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
September 16, 2018

Please take this home with you today.

Love God….Think for Yourself!

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! PLEASE NOTE: During the 10:30 worship service, we normally video-record the sermon for posting on You-Tube. Your image may be captured during recording.
To view sermons, go to You-Tube and then search for “St. Luke’s Episcopal Church Park City.”

Wisdom 7:26 – 8:1

For Wisdom is a reflection of eternal light,
a spotless mirror of the working of God,
and an image of God’s goodness…..
She is more beautiful than the sun,
and excels every constellation of the stars…..
She reaches mightily from one end of the earth to the other,
and she orders all things well.

Image: Lamp of Wisdom, Oxfordshire, Great Britain
Source: Art in the Christian Tradition
A project of the Vanderbilt Divinity Library, Nashville, TN.
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 Episcopal Church Women. And for all people within the world-wide Anglican Communion; pray for the people & leaders of The Church in Jerusalem and the Middle East.

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), Alexa++++ (granddaughter of Deedee Sihvonen), Jennifer+++ (Strachan) Tom++++ (brother of Joe Cordery) Kaylee & El++++ (friends of Beckie Raemer) Peter++++ (VanHook) Rick++++ (Giacoma) Randy+++ (brother of Beckie Raemer) Grace+++ (daughter of Sharon Christiansen) Catherine & Peggy+ (friends of Mary McEntire) Bob & Anne+ (parents of Jane Hamilton)

THE HUMAN COMMUNITY AROUND THE WORLD: 
✠ Pray for safety and recovery for the many people effected by Hurricane Florence. 
✠ Pray for the speedy and safe return of the hundreds of children who remain in government custody after being separated from their parents at the southern border. 
✠ 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, especially the victims of wildfires burning in the Western States. 
✠ 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……..
All of our Volunteers and their families.

For those having Birthdays this week:
Luna Hill today; Heidi Jaeger-Smith on Wednesday and Susan Row on Thursday.

If your birthday does not appear on our list, please notify Beckie in the office so that she can add it.
The Scriptures
Proper 19b - September 16, 2018

The Collect of the Day: The dictionary defines wisdom as the ability to discern inner qualities and relationships; insight and good judgment. No one lacking wisdom can avoid suffering and catastrophe. We pray, therefore, for the virtue of wisdom so that we may travel the pathway of our lives in a manner that blesses ourselves and the whole world; with Jesus our Brother, Teacher and Lord.

From the Hebrew Scriptures:
Our first lesson comes from the 7th chapter of the Book of Wisdom. The book opens with the opposed pairs righteousness/unrighteousness and death/immortality: those who do not follow righteousness will fall into "senseless reasoning" and will not be open to wisdom; wisdom is not an inherent human quality nor one that can be taught, but comes from outside, and only to those who are prepared through righteousness. Lady Wisdom existed from the Creation, and God is her source and guide. She is to be loved and desired, and kings seek her: Solomon himself preferred Wisdom to wealth, health, and all other things. She in turn has always come to the aid of the righteous, from Adam to the Exodus. The final section takes up the theme of the rescue of the righteous, taking the Exodus as its focus: "You (God) have not neglected to help (your people the Jews) at all times and in all places." Please read with me by reading the parts in bold print....For wisdom is a reflection of eternal light, a spotless mirror of the working of God, and an image of his goodness.

Although she is but one, she can do all things, and while remaining in herself, she renews all things; in every generation she passes into holy souls and makes them friends of God, and prophets; for God loves nothing so much as the person who lives with wisdom.

She is more beautiful than the sun, and excels every constellation of the stars. Compared with the light she is found to be superior, for it is succeeded by the night, but against wisdom evil does not prevail. She reaches mightily from one end of the earth to the other, and she orders all things well. Here ends the reading.

From the Platonic Tradition:
Trying to pin Plato down on the topic of wisdom is a considerable challenge. The problem is not that Plato does not say much about it. Our difficulty, rather, is the opposite problem: Plato says much too much about wisdom and what he does say seems to change depending on the focus of the specific discussion in which he is engaged. Unlike other virtues such as justice, temperance or holiness, of the many dialogues he wrote there seems to be no single dialogue whose central focus is to discover the true nature of wisdom. Plato makes references to wisdom typically to illustrate some other point, or criticize of some other view. And there are at least half a dozen different themes that Plato expounds regarding wisdom, a topic that he discusses in many different dialogues throughout his philosophical career. Please read with me from the writings of Plato by reading the parts in bold print....Are these also parts of virtue? Said I. Wisdom, I mean and courage?

Most emphatically. Wisdom indeed is the greatest of the parts. And each of them is different from the others? Yes.
Has each also its own function? In a face, the eye is not like the ear nor has it the same function.

Nor do the other parts resemble one another in function. Is this how the parts of virtue differ, both in themselves and in their function? It must be so, I suppose if the parallel holds good. Yes, it is so, Socrates.

Wisdom and all her sister virtues, it is the office of every poet to beget them, of every artist whom we may call creative.

Now by far the most important kind of wisdom, she went on, is that which governs the ordering of society, and which goes by the names of justice and moderations. Here end the reading.

Form the Christian Gospels:
Priest: The Holy Gospel of Our Lord Jesus Christ According to Mark.

People: Glory to you, Lord Christ.

Jesus went on with his disciples to the villages of Caesarea Philippi; and on the way he asked his disciples, “Who do people say that I am?” And they answered him, “John the Baptist; and others, Elijah; and still others, one of the prophets.” He asked them, “But who do you say that I am?” Peter answered him, “You are the Messiah.” And he sternly ordered them not to tell anyone about him. Then he began to teach them that the Son of Man must undergo great suffering, and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again. He said all this quite openly. And Peter took him aside and began to rebuke him. But turning and looking at his disciples, he rebuked Peter and said, “Get behind me, Satan! For you are setting your mind not on divine things but on human things.”

He called the crowd with his disciples, and said to them, “If any want to become my followers, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it. For what will it profit them to gain the whole world and forfeit their life? Those who are ashamed of me and of my words in this adulterous and sinful generation, of them the Son of Man will also be ashamed when he comes in the glory of his Father with the holy angels.”

Priest: The Gospel of the Lord.

People: Praise to you, Lord Christ.

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.]
If you are not planning to go to St. Elizabeth’s on Saturday, September 22nd, would you be willing to attend the following seminar and then give a report back to the congregation? We need someone there!!

**TOPIC:** Why Sanctuary? How Faith Communities Can Support Immigrants  
**DATE:** September 22, 2018  
**TIME:** *10:00 a.m. - 3:00 p.m.*  
**PLACE:** Cathedral Church of St. Mark - Dean's Hall  
231 East 100 South, Salt Lake City, UT 84111.

Boxed lunches from Even Stevens may be ordered in advance for $10 (plus $2.24 processing fee) by RSVPing on the Eventbrite page [https://www.eventbrite.com/e/why-sanctuary-how-faith-communities-can-support-immigrants-tickets-48683660138](https://www.eventbrite.com/e/why-sanctuary-how-faith-communities-can-support-immigrants-tickets-48683660138). No RSVP is necessary if you do not purchase a boxed lunch.

At the Diocesan Convention in April, the Episcopal Diocese of Utah passed a resolution that, among other things, called us “to discern becoming Sanctuary Congregations and Institutions, and determine how best to serve as places of welcome, safety, healing and other forms of material and pastoral support for those targeted due to immigration status or some perceived status of difference.” This seminar is offered as a next step in this discernment process. It is intended to provide some larger context and background, with a basic primer on U.S. immigration law and policy, as well as conversation with diocesan clergy and members of other faith communities regarding the impact of current policies on those communities and the need for multiple forms of support.

**AGENDA**

10:00 AM - Welcome  
10:10 AM - U.S. Immigration Law & Policy: Where we are and how we got here  
(Marti Jones, J.D., of counsel, Stowell, Crayk & Bown)  
(Rev. Pablo Ramos, San Esteban Episcopal Church)  
1:10 PM - Lunch Break  
1:30 PM - Individual and community response  
(Kristin Knippenberg, Salt Lake City Sanctuary Network)

*PLEASE volunteer to attend this meeting on behalf of our parish community. St. Luke’s may, at some point in the near future, need to have an intelligent discussion about the Sanctuary Movement and our role in it.*
Prop. 2 - Medical Marijuana: Are We Ready?

The public is urged to attend a free public forum on the topic of medical cannabis in preparation for our vote this November. A panel composed of 7 people of various expertise and viewpoints will lead us in an evening of in-depth education and community conversation. Hosted by the Project for Deeper Understanding. Simulcast by KPCW. Come....Listen....Learn. For more info, call Charles at 435-901-2131.

Date & Time: Thursday, September 20th at 7:00 PM
Location: St. Luke’s Church - 4595 N. Silver Springs Dr. behind the blue roof 7-11 store in Snyderville.

AN OPPORTUNITY TO DEVELOP OUR FRIENDSHIPS

On Saturday, September 22nd please meet at the church at 8:45 AM to carpool to St. Elizabeth’s (or 9:20 at the Heber McDonald’s). We will arrive around 11:00 and we’ll head back home by 3:00, you may leave earlier if you need to.

We will be visiting Forrest Cuch’s ranch for a get-together. Besides a picnic lunch and time for fellowship, everyone can explore the ranch environments and experience the healing powers of Forrest’s horses along with some frisbees and balls to play with. **Please bring a chair to sit on.** Hopefully we will be able to help put up the church tipi in ceremonial fashion with prayer songs near Forrest’s sweat lodge. This is a wonderful opportunity to grow closer to our partners in Whiterocks. Forrest will talk a bit about the ranch, the history of the Ute people and the significance of the sweat lodge and the tipi.
Jesus as Wisdom Teacher
Proper 19b - September 16, 2018

Today’s Gospel story invites each of us to ask ourselves this question: who was and is Jesus? There are many answers to that question, but the one I want us to spend some time thinking about today is: Jesus was a first century Jewish wisdom teacher. My sources today are New Testament scholar Marcus Borg, Ph.D and contemporary author and mystic, Cynthia Bourgeault, Ph.D. (From http://www.aportraitofjesus.org/wisdom1.shtml) According to Dr. Borg, wisdom concerns a way of life, a path, a way of seeing reality. Wisdom is a way of seeing ourselves and our lives in relation to reality and, in the ancient world, it came in two forms: conventional and alternative. Wisdom teachers are known in every culture throughout history as either teachers of conventional wisdom or teachers of subversive or alternative wisdom, such as the Buddha, Socrates, and Jesus. According to Dr. Bourgeault, within the wider Near East (including Judaism itself), there were, in addition to priests and prophets, also “moshel moshelim,” or teachers of wisdom, ones who taught the ancient traditions of the transformation of the human being.

Ancient wisdom teachers spoke of two ways or two ways: a wise way and a foolish way; a narrow way and a broad way; a righteous way and a wicked way. They encouraged their hearers to follow one and avoid the other. They made observations about life and spoke out of their personal experience. Contrast this with a divine law-giver such as Moses who says: “Thus says the Lord, you shall...” or “you shall not...” and an inspired prophet such as Jeremiah who says: “Hear the word of the Lord...” The most common type of wisdom teacher in the first century C.E. was the teacher of conventional wisdom. Conventional wisdom teachers said things like: “You reap what you sow...” In other words, conventional wisdom was an expression of cultural consensus. It gave common sense advice about how to live. It was what one was socialized into as he/she grew up in their cultural context. Conventional wisdom was based on rewards and punishments: “you reap what you sow” is standard in every culture. The secular version of conventional wisdom sounded like this: “work hard and you’ll succeed” The religious version: “God will reward or condemn you depending on what you’ve done.”

Conventional wisdom had social and psychological consequences. Socially, conventional wisdom created social boundaries by giving greater value to some roles in society than to others. Psychologically speaking, within conventional wisdom self-worth, identity, and self-esteem were based on how one measured up to the social norms of the village, town and nation in which one lived. Essentially, conventional wisdom could be defined as a culture’s domestication of a community’s assumptions about reality.

Think of social convention as placing a grid over the details and events of life. All too often, we relate to the grid than to the underlying realities of life. Now, it’s important to remember that no one in the ancient world and no one today can live without conventional wisdom, but we should keep our eyes open and remain alert to its pitfalls. It did and does often lead to a naive and uncritical allegiance to the assumptions and messages of culture. It holds, therefore, the power to generate blindness by failing to differentiate between our thinking about and labeling of reality and the potential depth and wonder of reality itself. In other words, it is important not to confuse conventional wisdom with the way things MUST be.

Just for fun, here are a few goofy wisdom sayings: + Don’t sweat the petty things, and don’t pet the sweaty things; + One tequila, two tequila, three tequila, floor; + To be intoxicated is to feel sophisticated but not be able to say it; and + Never underestimate the power of stupid people in large groups.

(From http://www.aportraitofjesus.org/wisdom2.shtml) In addition to teachers of convention wisdom, the ancient and the modern worlds have also heard from teachers of “alternative wisdom.” Many think Jesus fell into this category because he used wisdom teaching to invite his hearers to see and think differently. Jesus invited his hearers to leave conventional wisdom behind in order to live by an alternative wisdom. Bourgeault: The hallmark of alternative wisdom teachers was their use of pithy sayings, puzzles, and parables rather than prophetic pronouncements or divine decrees. They spoke to people in the language that people spoke, the language of story rather than law. Parables, such as the stories Jesus told, were a wisdom genre belonging to “mashal,” the Jewish branch of universal wisdom tradition. Jesus not only taught within this tradition, he took it to a higher level.

Bourkeault: Please note that there has been a strong tendency among Christians to turn Jesus into a priest —“our great high priest” (see Letter to the Hebrews). The image of “Christos Pantokrator” (“Lord of All Creation”) dressed in splendid sacramental robes has dominated the iconography of both Eastern and Western Christendom. But Jesus was not a priest. He had nothing to do with the temple hierarchy in Jerusalem, and he kept a respectful distance from most ritual observances. Nor was he a prophet in the usual sense of the term: a messenger sent to the people of Israel to warn them of impending political catastrophe in an attempt to redirect their hearts to God. Jesus was not very interested in the political fate of Israel, nor would he accept the role of Messiah continuously being thrust upon him. Rather, he stayed close to the ground...
of wisdom: the transformation of human consciousness. He asked those timeless and deeply personal questions: What does it mean to die before you die? How do you go about losing your little life to find the bigger one? Is it possible to live on this planet with a generosity, abundance, fearlessness, and beauty that mirror Divine Being itself?

Borg: Jesus spoke his aphorisms and told his parables many, many times. Jesus’ invitation was to see differently. Seeing was central to the wisdom teaching of Jesus. How you see makes all the difference. But what did Jesus invite people to see? What was the different vision of life to which Jesus pointed and to which he invited his hearers? Jesus’ alternative wisdom teaching undermined and subverted the social boundaries generated by the conventional wisdom of his day and ours. His wisdom teachings pointed to the world of conventional wisdom as a world of blindness. His aphorisms (pithy observations that contain a general truth...for example: “Whoever strikes you on your right cheek, turn to him the other also.”) and parables (simple stories used to illustrate a moral or spiritual lesson...for example: the Parable of the Good Samaritan) invited people to see, think and relate to one another differently.

In closing, where did Jesus learn or acquire this alternative wisdom? Jesus himself must have had an enlightenment experience. The reason Jesus saw differently is because he knew differently, that is, his mind was capable of thinking and perceiving in ways different from most those around him. The radical change in perspective which characterizes the wisdom teachings of Jesus comes from a radically different experience of reality, a profound and transformational encounter with the Sacred. The path Jesus traveled, and invited his hearers to travel, was and is today a way radically centered in God, Absolute Love, Endless Compassion and not in conventional culture.

Two more dumb “wisdom sayings:” Age is a very high price to pay for maturity; and Procrastination is the art of keeping up with yesterday.

Blessings,

Fr. Charles+
Exciting Happenings

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: Newcomers will find info about our church and what to expect when they visit. www.stlukesparkcity.org. In addition, 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 July 28th we will begin reading Among Women… (Lives of Challenge, Courage and Faith in Biblical Times) by Carol M. Perry. Please join us for coffee, fellowship and a lively discussion! For more info please call Nancy Conrow, 435-640-0556 or nancyconrow@gmail.com.

WOMEN’S BIBLE STUDY AT PCCC: All women are invited to join the women’s Bible study at Park City Community Church beginning Thursday, September 6, at 9:30 a.m. We will be using the book, Sauntering Through Scripture, by Genevieve Glen, OSB. You can purchase the book from Amazon. If you have any questions, please contact Cheryl Popple at crpopple@comcast.net or 435-649-1101.

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. Join us!

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

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.

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 will meet at the regular time on Wednesdays. It is open to current or past students. Sorry, new student enrollment is closed until spring.

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 BIBLE STUDY: We are studying the Beth Moore study called “The Quest”. It is a 6 week study on Wednesdays in the library at 6:30 pm, Sept. 5th - Oct. 10th. There’s a discussion each week. The study covers questions that we have for God and that God has for us in both old and new testament scripture that addresses these. If you are interested you will need a study journal available at Lifeway.com. Please let Mary Parsons know if you are planning to join us!

IN CASE YOU WERE WONDERING: The rummage table is on temporary hiatus while renovations are being done. In the meantime, we have a temporary fall-themed table in the fellowship area, but could use more items. Any fall themed contributions are welcomed! Bring your items and place them under the table for pricing and display. You can get a donation receipt from Beckie in the office. Remember, all proceeds go to support St Luke's ministries and mission fund. Thank you for your support!

You can now make a donation directly from your mobile phone, computer or a tablet. Go to our new website: www.stlukesparkcity.org to make a one time donation or set up a recurring donation from a credit card or checking account. You can also text the word "Give" to 385-219-4489 to make a donation right from your phone.