

Towson Unitarian Universalist Church

April 18, 2010
Rev. Clare L. Petersberger

Ethical Eating

Good morning!
Welcome to The Towson Unitarian Universalist Church!

We are the church of the open and thinking minds,
the loving hearts,
and the helping hands.

Whether you entered on little feet,
or walked in briskly,
or ambled or rolled in,
you are welcome here.

Please take a moment to savor the art work of our students.

There will be a reception to meet and greet the artists, here, following worship.

For those of you who do not know me, my name is Clare Petersberger and I extend a special welcome to visitors.

Do we have visitors to introduce or who would like to introduce themselves?

Welcome!
We're glad you're here and hope you will join us for coffee and conversation following worship.

Because we are a community of spiritual seekers, our worship services are a smorgasbord.

We not only address different religious questions and moral themes, but even our order of service varies from week to week.

So we want our visitors to know of the variety they are likely to find here.

For example, next Sunday, The Reverend William F. Schulz will be preaching.

Bill is the former President of Amnesty International AND of the Unitarian Universalist Association.

And he recently accepted the position of interim CEO of the Unitarian Universalist Service Committee.

There will be an opportunity to meet Bill, here, at 7 o'clock on Saturday. Wine and cheese will be served. Your contributions of finger foods would be most welcome.

There will be a time for Questions and Answers. Please think of questions you would like to ask Bill about stories from his tenure as President of the UUA. You may also want to ask about his work for human rights with Amnesty International, his travels to Transylvania with the International Association of Religious Freedom, and his hopes for the Unitarian Universalist Service Committee. If you would like to submit questions in advance, you may e-mail them to Marcia Reinke.

Bill Schulz has dedicated much of his life to global human rights, including ending the practice of torture.

In anticipation of Bill's visit, The Social Action Committee invites everyone to TUUC this Friday, April 23, 6 PM, for a Pot Luck Dinner and screening of the video from the National Religious Campaign Against Torture.

But, first, today we have gathered to celebrate the 40th anniversary of earth day. These plants have grown from the seeds we planted at the beginning of the Easter worship service.

With sunlight, water, and human care, look how much they have grown in just two weeks. They are Zinnias. They will be planted in the TUUC playground to attract butterflies.

Today, we are thinking about the food WE eat, and how it helps or hinders the health of other human beings and the planet.

With this in mind, please join in a responsive reading of words printed in your order of service with which to light the chalice, symbol of our free faith.

CHALICE LIGHTING (read responsively)

We join here to transcend the isolated self,
TO RECONNECT, TO COME TO KNOW OURSELVES.

To be at home, here on this Earth, on this planet,

SUSTAINED BY THE SUN, AWED BY THE STARS.

We light this chalice for the nourishment of our beings

FOR THE FOOD THAT FEEDS OUR BODIES;

For the food for thought that feeds our minds

AND FOR THE FOOD THAT FEEDS OUR SPIRITS.

PRELUDE

Thank you, Steve.

Thank you, Will.

For the beauty of the earth that nourishes our body, minds, and spirits, let us raise a hymn of grateful praise---
hymn number 21.

And if you are moved to express your human care for a significant joy or sorrow, you're invited to come forward to light a candle as we sing. #21 For The Beauty Of The Earth

READING

For the beauty of the earth and for the kinship we all share, the poet, Mary Oliver, offers another hymn of grateful praise in her poem, Wild Geese, which Aynsley Hamel will now deliver.

It will be followed by our students singing, and illustrating through movement, another song celebrating the gift of life and the transforming power of love.

You do not have to be good.
You do not have to walk on your knees
for a hundred miles through the desert, repenting.
You only have to let the soft animal of your body
love what it loves.
Tell me about despair, yours, and I will tell you mine.

Meanwhile the world goes on.
Meanwhile the sun and the clear pebbles of the rain
are moving across the landscapes,
over the prairies and the deep trees,
the mountains and the rivers.

Meanwhile the wild geese, high in the clean blue air,
are heading home again.
Whoever you are, no matter how lonely,
the world offers itself to your imagination,
calls to you like the wild geese, harsh and exciting--
over and over announcing your place
in the family of things.

SONG

If I Were A Tree
Youth Religious Exploration Ministry students
directed by Angela Castillo-Epps

Unitarian Universalist Association's Earth Day 2010: 40/40/40

Rev. Clare Petersberger

Today, we join with Unitarian Universalists across the continent in celebrating the 40th anniversary of Earth Day.

And the Unitarian Universalist Association is inviting us to commit to small and large daily actions over the 40 days, for the sake of the Earth and all who live here.

Specifically, they are inviting us to take action on the issue of food and environmental justice. Congregations in which 40 % of the congregation or even 40 people make such a pledge will receive special acknowledgement from the UUA's Ethical Eating: Food and Environmental Justice Core Team.

Last Sunday, all of our students reflected on questions about ethical eating. Some watched a video entitled, "The True Cost Of Food."

Our 4th through 6th grade students will now share some of what they learned from this film and the commitments they are making

REFLECTIONS

The True Cost Of Food
the 4-6 grade class

1. How many years does it take for a dead tree to fully decay?
 - a. 1, 382
 - b. 152
 - c. 3
 - d. 200

2. How many pounds of waste do cow factories produce in a year?
 - a. 65,000 lbs.
 - b. 291,000,000,000 lbs.
 - c. 100,000,000,000,000 lbs.
 - d. 85 lbs.

3. What is the number one pollutant of U.S. streams?
 - a. fish waste
 - b. factories pollution
 - c. farm run-off
 - d. Tony Bonta's armpits

4. What is the cost of a pound of steak counting the hidden costs, including government subsidies, damage to the environment, and costs of related health issues?
 - a. \$815
 - b. \$20
 - c. \$1.50
 - d. FREE

SONG

Thank you, students!

In honor of our growing awareness of issues around ethical eating, Spice Kleinmann will lead us in singing "Put Down That Whopper."

We chose this song because worldwide, we humans chop down an acre of rainforest every minute and lose millions of grasslands acres a year to feed and graze cattle.

On the second verse, students and teachers are invited to gather up front to leave for Sunday School classes.

Put Down That Whopper
Spice Kleinmann, guitar

(On the last verse, students and teachers are invited to gather up front to leave for Sunday School classes. Parents, who are visiting for the first time, are encouraged to leave with your child(ren.) Please speak with Ms. Duncan, our Director of Religious Exploration, so that she may direct you to the appropriate classroom and meet the teachers before you return to the worship service)

PRAYER/MEDITATION

Let us continue in the spirit of meditation with a poem entitled, Perhaps The World Ends Here, by Joy Harjo which will be followed by moments of silence.

The world begins at a kitchen table. No matter what, we must eat to live.

The gifts of earth are brought and prepared, set on the table--- so it has been since creation, and it will go on.

We chase chickens or dogs away from it.

Babies teethe at the corners. They scrape their knees under it.

It is here that children are given instructions on what it means to be human.

We make men at it, we make women.

At this table we gossip, recall enemies and the ghosts of lovers.

Our dreams drink coffee with us as they put their arms around our children.

They laugh with us at our poor falling-down selves and as we put ourselves back together---once again--- at the table.

This table has been a house in the rain, an umbrella in the sun.

Wars have begun and ended at this table. It is a place to hide in the shadow of terror. A place to celebrate the terrible victory.

We have given birth on this table, and have prepared our parents for burial here.

At this table we sing with joy, with sorrow.

We pray of suffering and remorse. We give thanks.

Perhaps the world will end at the kitchen table, while we are laughing and crying, eating of the last sweet bite.

EATING AND HOSPITALITY

Rev. Karen O'Rourke

Hospitality as a Subversive Act

Today I am speaking about food and hospitality.

I have been a member at TUUC for about five years now. About every 3 months or so I do the "happy hour" for both services on Sunday.

I refer to it as "Happy hour" because we have a lot to be happy about, not just a great community at TUUC, but that we are alive and can get connected and relate to each other.

Last time I was here for "Happy Hour" someone asked me why I was doing this as a special event. I answered, "Because it is subversive".

The person look shocked and said : "What?"

SO I explained that I do this expanded Happy Hour because it is subversive; when we gather together around the table as community for coffee and fellowship, we take a risk for getting to know someone new. We come to the table admitting we are in need of each other; taking a risk to get to know someone other than our regular golf or tennis partner...

When we take a risk of getting to know someone new, we stretch out of our comfort zone; we find out we have more in common than we first thought, and when we can take risks with each other in this community, then we can learn to take risks to change the world. So my ministry to TUUC in this regard is subversive.

My journey combines a very liberal Christian tradition with Buddhist spirituality and more recently Native American Spirituality when I worked as an ordained minister with the Lakota Sioux on community development in the 1990s.

Every religious tradition in the world has a teaching about hospitality; about letting strangers in and seeking the wisdom of strangers. When I worked with the Lakota Sioux, they have a saying "omitaukiwasin," which means "all my relations" -- basically that in all things we remember who we are related to and how those people and our relationships have impacted our humanity. We all need each other.

So join me at my subversive "community" table after service, where we can be vulnerable together, take risks to learn about our hopes and dreams and then take risks to change the world! Omitaukiwasin!!

MUSICAL INTERLUDE

"The Welcome Table" (from a traditional African American spiritual) The TUUC Folk Singers

READING

from Food for Thought: UU Values & Sustainable Food
Rev. Vicky Talbert

Our reading is excerpted from a sermon by The Reverend Vicky Talbert of Bradford Community Church Unitarian Universalist. I expect that some of you can remember back to the 50's and 60's when, once a week, your mother would don her shirtwaist, climb into the family car, and make her way to the A and P. How did she choose her groceries then?

In our family, in New England and a long way from the fertile, productive valleys of California, proximity was a huge factor and choices were limited. I don't believe I had an avocado until I was 20 and certainly not a mango!

How things have changed! Today, it's not just that food is abundant. We can get almost any food, from almost anywhere, in any season.

It truly seems a grocery shopper's paradise, the land of plenty. But at what cost?

People are beginning to recognize that the true cost of food is far greater than what we pay at check out.

Throughout developed countries, people want to know where their food comes from and how it is produced.

Is the food grown with pesticides or herbicides?

What about the polluting runoff from fertilizer and manure?

Is water being diverted from local usage
to irrigate crops to feed food animals?

In what conditions are the animals raised and do they suffer?

What is the contribution of corporate agriculture to the degradation of our planet and what are the best food choices to protect our environment?

Are the farm workers paid a fair wage?

How have the lives and culture of people in other countries been disrupted so that food could be raised to feed us?

If we have an ethical obligation to reduce emissions that contribute to climate change, is locally produced food better? Is organic?

And the biggest question--- how will we feed the world if we continue our unsustainable eating patterns?

Choosing our food may not be so easy--- if we want to live in right relationship with Earth and all its inhabitants.

The grocery store may not be that glorious paradise after all.

How do we choose?

Our principles will guide us.

We are fortunate, as Unitarian Universalists to have a superb framework to help us navigate between the rows of cereal and fruits and vegetables. Much attention has been given to our 7th principle, affirming the interdependent web of all existence.

We know that industrialized agriculture, as it now exists, flies in the face of this principle and threatens the interdependent web.

REFLECTIONS FROM THE GREEN SANCTUARY COMMITTEE

Remarks for Earth Day Service April 18, 2010

Ethical Eating

What could be more basic than eating? We in this congregation all are fortunate to be able to eat multiple meals every day. We all know eating has health consequences for us, but do we know what impact it has upon other people in the world, and upon our planet?

Eating is an agricultural act, an ecological act, a political act, a social act and a medical act. What is the cost? What should we consider about the consequences of what we eat?

At General Assembly in 2008, the congregations of the UUA voted to adopt the issue of Ethical Eating: Food and Environmental Justice as a two-year study action item, and encouraged UU congregations to embark on ways to educate themselves on the issues involving the food we eat, and its impact on people and the environment.

Here at TUUC, the Green Sanctuary Committee took up the challenge, and last year about 13 –16 members of TUUC engaged in a 4-week course on Ethical Eating issues to educate ourselves on these issues.

We learned about health issues related to the way we eat, not just for us, the eaters, but also for the workers who grow the food and are often subjected to chemicals that affect their health as well. We learned about fair trade issues and that often the cheap food we are able to buy in this country comes at the expense of workers in other countries who are ill-treated and not paid a living wage, and subjected to harsh working environments.

But the issue that affected me the most was the environmental impact of the way we eat, due to what we eat and where it comes from.

We started out with a review of Michael Pollan's Omnivore's Dilemma, and learned about the history of King Corn, and how the development of nitrogen fertilizer in the early 1900s, together with hybridization, led to cheap corn, and to a food industry that replaced family farms with one-crop (monoculture) industrial-sized farms. Cheap corn was, in turn used to produce industrialized beef, chicken and pork. Between 1961 and 2007 the world meat supply increased fourfold. Today, Americans can afford 190 pounds of meat per year per capita.

The result: ecological disaster. Instead of integrated farms where animal wastes are used to replenish the soil and crops are rotated to keep the soil healthy, we now have monocultural industrial farming, with increased need for fossil fuel-based fertilizers. Animal waste has become a serious pollution problem. Antibiotics are used everywhere, resulting in their loss of effectiveness.

The most ironic thing about this situation is that cows were not designed to eat corn – they are designed to eat grass. When fed a diet of corn, their digestion is compromised, producing lots of methane (more than would otherwise be produced) - a greenhouse gas 21 times worse than carbon dioxide. Cows produce 14% of all methane, while all livestock produced 18% of all the greenhouse gases.

And guess how much of our corn is used to feed livestock? 60%!

At the last session of the class we had a potluck dinner of vegetarian meals, and they were delicious. And we shared one of the important gifts of food – sharing a meal together.

So what did I take away from the course? That I needed to look at the consequences of my food choices and start to make more intentional and responsible choices.

I will tell you that it's not easy to change the habits of a lifetime. And since I'm married to the son of a butcher, it's not likely that my household will become vegetarian any time soon. So what can we in our household do that will still make a difference, even if we still eat meat from time to time?

For one, we've cut down on the number of meals. We eat much more fish, and try to buy sustainably caught fish where possible. We eat more pasta, and have even learned to cook tofu.

For another, we're much more conscious of trying to buy food that comes from local producers. Last summer I went to local farmers markets, and look forward to doing so again this year.

We do still eat meat and poultry, we're trying more often to buy organic products, or from local farms where the cows, chickens and buffalo are grazed on pasture for at least part of the time. I've visited a farm located in Greenspring Valley, just a mile outside the beltway, that sells eggs and poultry, as well as sustainably caught fish.

I'm much more conscious, when in a grocery store, of trying to buy organic produce, or local produce when there is a choice. And I try to buy products with a minimum of packaging.

I know none of these efforts alone will change the planet. But they each serve to minimize the impact that our food choices have on the planet.

You, too, can have such an opportunity. As mentioned earlier in the service, in honor of the 40th anniversary of Earth Day, the UUA is hoping congregations will get 40 people to commit to taking action to make changes in their eating and buying habits for the next 40 days.

At the Green Sanctuary Table in the lobby, we have pledge forms that we invite you to take and fill out and, more importantly, work on implementing over the next 40 days. The pledge form allow you to make a commitment, for example, to lower the number of meals per week you eat that contain meat, or to increase buying of organic produce. Or to make your own choice as to what you will commit to for 40 days. (it's sort of like our own post-Easter Lent period!)

We also have information on local food resources, including farmers markets, CSAs, and local farms, a guide to buying sustainable seafood, and other factual information about the impact of our eating habits.

Thanks to Al Peabody, all of this information, including the website, will be available on the TUUC website, under the Green Sanctuary Committee. And we're hoping to set up a blog or listserve where you can share your experiences as you go through the process of fulfilling your commitment. And we'll have a potluck dinner at the end of the 40-day period, so people can come together to share their experiences.

Please consider joining in the effort. Not only will your own health benefit, but you'll be helping local industry, and the planet. What better way to celebrate Earth Day.

MARILYN CARLISLE

What could be more basic than eating? We in the congregation all are fortunate to be able to eat multiple meals and snacks every day. We all know that eating has health consequences for us, but do we know what impact it has upon other people in the world and upon our planet?

At General Assembly in 2008, the congregations of the UUA voted to adopt the issue of "Ethical Eating: Food and Environmental Justice" as a 2-year study action item, and encouraged UU congregations to embark on ways to educate themselves on the issues involving the food we eat and its impact on people and the environment.

Here at TUUC, the Green Sanctuary Committee took up the challenge, and last year about 13-16 members and friends of TUUC engaged in a 4-week course on ethical eating issues to educate ourselves on this subject. We learned about the impact on health of the way we eat, not just for us the eaters, but also for the workers who grow the food and are often subjected to chemicals that affect their health as well. We learned about fair trade issues--and that often the cheap food we are able to buy in this country comes at the expense of workers in other countries who are not paid a living wage and/or are subjected to harsh working environments.

We started out with a review of Michael Pollan's book Omnivore's Dilemma, and we learned about the history of corn and how the development of nitrogen fertilizer in the early 1900's, together with hybridization, led to cheap corn and to a food industry that replaced family farms with industrial-sized farms growing only one crop. Cheap corn was, in turn, used to produce industrialized beef, chicken and pork. The result? ecological disaster. Instead of integrated farms where animal wastes are used to replenish the soil and crops are rotated to keep the soil healthy, we now have monocultural industrial farming, with increased need for fossil fuel-based fertilizers. Animal waste has become a serious pollution problem.

As a result of individual attendees' commitment, most of us are much more conscious of trying to buy from farmers' markets, patronize local farms for eggs, and buy beef, chicken, and buffalo meat at least partially

grazed on pastureland. We're more conscious in a grocery store of trying to buy organic or local produce. We try to buy products with a minimum of packaging.

One aspect of my own personal food & beverage consumption that means a lot to me is based on my awareness of the fair trade movement, something that has empowered farmers around the world to lift themselves out of poverty by a guarantee of minimum prices, enabling them to invest in their farms & communities, protect the environment, and develop business skills to compete globally.

The criteria for fair trade labeling are:

Prices

Labor conditions

Direct trade, eliminating the middlemen when possible

Democratic, transparent organizations, usually co-ops

Community development (schools, health clinics)

Environmental sustainability (integrated farm mgmt which improves the soil, limits agro-chemicals in favor of environmentally sustainable farming methods that protect the farmers' health & preserve the ecosystem)

Equal Exchange, e.g., buys from and facilitates credit for coops of small farmers who can and do make their own decisions. Transfair is an organization which certifies >600 US companies to display the Fair Trade Certified label on products including coffee, tea, herbs, cocoa & choc., bananas and OJ, sugar, rice, flowers, honey, vanilla, These two sources on the Internet can provide you with further information on fair trade,

None of these efforts alone will save the world. But they each serve to minimize the impact that our food choices have on the planet and its people.

As mentioned earlier in the service, in honor of the 40th anniversary of Earth Day, the UUA is hoping congregations will find 40 people to commit to taking action to make changes in their eating and food-buying habits for the next 40 days.

At the Green Sanctuary table in the lobby, we have pledge forms that we invite you to take, complete, and work on fulfilling for yourselves over the next 40 days. The forms allow you to make the commitment you feel you wish to, for example to buy sustainably grown fish or to eat more local or organic produce. We will also have a place on TUUC website where you can obtain the pledge form and additional information on the impact of the way we eat, and where you can share your experiences with others as you go through the process of changing how you eat.

Finally, we have information at the table on local sources of food, from farmers' markets and Community Supported Agriculture farms to other local vendors.

Please consider joining in the effort. Not only will your own health benefit, but you'll be helping local industry and the planet. What better way to celebrate Earth Day!

GOOD NEWS FROM THE TUUC BOARD OF TRUSTEES

Those who explore the depths of the human spirit are searching for the source. Most of the time, we must dig deeper whether it is the wellspring that fills the well or the wellspring that nourishes the soul.

True depth is not accomplished easily, and we need companions who will encourage us, who will "put heart into" us when the going gets tough, the path becomes unclear, and our energy is diminished.

As our morning offering is given and received, may we express our gratitude for such companions through our generosity.

OFFERTORY

"This Land is Your Land" (by Woody Guthrie)
The TUUC Folk Singers

HOMILY

How We Eat Determines How the World Is Used
Rev. Clare Petersberger

In 1989, a seminary classmate of mine, David Blanchard, was serving the Unitarian Universalist Church of Lexington, Kentucky. In honor of my ordination, David gave me the Collected Poems of a local author by the name of Wendell Berry.

This was before the publication of our grey hymnal--- with Berry's vision on the wisdom to survive; his meditation on coming into the peace of wild things; resting in the grace of the world; and being free; and his metaphor of life as a circle dance with each other and with the larger circle of all creatures.

So all I knew about Wendell Berry was on the cover of the back of the book---- that, in 1965, he had left a literary life, and teaching English at New York University to go back to his ancestral home in Henry County, Kentucky to farm.

This explained some of the titles of his poems:
"The Mad Farmer Revolution; and
"The Contrariness of the Mad Farmer."

I was intrigued that Berry had made the choice to leave the city, in the 1970's to grow all his own food.

But I was moving to Midland, Texas where the closest town was named "No Trees" and the closest farm was the Quail Ostrich Farm.

In recent weeks, I have been reminded of the sanity and prophetic voice of this self-described Mad Farmer....

following in the footsteps of Henry David Thoreau. First, my four-year-old neighbor explained to me, through the fence of our back yards, that there had been a BIG EXPLOSION underground a really BIG EXPLOSION. To put out the fire, they had to turn off the water.

So now there was only a little bit of water in the faucet. Just a few drops.

He was right. And when water service WAS restored, the water came out in fits and starts and tinged in brown....

If I were Wendell Berry, living on a farm, drawing water from a well, I would know the source and cleanliness of the water.

A few days later, on the evening news, one of the stories was how Mexico refuses to purchase meat from the United States because it does not meet their safety standards in terms of antibiotics, pesticides, and copper.

COPPER?!

If I were Wendell Berry, raising my own chickens and beef, I would know my protein did not contain antibiotics, pesticides, and copper!

And then, day before yesterday, my sister-in-law shared part of her peanut butter and jelly sandwich with my one-year-old nephew.

He took it and mushed it with his hands before sampling it.

Where the peanut butter touched my nephew's skin, hives erupted.

From ingesting it, he needed to be rushed to medical care for an injection of a steroid.

If my brother were Wendell Berry, raised all his food on a farm, and prepared it in the kitchen, he would not have to spend the next 17 years reading labels to see if food was produced anywhere near peanuts!

While it's not practical to leave our lives to purchase a farm in Kentucky, we've heard of many things we can do to become more connected to the sources of our food.

Where, how, and by whom our food originates affects not only on our health and lives but also on the health and lives of other people and of the planet.

Becoming more connected to these sources is a spiritual practice.

Wendell Berry writes of such awareness: "People who know the garden in which their vegetables have grown and know that the garden is healthy, remember the beauty of the growing plants, perhaps in the dewy first light of morning when gardens are at their best.

Such a memory involves itself with the food and is one of the pleasures of eating.

The same goes for eating meat. The thought of the good pasture and of the calf contentedly grazing flavors the steak.

Some, I know, will think it horrible to eat a fellow creature you have known all its life.

On the contrary, I think it means that you eat with understanding and with gratitude. A significant part of the pleasure of eating is in one's accurate consciousness of the lives and the world from which food comes."

Even though I've never raised anything more than tomatoes, I resonate with Berry's words.

Each Saturday morning, for the past 40 years, my father has gone to the local Farmer's Market.

He returns, not only with locally grown produce and meats, but with stories of the farmers, butchers, and bakers; engagements; weddings; births; their children's jobs; and deaths.

They have become extended family. Sharing, around the table, stories of the lives of those who grew, raised, and sometimes prepared the vegetables, fruit, meat, and dessert on our plates DOES add to the pleasure of eating!

So I invite you to take the UUA pledge to be intentionally mindful of the origins of your food in the next 40 days...as a spiritual practice.

As Mary Oliver reminds us: "You do not have to walk on your knees for a hundred miles through the desert, repenting."

Rather, the purpose of this pledge is to imagine this earth, this world, in light of our place in the family of things.

For in the words of Wendell Berry, "Eating takes place inescapably in the world... it is inescapably an agricultural act, and how we eat determines, to a considerable extent, how the world is used."

Guided by our Unitarian Universalist principles and purposes, and with one another's encouragement, may we intentionally promote reverence and interdependence, health and wholeness, fairness and justice.

Amen.

HYMN
#207 Earth Was Given As A Garden

To celebrate the 40th anniversary of Earth Day,
to affirm our connection to the earth
and communion with others;
and to encourage our ethical eating practices,
let us join in singing hymn number 207.

CLOSING WORDS

adapted from Beginners Denise Levertov

We have only begun to love the earth.
We have only begun to imagine the fullness of life.
How could we tire of hope?----so much is in bud.

We have only begun to know the power that is in us
if we would join our solitudes in the communion of struggle.

So much is unfolding that must complete its gesture,
so much is in bud.

Our thanks to Joseph Gascho, Spice Kleinmann, Angela Castillo-Epps and students in our Religious Exploration Ministry and The TUUC Folk Singers for their gifts of music; to Steve Silver and Will Meister for serving as Keepers Of The Flame; to Carol Mason for the gift of Mary Oliver and to Aynsley Hamel for delivering it; to Joyce Duncan, our 4-6 grade students and their teachers for sharing what they've learned about ethical eating; to The Rev. Karen O'Rourke for not only sharing thoughts on radical hospitality, but also for modeling it; to Bill Ward and Janet Schollenberger for delivering our reading; to Carel Hedlund and Marilyn Carlisle for their reflections on ethical eating; to the Green Sanctuary Committee for bringing this issue to our attention; and to Paul Konka, Catherine Morris, and the entire congregation for good news about the Stewardship of TUUC! Happy Earth Day!

GO NOW IN PEACE