The Dancing Saints icon is a monumental, surprising and powerful statement of faith for the ages, created by artist Mark Dukes with the people of St. Gregory’s. Completed in 2009, it wraps around the entire church rotunda, showing ninety larger-than-life saints, four animals, stars, moons, suns and a twelve-foot tall dancing Christ.

The saints—ranging from traditional figures like King David, Teresa of Avila and Frances of Assisi to unorthodox and non-Christian people like Malcolm X, Anne Frank, and Margaret Mead—represent musicians, artists, mathematicians, martyrs, scholars, mystics, lovers, prophets and sinners from all times, from many faiths and backgrounds.

As the congregation dances around the altar, the saints dance above, proclaiming a sweeping, universal vision of God shining through human life.

Psalm 139  For All Saints Day: Tuesday, November 1

Hallelujah!
Sing to God a brand-new song,
praise him in the company of all who love him.
Let all people celebrate their Sovereign Creator,
Zion’s children exult in their King.
Let them praise his name in dance;
strike up the band and make great music!

And why? Because God delights in his people,
festoons plain folk with salvation garlands!

Let true lovers break out in praise,
sing out from wherever they’re sitting,
Shout the high praises of God.

The Message
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 Chapel of the Good Shepherd at St. Mark’s Hospital.
✓ All people within the world-wide Anglican Communion; pray for the people & leaders of The Church of the Falkland Islands.

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) Kelle++++ (mother of Aimee Altizer), Rick & Craig++++++ (sons of Neil & Theresa Wilcox) Jeff++++ (son in law of Maureen White) Brad++++ (friend of Jim & Shelle Jennnings) Holly+ (friend of Abbey Cordery) Tom+ (father of Theresa Wilcox), Judy+ (Hanley)

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……
Pray for the Repose of the Soul of James Arthur Redman, Uncle of Jane Hamilton

PLEASE GIVE THANKS FOR…….
✓ For our Ushers and Greeters and their families.
✓ For those having birthdays this week: Lee Osborne on Wednesday.
Collect of the Day: Compassionate and merciful God, it is through the gifts of love and kindness that your faithful people serve the world with intention and concern: Grant that we may run without stumbling to make visible the values of your Kingdom in and through all around us; 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 Isaiah. Isaiah calls his hearers to be advocates for the powerless, taking up the cause of the powerless, which means the widow (who has no husband), the orphan (who has no parents) and the poor. This would include re-forming our laws which discriminate against the powerless and being proactive in programs designed to help the helpless, the hapless, the homeless and the hopeless. Please read the passage with me by reading the parts in bold print…..Hear the word of the Lord, you rulers of Sodom! Listen to the teaching of our God, you people of Gomorrah!
What to me is the multitude of your sacrifices? says the Lord; I have had enough of burnt offerings of rams and the fat of fed beasts; I do not delight in the blood of bulls, or of lambs, or of goats. When you come to appear before me, who asked this from your hand? Trample my courts no more; bringing offerings is futile; incense is an abomination to me. When you stretch out your hands, I will hide my eyes from you; even though you make many prayers, I will not listen; your hands are full of blood. Wash yourselves; make yourselves clean; remove the evil of your doings from before my eyes; cease to do evil, learn to do good; seek justice, rescue the oppressed, defend the orphan, plead for the widow. Come now, let us argue it out, says the Lord: though your sins are like scarlet, they shall be like snow; though they are red like crimson, they shall become like wool. Here ends the reading.

The Muslim Scriptures:
Most religions recognize that it is difficult if not impossible for an individual to attain the purpose of life unaided. In fact, help is available; God's grace is sufficient support for people on the journey of faith. The scriptures often emphasize the priority of divine grace; it is present even before a person responds, eliciting faith in those who otherwise would have no clue of how to escape their suffering and challenges. Please read with me from the Hadith of Muslim by reading the parts in bold print……Abu Hura reported God's Messenger as saying, "Abu Hura reported God's Messenger as saying, "There is none whose deeds alone would entitle him to get into Paradise."
Someone said, "God's Messenger, not even you?" He replied, "Not even I, but that my Lord wraps me in mercy.” Here ends the reading.

The Christian Gospels:
People: Glory to you, Lord Christ.
Jesus entered Jericho and was passing through it. A man was there named Zacchaeus; he was a chief tax collector and was rich. He was trying to see who Jesus was, but on account of the crowd he could not, because he was short in stature. So he ran ahead and climbed a sycamore tree to see him, because he was going to pass that way. When Jesus came to the place, he looked up and said to him, “Zacchaeus, hurry and come down; for I must stay at your house today.” So he hurried down and was happy to welcome him. All who saw it began to grumble and said, "He has gone to be the guest of one who is a sinner." Zacchaeus stood there and said to the Lord, "Look, half of my possessions, Lord, I will give to the poor; and if I have defrauded anyone of anything, I will pay back four times as much." Then Jesus said to him, "Today salvation has come to this house, because he too is a son of Abraham. For the Son of Man came to seek out and to save the lost." 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.]
Today’s Gospel lesson touches upon a familiar Christian theme: grace. Grace, an aspect of unconditional love, is the giving of what is most needed to one who has done little to earn or deserve it. The Gospel story is essentially about someone who would have been seen by the larger community as irredeemable; a man so corrupt and dishonest that there could be nothing of the Sacred found within him. Jesus represents in the story the presence of the Holy, the Sacred that awakens the tax collector’s secret goodness; his profound desire to repent and live an honest life. Jesus also symbolizes the grace of forgiveness and the eternal possibility of a new life available for the choosing.

This story reminds us of another: the Parable of the Prodigal Son - a very famous story of God’s eternal willingness to forgive and welcome us into a loving relationship with God, ourselves and the world. In preparing for today, I found the following story from the Fourth Lotus Sutra, a sacred text of the Buddhist tradition….The search for wisdom and the new life wisdom brings is like a youth who, on attaining manhood, leaves his father and runs away. During the next 40 years he dwells in other countries. The older he grows, the more needy he becomes. Roaming about in all directions to seek clothing and food, he gradually wanders along until he unexpectedly approaches his native country. He wanders through village after village, and passing through countries and cities, at last reaches the city where his father has settled (although he does not know that.)

Always has the father, who has become very wealthy, been thinking of his son. His heart was broken during the 40 years of his son’s absence. He reflects, "Old and worn, I own much wealth—gold, silver, and jewels, granaries and treasuries overflowing; but I have no son. Some day my end will come and my wealth will be scattered and lost, for there is no one to whom I can leave it. If I could only get back my son and commit my wealth to him, how contented and happy should I be, with never a further anxiety!"

Meanwhile the impoverished son, hired for wages here and there, unexpectedly arrives unknowingly at his father’s house. Standing by the gate, he sees a man of great wealth and status being waited upon by many servants. The son, seeing that the man possessed such great power, was seized with fear that he may be enslaved. He hastens away.

Meanwhile the rich elder recognized his son at first sight, and with great joy in his heart thought, "Now I have someone to whom I may bequeath my treasuries of wealth. Always I have been thinking of this my son, with no means of seeing him; but suddenly he himself has come and my longing is satisfied. Though worn with years, I yearn for him as of old."

Instantly he dispatches his attendants to pursue him quickly and fetch him back. Thereupon the messengers hasten forth to seize him. The poor son, surprised and scared, falls prostrate on the ground. The father, seeing this from afar, sends word to the messengers, "Sprinkle cold water on his face to restore him to consciousness and do not bother him any further."

Later that day, however, the father secretly he sends two of his servants, doleful and shabby in appearance, saying, “Go and find the poor man and say to him, ‘There is a place for you to work here. We will hire you for scavenging, and we both also will work along with you.’” Then the two messengers go in search of the poor son and, having found him, place before him the above proposal.

Thereupon the son, having received his wages beforehand, joins with them in removing a refuse heap. His father, beholding the son, is struck with compassion for him. Another day he sees at a distance, through a window, his son’s figure: gaunt, lean, and doleful, filthy and unclean with dirt and dust. He takes off his strings of jewels, his soft attire, and puts on a coarse, torn and dirty garment, smears his body with dust, takes a basket in his right hand, and says to the laborers, "Get on with your work, don’t be lazy." By such a device he gets near to his son, to whom he afterwards says, "Ay, my man, you stay and work here. Do not go again elsewhere. I will increase your wages and give whatever you need. Be at ease in your mind.”

Continued on next page…………..
The elder then gives him a new name and calls him a son. Then the son, though he rejoices at this happening, still thinks of himself as a humble hireling. For this reason, during 10 more years he continues to be employed in scavenging. After this period, there grows mutual confidence and love between them. Then the elder becomes ill and, knowing that he will die before long, says to his son, “Now I possess abundance of gold, silver, and precious things, and my granaries and treasuries are full to overflowing. The quantities of these things, and the amounts which should be received and given, I want you to understand in detail.” His son accepts his instruction, but has no idea of expecting to inherit as much as a meal because he still does not know he is the elder’s actual offspring.

After a short time has again passed, the father notices that his son’s ideas have gradually been enlarged, his aspirations developed, and that he despises his previous state of mind. On seeing that his own end is approaching, he commands his son to come, and gathers together his relatives, and the kings, ministers, warriors, and citizens. When they are all assembled, he addresses them saying, “Now, gentlemen, this is my son, begotten by me. It is over fifty years since he left me and ran away to endure loneliness and misery, but he has returned to me. Now all the wealth which I possess belongs entirely to my son.” When the son heard these words of his father, great was his joy at such unexpected news, and thus he thought to himself, "Without any mind for, or effort on my part, these treasures now come of themselves to me.” The End.

Just like the Parable of the Prodigal Son in the Judeo-Christian tradition, this story from the Buddhist tradition is intended to be interpreted symbolically. The impoverished son represents you, me and the whole of the human community too often captured by a tendency to flee from our own goodness and desires to live lives of wisdom and holiness. The father represents God, of course, the Holy, the Sacred who relentlessly loves us more than we can ever know. His enormous wealth signifies the life-giving, life-sustaining nature of the Love and Wisdom of the Divine. This Love and Wisdom are freely given to us, not because of our good works or great talents, but simply because we are the children of God. Unlike literal silver and gold, the treasures of love, wisdom, compassion and peace are already given to all of us. We need only awaken to their presence in our hearts, minds and souls. This is the universal nature of grace; the universal call to accept the love and forgiveness offered to each of us in each moment of every day. Amen.

Blessings,
Charles+

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Want to Make a Donation to Help the Victims of Hurricane Matthew??

Just go to the Episcopal Relief and Development website and you can make a secure donation using your credit card.

Here is the web address for donations:

http://www.episcopalrelief.org/what-you-can-do/donate-now/individual-donation
The Jesus Seminar is Coming to Salt Lake City!!!
Utahns for Religious Scholarship
presents
A “Jesus Seminar on the Road” Event
5 Lectures Each followed by Audience Q & A
on
The Historical Jesus and Early Christianity

Please register today!

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.westarinstiute.org/regional-programs/jsor-registration/
Art and Soul Saturday
Exploring Monks and Mystics, conventional and Unconventional, offering wisdom for our day.

November 5 at 10 o’clock at the church!

Hildegard of Bingden:
Eleventh Century Abbess, Mystic, Herbalist, prophet and visionary of the Cosmic Christ.

Please let me know you are coming:
giacomaclaudia@gmail.com

It's 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 10!

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 entrée 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!
Question & Answer with Bishop Spong

Dave Mesh via the Internet, writes:

Question:
I thoroughly connect with your developing New Reformation series which nicely builds on your book, A New Christianity for a New World.” It also parallels my own faith development. I am a lay Christian worship and discussion leader as well as an amateur poet. My recent book, Psalms for our Days, available on Amazon.com, is softly informed by my progressive, expanded sense of God, which you characterize as that “ambiguous, God-shaped hole.”

Recently a friend gave me John D. Caputo’s new book, The Folly of God, which details in dense a-theological verbiage your Reformation arguments. You speak of experiencing God with an evolving sense of awe, but without being able to describe God with “human language that…itself becomes symbolic, pointing to the illusion of truth, while no longer able to contain it” and to religious leaders, who search for the security of certainty, which always turns out to be just another bit of idolatry.” Caputo calls this (Ch. 9) the inspiration for “theopoetics,” a figurative (poetic) means to express with finite language what happens to us within the ineffable “Kingdom of God.”

It is strange that you two contemporaries never reference each other’s discussions. I have been struck that many of my “contemporary psalms” serendipitously address many theopoetic Christian concepts. I am hoping that your Reformation series will continue to help inform me as I prepare to lead a class on the first few steps of “Living in the Kingdom of God.” I’ll be addressing folks in my Lutheran congregation, who have not yet embraced the “laborious work of probing the ambiguous symbols of our faith story for new meanings.”

Defining that bridge from the existing creeds and familiar doctrines toward more contemporary, meaningful concepts of life lived with an unconditional God, is a challenging undertaking. Most of my good Christian friends are neither poets nor theologians, but many have implicitly dismissed the orthodox God from their everyday reality as I have. Thanks for the way you strive for clarity along the path over this bridge.

Answer:
Dear Dave,
Thank you for your letter. You are attempting to do with a group from your Lutheran church the difficult task of theology. One great Rabbi once spoke of doing theology on one foot. By this he meant that theology was always in process and ever changing. When one lifts one’s foot to take another step, one always winds up in another place, achieving a new angle of vision and calling for a new adaptation of all that one believes.

It is not easy to do this either intellectually or psychologically, but it does move one forward to a deeper understanding of God. Not everyone will appreciate your efforts. Security is so much more attractive to many people than truth.

I hope you will love and not judge those who cannot go where you are leading. Seeds planted today may not germinate in your history for years, but no potential seed is ever wasted. So be patient, kind and loving. Give my regards to the members of your Lutheran class and tell them that the journey into the truth of God is never easy, but it is always worthwhile.

John Shelby Spong
The Episcopal Church has supported the tribe’s opposition to the pipeline since early in the protest actions. The 1,154-mile pipeline will run from the Bakken oil fields in northwest North Dakota to Patoka, Illinois, carrying as much as 570,000 barrels of oil a day. Energy Transfer Partners, the Dallas-based company building the pipeline, says construction will create 8,000 to 12,000 local jobs, while the AFL-CIO has pegged the number at 4,500. The construction company also says the pipeline will provide a “more direct, cost-effective, safer and environmentally responsible” way to transport oil and reduce the current use of rail and truck transportation.

Archambault told Lynch that “state and local law enforcement have increasingly taken steps to militarize their presence, to intimidate participants who are lawfully expressing their views, and to escalate tensions and promote fear.” Saying that “too often these kinds of investigations take place only after some event regarding excessive force by the police has led to a well-publicized tragedy,” he wrote “I hope and pray that you will see the wisdom of acting now in an effort to prevent such a tragedy here.” In fact, some out-of-state law-enforcement agencies that have sent reinforcements to assist the Morton Country Sheriff Department in policing the action are withdrawing those officers or facing protests at home over their involvement.

The sheriff of Dane County, based in the Wisconsin capital of Madison, ended his department’s participation in the policing action a week ago. Sheriff Dave Malmoney said that after talking with “a wide cross-section of the community who all share the opinion that our deputies should not be involved in this situation” Madison Alderwoman Rebecca Kemble traveled to Morton County over the Oct. 8-9 weekend to present the Standing Rock Sioux Nation with a parchment copy of a recent City Council resolution expressing solidarity with those protesting the pipeline. Kemble told the newspaper she was acting as a legal observer, recording video of a ceremony featuring prayer, drumming and dancing, when she was grabbed and arrested. The Morton County Sheriff’s Department characterized the incident as a riot, which Kemble disputed.

Meanwhile, the National Lawyers Guild, in conjunction with the American Civil Liberties Union of North Dakota, has made federal Freedom of Information Act and North Dakota Open Records Act requests to multiple state and federal agencies in response to the surveillance and arrests of the protestors attempting to stop construction of the Dakota Access Pipeline.

On a day when 126 people were arrested for “illegal protest activities” during a day of often-violent encounters with those protesting the pipeline the Episcopal Church’s Executive Council asked that law-enforcement officials “de-escalate military and police provocation in and near the campsites of peaceful protest and witness of the Dakota Access Pipeline project.” The arrests occurred Oct. 22 after a group of protestors, or “protectors” as they prefer to be called, went to a Dakota Access Pipeline construction site and began to set up a new camp and road block near Highway 1806. The private land was recently sold to the construction company but the land is also claimed by some as land belonging to the Sioux nation.

During a video news conference on Oct. 26, a Morton County deputy said that “We keep getting portrayed as the jack-booted thugs coming down for a confrontation,” he said, adding that the only time we’ve engaged with them is when they are breaking the law,” such as when they trespass on private property or “assault other people.”

Presiding Bishop Michael Curry said on Oct. 21, the day council passed the resolution, that the Church took a stand on the Dakota Access Pipeline project, not because of the question of whether oil should be used as an energy source. “The issue here is that decisions were made which adversely affect Native communities – the Sioux reservation itself – when there may have been other alternative ways to accomplish the same thing.” During his sermon at the council’s Eucharist, Curry called the protest “a struggle for human decency” that is “not just a social struggle, because the souls of the children of God are at stake.” “This is a spiritual struggle, it’s a gospel struggle,” he said.

– The Rev. Mary Frances Schjonberg is an editor and reporter for the Episcopal News Service.
Our Annual Pledge Drive

What is an “operating budget?”
It’s the family’s bills: utilities, insurance, maintenance, salaries and benefits, supplies, etc. Just like your household, St. Luke’s has bills to pay each month….about $35,000 each month. Our operating budget does not include the money we need for our community outreach missions. We try to raise that money during our Annual Lenten Campaign for Missions.

What is the St. Luke’s Poker Run?
It’s our fun way of getting everyone involved in the financial support of their parish church and its operations and ministries.

What is our participation goal?
100%, that is, our goal is to have every household in our parish submit a 2017 Estimated Giving Card during our Poker Run - October 16th through November 13th. An”Estimate of Giving” reflects your intention and your best guess for 2017.

Why should you participate?
Because St. Luke’s is your parish community. Because our congregation makes a difference in the lives of people in our town, state, nation and world. Because Summit & Wasatch Counties would be diminished if our parish became too financially impaired to carry out our work.

How much do we need?
We will need about $270,000 in operating budget donations from our parish households during 2017. We have other sources of funding that help out (such as the many 12 Step Groups and other congregations who use our buildings), but the bulk of our operating funds come from our parish’s approx. 110 households.

I know you get a hundred requests for a donation each week from all kinds of nonprofits. It can be exhausting. I just ask that you remember that the ongoing health, success and well-being of our parish church depends on each of us doing our part. If you are already tithing, I hope you will continue….If you are currently giving 2 % of your income, I hope you will try to allocate 3% for St. Luke’s during 2017….If you are currently giving 5%, please commit to 6% for next year….etc. If you gradually move yourself toward tithing (giving 10%), you will discover that there will always be enough! Approach your decision with a heart of gratitude for all you have been given. Thank you for your generosity.

With Gratitude,
Charles+
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+
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 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, harriettmstephens@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!