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 29, 2019
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!

Artist Statement: Suffering can be isolating and desolate. In that isolation, we are left with our own thoughts and the voice of God in the silence that surrounds us. In the stillness of nature, God is there and can be heard through the background noise of our busy lives and thoughts that tell us we are unworthy. Often it is in our quiet moments of “aloneness” that God’s voice can be heard if we pause and listen.

Kelly Bourgeois: Lakeside Peace
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 the clergy and people of The Church of St. Francis in Moab.
And for all people within the world-wide Anglican Communion; pray for the Episcopal Church.

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)
Jennifer++++ (Strachan), Randy & Dave++++ (brothers of Beckie Raemer), Jane++++ & Joanne+++ (friends of Leslie Wood)  Urs++++ (brother in law of Stacey Reko)  Burr++++ (grandson of Barbara Wine)  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)

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 Ushers and Greeters and their families.

For those having
Birthdays this week:
John Hoener today; Brad Kuhn on Tuesday; Ryker Sargent and Mary Jeffery on Wednesday; Peter Fiscus and Dudley McIlhenny on Saturday.

If your birthday does not appear on our list, please notify Beckie in the office so that she can add it.
**The Scriptures**

Proper 21c - September 29, 2019

**COLLECT OF THE DAY:** Religion urges us to think carefully about what is most important in life. We pray for the wisdom to discern between those things that bring life and lasting satisfaction and those that are attractive traps capable of offering only temporary pleasures; with Jesus our Brother, Teacher and Lord. Amen.

**FROM THE HEBREW TRADITION:**

Our passage from the Hebrew tradition comes from the 32nd chapter of the *Book of the Prophet Jeremiah*. Hope often comes in the middle of judgment. Belief and courage become most pronounced in the face of despair. This week's Old Testament passage continues the lectionary's sampling of texts that deal with the multi-faceted theme of judgment in the book of Jeremiah. Chapter 32 contains an audacious prophetic sign of future restoration. Please read with me from the Hebrew tradition by reading the parts in bold print.

The word that came to Jeremiah from the Lord in the tenth year of King Zedekiah of Judah, which was the eighteenth year of Nebuchadrezzar. At that time the army of the king of Babylon was besieging Jerusalem, and the prophet Jeremiah was confined in the court of the guard that was in the palace of the king of Judah, where King Zedekiah of Judah had confined him. Jeremiah said, The word of the Lord came to me: Hanamel son of your uncle Shallum is going to come to you and say, "Buy my field that is at Anathoth, for the right of redemption by purchase is yours." Then my cousin Hanamel came to me in the court of the guard, in accordance with the word of the Lord, and said to me, "Buy my field that is at Anathoth in the land of Benjamin, for the right of possession and redemption is yours; buy it for yourself." Then I knew that this was the word of the Lord. And I bought the field at Anathoth from my cousin Hanamel, and weighed out the money to him, seventeen shekels of silver. I signed the deed, sealed it, got witnesses, and weighed the money on scales. Then I took the sealed deed of purchase, containing the terms and conditions, and the open copy; and I gave the deed of purchase to Baruch son of Neriah son of Mahseiah, in the presence of my cousin Hanamel, in the presence of the witnesses who signed the deed of purchase, and in the presence of all the Judeans who were sitting in the court of the guard. In their presence I charged Baruch, saying, Thus says the Lord of hosts, the God of Israel: Take these deeds, both this sealed deed of purchase and this open deed, and put them in an earthenware jar, in order that they may last for a long time. For thus says the Lord of hosts, the God of Israel: Houses and fields and vineyards shall again be bought in this land. Here ends the reading.

**FROM THE BUDDHIST TRADITION:**

Buddhism, with all of the other great wisdom traditions, teaches that we have many ways of making ourselves miserable. In this passage, we are asked to reflect on our tendencies to practice lustfulness, hatred, self-delusion and craving that which we do not have to see their relationship to human suffering. Please read with me from the Buddhist tradition by reading the parts in bold print.

Weeds are the bane of fields, lust is the bane of mankind. Hence what is given to those without lust yields abundant fruit. **Weeds are the bane of fields, hatred is the bane of mankind. Hence what is given to those rid of hatred yields abundant fruit.** Weeds are the bane of fields, delusion is the bane of mankind. Hence what is given to those rid of delusion yields abundant fruit. **Weeds are the bane of fields, craving is the bane of mankind. Hence what is given to those rid of craving yields abundant fruit.** Here ends the reading.

**FROM THE CHRISTIAN GOSPELS: Luke 16:19-31**


People: Glory to you, Lord Christ.

Jesus said, “There was a rich man who was dressed in purple and fine linen and who feasted sumptuously every day. And at his gate lay a poor man named Lazarus, covered with sores, who longed to satisfy his hunger with what fell from the rich man’s table; even the dogs would come and lick his sores. The poor man died and was carried away by the angels to be with Abraham. The rich man also died and was buried. In Hades, where he was being tormented, he looked up and saw Abraham far away with Lazarus by his side. He called out, ‘Father Abraham, have mercy on me, and send Lazarus to dip the tip of his finger in water and cool my tongue; for I am in agony in these flames.’ But Abraham said, ‘Child, remember that during your lifetime you received your good things, and Lazarus in like manner evil things; but now he is comforted here, and you are in agony. Besides all this, between you and us a great chasm has been fixed, so that those who might want to pass from here to you cannot do so, and no one can cross from there to us.’ He said, ‘Then, father, I beg you to send him to my father’s house-- for I have five brothers-- that he may warn them, so that they will not also come into this place of torment.’ Abraham replied, ‘They have Moses and the prophets; they should listen to them.’ He said, ‘No, father Abraham; but if someone goes to them from the dead, they will repent.’ He said to him, ‘If they do not listen to Moses and the prophets, neither will they be convinced even if someone rises from the dead.’”

Priest: The Gospel of the Lord.

People: Praise to you, Lord Christ.

**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.*
Does Money Really Buy Happiness?

Posted Sep 29, 2014 by Sonja Lyubomirsky Ph.D.

Dear Reader: I’ve been asked to share this excerpt from The Myths of Happiness so often that I decided to share it on my blog. Please take a look at the four key points below:

Much has been said and written about whether money makes people happy, and the conclusions offered can differ radically, depending on which psychologists, economists, or commentators we listen to. Indeed, the data are confusing and contradictory, but I believe that I can offer some reasoned, data-based conclusions.

1. Income and happiness are indeed significantly correlated, although the relationship isn’t super strong.

In other words, it’s true that the higher we are on the economic ladder, the happier we report ourselves to be. In many ways, this finding is not at all surprising, given that having money not only gives us opportunities to acquire conveniences and luxuries, but affords us greater status and respect, more leisure time and fulfilling work, access to superior health care and nutrition, and greater security, autonomy, and control. Wealthier people lead healthier lives, have the wherewithal to spend time with people they like, live in safer neighborhoods and less crowded conditions, and enjoy a critical buffer when faced with adversities like illness, disability, or divorce. Indeed, it’s a wonder that the correlation between money and individual happiness isn’t stronger than it is.

Two important caveats are in order, however. First, the relationship between happiness and money only holds for a certain kind of happiness. When people are asked to consider how happy or satisfied they are in general, those with more money report being happier and more satisfied. But when people are asked how happy they are moment-to-moment in their daily lives — e.g., “How joyful, stressed, angry, affectionate, and sad were you yesterday?” — then those with more money are no more likely to have experienced happy feelings. 2 This pattern of results suggests that wealth makes us happy when we are thinking about our lives — “Am I happy overall? Well, I’m making a good living, so I must be” — but money has a much smaller impact on our feelings as we actually live our lives (“Am I happy today?”).

The second caveat, which may be even more important, is that when psychologists, sociologists, and economists discuss the relationship between money and happiness, they invariably assume that money is the causal factor. But, of course, the causal direction could (and undoubtedly does) go both ways. That is, money buys happiness, but happiness also buys money.

Indeed, several studies have suggested that happier people are relatively more proficient or gifted at earning more.4

2. The link between money and happiness is a great deal stronger for poorer people than richer ones.5

When our basic needs for adequate food, safety, health care, and shelter aren’t met, an increase in income makes a much larger difference for us than when we are relatively comfortable. Another way to put it is that money makes us happier if it keeps us from being poor. After all, those of us who have very little are more likely to be evicted from our homes, go hungry, live in crime-ridden community, have a child drop out of school, lack the resources to obtain medical care, or be unable to manage the pain, stress, and practical demands of a disease or disability.6 Even a modest increase in income can alleviate or prevent many of these adverse situations.

These ideas help explain why money makes poorer people happier, but why does money have a relatively weak effect on wealthier people’s happiness? One answer is that as income rises beyond a certain level, its positive effects (e.g., the ability to fly first class or retain top-notch medical specialists) may be offset by some negative effects, like increased time pressure (e.g., longer working hours and commutes) and increased stress (e.g., holding powerful positions, anxieties about investments, and problems with overindulged children).7 And because wealth allows people to experience the best that life has to offer, it can reduce their capacity to savor life’s small pleasures.8

3. The link between money and happiness is even stronger when nations (as opposed to individuals) are compared.

Those of us who live in wealthier nations are a great deal happier than people who live in poorer nations.9 A huge caveat, however, is that wealthier nations don’t just have higher GDPs than poorer nations; they are also more likely to be characterized by democracy, freedom, and equal rights, and less likely to have political instability or rampant corruption and graft. Consequently, it’s not clear what really drives the relationship between wealth and happiness at the national level.

4. In many countries, as people’s economic fortunes have improved, their average reported happiness levels have not budged.10

This last finding seems puzzling in light of the fact that people who have more money are happier. Hence, it’s this particular finding that is usually behind proclamations in the media or elsewhere that money does not buy happiness. From my previous descriptions of research, you can
probably already speculate about why, for example, Americans have not gotten happier as their incomes have tripled. First, higher incomes foster higher aspirations, such that we now consider necessary what we once considered extravagant or optional (such as vacations, cars, or indoor plumbing). Second, higher incomes force a shift in our social comparisons, such that we now feel poorer relative to people in our neighborhoods or offices who have more than we do.

References:


3 Kahneman & Deaton (2010). op. cit. See ch. 6, note 267

4 Diener, E., et al. (2002). Dispositional affect and job outcomes. Social Indicators Research, 59, 229-259. For a review, see Lyubomirsky, King, et al. (2005), op. cit. (See ch. 4, note 207).


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.
Money, Fear and Suffering
Proper 21c - September 29, 2019

I suspect today’s Gospel story is symbolic in nature. It’s a fictional story about our deepest fears and insecurities. I think it is also about the suffering of all those within the human community near and far. And it’s about our largely unconscious need to protect ourselves from the overwhelming enormity of both our fear and the quantity of suffering in the world. I don’t think this story is about demonizing everyone who has done well financially in this life. I don’t think it’s about making a lot of money (as long as it was made ethically). I don’t think it is about literal geography, that is, you go to a land called heaven if you have been kind and generous and you go to a literal medieval torture chamber if you have been selfish and apathetic. And I don’t think it is about divine threats.

Before we get into interpreting today’s Gospel story, first a bit of background. Jesus lived 2000 years ago in Roman occupied Judea. What was the economic system into which Jesus was born? What would he have seen and experienced in his own day that would have influenced his thinking about wealth and poverty? From Wikipedia: Professor Walter Scheidel at Stanford, an economic historian, speculates that within the Roman Empire “households in the top 1.5 percent of income distribution captured about 20 percent of income. Another 20 percent went to about 10 percent of the population who can be characterized as a non-elite middle. The remaining ‘vast majority’ produced more than half of the total income, but lived near subsistence.” This means that, in the time of Jesus, approximately 88% of the population lived on barely enough to survive through farming or related craft-work while about 1.5% lived in opulence and luxury. (Jesus is thought to have been a stone mason.)

Inequality was typical for all the societies in the ancient world. M.I. Finley (1999) writes: “The obvious difficulty with the city-state as a community, with its stress on mutual sharing of both burdens and benefits, was the hard fact that its members were unequal. The most troublesome inequality was not between town and country, not between classes, but simply between rich and poor.[…] The social and economic policy of the Roman Empire could well be summarized in a phrase: ‘the Roman system of inequality.’ Governing the entire Mediterranean world, Rome maintained its domination through judicial institutions and brutal force. The whole system was based heavily on the inequality of people, which was thought to be either natural or at least inevitable, in order to secure peace and stability in the society.[…] According to estimations 9 out of 10 persons lived close to the subsistence level or below it. There was no middle class. The state did not show much concern for the poor.” (“Poverty in the first-century Galilee” by Sakari Häkkinen) See the icon entitled, “Gemma Augustea.”

With this in mind, let’s look at this story Jesus told and speculate on its possible meanings. The story begins with a scene, an image of the basic problem. There is a guy in what would have been a large, beautiful, opulently decorated house with an enormous 6 car garage containing a row of exotic sports cars walking around in his Alessandro Démesure Alligator Leather shoes and his Brioni suit pretending that all is well in the world. He’s comfortable. He’s a member of the 1.5%. He is not suffering physically in any way. And he is locked inside his bubble not wanting to look any further than his front door.

Just outside his gated driveway; just 10 or 20 yards from the house, however, lies a man sick and dying. He is dying of poverty; of having too little to care adequately even for himself. It is the relationship between these two men that is the point of this story. It is this stark contrast we are being invited to contemplate. And it is the economic system with its well-practiced fear, distorted values and inhumane social assumptions that create a world in which some have far, far more than they will ever need while so many more suffer and die from poverty and scarcity that is being challenged here. We are told nothing about how and why one person became fabulously wealthy and another fell into poverty. This does not seem to matter. What matters is the economic gap, the financial and relational distance between these two human beings. They are 20 yards apart, but they may as well be on different planets. What seems to matter to Jesus is that one man is suffering starvation and illness while another has more than he will ever need.

We can think about this distance in three ways: with respect to each of us as individuals; with respect to the economic system we are maintaining; and, largely, theologically. With respect to each of us as individuals, the story calls us to think about our generosity; our willingness to give of the abundance of what we have to end the suffering of others. This brings to the topics of fear and psychic insulation. The typical Anglo-American gives about 2% of his or her income to charity each year. That number is higher among people of color: about 10% among blacks and 5% among latinos. This means that most of the people who attend a typical Episcopal church feel like and tell themselves that they must hold onto 98% of their income in order to be secure and happy. If someone suggests that we could make it on 95% or on 90% or on 80% in order to live more generously, we are flooded with adrenaline. Many seem to have an automatic fear-based fight or flight response as if our lives were being threatened in that moment. We may be flooded with feelings of anger, defensiveness and resentment, but all of these are “secondary emotions.” They are not the real story. The real story is the emotional flood beneath our anger and resentment. The real story is our “primary emotion:” fear.

Beth Borody: “Every day we have the opportunity to be generous to those around us. There is a fear around giving – that if I give you something, then I am losing something, and losing something is exhausting, especially when I worked so hard to get something. We have been conditioned to look out for ourselves, to make sure I am taken care of, then my family, then my friends, then maybe one of those children on TV, or that homeless man I walk past on the way to work. We have been trained to be afraid of generosity because we have responsibilities and obligations, and [we think] if we give, then we make it harder for ourselves to be happy and we are putting ourselves at risk.” We are afraid because we cannot tell the future; we do not know what will happen in our lives next week or month or year or ten years from now and not knowing what is coming leaves us feeling a little out of control. In response, we tighten up inside and clinging to our money telling ourselves that doing so will keep us safe; clinging to our money is a way to be in control of our destiny.

That’s where most of us live and it’s perfectly normal. I think we can trace much of our cautionous back to our earliest experiences as a species as we worked to survive in a dangerous and often unpredictable world, but there are a couple questions today’s Gospel
invites us to ask ourselves. (1) To what extent are we in control of our destiny and to what extent is control of our environment fantasy? Think about it. If we took seriously the number of things in our lives we have no control over, we would probably never get out of bed. People die every minute of every day from causes they never anticipated; never saw coming. Clinging to and hoarding money will not lead to eternal life. (2) How often do you feel anger, frustration or resentment in response to topics and issues that are related to money? How often do you feel anger at the thought that someone may get some of your money or that someone may acquire money you think they don’t deserve? How much fear is associated with your accumulation of your money? How afraid are you to take a step toward greater generosity? (3) What do you think about all of this anger and fear? Do you like it? If someone recorded you in one of your moments when you are yelling red-faced at your spouse or the TV about something to do with money, would you say you like and want to continue to be him or her? Do you want to keep living this way? (4) What does the research say about how to overcome fear? What does one have to do reduce the level and intensity of fear (and thus anger and resentment) of something? The research says that the way to become less afraid of something is to stop running away from it. Rather than flee, take small steps toward it. This is true for fear of spiders, of flying on an airliner and of giving more generously. The data also says that running away makes our fear of whatever we are afraid of more intense. Running away guarantees that the fear will not be overcome, will not be defeated in your life. It guarantees that fear will continue to be in control of you and your choices.

Judy Osgood notes that Eleanor Roosevelt was committed to making this prayer a habit in her life: “Our Father, who has set a restlessness in our hearts and made us all seekers after that which we can never fully find . . . keep us at tasks too hard for us, that we may be driven to find our strength in You.” And Eleanor’s husband, Franklin D. Roosevelt was elected to the presidency of our country in 1932 during a difficult time in our nation’s history. The Depression had reached its depth when he was inaugurated in 1933. Roosevelt did not avoid that issue in his inaugural address but faced it head on, reminding Americans that our “common difficulties” concerned “only material things.” “The only thing we have to fear,” he said, “is fear itself.” Then, as now, “The only thing we have to fear, is fear itself.”

As individuals, what do we have to do to be liberated from our fear of generosity and of not having enough? We must take small, gradual steps toward the practice of greater generosity. We have to consciously and intentionally confront the voice of fear within us and take small steps toward that which fear would lead us to avoid. We must choose to act in order to be free.

Secondly, today’s Gospel urges us to think about our economic system and it’s effect on the way we live together in our society and nation. Before we get into this too deeply, let’s first stop and recognize that our economic system, any economic system, is essential a set of rules based upon another set of assumptions. And who writes these rules? Usually it is the group of people with the most power in a nation. They have acquired this power either through election to high office, through appointment by powerful others or through their wealth. In ancient Rome and Judea, the economic system, that is, the rules governing how things would work with respect to the exchange of goods and services and the use and flow of money and credit were determined by the Emperor and those he empowered. Today in our own country, the rules are written by state and federal government with lots and lots of input and influence by business and the wealthy. Rules are written by people. They can be manipulated, slanted, corrupted, reformed and corrected by people.

I had a learning moment a few decades ago which I will never forget. I was invited, along with Bonnie and both of her sisters, to attend a meeting between Bonnie’s parents and their family attorney. Bonnie’s dad had climbed the corporate ladder during his working years and had accumulated about $2 million dollars before retiring. He wanted that money to be protected from taxation as much as possible. The attorney explained that he would protect the family’s money by creating a fictitious person. This fictitious person would have the name of Such and Such. Trust. The $2 million would be “given” to this fictitious person who did not have to pay much in taxes. You see, it seems that decades ago, the Congress of the United States wrote a rule, a new law that allowed for the creation of these fictitious trust persons. Wealthy families could then put all their money in a trust and avoid paying taxes on it. I was 29 years old at the time and, having been raised by a mechanic and his stay-at-home wife, I had no idea that such “mechanisms” existed. I was completely naive about how the rules of the game could be written to benefit some people over all others and how those who could afford to hire lawyers could have exemptions and protections not available to those who could not. That was when I realized that the rich and powerful can and do write the rules of the economic system in ways that give them advantages. The playing field is not level….by design.

Remember we noted earlier that the primary point of today’s Gospel story is the enormous gap between the day to day reality of the rich man and that of the poor man dying of poverty on the street. Recall that “merit” seems of no interest to Jesus. He never implies that the rich man is rich because he is superior and the poor man is poor because he deserves to be poor. No, Jesus’ concern is the suffering of the man who does not have enough. He is concerned with the reality that there is enough for both men to live comfortably, but that “the enough,” (the wealth, the community’s resources) are not being shared in a way that keeps everyone healthy, safe and satisfied. He is concerned about the
fact that the way the economic and social rules of the Roman Empire have been written seek to keep the wealthy and powerful wealthy and powerful while all others live day to day in a chronic state of lack and fear of starvation. **In other words, Jesus is calling for economic reform.** He is calling the Romans and Jewish elites (the 1.5%) to rewrite the rules of the economy in such a way that the fruits of that economy are more properly distributed among all; to write a set of rules that will allow everyone to have enough.

With respect to the United States, we are being asked to consider how the current rules of our economic system have been and continue to contribute to the growing divide between the haves and the have-nots. According to the Brookings Institute, “The top one percent alone holds more wealth than the middle class. They owned 29 percent—or over $25 trillion—of household wealth in 2016, while the middle class owned just $18 trillion.” From the same article: “While the middle class has seen modest growth of 7 percent in their net worth since 1995, it has not yet recovered to its previous peak in 2007. This tepid recovery is driven by declines in home-ownership and stock market participation since 2007—if you do not hold assets, you cannot benefit from recovery in asset prices. In contrast, the wealthy have seen robust growth since 1995 and have fully recovered from the Great Recession. Median net worth for the top 80th-99th percentiles has increased by 149 percent since 1995. For the top one percent, it has grown by 187 percent from a far higher base, making it difficult to even see the wealth of the bottom 99 percent on the following chart!” The rules need to be rewritten.

Finally, we can think of this story as a story about the nature of God. Jesus did not directly say much about the nature of God, but whatever else he may have thought about God, he certainly associated the meaning of God with the Call to practice compassion and empathy. The tragedy of the relationship between the rich man and Lazarus was that the rich man never thought about Lazarus; never allowed himself to acknowledge the presence of someone outside his gate; never looked upon Lazarus’ profound poverty and suffering and, therefore, never took time to put himself in the shoes of the one suffering; to feel what Lazarus was feeling; to experience the suffering Lazarus was continually experiencing. The absence of empathy usually translates into the absence of compassionate action. The rich man did nothing to help Lazarus because he was so insulated from the suffering around him that he felt nothing.

I think it is very easy for us to shut ourselves off from the pain being experienced by others. We cut ourselves off; we refuse to look; we numb out all feeling because we are afraid we cannot cope with the quantity of suffering out there. This is understandable and common….and we are called to do better. In such a case, the Call is to express our love and compassion for those in right front of us; to do what we can in the here and now. That is where we can make a start and, having started, we can grow from there.

Blessings!

Charles+
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.)

Please express your gratitude to those who have committed themselves to live by this covenant:

Anne Bransford
Bill Case
Bob Casey
Maribel Cedillo
Ted Clayton
Nancy Conrow
Pamela Davey
Ann Deyo
Linda Dugins
Robert Dugins
Dave Fiscus
Julie Fiscus
Edward Fiscus
The Rev. Claudia Giacoma
Lou Giacoma
Michael Giese
Jane Hamilton
The Rev. Jessica Hatch
Myra Herzog
John Hoener
Rudi Kohler
Diego Ize-Ludlow
Felicia Lundie

Jim Jennings
Perry Martin
Sherry Martin
Katherine Martz
Gail McBride
Mary McEntire
Dudley McIlhenny
Teresa McMillan
Cheryl Popple
John Popple
Suzanne Pretorius
Robyn Ramsey
Derrell Reeves
Teddi Reeves
The Rev. Charles Robinson
John Snyder
John Swanger
Karan Swanger
Iris Thompson
Barbara Wine
Don Wood

Leslie Wood

Let Us Say, “Farewell” to the Beloved Members of our Community moving away:
+ Barb Wine (moving to SLC)
+ Brian & Deborah Smith (moving to Longbeach, CA)
+ Jamie & Julie Crittenden (moving to San Diego)

Please be sure to let them know how much they are appreciated and loved by our congregation. Plan to attend a special “Farewell Coffee Hour” for Barb Wine on Sunday, October 6th hosted by Suzanne Pretorius.

Is this covenant something that you can agree to? If not, what needs to happen in order for you to sign it? Please contact Charles+ to ask your questions and share any concerns you may have.

Our goal: EVERY adult in our parish community will commit themselves to this Covenant before January 1st, 2020. St. Luke’s will become known as a place of honest, open and valuable learning through the safe exchange of ideas, perspectives and information.
**PARISH COMMUNITY SURVEY**  
*(To be completed the first two weeks in October)*

I am completing this survey based upon my experiences during the following service:  ____ 7:45   ____ 10:30

I attended worship on ____ Sundays during the month of September.

**Concerning Charles’ Sermons,**  
Please rate your preference….

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A shorter sermon time will motivate me to attend Sunday worship more often.

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<tbody>
<tr>
<td>Strongly Disagree</td>
<td>Strongly Disagree</td>
<td>No opinion</td>
<td>Strongly Agree</td>
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**Concerning the 10:30 Worship Service,**  
Please rate your preference……

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<tr>
<td>Service less than 1 Hour</td>
<td>Service less than 1 Hour</td>
<td>No opinion</td>
<td>Full 75 to 90 minute service</td>
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A worship service lasting less than one hour will motivate me to attend Sunday worship more often.

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</table>

**Concerning the Abbreviated Liturgy of Holy Eucharist,**  
Please tell us how to improve it…….(Please print clearly and be specific whenever possible.)

Items to Keep:  
____________________________________________________________________________________  
____________________________________________________________________________________  

Items you would Change or Delete:  
____________________________________________________________________________________  
____________________________________________________________________________________  

*Please use the back of this sheet if you need more room for your good ideas.*  
When completed, please give this to Charles+, another parish leader or the Church Office. Thanks for your honest feedback. **Changes will be made only if there is a clear majority of the congregation desiring change.**
The memorial service for Judy Hanley will take place at the church on Saturday morning, October 12th at 10:00 AM. In lieu of flowers, the family encourages donations to Unshackled/Flourish Bakery and/or St. Luke’s Mission Fund.
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. 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 and 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 rewards card or phone number 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 both help Flourish grow and prosper.

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.

WOMEN'S GATHERING:
We meet on the 2nd Tuesday of each month at 6:30 PM.

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 Popple 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 crpopple@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.

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!!

JOIN US IN CELEBRATING BARBARA WINE’S LAST SUNDAY WITH US:
Sunday, October 6th will be the last day that Barbara Wine will be at church before she moves. There will be a special Coffee Hour hosted by Suzanne Pretorius. Barbara has been such an active member of St. Luke’s and will be dearly missed.

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.