other words, the Coherence Theory works great as long as there exists only one plausible system of belief. It comes apart if and whenever there is more than one system. For example, Ptolemy, Tycho Brahe and Copernicus each had plausible theories composed of a system of coherent ideas or beliefs about the nature of the movement of the planets in our solar system, but eventually we discovered that Ptolemy’s and Brahe’s systems were incorrect and contained false ideas.

And this is the good news…. eventually we discovered that Ptolemy’s and Brahe’s systems were incorrect and contained false ideas. Scientists made this discovery through their commitment to a process: the process of exploration, evidence collection and analysis and peer conversation, critique and debate. Recall that we suggested in our earlier homily that the possible salvation of the Coherence Theory may come from a commitment to read and explore widely and to engage in critical inquiry with experts and thinkers in one’s own field of study and with those in other fields. The more “inter-system” coherence we achieve, the greater our confidence can be that we are on the right track; that we are inching our way toward the truth.

That brings to the 3rd major theory: the Pragmatic Theory of Truth. I think our brief examination of this theory will accomplish several objectives. It will allow us to strengthen our confidence in the Coherence Theory while, at the same time, it will serve to help us have a beginning understanding of why there is significant confusion about the nature of truth today. Simon Blackburn begins his chapter on Pragmatism this way, “Success is a mark that we are getting things right; failure denotes that we have not done so. The associations are not perfect: we can understand the mechanism but fail to use it appropriately, for example through carelessness, and, conversely, a false belief can bring about a successful action, for instance by luck. But overall, in countless ways, day in and day out, we can do what we want to do because we are familiar with the way things are. I would not be as good as I am a getting to my office if I was wrong about the layout of Cambridge; I would not succeed in pulling on my own trousers if I was wrong about them having two legs.” In other words, according to the Pragmatic Theory, we can be confident that a statement is true if it leads us to act successfully; if it guides us to act in a way that enables us to accomplish our goals, e.g., finding our office or putting on our pants correctly. Alexander Bain once noted, “A belief is a preparation for action.” We want true beliefs largely because we want to act successfully.

This connection between truth and success in action was the watchword of the "American pragmatists," a group of philosophers that emerged in the last 20 years or so of the 1800s. Its leading members included C.S. Pierce, William James, and John Dewey. Pierce was interested in the way in which scientists who may begin by holding different theories or wanting to approach phenomena in different ways, are led to converge: “the progress of investigation carries them by a force outside of themselves to one and the same conclusion.” We can think of Pierce as doing philosophy of science and the scientific process. He wants to describe how we can be confident in the theories held forth by science. William James was interested in this same project, but he argued that our search for truth need not begin with sense data derived from the external world of physical objects, test tubes and supercolliders. James, a psychologist, argued that the search for truth may also begin with private, personal experience; with the inner life of the individual. He lived and wrote during a period in which the field of psychology placed enormous emphasis upon introspection and the analysis of the thoughts and experiences arising from such examination of the inner self. This led him to insist that any claims to knowledge must admit and be clear about the fact that every piece of data or experience will be and is interpreted by the human mind.

Note that our moment to moment experience is similar to driving a car. We like to imagine the physical world as being “out there” on the other side of our windshield and we “in here,” i.e., our consciousness is inside the car looking out. James doesn’t deny that there’s an objective world outside of us, but he likes to remind us that whenever we start thinking about anything, we are almost always positioned as the driver of the car. We are looking out into the world from our own mind, our inner consciousness. We can imagine ourselves as part of the world, but every time we do anything we have to start as from a place of our own subjective experience looking out into the world. Historically speaking, this was an enormously important assertion because it quickly leads to the suggestion that something can be “true” for one person and not for another. From the Pragmatic Theory point of view, truth can be seen as the word we use to describe something that “works” for us on a personal basis, but need not work in the same way for others.

So here we find within the Pragmatist camp the same conflict and struggle concerning the nature of knowledge and truth that thinkers had been embroiled in for millennia and especially for the past 350 years with Pierce and Dewey on the side of those who would argue that all knowledge and truth about the world must begin with the kinds of information and evidence we can collect only through our physical senses (“sense data”) and with William James on the side of those who argue that all knowledge and truth, even sense data itself, begin with the interpretive powers of the mind, the self, one’s inner consciousness.

Now, part of James’ motivation was to find a way to validate those truths religious people feel they possess because of their personal, private experiences. James was a scholar of religious experience and was very sympathetic to the idea of religious knowledge. Allow me to close this homily by providing an
example from Dr. Blackburn. “William James muddied the water [in the search for an understanding of the nature of truth]. Pragmatism aims to tie the value of truth to its role in generating success in action. James identified this with giving the believer the “fuller sum of satisfactions.” But this led him into trouble when he considered religious belief. For some people, believing that there is a deity or Providence with special powers to judge them sympathetically gives them a “fuller sum of satisfaction.” But it evidently does so regardless of whether there actually is such a being. But James did not regard this as a difficulty. Instead, he argued that any personal belief that successfully brings about the kind of inner experience, feeling or intuition one wants or finds pleasant is, by virtue of its effectiveness, considered to be true. In other words, because a belief or thought “works” to produce a desired inner state of being or emotion or feeling, it is pragmatically true. Notice how this works in the area of religious belief. The rationale William James provides for belief in a personal God goes like this: “Even if matter could do every outward thing that God does, the idea of it would not work satisfactorily, because the chief call for a God from on modern man's part is for a being who will inwardly recognize them and judge them sympathetically. Matter disappoints this craving of our ego, so God remains for most men the truer hypothesis, and indeed remain so for definite pragmatic reasons.”

But Houston, we have a problem. By including the subjective personal satisfaction of the individual as the kind of success that marks a belief as true, James has effectively destroyed the distinction between pleasurable, wishful thinking and truth. As soon as we enter ordinary worldly issues that are remote or abstract enough, we find places where wishful thinking and myth are as good as or better than truth. (Consider the many cultural myths and the various tribes and communities around the world that function to hold those communities together.)

In our next homily on this topic, we will look for ways to help us with these problems. What’s the best way to handle the issue of the interpretive mind? What to we do with the competing meanings of the expression, “It works.” And finally, is there any way to clean up the confusing use of the word truth when it is used to describe both mathematical principles and personal, private experience?

Blessings,
Charles
RESPONDING TO HURRICANES

Episcopal Relief & Development invites you to partner with us as we support dioceses as they respond to hurricanes and other tragic storms.

Your contribution to Episcopal Relief & Development’s Hurricane Relief Fund will support communities as they respond to storms like Hurricanes Florence & Michael. Your donation will meet urgent needs by providing critical supplies such as food, water and other basics and will help us to provide long-term assistance as needed.

We respond to storms in the United States through partnerships with Episcopal dioceses. Our US Disaster team offers resources and training to help people prepare for disasters and provide emergency support so those most vulnerable can make a sustained recovery after the storm. The benefit of our partnership with Episcopal churches is that these congregations are already deeply integrated within their communities — they are there before responders arrive and will remain long after the news cameras have gone.

To make a donation, please fill out the coupon below and mail it in with your check or credit card information. You can also contribute online to our Hurricane Relief Fund at https://support.episcopalrelief.org/hurricane-relief.

Thank you for your compassion and prayers. With your partnership, we are working together for lasting change.

Enclosed is my gift to the Hurricane Relief Fund to assist those who are in need.
- $50
- $100
- $250
- $500
- $1,000
- $2,500
- $5,000
- Other $_____

FOR CREDIT CARD DONATIONS
Please charge my gift to my:
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City
Account number
Expiration date
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All gifts are tax-deductible.
Upcoming Changes

As part of our church renovations you will soon see one of the largest tasks being accomplished.

Beginning sometime around the beginning of November, the Narthex, Sanctuary and Fellowship area will be painted and the upper beams will be cleaned. This is quite a large job and will take approximately two weeks to complete.

We will try to accomplish this with the least amount of interruption possible, however there may be a Sunday that we will worship in a different area.

OUTSIDE SIGN:
In the next couple of weeks, our outside sign by the street will be re-done. Watch for that.

OFFICE AREA UPDATE:
Many of the tasks have been completed. The offices are back in working order at this time. There are still some things that need doing, one of them being replacing the carpet. This will entail moving everything when the carpeting is scheduled. As of right now we do not have a firm date. We will need some help when the time comes. Stay tuned.

OUR TLC IS BEGINNING TO SHOW!
Thank you to the many volunteers that have participated in this effort. If you haven’t had a chance to participate, an updated task panel will be coming sometime in the near future.

JOIN the Windrider Institute
(www.windriderforum.info) for a free, community screening of the film Burden, Winner of the 2018 Sundance Film Festival’s U.S. Dramatic Audience Award, on Nov. 3, 2018, at 6:30 pm at The Ray Theater, 1768 Park Ave in Park City.

The film depicts the hard work of undoing racism and a cautiously optimistic vision of social progress. After the screening, there will be a discussion with the screenwriter and director, Andrew Heckler, and Rev. David Kennedy. Parking is limited. Please park at the Homestake parking lot or take public transit. Doors open at 5:30 pm. Adult content. RSVP https://screeningofburdenandacommunity.splashthat.com.
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.

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 You Tube, St Luke's Episcopal Church Park City, UT.

AUTUMN GOSPEL GROUP FOR WOMEN 50ish & UP: Autumn Gospel meets the fourth Saturday morning of each month from 10 to noon, in members' homes. We use books as a springboard to share and discuss our own spiritual journeys at this stage of our lives. Beginning on October 27th we will begin reading "Character is Destiny: Inspiring Stories Every Young Person Should Know and Every Adult Should Remember" by John McCain and Mark Salter (2005). Please join us for coffee, fellowship and a lively discussion! For more info please call Nancy Conrow, 435-640-0556 or nancy.conrow@gmail.com.

WOMEN'S GATHERING: We meet on the 2nd Tuesday of each month at 6:30 PM. Please being a drink or a dish to share. Our November 13th gathering will be at the home of Robyn Ramsey. 1435 Park Avenue, 84060, #8 upstairs. There is plenty of street parking. Ignore the "NO PARKING" signs (the small print says from 2am - 6am) Not partying that late!

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

THE COMMUNITY GARDEN IS COLLECTING YOUR RAKED UP LEAVES: If you have some raked up leaves Hospitality Grounds Community Garden wants them. Please just leave them inside of the fence at the garden anytime.

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, harrietsstephens@gmail.com, (435) 655-1888.

A COURSE IN MIRACLES: Our ACIM (A Course in Miracles) Study Group meets in the St. Luke's Library at 4:00 on Wednesday afternoons. If you would like to join us, call or text Ann Fiery for additional information, 304-617-5714.

HELP NEEDED: The toy train table in the nursery is in need of re-assembling. If you are up to this very needed task, please contact Bonnie Brown.

HOW JESUS BECAME GOD: This class meets each Tuesday at 6:30 PM in the vestry room. All are welcome. For more info, contact Charles+

TAI CHI: Tai Chi classes are over until spring. They will resume in late March.

WOMEN'S BIBLE STUDY: Our next study will begin on November 7th. We meet Wednesdays in the library at 6:30 pm. If you would like to join the group please talk to Mary Parsons.

WHERE HAVE ALL THE PRICES GONE? You may have noticed that there are no longer any prices on items on the rummage table (which is now temporarily located in the fellowship area, next to the kitchen). Missing prices does NOT mean that the items are no longer available for purchase. Rather, it means that it's now up to your discretion to decide what you would like to pay for any given item. Remember, all funds raised go to support St Luke's ministries and Mission fund. Thank you for your support!

HALLOWEEN COSTUMES: The Road Home is collecting halloween costumes, used or new, sizes fit for children of all ages and small to medium adults. Please bring costumes to the church anytime before October 28th. The costumes will be gathered and delivered by Theresa McMillan. For questions contact Theresa at 678-575-3781 or teresa.b.mcmillan@gmail.com.