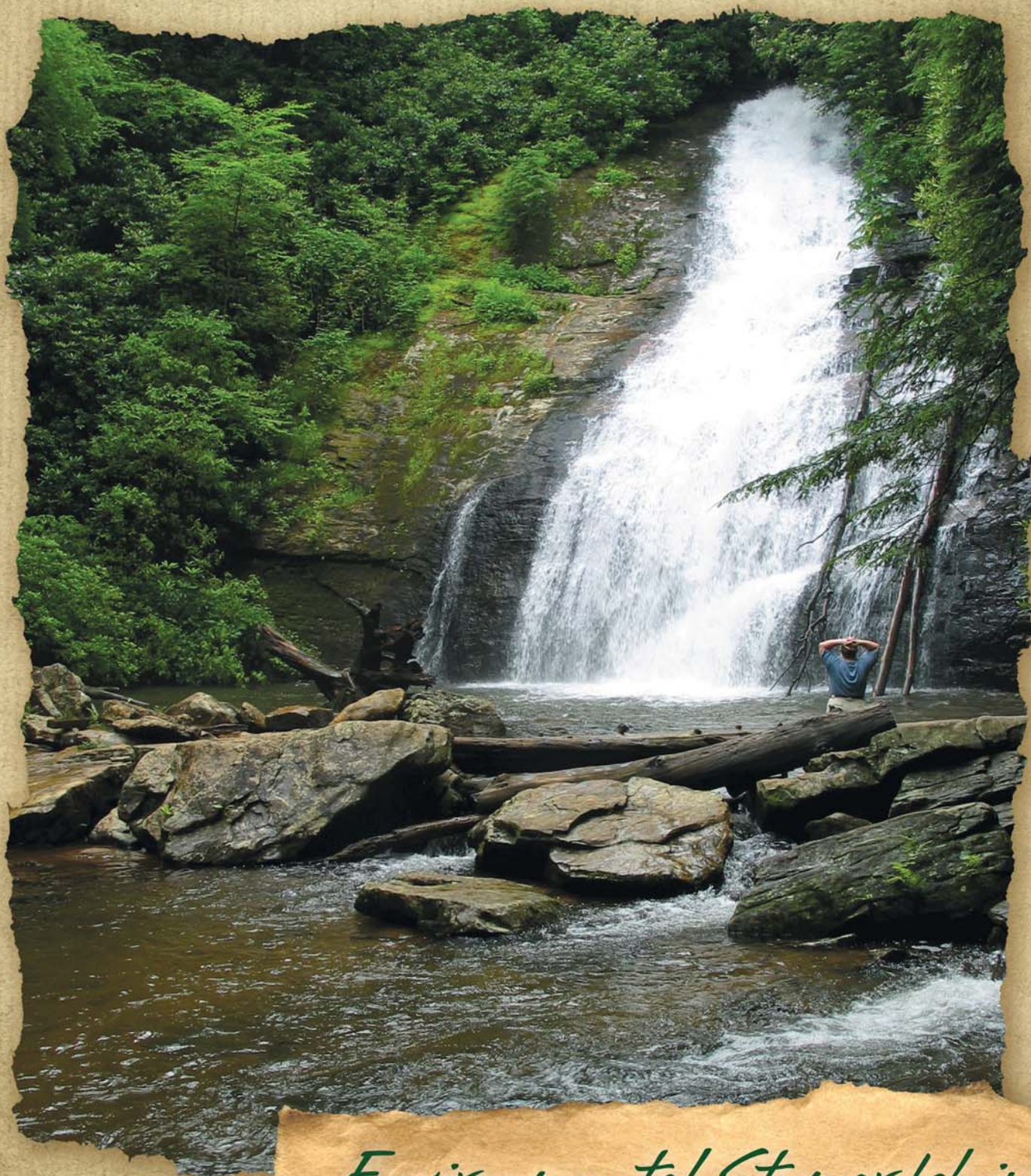


Pathways

QUARTERLY JOURNAL of the EPISCOPAL DIOCESE of ATLANTA



Fall 2008



Environmental Stewardship



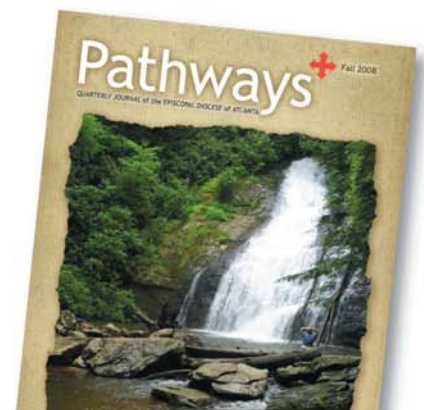
scenes from top left:

1. Under banners that read "Keep the Promise," Bishop J. Neil Alexander and Lynn Alexander march July 24 through London with other Anglican bishops and spouses to promote commitment to the Millennium Development Goals during the Lambeth Conference. Lynn wears a hat belonging to Frances Lamar Martin of St. Paul's, Atlanta. A contest to choose the hat she'd wear raised money for MDG ministries in Honduras. (Photo by Charles vonRosenberg.)
2. Members of the seniors group at Emmaus House show off the quilt they helped Lynn Alexander make before she took it to England for an MDGs fund-raising auction that was part of the Spouses Conference at Lambeth. (Photo by Nan Ross.)
3. A garden party at Buckingham Palace for bishops and spouses was a highlight for Suzie Whitmore and her husband, Assistant Bishop Keith Whitmore. (Photo by Jim Rosenthal.)
4. Archbishop of Canterbury Rowan Williams pauses for a photograph with Bishop Alexander on "Picture Day" at the Lambeth Conference. At right is Bishop Wayne Smith of the Diocese of Missouri. (Photo by Lynn Alexander.)

5. Lauren Woody (left), the Diocese of Atlanta's new coordinator for young adults ministry, enjoys a night at Turner Field Aug. 14 with other young adults hosted by Bishop Alexander. Also shown are daughters Mary Catherine and Kelly Alexander and a friend. (Photo by Nan Ross.)
6. Bishops pose after an ordination service June 29 at the Cathedral of St. Philip with new priests (from left) Stuart Higginbotham, Christopher Girata, Hugh Grant and Edwin Beckham. Penny Nash and Nikki Pantan were ordained priests Aug. 9. (Photo by Nan Ross.)
7. Thanks to the Emmaus House Campers Away program, twins Jonathan and Janiyah Riley of Atlanta are full of smiles on arriving for their first summer camp experience at Mikell Camp and Conference Center in Toccoa. The special week in early August ended Mikell's series of summer camps for children. (Photo by Amy Booth.)
8. Camp staff members join Emmaus House Vicar Claiborne Jones and campers for a break on the porch during their special week at Mikell. (Photo by Amy Booth.)

on the cover

Marsha Conner of Grace Church, Gainesville, enjoys the view of Helton Creek Falls on Blood Mountain in North Georgia while scouting the area prior to a hike she organized for her parish's hiking group. Conner is co-chair for the group, which sponsors monthly hikes in North Georgia and surrounding areas. Photographer Jeremy Landers, also a Grace member, is the group's event planner. © Landers Photographic Arts. www.LandersStudios.com/gechike



welcome



The real deadline

I usually write this message after all of the pieces of the publication are pulled together and formatted on their pages. It's a wonderful feeling to survey the rich talents of the ministers and writers and photographers who contribute to each edition.

This press deadline day has me reflecting on when I realized as an adult how I had first come to know God: It was through nature. Throughout my childhood, as I explored parks and forests, snowy hills and lush deserts, this glorious world made God real to me. What a blessing it's been that the Episcopal Church has affirmed that.

But working on this edition also has made me realize the nature of the real deadline for us and our fragile Earth. Environmental stewardship is a journey, Woody Bartlett says on page 14. Let's get moving.

Grace and peace to you all,
Nan Ross, editor

Pathways

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bishop@episcopalatlanta.org

Communication Commission
Bill Monk, Chair
bmonk@episcopalmedia.org

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Editor
Nan Ross
nross@episcopalatlanta.org

Cover Designs
Stephanie Ciscel Brown

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Can the Creator count on you?

By J. Neil Alexander

Recently I was recalling some of the hymns and children's songs I grew up singing in the church. It's interesting how many texts and tunes I can still remember. What I also noticed is how much of childhood repertoire had to do with the beauty of God's creation. I suspect you remember some of these too:

• *All things bright and beautiful,
all creatures great and small*

• *For the beauty of the earth, for
the glory of the skies*

• *Fair are the meadows, fairer still
the woodlands*

• *Morning has broken like the first
morning*

• *This is my Father's world and to
my listening ear*

• *God who stretched the spangled
heavens*

It occurred to me that most of these hymns were written when most of the earth's waters were pristine, the air was clear and crisp, and long before global warming was even dreamed of, much less scientifically proven. The poets who wrote these texts may never have stood outside a large city to watch the smog settle over its citizens. They could never have conceived of entire species of animal life being wiped out because global warming is incubating bacteria to levels that some immune systems cannot resist.

In our own day, poets are creat-

ing texts for us to sing that challenge us to consider our responsibility – personal and corporate – for the stewardship of God's creation. Here's a new hymn text written in 2007 by a gifted creation poet by the name of Edith Sinclair Downing:

O God, your heart is breaking
by our abuse of earth.
We overuse resources
denying nature's worth.
Forgive our selfish lifestyles
that feed on culture's greed.
Urge us to take fresh courage
to tend our world in need.

Convert our hearts to caring
for creatures great and small.
Help us save birds for singing
their lovely mating call.
The evidence is mounting--
our planet is in pain--
more land and sea is shrinking
throughout the Earth's domain.

We can now change direction,
with courage take a stand
to work against pollution
that harms both sea and land.
You count on us as stewards
to never hesitate
to act to save creation
before it is too late! ©

Joseph Sittler, the great American theologian, wrote many books and scholarly essays, but among Sittler's most enduring contributions are the sermons he preached to the University of Chicago. In *The Care of the Earth*, Sittler talks about the counterpoint between the proper use of creation and regarding the joy and delight that is at the center

of creation's deep realities:

"Use is blessed when enjoyment is honored. Piety is deepest practicality, for it properly relates use and enjoyment. And a world sacramentally received in joy is a world sanely used. There is an economics of use only; it moves toward the destruction of both use and joy. And there is an economics of joy; it moves toward the intelligence of use and the enhancement of joy. That this vision involves a radical new understanding of the clean and fruitful earth is certainly so. But this vision, deeply religious in its genesis, is not so very absurd now that natural damnation is in orbit, and our befouling of this ancient home has spread death and dirt among the stars."

When I was a child singing those idyllic hymns of another age, we were told that we needed to care for God's earth before it is too late. That was 50 years ago, and now it is later than it has ever been before.

*We believe in one God, the Father,
the Almighty, maker of heaven and
earth, of all that is, seen and unseen.*

Can the Creator count on you?

Blessings!

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This fragile earth, our island home

By Kendall Lockerman

"This fragile earth, our island home...." We hear these words in the Eucharist. For many they are a comfort because they remind us that we are self-aware beings in relationship with the Creator and that the world we inhabit is, like us, fragile.

For some, the words may be a call to responsibility for the garden we are to tend, not unlike the archetypal one from which the first man and woman were cast out. We have, it seems, a history of not being attentive to creation in the way that we are called to be.

In the Diocese of Atlanta, how-

ever, today there is a consciousness, both vibrant and persistent, that calls for expression, for action and for change where change is necessary. The awareness of environmental concerns and of ecological solutions has grown exponentially over the last few years.

Several years ago Carlyn Romeyn, a parishioner at St. David's in Roswell, saw an advertisement in a diocesan publication that engaged her passionate feelings about our environment and introduced her to Georgia Interfaith Power and Light, an organization that was charting the course locally for environmental awareness in the spiritual realm.

From recycler to advocate

Romeyn began to clarify her focus on the environment in religious and spiritual terms. Now she looks back on her own personal growth from recycling cans, newspapers and boxes to becoming an advocate for green Sundays and green Sunday school lessons, and, ultimately, to seeing herself as a lobbyist for green in the expansive new parish hall under construction at St. David's.

Romeyn is heartened by the presence of a new family at her parish who design and install solar panels. Much of their work is in Africa, but their very presence raises consciousness about creation and environmental responsibility in the parish. She



CARLYN ROMEYN is an advocate for environmental stewardship at St. David's, Roswell.

photo/Linda Thomas



LISA TURNER, St. Luke's, Atlanta, senior warden, runs an eco-conscious construction company. photo/St. Luke's

is convinced that the challenge of greening the minds and hearts of people will only be met by education of children and adults.

Lisa Turner, senior warden at St. Luke's, Atlanta, says the stewardship theme at St. Luke's is "The Stewardship of Creation. Its property committee operates out of an awareness that holds dear the realization that they are stewards of a building that is over 100 years old.

Four years ago Jean Pullen of Jean Pullen Energy Consulting, after an energy audit of St. Luke's, produced a one-and-a-half inch thick book that presented a comprehensive look at the parish's physical plant.

The recommendations from that study were presented in stages, from the cheap and fast to the more costly and deliberate. The plan gen-

continued

There's a new set of R's: Reduce, Reuse, Repair, Recycle ...

from page 5

erated by that study led, at first, to replacement of 50-cent light bulbs with \$5 compact fluorescent bulbs that use less power to fulfill their purpose.

Ultimately, the plan led to a completely new electronic control system for heating, ventilating and air conditioning, which was funded, in part, by a grant from (you guessed it) Georgia Interfaith Power and Light.

Because it's practical

While the new system represents a significant capital expense, the energy savings will pay back the cost in less than five years, Turner said, and projected energy costs savings are calculated to be more than 20 percent. The savings are viewed as stewardship for mission and ministry.

In her construction business, Turner does environmental renovations and additions. She applies the same principles to all her work, even for clients who are not advocating ecological concerns. For example, in the deconstruction part of a project involving 20 tons of debris, she insists on separating the recyclables from the trash.

Turner gently, but effectively promotes efficient HVAC systems and insulation, not with a sermon on sustainable resources but by evincing the practical aspects of saving dollar resources.

She also uses wood products in ways that maximize usage and minimize waste. Everything material has significance in her business, and everything has an aspect that makes it relevant to the stewardship of creation.

Environmental audits

Jeff Ross-Bain, a parishioner at All Saints, is an engineer with Smith Dalia Architects and is responsible for sustainable energy initiatives there. He defines the challenge of raising consciousness and building awareness about sustainability in terms of education, which, he believes, must come from the top down.

While brilliant ideas may be brought forth from the laity, the overall level of awareness cannot be enhanced without clergy leadership, he believes.

Ross-Bain, as a member of the diocesan Task Force on Environmental Stewardship, is working for a set of standards in our diocese wherein we may have environmental audits of all our buildings. Each parish, in an audit, will present its own unique opportunity to improve its environmental footprint.

At St. Thomas, in Columbus, parishioner Kathy France says that the Environmental Advocacy Committee wants to change its name to better reflect the vision of the group.

Earlier this year, the Chattahoochee Valley Peace and Justice Group held a series of discussions about environmental issues. Later, a Christian education class presented and discussed the film "Kilowatt Hours."

The soon to be re-named group has been meeting every Wednesday night this summer to explore environmental objectives for St. Thomas and for personal responses as well.

To more fully engage the parish, a series of Sunday morning forums entitled "Sustainable Spirituality – Reduce, Reuse, Recycle" will be presented. This will initiate the process whereby St. Thomas will define its mission in the stewardship of creation. This effort is linked, significantly, with the parish's designation as a Jubilee Ministry Center and the celebration of its Jubilee Year.

'08 Ministry Fair sets the tone

The Diocese of Atlanta began 2008 at its eighth annual Ministry Fair by hosting scientist Michael Coffey, who presented a sobering, yet hopeful primer on global warming. More than 450 Episcopalians gathered to hear about "God's Creation ... Our Response."

Aided by a giant-screen slide show, Coffey, an Episcopalian and scientist with the National Center for Atmospheric Research in Boulder, Colo., and on sabbatical at the University of the South, Seawanee, demonstrated graphically the stark realities of global warming and the need for immediate action.

He said it is a Christian's duty to be a steward of God's creation. "We are responsible for fixing the damage we have caused."

Coffey encouraged participants to "think globally and act locally" by making personal lifestyle changes. He recommended a new set of R's: reduce, reuse, repair, recycle.

GOD'S CREATION OUR RESPONSE



logo/Stephanie Brown

Conference organizers followed the Earth-care theme by using eco-friendly cups, eschewing plastic water bottles and recycling the cardboard lunchboxes, hoping it would set a standard for future diocesan and parish gatherings.



THE REV. BUFF GRACE is associate rector at St. Teresa's, Acworth, which is on the site of an old farm being preserved by the parish. photo/Becky Adams

A Sabbath for the Earth

The Rev. Cynthia Hizer, associate rector at the Church of the Epiphany, Atlanta, and another member of the diocesan task force, says, "Christians are called to a counter-cultural life and to a life of balance. To make those choices necessary for our health and the well-being of our children and for the health and well being of the environment, we are called to make conscious decisions about what is really important in our lives.

"If we continue to drive ourselves at break-neck speed and to squander our resources, we are sure to lose our families as well as our planet," says Hizer. "We need to observe and experience Sabbath for ourselves and for the Earth."

Another task force member, the Rev. Buff Grace, associate rector at St. Teresa's in Acworth, comes from a background of eco-consciousness as a wilderness and desert guide where water is measured in cupfuls

and the water to boil the pasta later becomes drinking water.

Grace uses the term eco-theology, which he defines as "pursuit of the divine in the context of where you live in the creation." The full context asks the spiritual question, "What is the real cost of what we use, what we buy, what we consume in terms of exhaustible natural resources, in terms of power, in terms of justice?"

He adds, "God is completely apprehensible in all our surroundings." Therefore, wholeness, completion, ecological reconciliation all are an invitation to a discipline about how we use the creation.

Grace believes the hardest thing to teach involves the awakening in ourselves to be "in our means." He finds that the way to ecological reconciliation comes easiest in life experiences like the making of gardens, a way to teach children and adults how to be conscious of the creation and their place in it.

He also calls for solutions to be presented from the clergy. The danger he says is "that environmental concern will be seen as simply a crisis to be averted, something we must get around or get over, rather than a way to fully realize who we are in the creation and what this all means about our relationship to God."

From environmental stewardship, to eco-theology, to creation keeper, to sustainable spirituality, to ecological reconciliation, Christians speak a language of compelling engagement and ardent devotion.

We sing alleluias to resonate with the earth even as we recognize the awesome responsibility before us. We tend the garden. We give thanks. This is the way we say "I love you" to our island home.

Kendall Lockerman is a freelance writer and a member of St. Bartholomew's, Atlanta.

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ECW members get busy going green

By Cynthia Ann Hizer

"Who's on the vestry?" "OK, you five, go over there." "Who's on the flower guild?" "OK, you folks go over to that window." "Who works with Christian education?" "You folks gather up here."

This was the pivotal moment of the morning when 70 women from around the Diocese of Atlanta moved from just thinking about how to green their churches to actually doing it.

Seventy women finding solutions, being advocates. Seventy women becoming prophets.

The Diocese of Atlanta chapter of Episcopal Church Women (ECW) holds its annual retreat each May at Mikell Camp and Conference Center in Toccoa. The theme this year was to be related to the environment. We wanted to learn some things about being stewards of God's creation, about the tensions and challenges that face us both locally and globally, and we wanted to experience the awe and wonder of God's creation in this beautiful setting.

We did all of it: singing – much singing! – meeting new and old friends, gentle walks to the cross, centering prayer, conversation and communion. We heard talks on building wells for the women of Tanzania, and we built planters from twigs recovered from a windstorm.

I was to lead a workshop. For my topic I chose "Greening the Church" in part because I had good news to tell.

My parish, the Church of the Epiphany, Atlanta, had recently won a prestigious award as "Green Church of the Year" from Georgia Interfaith Power and Light (GIPL). Church of the Epiphany is a place

that sort of overflows with green.

When I arrived to become associate rector, the community already had a Green Committee. They were already using china dishes – *no Styrofoam* – for coffee hour. They were already using compostable "corn-plastic" cups for picnics. They were already using recycled paper for newsletters and service bulletins. They already had a bike rack to encourage people to bicycle to church.

Before long we had contracted with a farmer to bring us organic veggies, added MARTA lines to the

ECW's eco-to-do list

Launder kitchen towels • Have kids build a compost bin • Have Sunday school under a tree • Pick up more than one passenger to go to church • Rewrite contracts with vendors to support eco-endavors • Install programmable thermostats • Teach classes in eco-theology • Plant greenery to use on altar • Use oil candles on altar • Use prayer books, not service bulletins • Use fallen trees to build arbors and fences • Try to lower number of trash bags each week • Buy green cleaning supplies • Use unbleached paper towels and coffee filters • Use dishwasher • Don't pave parking lot

website, written a mission statement, calculated our carbon footprint and had an energy audit made of our building.

It didn't take much to write it all down to apply for the award. As I did so, a light bulb (compact fluorescent, of course) went off. I stepped back and looked at all the things we had done. I then reshuffled them according to the categories of the vestry, the big organizational building blocks that govern the life of the church and the drawers of my filing cabinet: administration, building and grounds,

Christian education, finance, outreach, parish life, pastoral care, stewardship, worship.

By moving activities to one of these headings I created a holistic approach to green the church. I borrowed the language of eco-theology, of seeing the whole as a series of inter-related parts.

It was a powerful exercise, and it was this very approach of seeing Epiphany in its wholeness that won us the award, Katy Himnan, GIPL's executive director, told us.

For the workshop for ECW I taped sheets of paper to the windows of Mikell's Warden's Hall. On each sheet I wrote the name of some committee or activity of church life: Office/Admin, Spirituality, Adult Ed, Flower Guild, Altar Guild, Worship, Gardens and Grounds, Trash, Stewardship, Kitchen, Shared Space (with preschool or other entities), Parking, Building, Parish Life, Outreach-Mission, Vestry, Christian Education/Youth, Pastoral Care.

Now came Spirit at work. Women from all over the diocese gathered under those windows. They were women on altar guild, outreach and stewardship committees, women who work in gardens and kitchens and classrooms. And they dreamed and problem-solved across parish lines. Together, 70 women became prophets for the common good of the whole. (See insert for ideas.)

In synchronistic perfection, that morning we had read in Morning Prayer from the Book of Numbers how God told Moses to assemble the elders of Israel. Seventy of them. And the women at Camp Mikell, 70 of them had done so.

"As the spirit came to rest on them, they prophesied." And Moses said: "Would that all the people of the Lord were prophets!"

The Rev. Cynthia Ann Hizer is associate rector at Church of the Epiphany, Atlanta.

The Meiburg File



Stanley Meiburg was born July 28, 1953, in Louisville, Ky. He was raised as a Baptist; his father

was a seminary professor and a leader in the development of the field of clinical pastoral education.

He was confirmed as an Episcopalian in 1978 and has been a member of the Church of the Redeemer in Baltimore; St. Michael's in Raleigh, N.C.; St. Vincent's in Bedford, Texas; and, since 1997, St. Bede's in Atlanta. At St. Bede's he has served on the vestry and as senior warden, as a Journey to Adulthood leader, lay reader and chalice bearer, and as convener of the Men of Bede (a.k.a. "the MOB").

On the staff of the Environmental Protection Agency for more than 30 years, Meiburg has a bachelor's degree from Wake Forest University and a master's and Ph.D. from The Johns Hopkins University.

His wife, Catherine, is a native Atlantan; they married in 1973 at the Church of the Atonement, Atlanta. She is "a wonderful musician and composer," says Meiburg, and she's now back in school at Georgia State pursuing a master's in counseling.

They have two children: Jonathan, a musician and lead singer/songwriter for the band Shearwater, and Dorothy, a graduate student in creative writing at the University of Texas. Both live in Austin.

Creation keeper Stan Meiburg

Appointed by Bishop Alexander to chair the Diocesan Task Force on Environmental Stewardship, Stan Meiburg, a member of St. Bede's, Atlanta, spends his work week as a regional administrator for the Environmental Protection Agency.

Q: Please describe your work with the Environmental Protection Agency and what led you to it?

A: I've been with EPA for over 30 years in several different capacities and in different locations, including Washington, D.C.; Research Triangle Park, N.C.; and Dallas, Texas. I've been in Atlanta since 1996 as deputy regional administrator of EPA's Region 4 office. EPA has a strong regional structure; Region 4 is responsible for eight states and has a staff of about 1,000 people. The deputy regional administrator serves as the career leader for the organization and reports to a politically appointed regional administrator.

In the last year and a half I have been on assignment as the national liaison between EPA and the Centers for Disease Control and Prevention, with the objective of increasing collaboration between the two organizations. It's been a great learning experience, and I'll take many valuable lessons back with me when I return to EPA in December.

It's amazing to me how all this

happened. When I was in graduate school in Baltimore, my adviser was contacted by a former student who worked at EPA. He asked my adviser if he had a graduate student who could come to EPA for three months to help with a project. Three months turned into a tremendously fulfilling career.

Q: How does your spiritual life help you in your profession?

A: As a public official I know the importance of both being and seeming impartial in working with all members of our society. So you wouldn't see displays of my beliefs in the workplace or in my official actions. But that's not to say that my spiritual life is irrelevant to my work. I hope it carries through in my behavior toward others. The Golden Rule is a pretty good rule in the workplace as well as anywhere else!

In protecting the environment, my obligation is to take care that our national laws are faithfully carried out. That said, in my work you quickly develop both wonder at its diversity and beauty of our

environment and concern at our ability to damage and destroy it. This sense of wonder is at its root a spiritual sense, and the opportunity to contribute to the protection of the environment in my profession is a great gift. People from all walks of life want to help; sometimes we don't know exactly what to do or how to work together, but we are all called to contribute to this. There are many, many opportunities to make a difference.

The weekly observance of the Eucharist helps me maintain balance between my personal and professional life. Liturgy and hymns are for me a source of strength and comfort. St. Bede's is such a warm parish, and it is a great comfort to see all of these wonderful people every week, all of whom accept you and take you in just as you are.

Q: You use the term "creation keeper." What is that mean to you? Is that a role each one of us can embrace?

A: "Creation keeper" is a term that the diocese's Task Force on Environmental Stewardship has invented to describe a role which we hope people throughout the diocese can embrace. There are many environmental champions who are already at work in their parishes, calling us to be faithful stewards of God's creation.

Consistent with Bishop Alexander's charge to the task force, we want to network these champions together so we can increase awareness of the spiritual foundations of environmental concern, learn how we as congregations can be better stewards of our own resources, and speak together on matters of common concern.

Specifically, we hope each parish will identify at least one person to participate in this network: The term "Creation Keepers" is what we're using to identify the members of this network. But it certainly

isn't limited to one person per parish! Anybody can be a Creation Keeper!

Q: What are the key principles that guide your life?

A: A hard question! Others would judge this better; deeds are more telling than words. But here are some of my aspirations:

- Gratitude for the wonders of creation, and for the many gifts that God has given us.
- Awareness that with these

gifts comes the responsibility to use them well and give them back to others.

- A desire to understand coupled with the knowledge that we often don't.
- Humility in the face of our human condition.
- Respect for others.
- A belief that God has a sense of humor, and that we should too!
- A conviction that sacrificial love is the most powerful force in the universe.



The Diocese of Atlanta Task Force on Environmental Stewardship, from left, Carlyn Romeyn (St. David's, Roswell), the Rev. Cynthia Hizer (Epiphany, Atlanta) Jeff Ross-Bain (All Saints', Atlanta), Stan Meiburg (St. Bede's, Atlanta), David Stooksbury (St. Gregory's, Athens), Lynn Alexander (Diocese of Atlanta), the Rev. Canon Debbie Shew (Diocese of Atlanta) and the Rev. Buff Grace (St. Teresa's, Acworth). Not pictured: the Rev. Woody Bartlett.

Environmental task force gets to work

When Bishop Alexander called for the formation of an environmental stewardship task force at last year's Annual Council, Stan Meiburg approached him about helping. He soon was appointed chair of a group (above) that has been meeting just about monthly all year.

That there is a lot to talk about should be no surprise. One of the recurring topics is developing a liturgical guide for parishes about creation theology that would serve as a resource for teaching and preaching for clergy and lay persons. The Rev. Buff Grace, associate rector at St. Teresa's, Acworth, is spearheading this work.

Grace says they plan to provide an overview of environmental stewardship and environmental health and relate these subjects to our theology and spiritual values. It would also include a bibliography of related works.

The task force is working to have the guide either finished or far enough along to talk about comprehensively by the next Annual Council in November. — Kendall Lockerman

To get in touch with someone from the Task Force on Environmental Stewardship, write to meiburg@bellsouth.net or call 404-601-5352.

VACATION RENTALS CONT'D

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continued on page 16

Nonprofit finds a home — and an ally with church

By Suzanne Welander

An environmental nonprofit organization looking for office space found that and much more at the Church of Our Saviour. They found an ally and a partner in their work.

It was spring 2007 when nonprofit Georgia Organics learned that they had to move. Although the timing was good — the organization was adding employees and no longer fit the space they leased from the YWCA — the budget was limited. In-town rates were well outside of the organization's budget. A desire to stay in the Virginia-Highlands neighborhood that the organization had called home didn't seem possible.

Enter the nearby Church of Our Saviour. With the help of Michael Thompson, a member with a strong commitment to the cause of environmental stewardship, especially in the area of urban gardening, the Episcopal parish opened an unused part of its property to Georgia Organics, donating the office space. After a quick renovation of the church's abandoned children's nursery, the staff moved in.

Says Alice Rolls, executive director of Georgia Organics, "Church of our Saviour has been incredibly generous and accommodating. The office space will save our nonprofit about \$20,000 in lease fees during the first three years of our agreement."

Adds the church's priest, the Rev. John Bolton, "Using the church's facility to support a community project was a responsible and creative use of our space—space that no one was using."

Sharing office space was only the start. Both organizations quickly found concordance in their respective missions. Says Bolton, "Georgia Organics' work is consistent with that part of the church's

Georgia Organics staff members join the Rev. John Bolton of Church of Our Saviour, Atlanta, inspecting the vegetable garden planted on the front lawn of the church.
photo/Nan Ross



mission that supports stewardship of the environment, of God's creation." Inviting the environmental nonprofit in created a focused dialogue between the church and people in the community that share that mission.

Before long, the church was hosting a weekly delivery site for farm-fresh organic produce from Moore Farms and Friends. Nearby neighbors now visit the church weekly to pick up their orders of locally grown, organic produce, eggs, and meats.

Hosting a Community Support Agriculture (CSA) drop point is one more way that the church can be responsive to the needs of the people in the surrounding neighborhood. Says Bolton, "Having this in their midst, people are likely to respond to that." The program compliments the church's community outreach.

The church provided similar support to Georgia Organics, facilitating outreach to Atlanta's faith community when the nonprofit was forming their faith, food, and farms initiative. The program aims to leverage land owned by churches throughout the metropolitan area to form a network of organic ministry gardens that provide food for the hungry, community gardening space for congregations, and income and training for new and emerging farmers that can't afford

to purchase land in, or even near, the city.

The budding partnership between these two organizations finds additional common ground in the sheltered courtyard and gardens at the church. A place of peace and tranquility created and maintained by the church's Garden Guild, the grounds proved to be a beautiful venue for Georgia Organics' Open House and Art Opening.

Georgia Organics and the Garden Guild are now working together to create a natural sanctuary unusual in the midst of a busy city. With the help of a Georgia Organics member who is also a professional landscaper, plans were drawn to integrate edible gardens into the grounds, and to create seating areas that complemented the church's lush plantings.

In the spring, volunteers laid the groundwork for a new demonstration garden—replacing a portion of the church's lawn with an organic vegetable garden. Passing foot and car traffic now take notice of the heirloom tomatoes, eggplants, and herbs growing in their midst.

It's one more way that the two organizations have found that joining together strengthens both missions—creating a place of beauty that reconnects people with the healing, nourishing, and delicious abundance of the natural world.



Woody and Carol Bartlett's Clarkston home has a rain barrel in the backyard and two hybrid cars in the driveway.

tive and responsible stewards of creation and focused on energy conservation.

"We had no idea what we were getting into!" laughs Carol. "So much is about encouraging people to change the way they've been doing things.

When we were growing

up, energy was cheap and was seen as not harmful."

Part of their work involves encouraging utility companies to use safer, cleaner green energy. For example, they worked to make sure Georgia Power qualified for its "Green-e" energy certification, a national citation.

GIPL is promoting several collaborations with Georgia Power that offer financial incentives to a congregation. Check the GIPL web site for details.

In the last year, they've also completed 36 energy audits of worship spaces in Georgia.

"GIPL's role as a major voice of the faith community has a widespread impact across Georgia and beyond," says the Rev. Debbie Shew, canon for community ministries. "It's hard to overstate what a significant difference Woody and Carol have made. We are so blessed to have them right here in this diocese."

Bingham of San Francisco calls them "a couple with vision and great generosity of spirit. They saw environmental stewardship as a responsibility of faith long before most people even recognized that Creation was being threatened by human activity.

"They have been examples to all of us, not only in their faith and commitment, but in their action."

Seeing the light

Couple's energy goes to Earth care

By Nan Ross

It's impossible to talk about environmental stewardship in Georgia without hearing someone say "gipple."

Say what? Oh, that's GIPL – short for Georgia Interfaith Power and Light.

After that you're bound to hear the names Woody and Carol Bartlett, the organization's founders.

Woody is the Rev. Harwood Bartlett, an Episcopal priest for 45 of his 74 years. He is spending his retirement working as hard as ever to save our planet. Carol, an adjunct English teacher for Shorter College, is his No. 1 partner in the effort.

Originally focused on poverty rights and founding director of Episcopal Charities Foundation, the social-activist cleric woke up to the fact that the Earth was in peril 20 years ago. "It's been a journey," Woody says. He retired in 1999 and wrote a book, he says, "to figure it out."

He describes his conversion experience regarding Earth care during a 1988 visit to the San Diego Zoo in "Living by Surprise: A

Christian Response to the Ecological Crisis" (2003, Paulist Press).

A direction evolved during casual conversations with friends from Candler School of Theology who met weekly for breakfast. That led to the Bartletts being asked to organize a conference on air quality.

Meanwhile, they were learning about another Episcopal priest, the Rev. Sally Bingham, who started Episcopal Power and Light in California. She motivated them to try something in the Atlanta area.

Bingham came to Atlanta to kick-off their efforts. "Seventy clergy showed up for lunch at Trinity Presbyterian Church, and 100 other people came to an open meeting that night at St. Anne's," Woody said. "GIPL was launched."

Within a year Bingham called and said someone wanted to offer them \$150,000 for three years staffing of GIPL. They hired Dr. Katy Hinman to serve as executive director and set up an office in Atlanta's Little Five Points neighborhood.

Four years later GIPL (www.gipl.org) is busy developing ways for congregations to become ac-

Bartletts' quotations on faith and Earth

Editor: Why is caring for the Earth important for a Christian?

Carol Bartlett: Caring for the Earth is about love, compassion and justice. We come from the Earth. We are made of the Earth. We share that "coming" with every other being on the planet. Being a Christian means learning to love, learning to be compassionate, learning to be just. The great stretch now is to enlarge that love to include all beings on the Earth.

Woody Bartlett: The Earth is the source and sustenance for all of life. It is our root and ground. Without the Earth, we are nothing. Without a healthy earth system, all of life is in peril. If we would care for the poor, the stranger, those in trouble, we must care for the Earth. We need a healthy Earth for healthy people.

What have you found in scripture to provide a foundation for your ministry?

Carol: Every Sunday I'm taken by those words we say together, "Heaven and Earth are full, full of your Glory." Saying aloud that the Earth is full of the glory of God is just about all we need to know. The Earth and everything and everyone whirling around together are full of the glory of God. That points us right back to love, com-

passion and justice.

Woody: : Three passages:

- Job 38-39 places us all in our place before the majesty of God.

- Genesis 2:15 is where God puts humankind into the garden of Eden to *till it and keep it*. That's mandate enough.

- In Luke 12:13-31 Jesus tells us to trust God to supply our needs just as the ravens and the lilies of the field trust him for their basic needs. All we are to do is work for the Kingdom. That means we are to work for the health of the whole earth community – plants, animals, insects – all.

Much of your work now is interfaith, but is there a special gift or gifts the Episcopal Church can contribute?

Carol: There is a special gift in the people who worship together and then go out into the world. Through the people, the Episcopal Church can bring some real heft to this work. We can all change light bulbs and recycle, and we need to do that, but we need leadership in corporate life, in government, in law. Episcopalians can offer that leadership.

Woody: The Episcopal Church, with its deep incarnational/sacramental emphasis is a natural for environmental stewardship. We are thoroughly grounded

in this world and in this life. It is not difficult for Episcopalians to grasp the presence of God in the whole creation and to practice an ethic that conserves that creation.

What do you want our children and grandchildren to know about caring for the Earth?

Carol: I'd like them to actually see what caring for the Earth looks like and, to be honest, I don't know what it looks like because we're so far down the road of being separated from the Earth. But it may look like planting, walking, riding bikes, sitting out in the yard with neighbors on a summer evening. It may be darker at night, quieter during the day, and slower all the time. We'll see.

Woody: First I want them to know that we didn't blithely pass on to them a deteriorating Earth but tried as hard as we could to reverse the destructive trends on the current planet. I don't want them to say, "You knew about this and didn't do anything?" Secondly, I want them to be able to live gracefully in the creation, admiring it for its beauty, majesty and mystery and caring for it where needed. I want them to treasure it as their home, living on it as lightly as is necessary to guarantee its use for generations to come.

What are your hopes and dreams? What do you pray for?

Carol: I pray that we'll stay awake, that we won't get frightened, that we will practice love, compassion and justice. And I hope we'll begin this great turning back to the Earth soon and together.

Woody: I hope and dream that the church will give leadership to the growing need for creative and robust reform in the way we live on the Earth. We know the spiritual virtues of humility, compassion, sacrifice and simple living. Let's do them.



Katy Hinman (center) meets with the steering committee at the GIPL office in Atlanta. Woody and Carol Bartlett are at left. Not pictured is the Rev. Debbie Shew, Diocese of Atlanta's canon for community ministries.

VACATION RENTALS CONT'D

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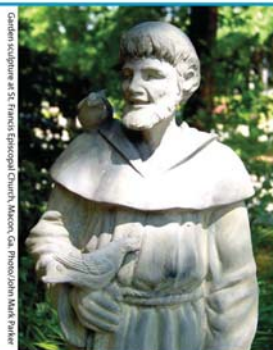
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Help wanted for church energy audits

Georgia Interfaith Power & Light (GIPL) is seeking volunteers with professional experience in architecture, engineering, building construction and related activities who are willing to be trained to conduct energy audits of church buildings, synagogues and mosques.

The energy audits are part of GIPL's effort to address air pollution and climate change by helping faith communities reduce their energy consumption.

Bartlett said GIPL is working with the Diocese of Atlanta Task Force on Environmental Stewardship with hopes of auditing all of the congregations in the diocese. They then plan to spread out to congregations of other denominations and faiths.

GIPL has a matching grant

program that will give a congregation up to \$25,000 for energy improvements made to its buildings.

GIPL and the task force will conduct regional training sessions for volunteers across the diocese. "Teams of newly trained volunteers, each with a volunteer note-taker,

will look at a building from top to bottom to list places where energy efficiency improvements can be made," said the Rev. Woody Bartlett, an Episcopal priest and GIPL's president. Each walk-through audit takes about two hours.

"We are also interested in volunteers who might serve as project manager in a congregation to facilitate the recommended improvements," Bartlett said. Project managers must have good project management skills but don't need to be experts in the technical aspects of energy conservation and building construction.

Professionals interested in helping, or who just want to find out more, may contact Bartlett, 404-298-6688 or wbartlett@mindspring.com.



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Tips from GIPL for taking some action

Go on a low carbon diet

With GIPL's Power Lite program, you can reduce your weight on the planet and slim down your ecological footprint. www.gipl.org/powerlite.html

Start GIPL in your congregation

Georgia Interfaith Power & Light works through congregations in Georgia to be stewards of God's creation. Find out how you can join. www.gipl.org/join.html

Use less gasoline

Concerned about rising gasoline prices? The best way to spend less on gas is to use less. Check out our list of tips for conserving gasoline. It's not only nice to your pocketbook, it's good for God's creation! www.gipl.org/savegas.html

Action steps for you & your parish

1. Include care of Creation in your worship and liturgy
2. Switch to compact fluorescent light bulbs
3. Conduct an energy audit of your home and congregational space
4. Learn about the feasibility of solar power in your house of worship

5. Turn off your computer and monitor at night.

6. Turn off lights in rooms that are not being used. Where practical, use motion or light sensors to light areas only when needed

7. Use programmable thermostats to cool or heat areas only when they are in use

8. Begin carpooling to worship services and congregational meetings

9. Buy Energy Star appliances

10. Join GIPL! info@gipl.org

CO2 reduction worksheet

The worksheet will help you to calculate your energy savings. Together we can reduce harmful greenhouse gas emissions and energy waste.

Download GIPL's global warming energy savings worksheets. They will help you to calculate your personal energy savings - a great way to assess how you can help reduce CO2 emissions and help to preserve our environment. gipl.org/documents/CoolOurPlanet-PledgeGIPL.pdf

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Check out this guide to Thinking Green. www.gipl.org/pdf/Action_Steps/ThinkingGreen.pdf

Source: www.gipl.org



By Janita Poe

It may seem that science and religion are worlds apart, but some Diocese of Atlanta Episcopalians connect the two on a daily basis.

On the national stage, too, Episcopal Church leaders are making a case for preserving the environment and demonstrating a close link between faith and commitment to God's green earth.

At St. Gregory the Great in Athens, State Climatologist David Stooksbury, Georgia's top person for comprehensive studies on the region's atmosphere over time, renews his dedication to environmentalism during the weekly Prayers of the People. Stooksbury says he is inspired to make a difference in his work every week during Sunday service.

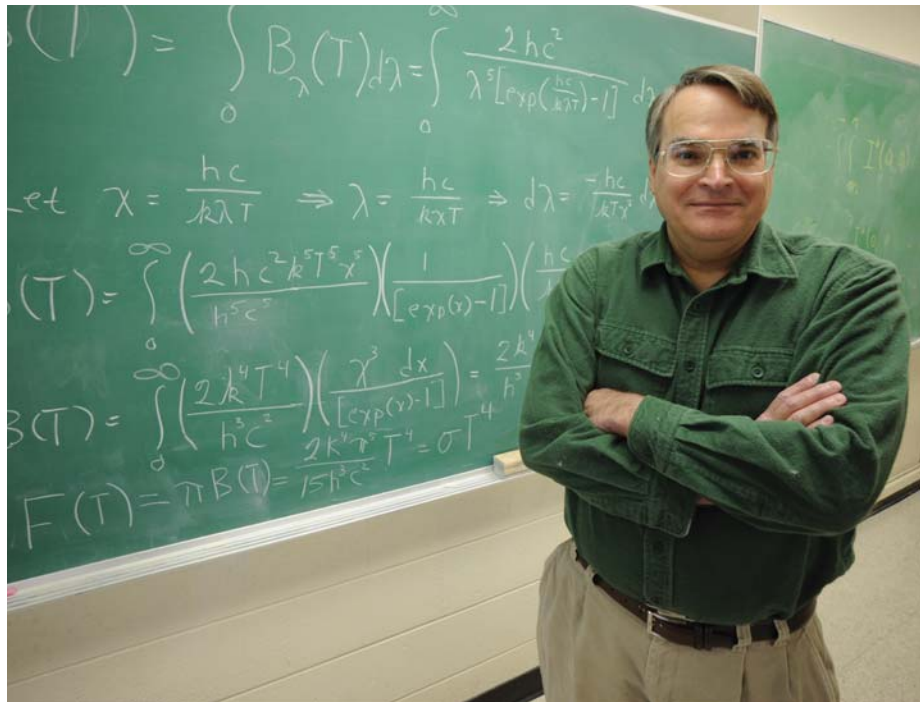
As Episcopalians, he said, "We pray for the proper use of God's creation. I think that, in many ways, molds what I do," said the Atlanta native who's been a member of St. Gregory since 2001.

Starting with the very first pages of the Bible, Christians learn that humans are stewards of the earth that God created. In Genesis, we are specifically told that we are created in God's image and have "authority" over creation.

Yet, not all people, not even all Christians, view mainstream environmentalism and conservation as a religious concern.

Recent news reports have asked "Is God green?" and some Christians have debated just what it means to have authority over the earth. Is the earth something God expects humans to sustain or is it, rather, an independent force that

At work for the Earth



DAVID STOOKSBURY, Georgia state climatologist, teaches at University of Georgia and is a member of St. Gregory the Great, Athens. photo/UGA

God ultimately maintains.

Some religious leaders even contend that natural causes—not human activities—may be global warming's primary cause.

As the debate continues, the Episcopal Church has taken its own stance and many Episcopalian environmentalists have embraced the concern.

According to Maureen Shea, a spokesperson for the Episcopal Church's Office of Government Relations in Washington, D.C., the Episcopal Church believes humans contribute to environmental problems. Therefore, the church must work to eradicate actions that harm the environment, especially those that create hunger and health problems for the world's impoverished communities.

"As a church, we believe that the care of God's creation is an act of Christian stewardship to which we must respond both in our private lives and through public policy,"

Shea said.

"We have made clear our belief that human behavior is one of the causes of global warming and



MAUREEN SHEA promotes the church's stand on the environment at the national level. photo/TEC

climate change. Our emphasis is on addressing both climate change and its link with poverty so that the burden of the solutions does not fall most heavily on the poor.”

Stooksbury, who in the 1990s conducted ground-breaking research in alternative energy sources – particularly in wind-as-energy studies at the University of Nebraska High Plains Climate Center, concurs.

“As our society has become more urbanized, I think we’ve become less conscious of the environment,” said Stooksbury. “We leave our air-conditioned houses, to go to our air-conditioned cars to go to our air-conditioned offices.... We forget all the little things we can do” to sustain our environment.

Not only are scientists such as Stooksbury finding ways to improve their environment.

Some businesspeople, teachers and even professional engineers who attend Episcopal churches are finding ways to be stewards of the environment.

Dave Gustashaw is an engineer for Interface Global, an international LaGrange-based carpet and tile manufacturer and a member of St. Nicholas Episcopal Church in Hamilton. He says his moral base is rooted in the church and that has caused him to find ways to meld a commitment to both conservation and success for his company.

Although he says he keeps his religious life private in the workplace, Gustashaw says he believes humans “have a responsibility to protect the elegance of this creation.”

“My science and religion coexist comfortably because I know the limitations of what I can design,” said Gustashaw, who was recognized nationally as “Energy Partner of the Year” for his company’s work to capture methane gas from landfills to use as a power source.

“I am always humbled when



DAVE GUSTASHAW’s work capturing methane from landfills for a power source earned him national honors.

I look at natural systems because I can’t begin to approximate the elegance of its design,” he said.

Others have dedicated their entire careers to the environment. One example is John Sibley, an Atlanta native and graduate of Yale Law School, who worked under several Georgia governors on growth management committees.

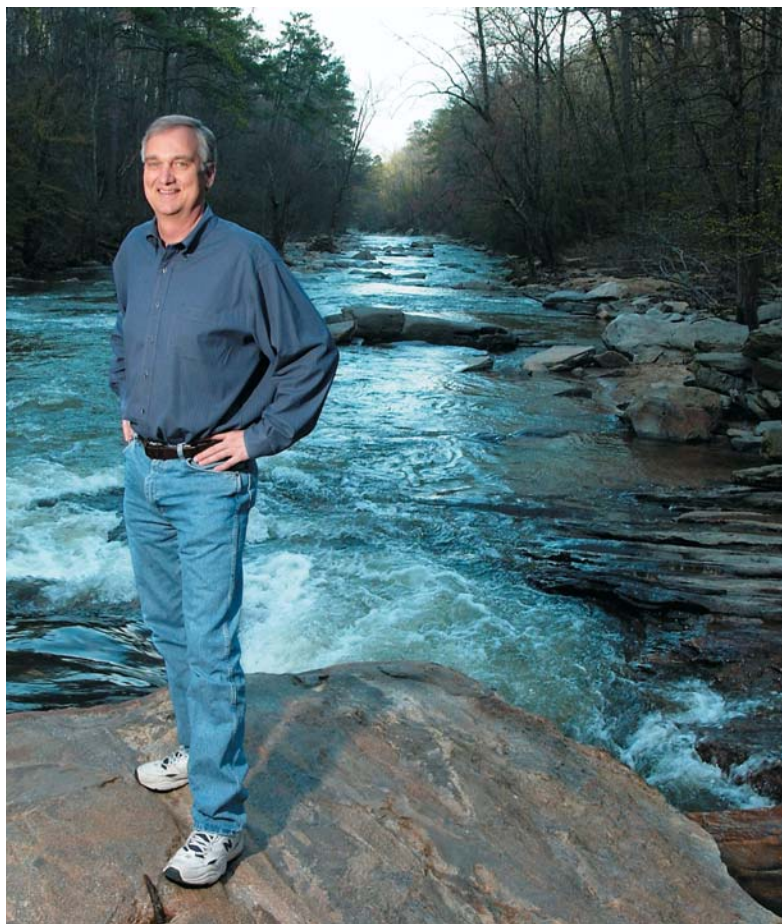
Baptized at St. Anne’s, Atlanta, 30 years ago and active today at both St. Anne’s and St. Luke’s, he owned a dairy and cattle farm before joining the Georgia Conservancy, a state clean land, air and water advocacy organization, in 1998 as vice president for environmental policy.

Sibley calls the lesson of the creation

in Genesis “powerful” and says human beings “can impoverish the next generation” if we do not become more conscious of the environment around us.

“Stewardship says that, at the very least, we should leave our children as good as we got,” said Sibley. “I hope that our churches will embrace it fully, preach it at every opportunity, and make it fundamental to the mission of their congregations.”

Janita Poe is a freelance writer, Realtor and a member of St. Paul’s, Atlanta.



JOHN SIBLEY has advocated for clean land, air and water with Georgia Conservancy. photo/Georgia Conservancy

New community brings Jesus to streets

By Nan Ross



If you want to see Jesus, on Sundays when the weather's fine take Atlanta's MARTA train to the Peachtree Center station, exit and walk south for about five minutes.

Under the arching trees at Woodruff Park with cars and buses whizzing by, you'll catch a glimpse of him.

In a matter of minutes, church just happens here. Chairs that were empty fill up with folks who know that for the next hour at least they'll be loved and fed.

"Pastor Bob" Book, a transitional deacon, and his wife, Holly, and then Deacon Carole Maddux and her husband, Top, and Holly's brother, Mike, arrive pulling wheeled carts with crates of supplies. Soon there's a table with a plate of pita bread and a cup of wine, peaceful music coming out of a boombox, and a circle of about 30 people holding hands, praying, singing and thanking God.

This is Atlanta's Church of the Common Ground, an Episcopal ministry that's bringing Christ's love to mostly homeless people struggling to survive in the city.

The Sunday worship service is the public face of Common Ground, which, thanks to the Books and a supportive bishop, is taking root from a storefront at 170 Trinity Ave., just a few blocks from the park.

This effort of palpable Christian love is patterned after one in Boston founded years ago by an Episcopal priest, the Rev. Debbie Little. They were inspired by her work, now called Ecclesia Ministries, to introduce the model in Atlanta.

The Books are members of All Saints', Atlanta. Formerly an or-



Ministers for Church of the Common Ground Deacons Carole Maddux (above left) and Bob Book administer communion during a Sunday service at Woodruff Park in downtown Atlanta. At right, Holly Book prays with a woman after the service. Photos/Nan Ross

Church of the Common Ground
170 Trinity Ave., Atlanta, GA 30308
Phone: 404-492-9396
www.commongroundatl.com



ained pastor in Canada's Lutheran Church, Bob is preparing for an Oct. 15 ordination as an Episcopal priest by an old friend of his, Bishop Neil Alexander.

During the week, this small ministry team – assisted by volunteers they've nurtured and trained – keep the doors on Trinity Avenue open from 1 to 5 each afternoon. For those who spend their nights on the street, for a few hours each day this becomes a safe haven for healing, fellowship and hope.

"It's a busy place," says Bob Book. "People come every day for a place to relax and get off the streets for a while. It's an oasis in the city, a place to get out of the heat (or cold) and the noise. It has a very calming effect."

Each day of the week offers something different: There's Bible study, which ends with a healing service; an arts activity; and there's movie day, when they show a DVD.

With help from Lynn Alexander, pediatric nurse practitioner,

they've started a medical clinic that offers foot care and twice monthly visits by emergency room physician Tony Marchetti and his wife, Jane, a nurse practitioner. Mike Munger will be expanding the addiction recovery program this fall.

The ministry is financed with \$75,000 private funding annually, which covers rent and supplies. No one draws a salary. The Diocese of Atlanta provides "accounting services and prayers," says Book. "We are very grateful for their ongoing support."

Holly Book says, "We're engaging in relationships with folks who live on the margins. It would be easy to be overwhelmed by their needs, but this is a ministry that's not about doing."

Says Bob, "It's about being with them and not fixing them. We support them, but they support us too. They pray for our family and share in our joys and sorrows. And while we're not a parish, we are a church and a community." **next page**

Milestones

✚ The Rev. Canon **Todd Smelser**, canon for pastoral care and worship for the Cathedral of St. Philip, has retired after 34 years of full-time ministry. He came to Atlanta in 2002, having served as cathedral dean in the Diocese of Chicago.

✚ The Rev. **Newell Graham** is retiring after 45 years of ordained ministry. He moved here in 1987 and served several parishes, most recently Holy Spirit, Cumming.

✚ **Georgie White** of St. John's, College Park, was elected Province IV coordinator for United Thank Offering in June.

✚ **Sarah Dailey** of Grace, Gainesville, is spending eight months in Dodoma, Tanzania, working for the Diocese of Central Tanganyika. A recent UGA graduate, she will also work with the Carpenter's Kids program for children with HIV/AIDS. Her parents are (Grace's rector) Doug and Judi Dailey.

New calls

The Rev. **Brent Owens** is the new rector at **St. Alban's, Monroe**. He has moved to Georgia from Arizona, where he served a Scottsdale parish.

St. Peter and St. Paul, Marietta, has called the Rev. Dr. **Robert Certain** as rector. He has served parishes in California, Arizona, and Texas.

The Rev. **Penny Nash** has been called as assistant rector at **St. Patrick's, Atlanta**. She is a recent graduate of Candler School of Theology.

The Rev. **Edwin Beckham** has been called as associate rector at **Emmanuel Church, Athens**. He is a recent graduate of the Seminary of the Southwest.

Plans for new church include school

St. Benedict's, the diocese's newest congregation, will renovate a historic property and develop Smyrna's first Episcopal church and school.

St. Benedict's has acquired rights to property formerly occupied by Locust Grove Baptist Church in historic Oakdale, a small community between Vinings and Smyrna at 2160 Cooper Lake Road.

Vicar Lang Lowery said the property has been empty for several years and renovating it should be an asset to the community.

Founded last year, St. Benedict's has been holding Sunday worship services at a Smyrna middle school. The new school, which



initially serves children ages two through kindergarten, opened Aug. 25. Information: 678-279-4300

New leader appointed for young adults ministry

Lauren Woody has been appointed by Bishop J. Neil Alexander to be the diocese's first young adults coordinator, supporting a growing community of Episcopalians in their 20s and 30s.



A cradle Episcopalian, Woody is the co-founder of DAYA, Diocese of Atlanta Young Adults, sponsor of a variety of activities, includ-

ing weekly suppers and gatherings, service projects, and the first Young Adult Summit Oct. 10-12 at Camp Mikell.

Woody was active in Episcopal youth ministry in South and North Carolina and has lived in Atlanta since 1999. She attended Auburn University and later studied fashion merchandising in Atlanta.

For more information visit www.daya.episcopalatlanta.org.

Church of the Common Ground, continued from page 20

Lives are being changed. After Eucharist at Woodruff Park, Johnny stops to talk. He credits his participation in the Common Ground community with keeping him sober for more than a year. Nothing had worked before, he said.

"When I first stopped in, I was trying to see what I could get for free. But I liked what I heard, and I kept coming back. I recently reaffirmed my baptismal vows." Johnny also now has a job as a telemarketer, and he's learning how to pay his bills. "Pastor Bob and Holly are my family. I love it here and I love helping them. They've encouraged

me not to give up."

The Books and Maddux are hoping to attract visitors from parishes and groups around the diocese to experience the Common Ground community. The Sunday services (scheduled at 1 p.m. to allow morning worship at one's home parish) and weekday activities are ways to engage in the ministry. Groups from St. Catherine's, Marietta, and St. Aidan's, Alpharetta, and the Society of St. Anna the Prophet already have made their way downtown to participate.

Stop by sometime. You're sure to see Jesus.



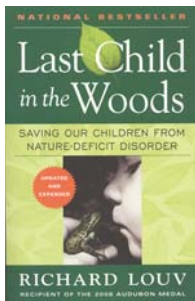
Tools for the journey

By Linda Scott

Last Child in the Woods: Saving Our Children from Nature-Deficit Disorder

Richard Louv
Algonquin Books 2005

"I like to play indoors better 'cause that's where all the electrical outlets are." – Fourth grader in San Diego

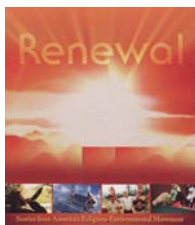


This is an updated version of Louv's original publication about the growing body of evidence linking the lack of nature in children's lives and the rise

in obesity, attention disorders and depression. He asserts, "Within the space of a few decades, the way children understand and experience nature has changed radically. Today, kids are aware of the global threats to the environment—but their physical contact, their intimacy with nature, is fading. It includes discussion points for book groups and classrooms.

Renewal Stories from America's Religious-Environmental Movement

Interfaith Power & Light 2008



This DVD is the first feature-length documentary (stories range from 6 – 18 minutes each) by Marty

Ostrow and Terry Kay Rockefeller, offering a comprehensive overview of what different religions are doing about the awesome devastation of Earth's life systems now taking place. It captures the breadth and vitality of people of faith, rolling up their sleeves and doing their best to build a sustainable future. A wide variety of religious groups – evangelicals, Muslims, Jews, Buddhists, Catholics, Protestants and Native Americans – share their responses to global warming and steps to environmental action. Borrow it from the Resource Center or visit the Renewal Project website at www.interfaithpowerandlight.org.

Getting Greener

Progressive Environmental Ideas for the American South
L. Edward Moore

www.bettersouth.org 2008



This is the second book offered by this relatively new organization, the Center for a Better South – a "pragmatic, nonprofit think tank dedicated

to developing progressive ideas, policies and information for thinking leaders who want to make a difference in the American South." Getting Greener presents some fundamental ideas to be considered by Southern leaders presenting proven approaches outlined in tangible, accessible ways to meet the environmental challenges our region is facing. Chapters cover ways to have better climate, air, power, cars,

buildings, land protection, decisions, in all, better living. Check out their website above and watch the seven-minute video.

An American Awakening:

From Ground Zero to Katrina, the People We are Free to Be

Courtney Cowart

Church Publishing, Sept. 2008



This book tells you stories about people intimately involved in both the events in New York on and after September 11, 2001, and the devastation in

Louisiana in the fall of 2005 following Hurricane Katrina. It is also a call to commit to living in ways that have the power to transform our communities and our lives. Courtney Cowart experienced, along with hundreds of others, the transformation of St. Paul's Chapel from a simple chapel to a relief operation to a spiritual home. She then was led to tell the stories of the people involved in and those who were recipients of the relief work in the Episcopal Diocese of Louisiana. These are the stories of ordinary people being taught to reframe the emotional lenses through which they view death, human pain and poverty, and being liberated to live socially transformative lives as a result. This is who we are, or can be, as the church; read, study and inwardly digest this work. A study guide, written by Sharon Ely Pearson, is available online by going to www.churchpublishing.org and searching for "An American Awakening."

Vacation Bible Schools teach going green

Vacation Bible School students were encouraged to go green this summer at at least two parishes.

At St. David's, Roswell, children were taught not only about environmental stewardship, the leaders practiced it.

All signs and banners were created from used cardboard. Said Angie Hitch, "We did not decorate the classrooms with large amounts of paper, as had been done in the past. Instead, we used only materials that we could find around the church, preschool or in our homes. Our decorating budget was \$0.

"In years past, the rooms were decorated so beautifully that you really thought you were stepping into a different place," she continued. "I was very concerned that we weren't doing that this year because it was so wasteful. I was thrilled to find that the children didn't even seem to notice that the elaborate decorations were missing."

Each child received a T-shirt and water bottle, and only water – no juice – was served. The water bottles, which were used throughout the week, were made of recycled materials and carried a green recycling sign with a cross in the middle. T-shirts were ordered from a Florida company called Clothes from Scrap and are made of recycled soda bottles and organic cotton.

While recycling was stressed throughout the week, each day – which began and ended in the nave with songs and prayer – had a special theme. Tuesday's was creation. Wednesday's was water. Thursday's was air. And Friday's was hope and caring for the earth. Music by Tom Chapin was incorporated, and the children closed with a performance of "This Pretty Planet," complete with hand motions.

To obtain a copy of the lesson plan, contact Angie Hitch, 770-645-9490 or s.hitch@comcast.net

At St. Dunstan's, Atlanta, "Go

Stewards of the earth

"Green with God" provided the children with opportunities to hear stories (biblical and other types) and to engage in art and cooking projects that were related to the theme, said Ellen Gallow, Christian education director.

"Finding music, both sacred

VBS Goes Green



by Mary Katherine Mueller

St. David's Episcopal Church

and secular, that ties in with this theme was hardly a challenge," Gallow said, and "All Things Bright and Beautiful" became their theme song.

Each day children participated in "Earthworks" activities. They created butterfly garden color bowls to provide nectar for the butterflies they released. Another day, after learning about St. Francis and his kindness to animals, the children decorated birdhouses to hang in the beech-tree grove outside the church.

"We also set up a recycling

center for our VBS," said Gallow, and throughout the week we found opportunities to talk with the children about the three Rs: reducing, reusing, and recycling."

On the final day, the children were commissioned during Holy Eucharist as stewards of the earth.

"Earlier in the week one of our teachers had asked each child what part of Creation they could help take care of," Gallow explained. "Each child's answer was written on a sheet of paper with their handprint. At the commissioning, each child come up to read their paper: 'I can help take care of endangered species.' 'I can help take care of my family.' 'I can help take care of a flower.'"

Each child then was anointed with oil and commissioned to be an earth steward to help God take care of the earth.

"I don't really know how this commissioning will affect our children," said Gallow. "I don't know what seeds of environmental stewardship were planted during the commissioning – or, indeed, during, our week together.

"I only know that a seed was planted in me, for I now find myself pondering how we, as a parish, can best empower our children to be the environmental stewards that we have sent them out to be."



Members of St. David's, Roswell, VBS team prepare for a day of going green. From left: Chris Miller, Lea Bowen, Julia DeCredico, Elizabeth Coats and Amber Standridge. Photo/Angie Hitch

Bishops say Lambeth equipped them for mission

By Pat McCaughan

(ENS-Canterbury) Did the every-decade Lambeth Conference of bishops from across the Anglican Communion deliver as promised; do bishops feel better equipped for leadership in mission?

Days began and ended in worship. There was retreat time, 19 days of meetings and two weeks of themed sessions. Bishops engaged topics such as evangelism, social justice, the environment, interfaith and ecumenical relations, Scripture and human sexuality.

A papal envoy and an American evangelist led evening plenary sessions. Archbishop of Canterbury Rowan Williams delivered presidential addresses. There were also daily Bible study and indaba discussion groups, a joint session with spouses on abuse of power and even a little social activism, with a "walk of witness" against poverty.

From Angola to New York, Melanesia to Maryland, Colombia to the Philippines, a diversity of bishops said the regular rhythm of Bible study, prayer, and indaba groups created community, enriched their lives and broadened their ministries.

Bishop Daniel Sarfo of Kumasi, Ghana, said he wasn't the least bit surprised by the resultant mutuality because indaba is a tool "used in all of Africa. If anything happens in a family, the heads of the family will call the people together to ask the family how to resolve" the situation.

For Bishop Andre Soares of Angola awareness of each created mutuality through the Bible studies, which "were very important, to share our difficulties and our hopes."

'Equal partners' in ministry

Bishop Prince Singh of Rochester, N.Y., said the conference equipped bishops in organic ways,

paving the way for future shared ministries.

Singh, a human rights advocate for the Dalit, the outcast in India, said for some developing nations "the issues of poverty and HIV/AIDS are huge. Survival is one suction pump, which takes a lot of

"From the stories I've heard, the people I've met, it would be a missed opportunity ... it would be sad if we just went away from here consumed with issues of human sexuality and left out the whole mission aspect of the conference," he added.



The wind catching his vestments, Bishop of Atlanta J. Neil Alexander joins the procession of bishops of the Anglican Communion July 20 as they approach Canterbury Cathedral for opening worship at the Lambeth Conference. Beside him is Bishop Kenneth Stevenson of the Diocese of Portsmouth (England).

your energy. On top of that there's the environment -- the poor are left out in so many ways. The hope is we can be engaged in helping redeem some of that.

"The church in the United States has an opportunity to learn from people who survive in these places and have a vibrant faith and the churches are growing." And while he made connections with bishops about possible future relationships, he declined to discuss them until congregations in his diocese also engage the "opportunity for mutuality.

"We have an opportunity to break away from old colonial models of companion relationships where one depends upon the other," he said. "We have an opportunity to be equal partners to the faith learning from one another and sharing resources because we are the same family.

A 'wider' church

Bishop Mary Gray-Reeves of El Camino Real in northern California said "one of the identity pieces of being a bishop is you represent your local church to the wider church and vice versa. I definitely feel more equipped to represent the wider church."

Bishop Henry Parsley of Alabama said Lambeth 2008 was "clearly a conference centered in conversation, mutual encouragement and resourcing for our ministries. I have a deeper understanding of different bishops and their churches, which vary enormously," he said.

"We're one in so many ways but we're also a communion of difference, which is beautiful. God made the world with difference."

Power and making connections

Bishop Eugene Sutton of Mary-

land said that after the joint bishops and spouses plenary, he realized "that the issue of power and how it is used is the issue facing the Anglican Communion today ... who uses it and how it is responsibly used. If I use my power to marginalize you or to say I'm of God and you aren't, that is abusive behavior."

Sometimes, Sutton said, "that abuse of power is an interpretation of Scripture. It's in the treatment of women, of gay and lesbian people, children, the elderly, disabled, everyone who finds themselves on the outside looking in. So, if I remember nothing else about this conference, it's that the spouses, the women, are the ones who said 'you've got to talk about power'."

He said Lambeth has "open[ed] the eyes of some bishops. They're beginning to make a connection between excluding women from leadership in the church ... maybe there's a connection between that and abuse of power? A lot of them only saw that as a kind of biblical issue ... not also as a sociological reality."

Although some complained about a busy schedule that left little time for reflection, Sutton said the conference absolutely equipped bishops for mission. "Just one example is presenting the stark facts about climate change. This was news to a lot of bishops."

One such bishop began an environmental session Sutton attended saying that global warming didn't affect his diocese. "Then he started hearing stories from bishops in the Arctic Circle, and in western Australia, the Philippines, Alaska, about the effects in those places. And he starts saying, you know, my people can't grow cabbages anymore and they're moving to the cities."

"It's like a light bulb went on and he left the session saying, global warming is killing my people and they're leaving the villages. That's equipping him for mission, helping



Photo/ACNS/Gunn

Archbishop of Canterbury Rowan Williams expresses his gratitude to the 16-member panel that drafted the conference's reflection document. Bishop of Atlanta Neil Alexander (at his left) was a member of the writing team.

Atlanta's bishop serves on panel that drafts conference's main reflections document

The centerpiece of the Lambeth Conference was 16 indaba – deep conversation – groups. Each group had an assigned "listener," and one of them was Bishop of Atlanta J. Neil Alexander, who then served in a 16-member Reflections Group to draft a written response.

The document produced is a narrative description and was not considered the primary outcome of the conference.

Australian Archbishop Roger Herft, who chaired the group, said, "The indaba must go on in our lives, in our dioceses and in our communities, as we continue the process of purposeful discussion. This document may be used in appropriate ways to tell forth the good news of Jesus Christ and to strengthen our common life in the Anglican Communion."

"Our prayer is that God may teach us to continue our indaba with reverence, to go forth in obedience, to finish our conversations with love, and then to wait patiently in hope, looking joyfully to Jesus Christ, our Lord, whose promises are faithful and rewards infinite."

A PDF copy of the 42-page document can be found at <http://www.lambethconference.org/reflections/document.cfm>

to make a connection."

A conversation with Bishop Mano Rumalshah of Peshawar in Pakistan helped Sutton realize "how our actions affect people in other areas. I said to him, tell me honestly, have our actions in [General Conventions] 2003, 2006 -- have they affected you? He said, 'oh yeah.' What really touched me is he said, 'I'm not asking you to make my life easier. But I do appreciate you understanding the difficulties that you place me in."

"Then, I want to link some of my most progressive parishes with some of those most conservative dioceses and say just go there and talk," Sutton said. "Christians, Anglicans, around the world, they'll take up the cross. But, just know it's gonna cost them a lot more than it's gonna cost you and maybe we ought to do everything we can to make their lives easier because we've certainly made their lives more difficult."

Young adults meet in October for summit with bishop

The Diocese of Atlanta will host a Young Adult Summit, the first Episcopal Church conference of its kind in the Southeast, Oct. 10-12 at Mikell Camp and Conference Center, Toccoa, Ga.

Bishop of Atlanta J. Neil Alexander will be the keynote speaker and remain for the weekend with participants, all in their 20s and 30s, to learn what they want and need from the church and to help him develop a vision for the ministry of young adults.

Sponsored by Diocese of Atlanta Young Adults (DAYA) around the theme "The Great Commission," the weekend will offer a series of specially designed workshops and plenty of free time for fellowship.

"Our aim is empowering young adults to take their spirituality into their own hands and discern how they can live out the gospel in their own lives," said Lauren Woody, diocesan coordinator for young adults.

She said, "DAYA was created to help young adults grow in their faith and connect with their peers, and through the Young Adult Summit we want to continue this mission on an even broader scale, enabling us to reach out to the wider Episcopal community."

Register at www.young-adultsummit.com. Information is available from Woody at Lauren@dofaya.org or 404-601-



EVENTS

Jane Baird Lecture — "St. Francis of Assisi and the Challenge to Create True Religious Community" with Jon M. Sweeney, 7 p.m. Thursday, Sept. 25, Cathedral of St. Philip Bishop Child Hall, Free. RSVP 404-237-7582 or cbs3mindspring.com

Diocesan Global Mission Conference - "Growing Relationships, Building Partnerships," Saturday, Oct. 4, 8 a.m. to 4 p.m., Cathedral of St. Philip. \$15. See episcopalatlanta.org/global/gme.html

Adult and Children's Choral Festival - Saturday, Oct. 18, 9:30 a.m. at Holy Trinity, Decatur. Closes with 4 p.m. Evensong; all welcome.

Walk the Road to Emmaus House - 3 p.m. Sunday, Oct. 19. Starts at St. Luke's, Atlanta, and finishes at Emmaus House. Learn about inner-city ministries. All are welcome.

ECW 101st Annual Meeting - "Celtic Spirituality as Part of A Greener Faith," with Diana Blosser, Saturday, Oct. 25, at St. Anne's Episcopal Church, 3098 Northside Parkway, Atlanta. Information: 706.367.9840

Woodall Lecture - Dr. Amy Jill Levine, professor of New Testament Studies at Vanderbilt University Divinity School, will give the Woodall Lecture at 7 p.m. Thursday, Nov. 6, at All Saints' Church, Atlanta. A reception follows. Free.

Women, Chocolate & the Arts, 7 p.m. Thursday, Nov. 13, a dessert party fund-raiser featuring "Old Swimsuits" with Maggie Edson, Pulitzer-Prize winning author of "Wit." \$40 404-239-9382, www.maryandmarthasplace.com

East Atlanta parishes will host 102nd Annual Council

The East Atlanta Convocation of parishes will welcome more than 500 lay and clergy delegates and exhibitors to the 102nd Annual Council of the Diocese of Atlanta Nov. 14-15 at the Holiday Inn in Decatur.

Highlighting this year's gathering will be visits by the Rt. Rev. Mdimi Mohogolo of the Diocese of Central Tanganyika and the Rt. Rev. Filadelfo Oliveira Neto of the Diocese of Rio de Janeiro, along with a benefit arts show and sale Friday evening at Holy Trinity Parish, Decatur.

East Atlanta parishes hosting the event are placing a special focus on the third of the eight Millennium Development Goals: promoting gender equality and empowering women.

The Rev. Tim Graham, rector of Church of the Good Shepherd, Covington, is seeking donations of art work for the benefit show. Proceeds will be donated to a specified MDG program benefitting women. Contact Graham, rectorx@bell-south.net or 678-230-8026.

Nominations for diocesan offices, as well as proposed resolu-

tions for council consideration are due Oct. 1 if they are to be posted in advance on the diocesan website. Amendments to the diocesan constitution or canons must be submitted to the Council Standing Committee on Constitution and Canons by Oct. 14.

Please send any of the above council business items to the council secretary, the Rev. Herschel R. Atkinson, 509 Rhodes Drive, Elberton, GA, 30635-2006, or by e-mail MS Word attachment to olsmaj@comcast.net. E-mail a copy to news@episcopalatlanta.org

Letters to Mother Earth

From the children of the Thompson-Pound Art Program (TAP)

Dear Mother Earth,

Thank you so much for all you have given me. Thank you for all the colors, plants, oceans, lakes, rivers, land, air, and light.

Sincerely, Christie

Dear Mother Earth,

I'm sure you're mad about what is happening to you. Well, cheer up! There are millions of people trying to save you! And I'm one of those. So is everyone here at TAP.

Dear Mother Earth,

You gave all living things a home. You have things digging through your dirt.

Love, Katherine

Dear Mother Earth,

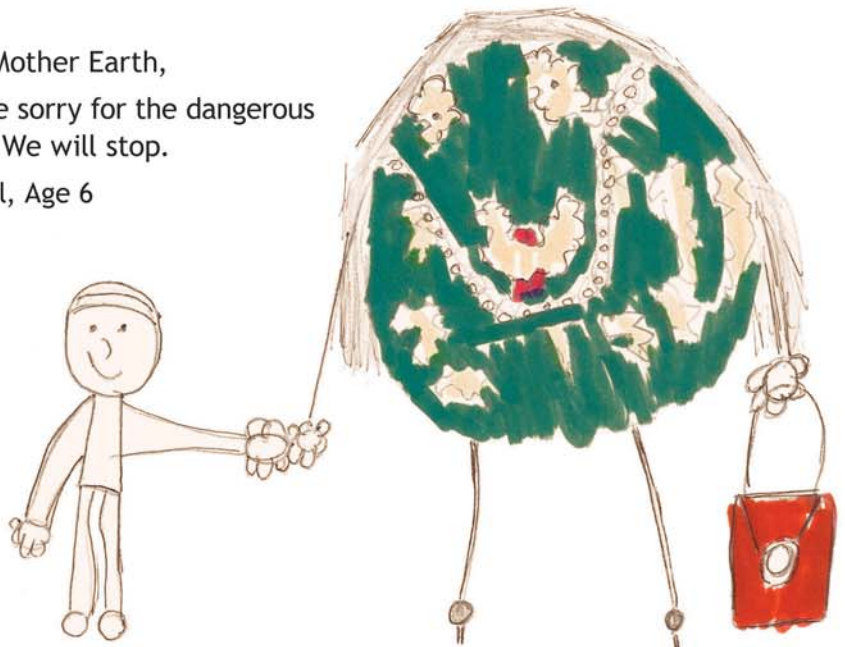
You are cool! I'm glad we can live on you. You are the best planet in the solar system.

Your friend, Aoi

Dear Mother Earth,

We are sorry for the dangerous ways. We will stop.

Crystal, Age 6



Above are some of many letters written by participants in Columbus's 13th Thompson-Pound Art Program (TAP), which annually promotes unity, peace and diversity through art. This year's theme, "Let the Earth Live," focused 50 children and their volunteer leaders on caring for the Earth by conserving and recycling.

There are many activities, and each year children produce a "Unity Piece," a large work of art for a public place.

This year, with help from Columbus State University professors, students and a team of adult volunteers, the children painted two large wooden compost bins (at right).

With colorful tile pieces, beads, bottle caps and other items, children also decorated poured concrete stepping stones to be placed on a path to the bins, now installed at Columbus State University's Oxbow Meadows Learning Environment Center.

TAP is sponsored every summer by Chattahoochee Valley Episcopal Ministry and churches of the Chattahoochee Valley Convocation and is staffed by a large team of teen and adult volunteers. (Photos by Chuck Danner.)



Cathedral Concerts

MESSIAENFEST

FRIDAY, 31 OCTOBER at 7:30 PM

Piano music of the great 20th century French composer Olivier Messiaen including *Vingt Regards sur l'Enfant-Jésus* and *Catalogue d'oiseaux*.
Paul Kim, piano

SATURDAY, 1 NOVEMBER at 7:30 PM

Chamber music of Olivier Messiaen including *Quartet for the End of Time* and *Chants de Terre et de Ciel*. Inman Piano Trio,
Elizabeth Crawford (clarinet) and Wanda Yang Temko, soprano

SUNDAY, 2 NOVEMBER at 4:00 PM

Les Corps Glorieux: A sequence of music & readings for All Saints' Sunday. Choral works sung between movements of Messiaen's great organ work *Les Corps Glorieux*. Jared Johnson, organ and
The Cathedral Schola

Sunday Afternoon Recitals

MUSICAL TREASURES

at 3:15 PM immediately prior to Evensong

SEPTEMBER

- 7 Norman Mackenzie, organ
- 14 Brink Bush, organ
- 21 Jeff Johnson, organ
- 28 Ben Woodward, organ

OCTOBER

- 5 Stephen L. Furches, organ
- 12 James Wetzel, organ
- 19 Daniel Hahn, organ
- 26 Ben Outen, organ

NOVEMBER

- 9 Woo-sug Kang, organ
- 16 Michael Britt, organ
- 23 David Brensinger, organ

DECEMBER

- 7 The Clayton State Chorale

JANUARY

- 11 Stacy Arnold, guitar
- 18 Timothy Belflowers, organ
- 25 Cathy Rodland, organ

FEBRUARY

- 1 David Lang, organ
- 8 Daniel Stipe, organ
- 15 Alexander Mason, organ
- 22 Marko Petričić, organ

MARCH

- 1 James Robinson, baritone
- 8 Atlanta Flute Ensemble
- 15 Bill Callawa, organ
- 22 Robert Gant, organ
- 29 Sam Polk, organ

APRIL

- 19 Julie Evans, organ
- 26 Matthew Brown, organ

MAY

- 3 Clarence Cloak, organ
- 10 John Bostron, organ
- 17 Melanie Burt, soprano



the CATHEDRAL of
STPHILIP

2744 Peachtree Road, NW,
Atlanta, GA 30305

Cathedral Concerts

MONDAY, 2 MARCH

7:30 PM

LE ROI DAVID (KING DAVID)

by Arthur Honegger

Valdosta State Orchestra and Concert Choir

and the Clayton State University Chorale

Suggested donation \$5

FRIDAY, 17 APRIL

7:30 PM

THE CANTERBURY CATHEDRAL CHOIR

David Flood, director

Tickets \$20-\$30



FRIDAY, 1 MAY

7:30 PM

EMILE T. FISHER SPRING CONCERT

Music by G.F. Handel and Joseph Haydn

The Cathedral Choir of Girls, Boys & Adults

Tickets \$15-\$50

WEDNESDAY, 17 JUNE

7:30 PM

ATLANTA SUMMER ORGAN FESTIVAL

Robert McCormick, organ

- from St. Paul's K Street, Washington, D.C

Followed by a wine and cheese reception

Tickets \$10

Concert tickets may be purchased online or at the door
prior to all performances. For more information:

404-365-1050 or visit: www.stphilipscathedral.org

Pathways⁺

The EPISCOPAL DIOCESE of ATLANTA

2744 Peachtree Road, Atlanta, GA 30305

(404) 601-5320 or (800) 537-6743

www.EpiscopalAtlanta.org