



Fr. Jensen's last Sunday at Trinity is June 7

Sermon: given May 10, 2009

There is a lot going on today. It is my first Sunday preaching after the announcement of my call to a new position. It is Mothers' Day. And our story is about an Ethiopian Eunuch. It is not the reading we might have chosen but Happy Mothers' day nonetheless. Let me say first a few words about the new call. My time at Trinity as your rector is coming to a conclusion. It's been mostly ups with very few downs. But a new time for the congregation is emerging.

Some have said that this new call must feel like a promotion or graduation for me. It feels to me more like a promotion or graduation for *this* congregation. Trinity is now where it needs to be. I am like the proud relative who watched it happen. Look what you did. Look what you accomplished in such a short period of time. The renovations, new service, the ministries and all the rest are symbols of a deeper transformation. Look at all the people and vitality- the abundant life that God has brought to *this* community. It has become a model for how to be church together. Trinity has become a community where all are welcome and can belong.

On June 7 after the 10:30 service, we will have an opportunity to celebrate our seven years together and what God has done here. We can share some good stories- to end well as we began

and served well together. One kind person has already pointed out this week that the blue shirt I was wearing really brought out the grey in my hair. I didn't bring any with me but did pick up a lot of grey hair along the way and I hope also a bit of wisdom. One thing we know is that the church is never about one person- except Jesus.

A few years ago, a child assessed the situation with wisdom beyond his years. He was used to seeing the rector at the pulpit and Altar, preaching and presiding, *up there*. At a coffee hour, he worked up the courage to proclaim an important truth. He said, "You know, Fr. Jensen, you're much shorter in person." It is time for me to decrease here so the parish an increase in a new way. I will no longer be your rector but your friend and fellow pilgrim.

The focus of the church is not on any one person or priest- past, present or future. What I hope you will remember is one thing-. Our purpose as a church is always to point to Christ. We reorient ourselves to make God the starting and ending point of all we do and all we are. With God as our focus and our hope we make room for others to share this vision of Good News. That is what this encounter from the Book of Acts is about. It points to God and making room for others to share that vision of the holy in our midst.

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Fr. Jensen's last Sunday, *continued from cover page*

The story is about two people, Philip and a man from Ethiopia. But, like all Bible stories, it is ultimately about God. Philip was a disciple but we know little about him. He was on his way to Caesarea which may have been his home. The other character in the story is a eunuch from Ethiopia. Notice he is given no name. Often eunuchs would be in charge of harems or treasuries because they were, well, safe. He was a very important and powerful person with his own chariot and driver. He was a court official who was in charge of the treasury of the Candace or Queen of Ethiopia. He could read Hebrew. And he was seeking the one God even though he was familiar with many religions. He had even been to the Temple in Jerusalem to worship. There is one other aspect to note. In this time, the word Ethiopian, was used to describe dark skinned people. This was not intended in a derogatory way but as a person who represented something foreign and exotic. He was wholly other.

Philip met this Ethiopian man on the road that led from Jerusalem to Gaza. The road later linked up to the main route that led all the way to Egypt. It is about 1,500 miles from Jerusalem to Ethiopia. 3,000 miles round trip to attend church. There was probably still no parking when he got there! One could expect to see all sorts and conditions and all nations represented on this road. It was as multicultural or diverse as anything we might know. It was here, on neutral ground, that Philip and the man from Ethiopia encountered one another.

Philip understood quickly that the foreigner was trying to learn more about God. In those days, as in our own, there were seemingly endless religions which one could choose to follow. This man was looking for hope, a place to belong. Something to believe in- someone to *believe* in him. He was reading the prophet Isaiah in the Hebrew Scriptures about the innocent, suffering servant. Philip asked the man if he knew the meaning of what he read. The Ethiopian invited him to join him in his chariot and explain the passage. As they rode along together, Philip told him the good news of Jesus beginning with the Scriptures. Philip probably also told him all the things he and his friends had witnessed and experienced. After hearing the gospel, the man desired to be baptized. That is, he wanted to make a formal commitment to belong to Jesus. To believe in someone who believed in him. To live the good news of hope- pointing to God.

Earlier in the book of Acts, some Samaritans had been baptized. Today, an Ethiopian and later a Gentile is baptized- brought into belonging. The vision of hope was being shared all over. From Jesus to the disciples-both men and women- to Jews, Samaritans, Gentiles and all the way to the exotic land of Ethiopia. But the story shows something even more profound than that. Everyone knew the Ethiopian was beyond God's embrace. Could it be true? If there is room for even him- there is a place to believe and belong for the rest of us.

There is a specific prohibition in the book of Deuteronomy against eunuchs. They are not to be

included in the people of God. The Bible says so very plainly. They're out. There are all sorts of prohibitions against certain people being a part of God's community. But if the story shows anything- it is that God's notion of a holy people is far broader than anything we can imagine. Philip would have known about the prohibition. But an angel prompted him to approach the man anyway. Philip began to understand what it means that Jesus died and was raised for all. The Ethiopian was the embodiment of the other, the stranger, the outsider. But there was hope even for him. Tradition has it that the man returned to Ethiopia and shared the good news there.

The focus of the church is not on any one person or priest-past, present or future. What I hope you will remember is one thing, then all the grey hair will have been worth it. Our purpose as a church is always to point to God. Christ is the starting and ending point of all we do and all we are. Our Alpha and Omega. With God as our focus and our hope we make room for others to share in this vision of Good News. Something to believe in- someone to believe in us.

Fr. Jonathon

After June 7...

My new email address will be:
jjensen@arkansas.anglican.org

The new mailing address will be:

The Very Rev. Jonathon Jensen
Trinity Episcopal Cathedral
310 West 17th Street
Little Rock, AR 72206

Office phone will be 501.372.0294
Fax is 501.372.0416

Farewell gift for Fr. Jonathon

Please join us for a farewell reception for the Jensens on June 7.

We would like to give Fr. Jensen and Natalie a farewell gift from Trinity. If you would like to contribute, please place the money for the gift in an envelope and mark it "Farewell gift for Fr. Jensen" or a check with that notation on the

memo line and place the gift in the offertory plate on Sunday or mail or drop it off at the church office.

Please join us at church on June 7 when the Bishop is here for confirmations and baptisms. There will be a special reception in the Parish Hall after the 10:30 service on that day; we will all have an opportunity to give Jonathon and Natalie our best wishes. The gift

will be presented to them at that time.

The Jensens have contributed much to Trinity and we are very grateful for their ministry with us. We wish them well as they go to Trinity Cathedral in Little Rock, Arkansas. They will be missed by all of us at Trinity, Lawrence.

Ellen Tracy, Sr. Warden

Joint Trinity and St. Margaret's Vacation Bible School

*by Father Paul McLain,
Curate and Director of Christian
Education*

The dates of the VBS are Monday-Friday, **June 22-26 from 6-8:30pm each evening.**

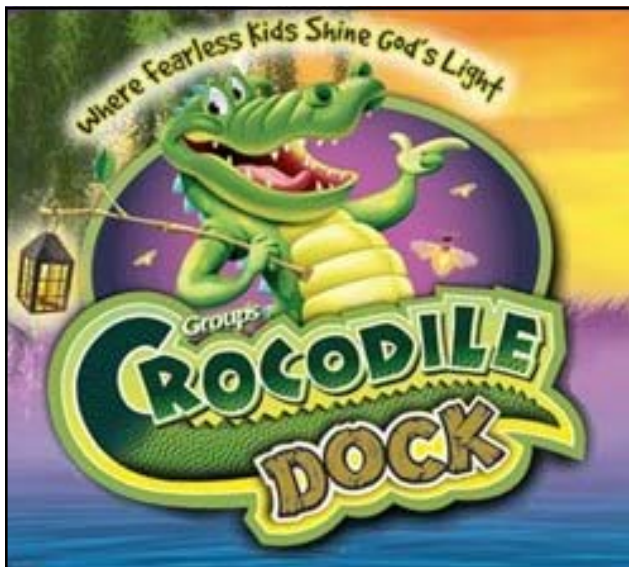
A unique feature of VBS this year is that there will also be educational opportunities and activities for **parents and adults** throughout the program.

Mission and service opportunities for **teenagers** are also being planned.

Mark the dates **June 22-26** on your calendar and let your children know they are in for a special treat this summer! Volunteers from Trinity are needed in all areas of ministry as we prepare for this exciting week of new opportunities in relationship and outreach.

A **training meeting** for volunteers is scheduled for **June 8 at 6:30pm** at St. Margaret's.

If you would like to learn more about or volunteer to serve in the joint Trinity/St. Margaret's VBS this June, please contact Father Paul McLain by phone at 843-6166 or by email at pkm@trinitylawrence.org.



All events Monday-Thursday will take place at the St. Margaret's Family Life Center, located at 5700 W. 6th Street.

Friday evening will be a celebratory cook-out that is scheduled on the grounds here at Trinity.

The Theme for this year's VBS is "Crocodile Dock: Where Fearless Kids

Shine God's Light." We will emphasize the story of Moses and the people of Israel in the book of Exodus and the salvation that Jesus offers us as depicted in the Gospel of Matthew. Volunteers from both churches will lead the children in all sorts of Biblical games, music, crafts and snacks throughout the week.

Trinity and St. Margaret's Episcopal Church are pleased to announce that the two churches will offer a joint Vacation Bible School this June! The leadership and volunteers of both churches are excited about the combined resources that this will provide the children of both congregations and the potential for greater outreach throughout Lawrence.

Special plans for Trinity Sunday, June 7th

A Celebration of Father Jensen's Ministry and Confirmations/Baptisms Planned for Trinity Sunday, June 7

By Father Paul McLain, Curate

Trinity Sunday, June 7th promises to be one of the most meaningful Sundays in the life of Trinity Parish.

Our reception time following the 10:30 morning service will mark a celebration of Father Jonathan Jensen's nearly 7 years of leading ministry here at Trinity. While we share his excitement over his new call as Dean and Rector of Trinity Episcopal Cathedral in Little Rock, we will miss him as our spiritual shepherd. June 7th will give us an occasion to fondly say goodbye and reflect upon the great things God has done through all of us working together these past several years.

It will also mark an opportunity to look forward to the Holy Spirit's continuing work in building

all the achievements of the past to further build up the kingdom of Christ in the future!

As part of that forward-looking dimension, Bishop Dean Wolfe will be here to offer the rites of confirmation and baptism to the newest members of the Trinity community.

Eight candidates for confirmation have actively participated in 12 weeks of classes with Father Paul McLain. They have together studied a number of dimensions of the Christian life in general and the Episcopal Church in particular. The eight candidates are **Jay Childers, Nancy Haggart, Ted Haggart, Brian Jones, Emily Martin, Jenine Meston, Joshua Milota, and Daniel Ward.**

In addition, Bishop Wolfe will offer the rite of Christian baptism to three children on the 7th – **Ross "Rocky" Henly, Riley Giovanni Henley, and Arabella "Bella" Beeson.**

Join us and invite your friends to this very special Sunday in the life of God's Church at Trinity!



Baptisms
Confirmations
Farewell Reception

Picnic Honoring Newcomers to Trinity ~ June 28th

By Father Paul McLain, Curate



Sunday, June 28 will be an exciting day in the life of God's Church here at Trinity. We plan a festive picnic on the Trinity

grounds (weather permitting) following the 10:30 morning service to honor the many newcomers to the Church community over the last year. Trinity is blessed with lots of new members who are already contributing to building the kingdom of Christ with a variety of talents and gifts! It is amazing to see the great relationships being formed among longtime and new Trinitarians.

Come join us (and invite your friends!) for a wonderful afternoon of enjoying food and fun on

the beautiful gardens and grounds of Trinity as we celebrate the Holy Spirit's ministry through our newest members.

The meat will be provided. Parishioners will be asked to bring a dish. Watch the Sunday bulletins for more information.

If you would like to help with the picnic, please contact Shirley Reese by phone at 842-9950 or by email at par18@sunflower.com.

G.I.F.T. program helps the mission of the church!!!

Each Sunday you can be a part of the **G.I.F.T. (Grocery Income For Trinity)** program, where for every dollar you spend on groceries, six percent will be returned to Trinity. If, for example, you spend \$100 a week at your favorite grocery store - \$5,200 per year – your purchases will result in \$312 for the church.

Here are some G.I.F.T. specifics:

- G.I.F.T. team members will be selling grocery store cards in values of \$50 and \$100;
- Participating stores include Checker's (certificates), Dillons, HyVee and The Merc;

- Instead of cards, Checker's will be offering gift certificates in \$10 units and will give change back for any unused portion of the certificate;
- Cards can be used for both groceries and gas at Dillons and HyVee;
- Card values are dollar for dollar, the six percent return is paid by the participating store(s);
- Cards are designated by store and cannot be exchanged/used at other participating grocers;
- Stores will automatically track card deductions.

The **ONLY** times to purchase cards are after the 8:00 a.m., 10:30 a.m., and 6 p.m. Sunday services. Purchases can **NOT** be made at the church office during the week.....only on Sundays.

G.I.F.T. is designed to make your grocery shopping a way of giving and ultimately more rewarding. And if you decide to participate there's something uniquely fulfilling in it for you. Look for the sales table in the parish hall this Sunday and be a part of G.I.F.T. !!!

Summer Sunday School features windows

Summer Children's Education Features Series on Stained Glass Windows!

by Father Paul McLain, Curate and Director of Christian Education

Trinity is pleased to announce that its summer combined children's education class will feature of series of classes on the beautiful stained glass windows in the nave of the Church. Margaret Bearse will guide the class through the Bible stories depicted in each window, beginning Sunday, June 7.

Margaret is in need of adult assistants for each session this summer. If you would like to volunteer, please see Margaret or Father Paul McLain or contact Father McLain by phone at 843-6166 or by email at pkm@trinitylawrence.org.

Why kill a tree to grow a flower? Say NO! to Cypress Mulch

Bald cypress trees (*Taxodium distichum*) provide invaluable flood and hurricane protection, water pollution filtration, and wildlife habitat. Native to the southeastern United States, these magnificent trees grow in wetlands along our rivers and coasts. Already logged heavily over the past several hundred years, what trees are left are now being logged at an

alarming rate and ground into mulch for gardens and landscaping. Cypress mulch suppliers claim it is a superior mulch product, yet this is just fancy marketing. There are other mulch products out there that perform just as well without the destruction of valuable forest ecosystems. To name a few: pine bark, pine needles, and leaf litter.

For more info:

[Http://www.saveourcypress.org/](http://www.saveourcypress.org/).

Kansas Riverkeeper message of 4/29/09, forwarded to Trinity Environmental Stewardship Team (TEST) by Trinitarian Dan Ward. Thank you, Dan!

June/July Birthdays



If you have a June or July birthday and you don't see your name listed, please call the office

so we can add it to our database.

6/03 Chris Hotvedt
 6/04 Grant Tarr
 6/06 Madison Easley
 6/07 Katherine McGillivray
 6/08 Gean Herd
 6/09 Roman Doddema
 6/11 Ruby Logan
 6/11 Courtney Pitts
 6/12 David Kent
 6/13 Olivia Collar
 6/15 Debbie Pitts
 6/16 Allen Tarr

6/17 John Ellis
 6/20 Bill Woods
 6/22 Arianna Myers-Arenth
 6/23 Alison Myers-Arenth
 6/24 Ann Wiklund
 6/25 Victoria Matthews
 6/26 John Emerson
 6/26 Jerry Hare
 6/26 Bruce Roberts
 6/27 Garth Myers
 6/28 Andrea Hoag

7/01 Joan Ring
 7/01 Marcella Larrabee
 7/02 Carolyn Brushwood
 7/03 Devon Shipman
 7/03 Alexander Patterson
 7/05 Becky Buchanan
 7/06 Don Miller
 7/07 Colette Bangert
 7/09 Kent Atkins
 7/10 Lynn Anderson
 7/11 Betty Lester
 7/11 Sidney Sutton

7/11 Drew Wise
 7/12 Carolyn Wagstaff
 7/12 Jeff Weinberg
 7/14 Joy Henley
 7/15 Ray Ammar
 7/15 Mo Godman
 7/15 Carl Edwards
 7/15 Wesley Teal
 7/17 Melanie Hepburn
 7/17 Ray Segebrecht
 7/18 Susan Crow
 7/18 William Clark II
 7/20 Isaac Seybold
 7/24 Gene Holiwell
 7/24 Kirsteen Elliott
 7/26 James Hills
 7/26 Susan Morris
 7/26 Geoff Bohling
 7/27 Patrick Patterson
 7/28 Geraldine Tomei
 7/28 Joy Clumsky
 7/28 Patricia Henshall
 7/29 Lillian Sudlow
 7/29 Marilyn Russell
 7/30 William Myers



Update on the Search Process for a new Rector

Dear Trinitarians,

All of the Vestry members want to be certain that the Parish is kept up to the minute on how our search for a new Rector is proceeding. We, the Vestry, will be meeting more frequently for a while.

Bishop Wolfe and Canon Mary Siegmund came to Trinity to meet with us on Tuesday and gave us a lot of encouragement and advice on procedures to follow, as well as a reasonable timeline within which we can expect to complete the necessary activities prior to calling our next Rector. Both the Bishop and the Canon are very

positive about the condition of Trinity and the prospect for an exciting and very successful search process.

We are finalizing the committees who will be responsible for putting together the Parish Profile and for conducting the actual search. Additionally, we will be interviewing candidates for the Interim Rector position. Paul will continue his ministry and thus the transition should be seamless.

Of course, our primary focus at this time is upon Jonathon and Natalie and a celebration of their ministry at Trinity. We are extremely thankful for all that Jonathon has done to make the transition

to a new Rector as trouble-free as possible.

The Vestry welcomes your suggestions and will continue to try to keep you informed as we go forward.

Thank you for your support and your prayers.

*Senior Warden,
Ellen Tracy*

Trinity Interfaith Food Pantry continues to serve

TIFP Mission: To provide food for those who are hungry in Lawrence.

~ Bring food on Sunday for the basket and the little red wagon~

June: Saltine Crackers and Meat Ravioli

July: Jelly

August: Peaches, Pears, and Pineapples (canned fruit)

First-time patrons came to TIFP one Saturday morning in early May.

A woman said, "This is my first time here. My husband just went on disability. It changed things drastically."

A young man with his wife said that this was the first time they had used it. He said, "We have a one-year old child. I was just laid off. Thank you for your help. Do you have a job center at this church...(and, since we do not)...where else could I go to look for work?"

TIFP served 548 individual patrons during 8 days in April.

(New Patrons – 14)

Children: 223

Adults: 300

Senior Citizens: 25

Total Individuals: 548

Food given and purchased for the 8 days opens in April:

143 #A bags X \$14.53 = \$2,077.79

81#B bags X \$ 21.04 = \$1,704.24

Groceries distributed... \$3,782.03

Aldi food purchases.....\$723.45

Harvester's food purchases and donated food: \$ 3,058.58

We are grateful for these donations in April:

Food from partner churches

160 loaves of bread donated by a Trinity Episcopal parishioner.

Bread donated by a bread company in Overland Park, Ks

We are grateful for money gifts to TIFP in April:

Donation by a partner church

Donation by a member of the community

Virtual Food Drive for Lawrence will benefit TIFP

"The **Lawrence Virtual Food Drive**, by the Leadership Lawrence Class of 2009 and the Douglas County Community Foundation, aims to help local food pantries meet a 28% increase in demand by offering (...*the public*...) a quick and easy way to e-purchase critically needed food and other grocery items at substantially discounted prices. Because the pantries can buy items for pennies on the dollar from the Harvesters Food Bank in Kansas City, every dollar (*that is do-*

nated) can purchase as much as \$5 worth of distributed items. Donations will be divided equally between the Ballard Center, Penn House, ECKAN, the Salvation Army, and Trinity Interfaith Food Pantry."

The Lawrence Virtual Food Drive:

<http://vad.aidmatrix.org/vadxml.cfm?driveid=3481>

(*Lawrence Journal-World, Saturday, April 25th*)

"Stamp out Hunger" A Food Drive by the National Association of Letter Carriers -- United States Postal Service on May 9, 2009

This food drive, the largest of the year for TIFP, provided over 1,800 pounds with several full truck-loads of food which were loaded at the Jayhawk Station and taken to Trinity. TIFP volunteers, friends of volunteers with pick-up trucks, and six hard-working students from Bishop Seabury Academy helped make this food drive efficient, organized, and successful. The food will be distributed to our patrons who come each Tuesday and Saturday.

Barry Molineux,
Volunteer Coordinator
Trinity Interfaith Food Pantry



Sacred Memory

Sermon by Fr. Jensen,
May 24, 2009

“I have heard of your faith in the Lord Jesus and your love toward all the saints, and for this reason I do not cease to give thanks for you as I remember you in my prayers. I pray that God may give you a spirit of wisdom and revelation, so that, with the eyes of your heart enlightened, you may know the riches of his glorious inheritance among the saints...”

St. Paul writes this in the opening of his letter to the church in Ephesus. He calls the faithful to recognize the riches of their glorious inheritance. Paul calls them to remember who they are and that they belong to the Lord. It is a good practice for any church to engage in the sacred act of memory.

As my time as your rector draws to a close there comes a realization. I have the total freedom of a dying man to say whatever I want. That is a sacred responsibility. Rather than tell you something new it seems more important to remind us of who we are-. To remember the riches of the glorious inheritance we have received. So please indulge me a few stories.

When I arrived seven years ago it was important to me to honor the traditions and customs of this congregation. So I asked several people what was important or vital in worship here. The response was to change anything you want. This is a fresh start. You’re the rector. I may have been new and young but *knew that* was not true at all. The first few weeks came off without a hitch. At the end of the announcements one Sunday about a month in, we went right into the offertory.

Announcements straight to the offertory. What is missing there? Just then a hand went up in the congregation. From several people came the loudest but most polite stage whisper you have ever heard, “*You forgot the birthday prayer.*” That matters here. It is a way for us to honor something important- birthdays and anniversaries of weddings, sobriety, and baptisms. All important times to reflect on life. We could change almost anything but *that*. It is something we should not forget as a church. When one forgets the church reminds us all.

Not too long ago, I was preaching about how this congregation practices hospitality. Creating a place where all are welcome has become an important part of this community. On a particular point of emphasis about the need to welcome the stranger I gestured to the door. As if on cue, a local personality walked in. Dennis loves to go about town pushing a baby stroller and wearing extravagant clothing. There he was standing at the door, holding a toddler sized plastic doll. He was wearing a tasteful, long furry tail and mouse ears. Welcome all people. It is always good when the Holy Spirit provides an opportunity to put theory into practice. I could go on and on with some of my favorite memories but let me focus us a bit on *that* topic-. Memory as a sacred act and memory in a sacred place.

We sometimes hear about how the church is not a building. It is the body of Christ. The church is the body of disciples called out to love and serve God and others in Christ’s name. The church is the body of Christ incarnate or made flesh in the baptized community.

That is all fundamentally true. The people of God are holy and marked as Christ’s own forever.

And yet, there is also something holy about some places. This building for example. Holy means sacred or dedicated to God. At baptism, the priest makes the sign of the cross on the person’s forehead saying, you are sealed by the Holy Spirit and marked as Christ’s own forever. The sealing or anointing is a reminder of something that is already true. But this building is set apart too. In a formal sense, it was set apart for God’s glory and service by Bishop Jackson Kemper. He consecrated it for God’s use as a church. His official action was a reminder of what was already true. But this place was made sacred in informal ways for the last 150 years. How? Through prayer and through worship. Through the gathered community, the people of the church, make this building into *the* church- a holy place.

Trinity is what is called, in Celtic theology, a thin place. That is, the veil between this world and the next is very thin. They would even remind us that we are never more than three feet away from heaven. It is where the two worlds come together and touch. Trinity serves as a symbolic reminder of that. You might also find this in great cathedrals, on the Konza Prairie, or in a cabin in the woods. The thin place is the locus of where you can reach out and touch the sacred as it reaches back for you.

We know that Trinity is such a thin place. This makes sense to us at a deep level even if we cannot explain it all. It sounds strange

(continued on page 9)

Sacred Memory, *continued from page 8*

to make such an assertion in a culture that focuses on the practical and useful. Because, at one level, this place produces *nothing but* memory. If it failed to exist we would be sorely diminished- for we would forget who we are and to whom we belong. We could forget the holy surrounds all the time.

This church is a repository of and transmitter of sacred memory. Priests and people may come and go. But the place remains to collect and offer this glorious inheritance in trust for the future. Trinity is not built so much with bricks and mortar as it is with sacred memory of a holy people.

What have these walls and their forerunners experienced over these last 150 years? They have seen fire, rain, snow, hail, dust, wind and sun. They have been marked on the outside by all of those things. You have but to look and see their effects- signs of what was etched in stone. That is just the outside. What shapes the insides of this sacred, thin place? Prayer and memory. Plaques commemorate some of them, fastened to the walls for all time. They all say to the Glory of God. But far more hallows this place than what is seen. The signature of the holy is etched everywhere if you know how to look. St.

Paul would say, “with the eyes of your heart enlightened.” We look through each other to be reminded of the sacred all around us.

Who remembers the fire of 1955? Did you know that the wall behind the Altar used to be painted light blue with gold fleur de lis? There is still one small piece of blue left if you know where to look. Do you also recall that some people loved it, some hated it and the rest didn't care? What about Fr. Bob Matthews' “Why not me” sermon? Were you there for Jim Ralston's retirement party after 35 years of service? Do you know that Bill Stephens turned the pages of music on the organ for 38 years until this past December? Who remembers Dick and Carolyn Wagstaff, Tony and Viola Shirer, Corlett Cotton? Did you know Frs. Swift and Wilbur or Mother Holly Hutchens? Who remembers when there were fewer voices of children to be heard here? Who recalls lady bugs or paper doves all over the church for Pentecost? Did you know one of our own choir members, Hugo Vera, was just hired to sing at the Met? What was the building like before the renovation or where the old chapel was before it was torn down? God was there through all of it.

Those are just some of the corporate memories. We each add our own story to the whole- the baptisms, funerals, weddings and relationships. We look through each other to know and tell the whole story. But this sacred, thin place holds them all. It is alive with the past looking to our future hope. All of these stories point to the holy in our midst- that we are never more than three feet from heaven. God is closer than our next breath.

Most of these are good memories here. But some are about pain, brokenness, regret or death or it wouldn't be a real church- just a false hope rather than a resurrection faith. We take the good, bad and indifferent and trust that God can bring new life out of all of it. And this sacred place collects them all- the riches of our glorious inheritance. We offer them in faith to join the Lord in a larger sacred story of redemption.

What memories will you contribute to this sacred story? What will you add to pull back the veil in this thin place between this world and the next?

Farewell Dinner for the Jensens ~ June 5

**All Parish Farewell Dinner,
Friday, June 5.**

Please join us in the Parish Hall at 6:30 PM for a farewell dinner for Jonathon. **Bring a salad or dessert and your favorite beverage.**

Please call the parish office (843-6166) to let us know how many are attending.

For more information please contact *Vashti Winterburg* or *Fifi Paden*

Vegetarianism, Christianity, and the Environment

Oh, great—now what? Is some self-righteous, radical-liberal, bunny-loving, tree-hugging environmentalist going to tell me that, as a Christian, I can't eat meat?

Well, that's not the aim of this article. But some Christians do decide to become vegetarians or vegans on the basis of their faith-based convictions, including their commitment to environmental stewardship. Here are some facts and thoughts on the topic to consider.

Although the defining lines are somewhat fuzzy, "vegetarian" can be said to mean a person who does not consume the flesh of animals, while "vegan" refers to someone who consumes and uses no animal products whatsoever. (A vegetarian might still consume eggs and milk products and wear leather shoes; a dedicated vegan would not.)

Health Benefits of Vegetarianism/Veganism

Christianity teaches us to take good care of our bodies, as the residing places of the Holy Spirit. And there can be considerable health benefits to our bodies from being vegetarian or vegan.

Animal products (meat, eggs, milk, and milk products) contain significant amounts of cholesterol—while plant products contain such a tiny amount that it is usually considered "zero." Cholesterol is, of course (as we know from TV advertisements) affected both by genetics and food consumed. But you can reduce your chances of cholesterol excess and imbalance by eliminating animal products from your diet and consuming only plant products. In addition, carbo-

hydrates and fiber—plant-based nutrients needed for healthily functioning bodies—are completely lacking in animal flesh.

A person who eats only fruits, vegetables, grains, legumes, and nuts is very unlikely to become obese; not so, meat eaters. Animal flesh is designed to store calories as fat. Fats consumed and not used immediately for energy are stored (as fat) in our bodies; even protein consumed beyond a certain daily amount is converted and stored as body fat. "Population studies have proved that meat-eaters have three times the obesity rate of vegetarians and nine times the obesity rate of vegans," according to "The Obesity Epidemic: Eat Meat, Get Fat!," at <http://www.peta.org/feat/obesity/>.

Removing meat from one's diet can also reduce or eliminate chronic health problems such as heart disease, cancer, diabetes, and arthritis. Dr. Neal Barnard, in his book *Foods that Fight Pain*, recommends that removing meats, dairy products, and eggs can do the same for pain problems like migraines. Dr. Andrew Weil, in his book *Eating Well for Optimum Health*, reports that the protein in cow's milk is scientifically suspected of triggering immune responses in infants, which lead to asthma and juvenile diabetes. He also points out that eating meat excessively can actually cause damage to the liver and kidneys, by overworking/overstressing them.

And we are all aware that certain viruses and bacteria can contaminate our food supply at various points along its production and processing journey. But plant-derived foods become contaminated almost exclusively by contact with

infected animals, animal products, or animal waste. If we eliminate animal products from our diets and wash the vegetables and fruits we eat, we greatly reduce our risk of exposure to food-transmitted diseases.

Environmental Impacts of Meat and Fish as Food

The production of meat and fish for our dining tables places a heavy burden on the natural environment. Producing one pound of boneless beef requires (at least) 435 gallons of water, while producing a pound of wheat uses (at most) 151 gallons. Livestock production (mainly feedlots) is the second most (after garbage dumps) serious emitter of methane (CH₄)—a greenhouse gas 20 times as powerful as carbon dioxide (CO₂)—into Earth's atmosphere. Factory farms throughout the world release animal waste runoff from cattle, swine, and poultry, causing heavy pollution of groundwater. In South America, especially Brazil, huge swaths of rainforest are cut and burned annually to graze beef cattle for export—thus reducing one of the world's most important "sinks" for CO₂.

A global ocean fishing fleet of more than 24,000 large-deck ships and two million smaller commercial craft track fish with sonar and GPS technology and catch up to 85 million tons of seafood annually, using bottom-trawl nets, purse seines, and drift nets that destroy underwater habitats and needlessly kill countless non-food sea creatures. Twenty-five percent of Earth's oceans are now overfished, and 50 percent are fished to capacity.

(continued on page 11)

Vegetarianism, Christianity, and the Environment, *continued*

Religious/Ethical Considerations

Historically, many prominent Christian leaders have advocated, on the basis of both Old and New Testament Scriptures—especially the teachings and examples of Jesus—a more humane treatment of non-human animals than traditional “church” teachings have indicated. You can read about them in the Rev. Andrew Linzey’s book, *Animal Theology*. Dr. Linzey posits that a mature and truly understanding practice of Christianity assumes the same kindness, respect, and generosity toward other animals that God gives to humans, and that this understanding inherently excludes eating meat whenever other options are available. Undeniably, today’s factory farms and meat processing establishments—from which the majority of our animal products come—are examples of (un-Christ-like!) extreme cruelty to animals. (For example, see <http://www.goveg.com/factoryFarming.asp>.)

Let’s also consider a specific action of Jesus which may be considered significant: his institution of a *vegan meal* as the means by which he intended his followers to honor and recall his presence. Although some theologians (e.g., John P. Meier) now refute this, Christian tradition has taught that the Last Supper, at which Jesus instituted the Eucharist, began as a Jewish Passover meal. Especially if that is true, there would likely have been some meat like roast lamb on the menu. Jesus would therefore have had the option of using the flesh of the lamb as the food representing his flesh. But—*he did not do so*. If we assume that his creation of the Eucharist was not simply a spur-of-

the-moment idea on Jesus’ part, it’s logical to believe that he likely gave considerable forethought to his actions. May we not consider it significant that Jesus chose—not the flesh of an animal—but the products of fruit and grain, to represent his flesh and blood *in an act that he expected to be repeated by his followers for a long time to come*?

Why might he have made that choice? Might it have been in consideration of his followers financially unable to afford meat? Certainly his empathy for the poor was characteristic of his ministry. But in a culture in which the keepers (and most likely consumers) of sheep were considered low in the socio-economic hierarchy, the unavailability of animal flesh for the tables of the under-classes was probably not a major motivation. Jesus was undoubtedly acutely aware of the mass animal sacrifices and flow of blood that took place in the Temple in Jerusalem. What his attitude toward them may have been is not explicitly stated in commonly known Scriptures, but we do know of his contempt for the excesses and hypocrisies of Temple worship. And his awareness and understanding of the non-human creatures in God’s creation are evident. So it seems logical to suspect that his opinion of animal sacrifice was not high, and that his avoidance of animal flesh to represent his flesh was, at least in part, an intentional example of love and mercy toward non-human creatures.

Whatever the circumstances at the Last Supper, and whatever Jesus’ reasons, the fact is that by instituting the Eucharist as a vegan meal, Jesus has ensured that we will NEVER sacrifice an animal, or eat

the flesh of an animal, specifically *in His Name!*

Please note: The opinions expressed in this article in favor of vegetarianism and/or veganism are by no means endorsed by all members of Trinity Environmental Stewardship Team (TEST).

References used for this writing are omitted here to conserve space; they are available on request. Submitted by Nancy Hanson, 5/18/09.

Caring for the environment—it’s a Christian thing to do!

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The Rev. Dan Northway

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Steve Segebrecht

Senior Warden

Ellen Tracy

Junior Warden

Tom McCoy

Treasurer

Matt Lord

Sunday Schedule

8:00 a.m., Holy Eucharist, Rite 1

10:30 a.m., Holy Eucharist, Rite 2

6:00 p.m., Solemn High Mass

9:30 a.m., Adult Education

10:30 a.m., Children's Education

Morning Prayer

9:00 a.m. in the Chapel

Monday-Wednesday

Thursday

6:00 p.m. Evening Prayer

at Presbyterian Manor

Second Thursday of each month

10:00 a.m. Brandon Woods

Eucharist

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Trinity's Mission Statement
Building a Loving Community
that Seeks and Serves Christ in Others

Trinity Happenings

Friday, June 5

Farewell Dinner for the Jensens at 6:30 pm in the Parish Hall. Call the office to sign up.

June 22-26

Vacation Bible School Monday-Thursday at St. Margaret's 6-8:30 pm
Friday cook-out at Trinity.

Thursday, July 16

Hospital Chaplains meeting at Trinity: 8 am to 4 pm in the Parish Hall.

Sunday, June 7

Trinity Sunday

Bishop Wolfe will join us to celebrate our feast day of Trinity Sunday. On that day we will offer the sacraments of **baptism and confirmation** at the 10:30 service.

Join us for a Reception after the 10:30 service to honor Fr. Jensen and Natalie.

Sunday, June 28

Picnic to honor all the newcomers to Trinity in the last year. Picnic will follow the 10:30 service.

Friday, July 17

Hospital Chaplains meeting at Trinity: 8 am to 12 pm in the Parish Hall.

Friday, July 3

Office Closed for July 4 Holiday

Monday, June 8

VBS Training at St. Margaret's: 6-8 pm.



Deadline for August/September newsletter articles: July 15