A Journey Toward a Green Church

Bruce and Carolyn Gillette

“We first came to the church because of its solar panels—because taking care of the environment matters to us, and we were happy to see that it matters to this congregation.” This is the answer that our church’s elders have heard several times recently when they have asked new members, “What brought you to this church?” The church’s journey toward becoming a more “green” church—one that cares for God’s creation—has had many benefits for the congregation, including attracting new members. The 180 solar panels on the sanctuary roof—along with a large outdoor banner, “The Earth is the Lord’s”—make a clear statement: This church wants to make a difference in the world, through the way it is taking care of all that God has given us. The church’s efforts benefit the environment, help the church grow in membership, and save money that can then be used for other ministries.

While some of the work leading up to this project may have seemed dull and boring, like the many long meetings to review technical analyses of possible projects, our church also has felt times of wonderful excitement. Church members tell proudly about friends and neighbors commenting to them, “Oh, your church is the one with the solar panels—what a great thing to do.” The church building is more visible in the community. Almost every week, at least one homeowner or business person from the community contacts the church for information about the solar project, asking where they can get information about doing a solar project too. Emails from around the country come from people exploring the church’s solar Web page that includes hourly energy production reports: www.limestonepresbyterian.org/solar/index.htm.

And to continue with our solar emphasis, a mission group from our congregation recently took solar flashlights to share with a very poor community in rural Honduras, to make a real difference in the daily lives of the people (the mission trip participants also helped to build a school, and three doctors provided much-needed medical care).

“The Earth is the Lord’s” (Psalm 24:1)

The church’s environmental awareness and action begins with the Bible. A congregation’s concern for God’s creation needs to be grounded in the book that “rules our faith and life.” Unfortunately, until recently there have been too few sermons, Bible studies, or theological studies on this important concern. In his 1978 Warfield Lectures at Princeton Seminary, the then 74-year-old George S. Hendry lamented how he had rarely heard a sermon on nature during his long life. (These lectures were published as Theology of Nature by Westminster Press in 1980 and still make good theological reading today.)

Thirty years earlier, Hendry, a pastor in the Church of Scotland, wrote an overture for a modern English translation of the Bible that led to the creation of the New English Bible. Thirty years after Hendry’s lectures, a helpful resource for preachers and teachers of the Bible was released in October 2008 when HarperCollins published The Green Bible for this purpose: “The Green Bible will equip and encourage people to see God’s vision for creation and help

Bruce and Carolyn Gillette are co-pastors of the Limestone Presbyterian Church in Wilmington, Delaware.
them engage in the work of healing and sustaining it. With more than 1,000 references to the earth in the Bible, compared to 490 references to heaven and 530 references to love, the Bible carries a powerful message for the earth.” The Green Bible has its New Revised Standard Version biblical texts related to creation care in green letters, an index to key passages, and a collection of essays by N.T. Wright, Barbara Brown Taylor, Desmond Tutu, Brian McLaren, and others. The appendix has suggestions for further readings as well as practical steps for better caring for God’s creation. The Green Bible is a joint project of the Eco-Justice Program of the National Council of Churches, the Sierra Club, and the Humane Society of the United States. The publisher took seriously the authors’ reflections; this Bible is printed on “recycled paper, using soy-based ink with a cotton/linen cover.” The Green Bible got rare press attention for the publication of a new Bible, with reports in USA Today, on National Public Radio, and elsewhere.

To help adult education Bible study groups, the Christian Reformed Church’s Faith Alive Publisher has an excellent six-session study titled Earth-wise: A Biblical Response to Environmental Issues. The study’s author is Calvin B. DeWitt, an environmental studies professor at University of Wisconsin–Madison and president emeritus of the Au Sable Institute of Environmental Studies, which provides university-level courses on creation care for more than 50 colleges and universities. The Thoughtful Christian, developed by Presbyterian Publishing Corporation, has resources designed for one or two sessions: Global Climate Change: Facts and Solutions, What Would Jesus Drive?, An Inconvenient Truth: Facts about Global Warming and An Inconvenient Truth: Ethical Challenges.

It is always good to look at a variety of biblical translations when preparing to preach or teach. The first chapter of Genesis provides a key text (1:28) by which one can look at the rest of Bible:

God blessed them and said to them, “Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground.” (NIV)

God blessed them, and God said to them, “Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth.” (NRSV)

These translations (“subdue,” “rule over,” and “have dominion”) have created problems. Lynn White wrote an influential article, “The Historical Roots of our Ecological Crisis,” arguing that Genesis 1:28 says creation is “explicitly for man’s benefit and rule: no item in the physical creation had any purpose save to serve man’s purposes.” White believes the verse is an underlying cause of our present environmental problems. While some good scholars have countered White’s position, one wonders if we might have had the same problems if people had pondered the better wording (“take charge” and “be responsible for”) used by Eugene Peterson for the same verse in his The Message:

1:28 Subdue . . . have dominion—God shares power with the human, choosing not to be the only one who has creative and ruling capacities. Having dominion is understood in terms of caregiving, not exploitation; it has its roots in the ideal conception of royal dominion (see Ps. 72:8-14, Ezek. 24:1-4) and focuses on the animals. The command to “subdue” relates to the earth, particularly the difficult task of cultivation. While the verb may have a coercive aspect in interhuman relationships (Num. 32:22, 29) no enemies are in view here. More generally, these verbs assume ongoing development in the created order, rather than a finished product. So God’s world is not a static state of affairs.
Barbara Brown Taylor has a wonderful sermon, “The Dominion of Love,” in The Green Bible reminding us that biblical interpretation includes reading biblical texts in their literary context. She comments on her resulting discovery that human beings are not the only creatures made on the sixth day of the creation story:

I cannot tell you how many times I read the first chapter of Genesis before I noticed something new on day six. For years and years I thought that humans had day six all to ourselves—you know, the pinnacle of the story—God’s last, best word in the utterance of creation. With all lesser creatures out of the way, the sixth day finally arrived . . . Then I noticed for the first time that day six does not start there. Day six starts two verses earlier, with the creation of land animals—cattle, to be exact. The text does not mention any other animals by name except cattle—twice, in fact, along with unspecified creeping things and wild animals . . . Still, this new information is a real come down—a reminder that while God may have made human beings for special purpose, we were not made of any more special stuff than the rest of creation. We were made on the same day as cows and creeping things and wild animals of every kind. God gave us dominion, it is true, but God did not pronounce us better than anything else that God had made.


The church’s confessional statements also provide a guide that can move a congregation toward being a green church. The confessions guide “the church in its study and interpretation of the Scriptures” and “declares to its members and to the world who and what it is, what it believes, what it resolves to do” (G-2.0100 b, a). The Confession of 1967 was one of the first creeds to lift up environmental concerns:

God’s redeeming work in Jesus Christ embraces the whole of man’s life: social and cultural, economic and political, scientific and technological, individual and corporate.

It includes man’s natural environment as exploited and despoiled by sin. It is the will of God that his purpose for human life shall be fulfilled under the rule of Christ and all evil be banished from his creation. (9.53)

*Our Song of Hope* (1978) by the Reformed Church in America continued this theme the following decade:

We know Christ to be our only hope.
We have enmeshed our world in a realm of sin, rebelled against God, accepted inhuman oppression of humanity, and even crucified God’s son.
God’s world has been trapped by our fall, governments entangled by human pride, and nature polluted by human greed. (II.2)

A Brief Statement of Faith (1991) of the Presbyterian Church (U.S.A.) was the first to describe poor environmental stewardship having the potential to do global harm in very severe terms:

Ignoring God’s commandments, we violate the image of God in others and ourselves, accept lies as truth, exploit neighbor and nature, and threaten death to the planet entrusted to our care. (10.34–38)

The World Alliance of Reformed Churches’ 24th General Council meeting in Accra, Ghana, July 30 to August 13, 2004, issued the prophetic “Confession of Faith in the Face of Economic Injustice and Ecological Destruction,” often called the “Accra Confession.” Though not a doctrinal confession like the Heidelberg
Catechism or Westminster Confession, the Accra Confession challenges current economic doctrines with the traditional Reformed criticism of idols (i.e., Mammon, consumerism, the financial and speculative markets) that deny God’s life-giving sovereignty and “defy God’s covenant by excluding the poor, the vulnerable, and the whole of Creation from the fullness of life” (p. 2). This statement can be used not only in adult Bible studies, but also in worship. Part of the Accra Confession (numbered 17–36) is written in liturgical confessional form.

The Confession of 1967 teaches us “. . . effective preaching, teaching, and personal witness require disciplined study of both the Bible and the contemporary world” (9.49). In 1990, a PC(USA) General Assembly (1990) study paper, “Restoring Creation for Ecology and Justice,” found “the global atmospheric warming trend (the greenhouse effect) represents one of the most serious global environmental challenges to the health, security, and stability of human life and natural ecosystems. . . .”

The Holy Spirit can work through “secular” sciences to help Christians move toward environmental stewardship. John Calvin pointed out the benefits of secular science in the sixteenth century in his most famous work: “If we regard the Spirit of God as the sole fountain of truth, we shall neither reject the truth itself, nor despise it wherever it shall appear unless we wish to dishonor the Spirit of God. For by holding the gifts of the Spirit in slight esteem, we condemn and reproach the Spirit himself. But if the Lord has willed that we be helped in physics, dialectic and mathematics, and other like disciplines, by the work and ministry of the ungodly, let us use this assistance. For if we neglect God’s gift freely offered in these arts, we ought to suffer just punishment for our sloths.”

So Christians have an opportunity and even an obligation to learn from scientific findings as we seek to be faithful in God’s world. Unfortunately, scientific findings are increasing in their level of alarm and calling for significant changes in the way we have lived:

Climate change will likely affect human health in the future. Potential impacts include heat stress, increased air pollution, and lack of food due to drought or other agricultural stresses. Climate change can also influence the spread of infectious diseases.

Nov. 17, 2007: The UN IPCC (Intergovernmental Panel on Climate Change) releases its final assessment paper in Valencia, Spain. The Synthesis Report finds that the world will have to end its growth of carbon emissions within seven years and become mostly free of carbon-emitting technologies in about four decades to avoid widespread extinctions of species, slowing of global currents, decreased food production, loss of 30 percent of global wetlands, flooding for millions of people and higher deaths from heat waves.

Newsweek reported in its July 7–14, 2008, issue that scientists have found “Global Warming Is a Cause of This Year’s Extreme Weather.”

“Climate Change and its Impacts on the Poor” is a moving workshop presentation by Andrew Kang Bartlett available as a PowerPoint presentation that can be downloaded from the Presbyterian Hunger Program website (www.pcusa.org/hunger/openresource.htm#1). If energy-wasting lifestyles of individuals (and churches) are hurting the poor around the world through climate change and its resulting impact, one wonders if a modern Amos might proclaim they offer no acceptable worship (Amos 5:21–24).

The Directory for Worship includes a final chapter, “Worship and the Ministry of the Church in the World” with a section on “Caring for Creation and Life.” It concludes with:

As stewards of God’s creation who hold the earth in trust, the people of God are called to:

a. use the earth’s resources responsibly without plundering, polluting, or destroying,

b. develop technological methods and processes that work together with the earth’s environment to preserve and enhance life,

c. produce and consume in ways that make available to all people what is sufficient for life,

d. work for responsible attitudes and practices in procreation and reproduction,

e. use and shape earth’s goods to create beauty, order, health, and peace in ways that reflect God’s love for all creatures.
Our faithful worship will encourage the church on the journey of environmental faithfulness. What we say and do in worship is interconnected with the way we live out our faithfulness in the world. “Christian worship, at particular times, in special places, with the use of God’s material gifts, should lead the church into the life of the world to participate in God’s purpose to redeem time, to sanctify space, and to transform material reality for the glory of God.” In other words, Sunday morning worship leads to daily, faithful living in God’s creation.

This is seen in a visible way every Sunday morning when the congregation gathers to worship. Together we read psalms praising God’s handiwork in shaping creation. In our prayers, we thank God for the gifts of creation. From our hymnbooks, we sing “For the Beauty of the Earth.” In our “children’s time” during worship, we talk about the changing seasons and God’s gifts to us in nature. In presenting our tithes and offerings, we acknowledge that all things—not just our money and possessions—belong to God, who made all of creation. In our pews, we sit with our children snuggled next to us, and we ponder their future living in a world that we haven’t cared for very well. We offer a prayer that we can do a better job of living as God calls us to live. At the end of worship, we receive the blessing and benediction, and we go out into the world called to be faithful to God, who created us and who calls us to care for the creation.

Saving money can be a major motivating factor that moves a church toward being green. Church buildings come in many architectural designs and sizes, but most of them need energy to heat and/or cool their buildings. Energy costs keep going up at the same time scientists warn us of the growing threat of climate change to God’s creation. Churches are motivated to conserve energy to help the church’s finances. Savings can be used elsewhere for missions, staff salaries, and creative ministries.

Andy Rudin has been the answer to many churches’ prayers about how to be better stewards of the environment and of church property. As the director of the Interfaith Coalition on Energy, Rudin is the recognized authority on energy conservation for churches by a top ecumenical think tank, the Alban Institute, and by the U.S. Department of Energy. He has done energy audits for two congregations where we served as co-pastors (First Presbyterian Church in Pitman, New Jersey, and Limestone Presbyterian Church in Wilmington, Delaware). The result of his careful review of churches is a notebook of analysis filled with practical suggestions. Both churches, along with the many others he has analyzed over the years, have saved thousands of dollars due to reduced energy use. Less energy means less pollution, so everyone wins—the church’s budget and the environment.

The Interfaith Coalition on Energy’s website (www.interfaithenergy.com) includes free, in-depth studies like “Swing Low, Sweet Thermostat” (the benefits of setting back the temperature as low as 45°F inside buildings when they are not in use); “Ceiling Fans—Blowing Your Money?” (reasons why not to use ceiling fans during the heating season); and “Energy Priorities for Congregations” that include these common-sense suggestions:

**Turn things off** because nothing beats off. It doesn’t matter how small or efficient a lamp, appliance, boiler, air conditioner or motor is—the greatest savings comes from turning it off and keeping it off. The more inefficient an appliance is, the greater the savings from keeping it off. Since religious buildings are used intermittently, keeping things off matters even more than in more heavily-used buildings.

**Buy the least expensive energy.** There are many forms of energy—green electricity, brown electricity, natural gas, propane, fuel oil, gasoline, and so on. Once a congregation has chosen the type of energy they want, they should continually seek to purchase the least expensive energy. Factors continually change. In the fall of 2000 we are facing much higher natural gas and fuel oil prices. Electric suppliers change their terms in a deregulated market. Each utility offers different types of rates; for example, congregations generally save money with time-of-use electric rates. Congregations can purchase contracts of fixed-price fuel oil. They can purchase transportation gas through marketers. Other factors are how energy costs are included in leasing space, whether or not a congregation needs to pay state sales tax or federal excise
tax. Whatever choice they make in the type of energy purchased, they need to continually shop for better deals.

Tune systems to optimal performance. Building operators should continually adjust water temperatures, air temperatures, dampers, the height of pilot light flames, and so on. Tune oil and gas burners with the help of a contractor. Use natural ventilation instead of compressor air conditioning overnight and during appropriate days.

Purchase efficient replacements. Everything is crumbling into dust. Congregations will eventually replace motors, air conditioners, heating systems, lamps, ballasts, appliances, office equipment and so on. The premium cost of more efficient equipment is usually justified when purchasing replacement equipment. Be very wary of cutting-edge technology without a track record of measured performance. Look for the EnergyStar logo indicating more energy efficient products.

Purchase renewable energy. Your congregation can install solar electric panels on your roof to generate electricity whenever the sun shines. Deals vary locally. In the PECO Energy service territory, for example, grants up to $25,000 are available to help offset for the upfront costs. PLUS, the Energy Cooperative of Pennsylvania will purchase your electricity at above PECO prices!

Limestone Church had worked for several years to accomplish energy savings through more efficient appliances and lighting. There were those in the church who had a vision to do something more. One church member expressed concern for the environment because he has a grandchild with asthma. Others talked about what it means for us to love our neighbors around the world, including the poor—who are affected in large numbers by pollution and global warming. Jesus was concerned with the whole person, including each person’s physical well-being. We are called to follow his example and do what we can to help everyone’s health. Church leaders at Limestone came to realize that the solar panels would result in less pollution and better health.

The solar project at Limestone Presbyterian Church is the result of the hard work of many church members and friends over a year. Gary Bell (a retired school administrator, scout supporter, and grandfather) met with many roofing and solar contractors, carefully explored all of the options, and came up with excellent recommendations. Roy Timmer (retired engineer) did helpful research. Dr. Steven Hegedus of the Institute of Energy Conversion at the University of Delaware is a leading expert on solar energy and graciously taught an adult class at Limestone and answered countless emailed questions (University of Delaware built “Solar One,” one of the world’s first photovoltaic-powered residences, in 1973, a milestone in “the history of solar”). Libby Jonczyk recruited her husband Ralf, an engineer who works for GE Solar. Engineers Tim Bell and his friend Greg Taylor did excellent, in-depth analysis of the project. Electrical engineers Mike Casale (Sierra Club webmaster) and Dr. Doug Tipton brought their expertise to meetings. Long-range planning chair (and engineer) Larry Campbell with Alexis Cooper, Roy Timmer, Mike Casale, Barbara Hoover, and Carolyn Allen gave support and coordination with upcoming church renovation/building projects. Finance committee chair Tom Loomis with elders Ruth Smith and Ted Elder were assisted by church treasurer Dr. Fred Kirschman in dealing with the financial aspects of the project. Industrial contractor Roger Jolly served as a contact for the roofers and solar contractors once they started their work. Bob VanderDecker, co-chair of the church’s property committee, who worked for years at the Salem Nuclear Plant, attended many meetings and helped Roger Jolly as a contact. Following special meetings and committee discussions as well as several of their own meetings, the session voted unanimously to approve the roof solar project at its May 6, 2008, meeting.

How much did the solar project cost?

Limestone Presbyterian Church’s solar project cost $251,790, but half of its cost ($125,895) was covered by an already approved Delaware Energy Alternatives Program rebate (most states have such rebate programs, and there is a federal tax credit for individuals). Limestone’s solar panels are guaranteed for 25 years by General Electric. The savings we will
have by producing our own electricity, along with funds we will get from “renewal energy credits” (RECs) for producing nonpolluting electricity, will pay off the ten-year loan according to a careful analysis of the project done by several engineers. Once the loan is paid, the church will have more than fifteen years of power produced freely by the solar panels as well as additional income from the RECs.

We also needed to pay for a $30,000 new roof on which the solar panels were installed, but the congregation was very willing to raise that money since a roof would have been needed soon anyway. We had several thousand dollars contributed by nonmembers who wanted to support the solar project and understood it could not happen without the new roof. Both the Boy Scouts and Girl Scouts had car washes at the church for the solar project and raised more than $1,300. New church members, originally attracted to the church because of the solar panels, will enrich the church in many ways in the coming years beyond their financial contributions.

**Powerful Benefits**

Limestone’s 36 kW system of solar panels will produce 45,784 kW hours annually. Climate and electrical uses will vary, but many typical four-person homes will use about 12,000 kW hours annually. In Delaware, the church’s solar panels will prevent the generation of 90,237 pounds of carbon dioxide annually. This is equivalent to emissions from driving 100,264 miles in an average U.S. passenger car each year.
**Solar Work and Soul-filled Worship**

The work on the new roof and solar project took place in the summer of 2008. It began on a Sunday after worship when volunteers covered the sanctuary with huge sheets of plastic to protect the carpet, pews, and sanctuary furnishings from dust while the new roof was being installed. The next Sunday, the service was a joyful adventure as the congregation worshiped in the fellowship hall.

We used the occasion to remember that worship doesn’t depend on the particular worship space. Some early Christians worshiped in hidden places, in the midst of persecution. Christians throughout the developing world today may not have buildings to worship in, so a congregation may gather under a tree or in a school. Our worship that Sunday, outside of our usual space, was a celebration that church is not about a place as much as it is about a people gathered to worship God.

For the next couple weeks, church members kept an eye on the church roof whenever they drove by (the church is next to a major road) or when they drove into the parking lot for meetings or activities. Soon the work was completed and it was time for Solar Dedication Sunday on July 20, 2008. Although Earth Sunday is in April, Limestone Church had its own summer celebration of God’s beautiful creation. The emphasis was on what God has done—in creating a beautiful world, in calling us to care for creation, and in giving us minds, talents, and resources to provide that care.

In Bruce’s sermon that Sunday, he talked about how we all need to put on green sunglasses to see the “green” teachings in the Bible. A bulletin insert for that worship service included the helpful collection of Scriptures found on the Evangelical Environmental Network website (www.creationcare.org).

From the Scripture readings to the children’s time to the hymns to the sermon, the theme was about responding to God’s gifts in creation by caring for what God has given. The worship
service included the singing of a new hymn written by Carolyn Gillette for the solar dedication. Note that there is an alternate line below the hymn so that it can be used for any church’s celebration of caring for the environment—not just for a solar dedication.

Limestone’s Other Environmental Work

The congregation has done a variety of creative environmental-related actions in addition to the installation of solar panels.

When the church sent a mission group to Kenya in June 2006, where former Limestone pastor Lyle Dykstra is now serving, the Limestone Presbyterians planted hundreds of trees in addition to helping with the construction of a church and school. Reforestation efforts are very important in many developing countries. Kenya’s Wangari Maathai won the 2004 Nobel Peace Prize for her Green Belt Movement, a grassroots environmental organization that now has planted more than 40 million trees across Kenya.

Limestone Presbyterians went on a mission trip to the Gulf Coast in 2007, which helped in the rebuilding efforts after Hurricane Katrina, a devastating storm that many scientists believe was more severe due to climate change.

Limestone Presbyterians went on a mission trip to Honduras in June 2008. The group gave out “Bogo” solar lights to dozens of families in a rural village there, along with offering a free medical clinic with three doctors who came with the group, providing three hand-cranked sewing machines for a local sewing project, and assisting in building a school.

Bruce testified in two state hearings in favor a proposal for a wind farm off the Delaware coast. This project, now approved, was featured in the Sept. 14, 2008, cover story of The New York Times Magazine. Two doctorate students in marine studies from the University of Delaware, Jon Lilley and Meredith Blaydes Lilley, have joined Limestone Church and helped to teach educational programs at the church.

In the summer of 2008, the church chose a vacation Bible school curriculum in which one of the major themes was caring for God’s creation.

We had solar panels installed on our home in December 2007 after our son John carefully researched the project. Several Limestone Presbyterians and their friends are now signing contracts to have solar panels installed on their homes. The church is people, not a building, but it is a joy to see individual church members’ homes changing to solar power—in some way an extension of their church home’s green witness.

Limestone Presbyterian Church has not arrived on its journey to being a green church. There are many areas in our congregation’s life and in the lives of individual church members and pastors that still need work. The ecumenical Web of Creation website (www.webofcreation.org) has numerous
ideas that we can try so that we all can be better stewards. We hope that through a combination of worship (corporate, family, and individual), study, and service, we will continue to grow in our witness that the “earth is the Lord’s.”

Notes
5. Centre for Science, Theology and Culture at Flinders University of South Australia, Earth Bible Project on Web of Creation. Available at www.webofcreation.org/Earthbible/ebtoc1.html.
8. The Book of Confessions, italics mine.
16. Ibid., W.1.3040.
At the Dawn of Your Creation

HYMN TO JOY 8.7.8.7 D (“Joyful, Joyful, We Adore Thee”)

At the dawn of your creation, God, you spoke, “Let there be light!”
You divided earth from heaven, you created day and night.
You made sunbeams dance with shadows, you created energy!
Peaceful evenings, bright tomorrows, all began with “Let there be . . . !”

By your word, you formed creation: dry land, water, ocean breeze.
Soon there burst forth vegetation—plants with fruit, majestic trees.
Rain and snow and changing seasons, creatures filling land and sea—
God, your very good creation all began with “Let there be . . . !”

When you made us as your children, sending us throughout your lands,
You commanded, “Have dominion—care for earth; it’s in your hands.”
Yet we hurt this world you’ve given; we harm earth and sky and sea.
We forget it’s your creation—you, who once said, “Let there be . . . !”

At this solar dedication, may we hear your word anew:*  
May we care for your creation, knowing it’s a trust from you.  
Just as daily there’s a dawning, bringing light to all we see,  
So we daily hear your calling—you, who once said, “Let there be . . . !”

*Alternate line: At this joyful celebration, may we hear your word anew:  
(This alternate line enables the hymn to be used for any church’s celebration of caring for  
the environment.)

Tune: Ludwig van Beethoven, 1824.  
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Email: bcgillette@comcast.net

Carolyn Winfrey Gillette is author of Gifts of Love: New Hymns for Today’s Worship (Geneva Press, 2000), Songs of Grace: New Hymns for God and Neighbor (Discipleship Resources, 2009), and serves with her husband, Bruce, as the co-pastors of Limestone Presbyterian Church in Wilmington, Delaware. Links to twenty of Carolyn’s recent hymns can be found on the worship page of the General Board of Discipleship of the United Methodist Church (www.gbod.org/worship/default.asp?act=reader&item_id=15705&loc_id=17,22,1131). The Church World Service website (www.churchworldservice.org) has a page of her hymns related to social justice, peace, and disaster relief efforts. Another of her creation care hymns, “The Earth is the Lord’s,” is found on both of these websites.
Welcoming the Earth to Christian Worship
Samuel Torvend

Ecological Catechesis for Holy Things
Fred Edie

A Journey Toward a Green Church
Bruce and Carolyn Gillette

Reimagining our Environment: Looking at Worship Spaces with New Perspective
Nathan Proctor and David Sims

Total Praise: A Vision for Holistic and Interconnected Christian Lives
Debra Mumford

Plus:
Michael Morgan on “green” hymns
Kristin Saldine on the relationship between geography and preaching
An interview with John Ferguson on renovating the chapel at St. Olaf College
and
The Work of Our Hands: The Liturgical Furniture of Erich Thompson

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