



Farewell to Bishop Carol Gallagher



by Sharon Sheridan

The Rt. Rev. Carol Gallagher, assistant bishop of Newark since fall 2005, will step down at the end of June. An evensong to celebrate her ministry in the diocese is scheduled for 3 p.m. June 23 at Trinity and St. Philip's Cathedral, Newark. A reception will follow at Cathedral House, 24 Rector St.

"Bishop Gallagher has been a vital and compassionate presence and leader in our diocese, especially during a time of transition from the announced retirement of one bishop

to the election and consecration of another," Bishop Mark Beckwith wrote in a May 3 letter to the diocese. "Carol has described her ministry among us as that of an 'episcopal midwife,' tending faithfully to the details and pastoral-care issues that emerge during times of transition. She has certainly been that and more."

The Anglican Communion's first indigenous female bishop, Gallagher served as suffragan bishop in the Diocese of Southern Virginia before coming to Newark. Her immediate plans include writing a book for Church Publishing on congregational development for small, unique, struggling and challenged congregations. "I'm going to be finishing that up in the summer," she says, "and then hopefully doing some teaching and other supply support."

She's looking forward to spending time with her youngest daughter, home from her first year in college. Phoebe's a physics major, interested in developing a synthetic black hole to deal with global warming and alternative energy sources. Gallagher's oldest, Emily, recently completed a master's degree in public policy, following an undergraduate degree in theater. "She's looking for ways to interface governmental programs and the arts for at-risk youth."

Middle daughter Ariel hopes to attend graduate school and become a dance therapist working with children with disabilities.

"They're incredible, and I'm very proud of them," Gallagher says. Ariel and Phoebe were 3 and 8 when she went to seminary, Emily born before her senior year. "They have really been an incredible gift to my ministry and have taught me a lot about God and theology and about relationships."

That two of her daughters are following arts-related careers is no surprise, with Gallagher and her husband, Mark, both involved in the arts. Gallagher plays the native flute, Irish harp, guitar, piano and "whatever else I can pick up." She earned an undergraduate degree in writing and communications and is "a poet by hard-wiring."

Poetry is "part of my spiritual life in terms of my conversation with God," she says. "That has been one of the ways that I look at liturgy, is with the eye of a poet, and also as a musician: that even the spoken language has some capacity to sing and express more than just a single concept and also invite people into a different way of understanding their relationship with God."

In Newark, she invited interested clergy and laity to join her in planning liturgy for diocesan events. The result was 10 to 20 people involved at any given time.

"Believe it or not, this is actually a group that laughs together," she says. "And really, not only have they worked at designing liturgy for the diocese — and [tried] to be not only inclusive in terms of language but in terms

of people and parishes and a cross-section of folks — but they've also been a gift to one another and ministering to one another. I felt really good about that part of my ministry here."

Her ministry also included working with Fresh Start, a group for clergy in new calls in the diocese, and with the Clergy Family Life program. She's provided pastoral care in various situations.

"It's a very sacred and holy thing to be invited into people's lives in their times of loss and crisis and challenges — and also when folks are trying to discern what's next in their life," she says. "I've been able to be present and listening and helping to guide them through those next stages of their journey."

Gallagher also has provided spiritual direction, been involved with the diocese's young people and worked with "some small congregations who are really trying to find their way forward."

"I have been incredibly blessed to be part of this diocesan community," Gallagher concludes. "I have been really touched by how people have welcomed me and made me feel like a member of the community. I'm going to miss working with folks, not just the diocesan staff, but lay people and clergy across the diocese."

Sharon Sheridan of St. Peter's, Morristown, is a contributing writer and copy editor for Episcopal Life.

More Inside:

- Diocesan communications strategy page 3
- Youth ministries page 4
- Prison ministries page 7

Teaneck churches share ministries

by Carole Ann King

It's Monday night, and the pastoral care team and its minister are sharing their joys and sorrows on the status of their care receivers. Nothing unusual, except the team is from Christ Episcopal Church and Grace Lutheran, Teaneck, and their minister, the Rev. Michael Gerhardt, is vicar of Christ Church and vice pastor of Grace Lutheran.

For more than a year, the two congregations have shared outreach, Christian education, their minister and monthly worship that alternates between the churches. Enabling the shared ministry is the *Called to Common Mission* approved by General Convention in 2000 and the Evangelical Lutheran Church in America in 1999. CCM provides, among other things, for the interchangeability of clergy, consistent with the each church's doctrine, discipline and worship.

The Teaneck relationship started informally during Lent 2005. Gerhardt had just suffered a heart attack. To help lighten his load, Pastor Ronald Miller invited Christ Church to join Grace's Wednesday night Lenten series. Gerhardt said the experience was so positive that everyone involved said, "Why don't we do more of this?"

Soon after, a "conversations group" formed to discuss a joint ministry, a relationship Gerhardt described as "dating." Initially, the group talked about why they should be together — and why they shouldn't — and ways to get together. Then the talk deepened to questions like, "If we closed our doors, would anyone notice?" and "What is our ministry in Teaneck?"

The timing couldn't have been better. Miller was about to retire, and Grace couldn't afford a full-time interim pastor.

Both churches had been challenged for at least a decade by diminishing congregations and economic resources. In the last three years, Christ Church has averaged 50 people at its two Sunday services. Grace's Sunday congregation averages about 25 people.

See "Sharing," page 3



Russ Worthington photo

Making way for progress

Demolition of the St. James', Hackettstown, Parish Hall began this spring. The new parish hall will be larger and connect to the sanctuary and church office, making the entire church fully accessible.



The Bishop's Message

Welcoming others and facing fear with faith, not certainty

I remember a story about the late Rev. William Sloane Coffin, who made a name for himself through his bold (and some would say brazen) prophetic Christian witness – at Yale University, where he was chaplain in the '60s and '70s, and at Riverside Church in New York, where he was senior pastor in the '90s. By sheer happenstance (or through God's humor, depending on how you look at it), Coffin found himself seated next to a bold (and some would say brazen) Christian TV evangelist on an airplane. In due course, they began to trade prophetic truths with one another, to the point that their rhetorical flourishes could be heard throughout the cabin and above the drone of the engine. The verbal sparring ended when Coffin, in a moment of exasperation, told his seatmate, "You know, you give Christianity a bad name!"

There are scores of people around and about who give their religion a bad name, and not just with rhetorical flourishes. Eight centuries ago, militant Christians, armed with bows and spears and the Cross of Christ emblazoned on their tunics — which together

made up the armament of certainty — sought to eradicate the Muslim infidel by crusading through the Holy Land.

The name of Christianity was further tainted in 1492, when the church expelled the remainder of the Jewish community from Spain. Throughout history, skirmish and battle repeatedly have been fought over territory, and more often than not the territory has less to do with geography and more to do with the militant interpretation of religious truth.

On Sept. 11, 2001, a cadre of *ihadists* gave their religion a bad name when they armed themselves with militant Muslim certainty and flew airliners into the World Trade Center and elsewhere. Some militant Christians responded with their own prophetic – and unhelpful – certainty, while the rest of us took psychic cover and offered prayer and compassion.

In the wake of militant theology, which has been waged from every corner of the globe and which has produced one violent tragedy after another, it is no surprise that there has been an outbreak of militant atheism — at least

in print. Several books have hit the shelves over the past few years.

One of the first was *The End of Faith* by Sam Harris, published in 2004. Then came *Breaking the Spell: Religion as a Natural Phenomenon* by Daniel Dennett, a philosopher at Tufts University. Last year, dust was scattered with the arrival of *The God Delusion* by Richard Dawkins, a British evolutionary biologist. And in the last few weeks, Christopher Hitchens, a well-known journalist, has written *God is Not Great: How Religion Poisons Everything*.

These books have been rather popular. Most of them have made the best-seller lists. I have not read any of them, but I have read several reviews of each of them. I understand the need and desire that some have to debunk the existence of God – especially in a world when religious actions directed from religious beliefs are so destructive.

The popularity of these and other books take me back to my sophomore year in college, when I was first exposed to the work of Karl Marx and Sigmund Freud. Marx referred to religion as the "the opium of the people," which was for him a system of beliefs that drugged people from realizing that Western capitalism was organized to favor the rich and punish the poor. Freud described belief in God as a "delusion," which our unconscious creates to protect us from facing the harsh realities of life.

I long have given thanks to the wisdom of Marx and Freud, because they helped me to see what religion is *not*, and they have narrowed the field for me in order to discover what true faith *is*. Yes, there are religions that serve as opiates, and there are belief systems

that seem to perpetuate delusion. There are expressions of faith and religious interpretations that are organized to avoid fear and establish certainty (which, as far as I am concerned, gives religion a bad name), rather than for the true purpose of faith, which is to face fear and embrace the mystery of God's grace and presence. As I often am reminded, the opposite of faith is not doubt; the opposite of faith is certainty.

In the four months I have been in this diocese, I have been deeply impressed by people and congregations whose faith is deep and courage is strong. Over and over again, I meet people and congregations who have generated ministries that face fear with an abiding faith. Their surrounding community may be taking cover from situations or from people who are identified as scary or risky, or are making every effort to avoid religious expression that may seem more like *ihad* than as an invitation.

It is an honor to see, time and again, congregations and people live out their God-driven desire to welcome others to the table, be it with a feeding program, a tutorial, prophetic witness, a drama or support group – or a Sunday Eucharist. It is an honest and authentic invitation. Doubts are heard and honored. Fear is faced, worked through – and disempowered by the light of Christ. And the deeper mystery of God's presence in our relationships is explored and celebrated.

And through all of this thoughtful and prayerful work, God's holy name is praised.

Mark M. Beckwith

Dándoles la bienvenida a otros y enfrentando el temor con fe, no con certeza.

Translated by the Rev. Edgar Gutiérrez-Duarte

Recuerdo una historia sobre el fallecido Rev. William Sloane Coffin, quien se ganó una reputación por su vigoroso (y algunos dirían atrevido) testimonio cristiano profético – en la Universidad de Yale, donde fue capellán en los '60s y '70s, y en la Iglesia Riverside de Nueva York, donde fue pastor mayor en los '90s. Por pura casualidad (o por el sentido del humor de Dios, dependiendo de cómo se le vea), Coffin se encontró sentado al lado de un evangelista vigoroso (y algunos dirían atrevido) de la TV cristiana en un avión. En un momento dado los dos empezaron a intercambiar verdades proféticas, hasta el punto de que sus pomposos argumentos se podían escuchar por toda la cabina y por encima del sonido de los motores. El encuentro verbal terminó cuando Coffin, en un momento de exasperación, le dijo a su compañero de asiento, "¿Sabe? ¡Usted le da un mal nombre al Cristianismo!"

Hay cantidades de gente en todo el mundo que le dan un mal nombre a su religión, y no solo mediante pomposos argumentos: Hace ochocientos años cristianos militantes, armados con arcos y flechas y la Cruz de Cristo estampada en sus túnicas – lo cual en conjunto formaba el armamento de la certeza – buscaron erradicar al infiel musulmán mediante las cruzadas en la Tierra Santa.

El nombre del Cristianismo fue manchado una vez más en 1492, cuando la iglesia expulsó al resto de la comunidad judía de España. A través de la historia, escaramuzas y batallas se han librado repetidas veces por territorio, y más frecuentemente el territorio ha tenido qué ver menos con geografía y más con la interpretación militante de verdades religiosas.

El 11 de Sept., 2001, un grupo de *yihadistas* le dio a su religión un mal nombre cuando se armaron con certeza musulmana militante y estrellaron aviones en las Torres

Gemelas y en otras partes. Algunos cristianos militantes respondieron con su propia –e ineficaz– certeza profética, mientras que el resto de nosotros tomó refugio psicológico y ofrecimos oraciones y compasión.

Tras la teología militante, que se ha peleado en toda parte de la tierra y que ha producido una violenta tragedia tras otra, no es sorprendente el que se haya alzado una epidemia de ateísmo militante –al menos por escrito: muchos libros se han publicado durante los últimos años.

Uno de los primeros fue *El Fin de la Fe* por Sam Harris, publicado en 2004. Luego vino *Rompiendo el Hechizo: Religión como Fenómeno Natural* por Daniel Dennett, filósofo de la Universidad Tufts. El año pasado se añadió leña al fuego con la publicación de *El Dios Engaño* por Richard Dawkins, un biólogo evolucionista Británico. Y en las últimas semanas, Christopher Hitchens, un periodista muy conocido, publicó *Dios no es Grande: Cómo todo es Envenenado por la Religión*.

Estos libros han sido populares. La mayoría de ellos han alcanzado la lista de los bestsellers. Yo no los he leído a todos, pero he leído muchas reseñas sobre ellos. Entiendo la necesidad y el deseo que algunos tienen de desacreditar la existencia de Dios – especialmente en un mundo donde acciones religiosas guiadas por creencias religiosas son tan destructivas.

La popularidad de estos y otros libros me remontan a mi tiempo de segundo año en la universidad, cuando por primera vez fui expuesto a las obras de Karl Marx y Sigmund Freud. Marx se refirió a la religión como el "opio del pueblo," queriendo decir que la religión era para él un sistema de creencias que "endrogaban" a las personas impidiéndoles darse cuenta de que el capitalismo occidental era organizado para favorecer a los ricos y castigar a los pobres. Freud describió la creencia en Dios como un

"delirio," creado por nuestro inconsciente que nos protege al evitar que enfrentemos las duras realidades de la vida.

Desde hace mucho he dado gracias por la sabiduría de Marx y Freud, porque ellos me ayudaron a darme cuenta de lo que *no es* la religión, y han estrechado el campo para que yo descubra lo que *es* la verdadera fe. Sí, hay religiones que sirven como drogas, y hay sistemas de creencias que parecen perpetuar delirios. Estas son expresiones de fe e interpretaciones religiosas que se organizan para evitar el temor y establecer certeza (lo cual, desde mi punto de vista, le da a la religión un mal nombre), en lugar de establecerse para el verdadero propósito de la fe, que es el enfrentar el temor y abrazar el misterio de la gracia y presencia de Dios. Como se me recuerda con frecuencia, lo opuesto a la fe no es la duda, lo opuesto a la fe es la certeza.

En los cuatro meses que he estado en esta diócesis, me han impresionado hondamente gente y congregaciones cuya fe es profunda y su valor es grande. Una y otra vez encuentro gente y congregaciones que han desarrollado ministerios que enfrentan al temor con una fe perdurable. Las comunidades que les rodean pueden estar escondiéndose de situaciones o de personas identificadas como aterradoras o riesgosas, o están haciendo todo lo posible para evitar expresiones religiosas que puedan asemejarse más a *yihad* –*guerra santa*– que a invitación.

Es un honor el ver, una y otra vez, a congregaciones y personas viviendo de acuerdo a su deseo proveniente de Dios de darle la bienvenida a otros a la mesa, bien sea con un programa de alimentación, una tutoría, testimonio profético, un grupo de drama o de apoyo – o una Eucaristía de Domingo. Es una invitación honesta y auténtica. Las dudas son escuchadas y aceptadas. El temor es enfrentado, se lidia con él – y se le quita su poder mediante la luz de Cristo. Y el más profundo misterio de la presencia de Dios en

nuestras relaciones es explorado y celebrado.

Y a lo largo de esta labor dedicada y piadosa, el santo nombre de Dios es alabado.

Mark M. Beckwith

THE VOICE

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Sharing

Continued from page 1

Both churches have struggled with changing demographics: Their aging congregations have been moving South or dying, and Teaneck has become predominately Orthodox Jewish. Grace also had lost a major income source when the Lutheran school that had been renting one of its buildings for 40 years closed.

From the start of shared-ministry discussions, Gerhardt said, he had the support of then-Bishop John Croneberger, and both were in dialogue with Bishop Roy Riley of the New Jersey Synod of the Evangelical Church in America. In July 2005, the synod and Grace's council appointed Gerhardt vice pastor, or part-time interim. Gerhardt meets with Grace's council, does pastoral care and leads special services, like weddings and funerals.

Loss of identity was the most frequently voiced fear in both congregations, according to those interviewed.

"Some people are afraid of what we would become — someone asked if we would become 'Lutherpals,'" said Lynn Buckingham. People were concerned both about doctrinal issues and where they physically would be located, as both churches had been consumed with the costs of maintaining their facilities, at the expense of outreach ministry.

"It's tough to maintain a large church with a small congregation," said Gerhardt, adding that his congregation in the last year has begun asking for more money for outreach. By joining resources, the two congregations have been involved, among other things, with the Inter-Religious Fellowship for the Homeless and the Faith and Hope Food Pantry, and they started the "Godly Players," a theater company open to all area youth.

Initially, Christ Church's congregation also worried about the loss of Gerhardt's presence and availability, said Senior Warden Aubrey Thompson, a 20-year member and convener of the pastoral care team.

When worshipping, there is great sensitivity to each other's rituals, Gerhardt said. "When at Christ Church, we worship Episcopalian and sing Lutheran, and when at Grace, we worship Lutheran and sing Episcopalian."

Congregants appreciate the joint worship.

"It's fun to have a lot of people at church — it feels better," said Graham Fry, a 35-year member of Grace and a member of the pastoral care team.

Members of both congregations administer the chalice at the joint services. After Gerhardt started using the Lutheran words of administration for Grace's congregants, the lay chalicists followed suit. The Lutherans did the same for the Episcopalians. "Nothing was planned, we just did it for each other," Gerhardt said.

By all accounts, more people at both churches are attending church more regularly. In some cases, it could mean people have become re-involved because they are afraid of what might happen if they are not paying attention, Buckingham said. There seems to be new energy and enthusiasm within both congregations, team members agreed, with more resources and more hands for ministry.

Bishop Mark Beckwith said he saw a genuine sense of common mission and ministry between Christ Church and Grace Church when he visited May 6. "The membership of each congregation has been very dutiful and prayerful in walking a journey together. They have had several shared retreats, which suggests to me that prayer is the foundation of their life together with the living Christ."

Beckwith added that he has had several conversations with Bishop Riley, who, he said, "shares the hope and excitement over this new venture."

Both bishops agree that many other issues still must be addressed, he said, "but there is a mutual recognition that the fundamental ingredient of shared ministry is about relationship — and the people of Christ Church and Grace Church have demonstrated a deep commitment to the ongoing development of their relationship, which is grounded in God."

As of July 1, Gerhardt no longer will serve as Grace's vice pastor. The church has called the Rev. Clemens Reinke from St. John's in Jersey City as its new pastor. But Gerhardt said that the two congregations would "continue to explore where God is calling us."

Carole Ann King attends St. Peter's, Morristown



Called to say yes to God

Canticle 15 The Song of Mary (Revised)

My soul proclaims the greatness of God,
my spirit rejoices in God my Creator;
for the Creator of all has looked with favor on his lowly servant.
From this day all generations will call me blessed:
the Almighty has done great things for me, and God's name is holy.
The Creator has mercy on those who fear God in every generation.
And has shown us power, scattering the proud in their conceit.
God has cast down the mighty from their thrones, and has lifted up the lowly.
The Creator of all has filled the hungry with good things, and has sent the rich away empty.
God has come to the help of the tribe of Israel, and has remembered his promise of mercy,
the promise made to our fathers, to Abraham and his children for ever.

While I have been here and shared ministry in this diocese and across the church, I have been blessed to meet many people who have said yes to God and offered their lives for others.

Recently, I was asked to be the speaker for a Gathering of Tribes Unity Service in Virginia. It was held at Henricus, the settlement where Pocahontas was baptized and later married to John Rolfe. She, too, was a young woman who said yes to God. She was a young woman who 400 years ago stood at the difficult and painful intersection of culture and power. She stood at the crossroads where need and greed encountered warmth, welcome and home. Misunderstanding, confusion and desire faced off against curiosity and inclusion.

At the historic moment of the birthplace of our church and nation, she answered the call to be the bridge between peoples and their Creator. She said yes to God, at great risk to herself, and has been rejected by some of her people to this day. Others have tried to make her into a romantic figure, a cartoon character, a curiosity of antiquity and museums.

But she was a daughter, wife, mother, faithful companion and friend to many. She answered her Creator's call as she knew best and reached out in compassion to save the lives of many.

Her radical yes to God, her willingness to know the Creator in many languages and

experiences and to see Christ in the strange foreign ones, had brought about a church and community of remarkable welcome. Many have suffered because the church too often has been exclusive, or demands physical and cultural changes from people.

They changed her name, her style of dress, her language, her inheritance. Despite it all, she responded to God with her heart, her all. She said yes and invites us, like brave women and men throughout the centuries, to say yes!

As we take to our separate roads in the coming days, remember the many gifts and blessings that we have shared. Remember that each of us is blessed as we, like Mary, Pocahontas and all the saints, offer ourselves to God.

We, like them, are invited to stand in the midst of the ordinary and see the holy. We are called to see Christ in the daily, mundane moments as well as the remarkable people and historic moments in our lives. We are called by God to be brave in the face of injustice, to stand in the breach for others, to welcome the strangers — to echo God's resounding "yes" to the entire world.

+Carol Ann King

Planning the future of diocesan communications

Perhaps you've noticed that *The Voice* hasn't appeared in your mailbox for awhile.

When Diocesan Convention passed this year's budget, it scaled back communications funding to allow for publishing two or three printed newspapers total this year. The diocese now is discerning the most efficient and cost-effective way to continue to communicate important news to its clergy and congregations.

In March, diocesan laity, clergy and staff held a "Communications Summit" to brainstorm and develop a communications strategy for the diocese. More than a dozen participants discussed ideas including switching to mostly electronic communications (such as e-mail and web connections); ways to sign up subscribers and let people "opt out" of receiving e-mail communications; how to connect with diocese members who don't use computers; how to involve congregations in distributing diocesan news, including possible bulletin inserts; and potential funding sources, such as paid subscriptions for print versions of *The Voice*.

Workgroups formed to investigate issues of content for diocesan communications vehicles; ways to maintain subscriber information; and coaching and connecting with congregations.

On June 28, the groups will meet with Bishop Mark Beckwith to hear his priorities and views related to communications within the diocese. Members of the diocese are encouraged to send their comments, concerns and suggestions for communications in the diocese to theEditor@dioceseofnewark.org with the word "communications" in the subject line or to *The Voice*, 31 Mulberry St., Newark, NJ 07102, Attn. Communications, by June 25. Anyone interested in participating in the discussions can contact Michael Francaviglia, diocesan administrator, at mfrancaviglia@dioceseofnewark.org or 973-430-9919.

Staying connected

Besides *The Voice*, here are some other sources of church news:

The diocesan website (www.dioceseofnewark.org) posts news, a calendar, a diocesan directory and more.

The Episcopal Church website is <http://www.episcopalchurch.org/>.

Two general-membership list serves are available in the diocese. The diocese maintains an official list (newark@epicom.org) that posts announcements, requests for information and diocesan news. It is not a discussion list. Sign up by clicking on the picture of

a pencil at www.dioceseofnewark.org.

Louie Crew manages an unofficial diocesan discussion list. Sign up by sending a message with your name, e-mail address and parish to epdionwk-subscribe@yahoo.com.

Episcopal Life, the Episcopal Church's monthly newspaper, is available by subscription (call 800-374-9510; parish and group rates available) or at the new website, *Episcopal Life Online* (<http://www.episcopalchurch.org/elifelife/>). To subscribe to receive news updates from *Episcopal Life Online*, send a blank e-mail message from the address that you wish subscribed to join-enlist@epicom.org and include "subscribe" in the subject line.

For more international church news, subscribe to the Anglican Communion News Service list at <http://www.anglicancommunion.org/acns/acnlist.html>.

For a survey of church news in various publications, plus information about the Episcopal Church and links to various church blogs, visit *epiScope* at <http://episcopalchurch.typepad.com/episcope/>.

Adding "news feeds" to your website

Recent advances in web scripting now make it possible to add "news feeds" to your

website. The feeds constantly display the latest headlines, which link to the full articles as they appear on the originating site. Two such feeds which may be of interest are the *Episcopal Life Online* headlines and the Diocese of Newark's Weekly Updates.

The process of adding these news feeds gets a little technical because one has to work with the code underlying the webpage displays, but their addition instantly gives each website a freshness that comes with up-to-date information. Visit the diocesan website for details on how to do this.

Resources

The Diocesan Technology Committee can help congregations seeking advice or support on websites and other technology issues. Contact Russ Worthington at 908-850-8395 or rworthington@goes.com.

The Church Information Sheet sent to each congregation annually is the main way the bishop's office gathers data vital for effective communications: contact information for lay leaders, website addresses, current ministries, etc.

Sharon Sheridan, John Rollins and Michael Francaviglia contributed to this article.

Reflection: 'Touched by God' at U2charist

Editor's note: An intergenerational, ecumenical congregation of more than 400 people attended the recent U2charist — a Eucharist featuring the music of the band U2 — at St. Peter's, Essex Fells. The event raised \$30,000 to help build a secondary school at the Good Shepherd Home in Cameroon. Here, a 13-year-old member of St. Peter's reflects on the experience.

by Lee Shearin

On April 29, I had the opportunity to attend a U2charist at St. Peter's Episcopal Church in Essex Fells. Having no idea what this service would be, I wasn't sure what to expect. Little did I know that it would be one of the best church experiences I have ever had.

A U2charist is a regular church service that incorporates the music from the band U2. I happen to be a great fan of their music, so it definitely interested me. But I learned that the band also supports the ONE organization. This organization tries to help fight HIV/AIDS and to make poverty history all over the world, but most specifically in Africa.

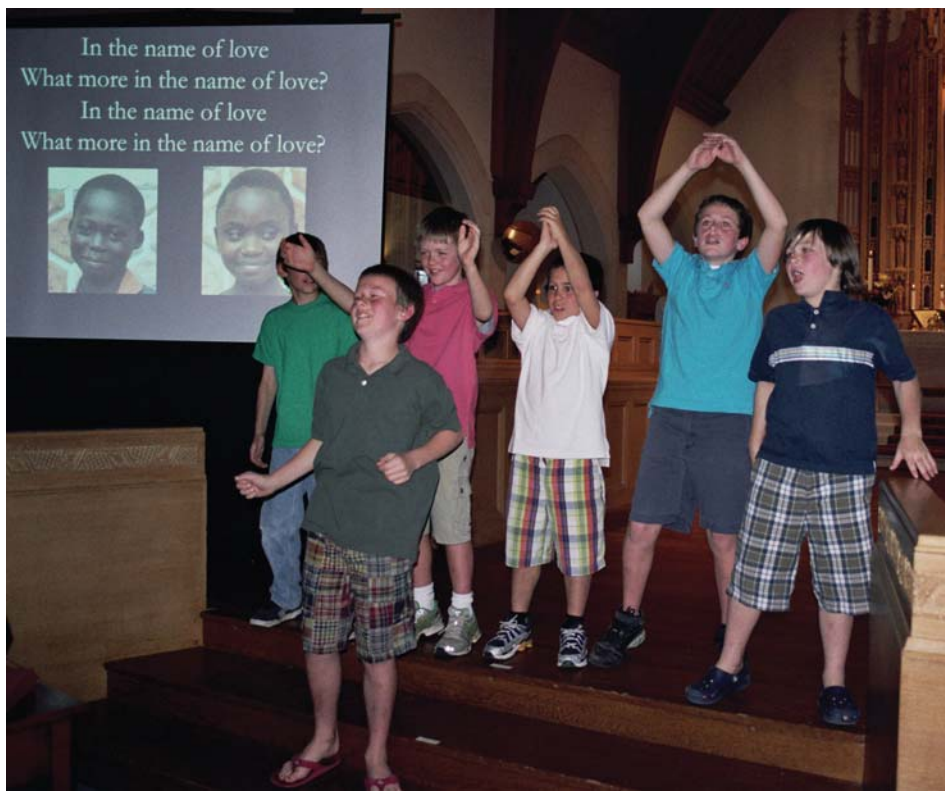
At our church, we have been supporting the efforts of The Good Shepherd Home in Bamenda, Cameroon. This organization takes care of orphaned children of AIDS victims.

The service was a huge success. There was dancing, singing, laughing and songs that I grew up listening to. The songs just seemed to fit with what was going on in the service.

I was given the privilege of reading the Prayers of the People and carrying a banner. It was so gratifying to do my part for this amazing cause. Everyone there, young and old, seemed to truly enjoy the experience.

There has not been one service where I have felt more touched by God. In addition to the wonderful feeling, we were able to raise \$25,000 toward building a secondary school for the children from the Good Shepherd Home.

As Bono says, "One love, one life, when it's one need in the night." There has to be one love in the world, for each other, we are all sisters, brothers. We have one life to change the world, and right now that one need is the AIDS epidemic, starvation and illiteracy in Africa.



Laurie Fusco photo

Young worshippers dance to the music of the Irish rock band U2 during the recent U2charist.

Candidates learn about diocesan outreach ministries at retreat

by Katie Boyer

Thirty teenagers learned about two outreach ministries active in the diocese during a May confirmation retreat at St. Paul's Church in Morris Plains. The Rev. Sheila Shuford from St. James in Hackettstown told them about ministry to the deaf. Erik Soldwedel and Barbara Djimopolous from the Bethsaida Team discussed the importance of making churches accessible to disabled people.

Shuford, a deacon, is profoundly deaf. Because she didn't lose her hearing until she was a teenager, she has a vocal memory that allows her to speak clearly to others. The late-deaf community — people who lose their hearing later in life — is growing rapidly, she told a group of 15 students. With no background in sign language, those who become deaf as adults feel very cut off from their community.

Shuford gave the confirmation candidates tips on communicating with someone who is deaf.

"The best lip readers only get about 30 percent of what you say to them," she said, "so it is very important that you look at their face when you speak to them and that you don't have anything in your mouth, like chewing gum."

"Even if an interpreter is present, be sure to talk directly to the deaf person," she said, explaining that deaf people feel excluded from conversation when all speaking is directed to an interpreter. She suggested pantomime as a helpful way of getting one's point across, while also being interesting for the deaf person to watch.

"Feel free to use a pen and paper," she said, "You can think of other creative ways to communicate."

With a separate group of students, Soldwedel and Djimopolous discussed how to make churches more inclusive for members with disabilities. They asked the students to consider various problems that a church might encounter. How can a church welcome blind people who cannot read a program or follow *The Book of Common Prayer*? How can a church minister to

a person who can't walk but wants to maintain his or her independence?

Soldwedel and Djimopolous reminded the youth that throughout the state are signs that read: "The Episcopal Church Welcomes You."

"We need to act as a community to make this true," Soldwedel said. "What would you do if you were getting confirmed or married, and someone you knew wasn't able to get in?"

"This is a social-justice issue, being welcome and fair to all," he said. "You are in the process of being confirmed, of becoming full members of the church. You have the responsibility of looking at others around you in your church now."

Soldwedel and Djimopolous asked the students to consider how their churches could become more inclusive communities to church-goers with varying disabilities. Soldwedel encouraged involvement.

"Do a project with your youth group," he suggested. "Talk to your rector about how you can make your church more inclusive. Sign up to help at General Convention."

The discussion made her think about her church, said confirmation candidate Kelly Clark of St. Martin's in Maywood. "Our church is really small. We have no ramps, and it would be impossible to put any in. The only thing we could get is a lift. Our priest does bring the cup to those who can't go to the altar. Everyone is really nice to each other."

Alicia Wigall of St. Paul's in Paterson said she felt like her church was working hard on this issue already. "Our church has wheelchairs and elevators, and people help one another get to Communion."

Still, Wigall said, the church could consider other alternatives that would allow disabled people to maintain their independence. "Maybe we can have the Communion cup passed around."

The Bethsaida Team is happy to work with youth groups on projects that make churches more inclusive. For more information, visit www.BethsaidaTeam.org.

Katie Boyer attends St. Peter's, Morristown



Fun and faith-building

Cross Roads Camp and Retreat Center in Lebanon Township offers summer camp programs for elementary school children through adults. Activities range from boating and hiking to crafts to Bible studies and worship services. For details, visit www.crossroadsretreat.com or call 908-832-7264.

Comings ...

The Rev. **Audrey Hasselbrook** as assistant rector and the Rev. **Walter Lewis** as pastoral associate, St. James, Upper Montclair.

The Rev. **Robert Solon** and the Rev. **Greg Perez** as curates, Trinity Church, Bayonne.

The Rev. **Christine Tremaine**, returning to the diocese to Holy Trinity, West Orange.

The Rev. **Laurie Wurm** as rector, St. John's, Boonton.

The Rev. **Briggett Keith** as rector, Holy Trinity, Hillsdale.

The Rev. **Susan Schink** as interim priest, St. Agnes, Little Falls.

Early in June, Bishops Mark Beckwith and Carol Gallagher were scheduled to ordain **Christian Carroll**, **Alexei Khamin**, **Thomas M. Murphy** and **Karen Beverly Rezach** to the transitional diaconate. Beckwith also was scheduled to ordain **Deborah Rucki-Drake** to the vocational diaconate.

Editor's Note: As of the press date, vocational deacons still were being placed. A listing will be published on the diocesan website when the placement process is complete.

... and goings

The Rev. **Whitney Altopp** to St. Thomas Church, White Marsh, Pa.

The Rev. **George Kaswarra** to St. Francis and St. Martha's in White Plains, N.Y., as rector.

The Rev. **Gary Nicolosi** to the Diocese of British Columbia, Canada, as congregational development officer.

The Rev. **Bevan Stanley** resigned as rector of Christ Church, Short Hills.

The Rev. **Andrea Baldyga** resigned as interim priest at St. Luke's, Phillipsburg.

The Rev. **Deborah Venezia** moved to Kissimmee, Fla.

Diocese 'going green'

by Julia Fleming

Efforts across New Jersey to encourage and educate about sustainability are growing, and diocesan congregations are joining the effort.

The Rev. Fletcher Harper, a priest in the diocese, is executive director of GreenFaith, an interfaith coalition for the environment. GreenFaith helps participants deepen their relationship with creation and learn ways to take action for the earth.

The project, started in 1992, stresses community involvement and is based around three core values and their relation to nature: spirit, justice and stewardship. Among its programs, Lighting the Way helps congregations learn about sustainable energy. Since its establishment, 25 solar panels have been installed in various houses of worship, and about 50 energy audits have been conducted, Harper said.

GreenFaith works exclusively with religious organizations and has developed a curriculum, Splendor, to help teenagers and adults learn about the relationship between religious beliefs and the earth, he said. The coalition also was part of a successful advocacy campaign to have cars meet higher emission standards and participates in an ongoing campaign designed to help reduce diesel emissions, Harper said.

In the future, the group plans to develop a fellowship program to train lay and clergy members as environmental leaders in their communities. Other education efforts include Building in Faith, a set of web-based guidelines for constructing religious architecture, Harper said.

Response to these initiatives has been extremely positive, he said. "We're swamped."

A major focus of the group is environmental racism, Harper noted. Communities of color and poor communities receive more toxic-waste sites and have less space, which vastly increase and worsen the range of environmental threats they face, he explained.

To combat this problem, GreenFaith began environmental health and justice tours to raise

awareness and mobilize leaders. Tours have taken place in Newark, Paterson and Tom's River and been followed up with legal action.

Another major effort to combat environmental damage and educate about sustainability is taking place at St. Philip's Academy in Newark.

"When the school moved in 2004, they decided to use 'green' standards in terms of design," said Charity Steinruck, executive liaison to development. The new school was built with recycled materials left from renovating the original building. It has low-flow plumbing, and all the air conditioning and heating units are exposed and used as learning tools for the students, she said. "We're like a living museum."

Besides occupying an environmentally sound building, St. Philip's is incorporating sustainability education into its curriculum. The building has a rooftop garden, where the school maintains a closed-loop food. This means the vegetables and herbs grown in the garden are used in the cafeteria, then composted into bricks and put back into the garden, Steinruck said. "No actual food waste will leave the building."

Eventually, St. Philip's hopes to institute a health-and-wellness plan. It would involve serving nutritious snacks and lunches to students to help combat the rising increase of childhood obesity, Steinruck said. "We want to teach them how to be more nutritious."

Other initiatives include a recycling program, which was adopted by the students and found great success, and classroom discussions in every grade level on sustainability and its effects on the world. Steinruck said she hoped that students were taking their "green" education home with them.

"Students have really taken charge and are enthusiastic about sustainability," she said.

To learn more about environmental initiatives, visit www.greenfaith.org.

Julia Fleming is an intern at Episcopal Life.



Christ Church, Teaneck, is one of several churches in the diocese to install solar panels.

Diocesan treasurer to retire

John Zinn, diocesan CFO and treasurer since August 1983, has announced his retirement.

"Shortly after the Episcopal election in September of 2006, I indicated to then Bishop-elect [Mark] Beckwith that it was my intention to retire from the position of CFO and treasurer of the Diocese of Newark sometime in the relatively near future," Zinn said in a statement to the diocese. "After further discernment and discussion with Bishop Beckwith, we have agreed that my retirement will be effective Dec. 31, 2007.

"In order to avoid any confusion, it is important to understand that, while the timing was a mutual decision between Bishop Beckwith and myself, the decision to retire is mine and mine alone. I am committed to the most effective transition possible, and I look forward to carrying out all of the responsibilities of CFO and treasurer until the end of December."

Beckwith praised Zinn's contributions to the diocese.

"For nearly a quarter of a century, John

Zinn has been the chief steward of the financial resources of the diocese," he said. "In his early years, he was a passionate witness to congregations about the Christian discipline of stewardship. In recent years, he has been the shepherd of Apostle's House, a comprehensive ministry of food and shelter in the center of Newark – and the founder and chief visionary for Episcopal Community Development, which has created 174 units of low-income housing in the past 15 years.

"John's devotion and discipline have been an enormous gift to all of us. In my earlier tenure in the diocese, John was a clear, helpful and available resource on all things financial. He continues to be that 14 years later. He and I are preparing to create a process so that his considerable wisdom can be shared and retained as we move into the next chapter of our diocesan journey. On behalf of all of us, we wish John godspeed in his new adventure called retirement. Plans for a celebration of John's ministry will be organized after the summer."

Diocesan Investment Trust members sought

The Diocesan Investment Trust is a mutual fund operated for the benefit of the diocese and its congregations. Diocesan and congregational endowment funds can be invested in the DIT to obtain professional investment management at relatively low cost.

Investment alternatives include bonds (Fund A) and equities (Fund B). Investors can choose to invest in either fund or some combination of the two; most investors take the latter approach. Dividends on both funds are paid at the end of each calendar quarter. Principal amounts may be redeemed at the end of each month based upon the monthly market value.

Professional investment managers chosen by the trust's board of trustees manage the funds. The board also monitors the the investment managers' performance. DIT board members serve five-year terms and are elected by the Standing Committee. Most, but not all, of the DIT board members work in the investment field.

Anyone interested in serving on the DIT board should send a resume to John Zinn, Diocesan Investment Trust, 31 Mulberry Street, Newark, NJ 07102.

Save the date...Saturday, September 8, 2007
9 am – 2 pm

Celebrating Creative Congregations Mini-Event

What Do I Do Now?
Resources for Sunday School Teachers and Youth Leaders, in fact anyone interested in formation activities.
Workshops on Mission Trips/Pilgrimages; Arts & Crafts; Scrapbooking; Drama/Storytelling, etc.

Keynote speaker will be Sharon Sheridan, author "Pages of Faith – The Art of Spiritual Scrapbooking"

St. Luke's Episcopal Church
Montclair, New Jersey

For more information and a brochure, contact
Kitty Kawecki 973-430-9902; kkawecki@dioceseofnewark.org

SHORT COURSES

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Reading beforehand & coursework after are required to complete the course.

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with the Rev. Dr. John Westerhoff
Experience how race, ethnicity & culture enhance faithful unifying liturgies.

JULY 16-20

Visual Arts & the Judeo-Christian Tradition

with the Rev. Thomas Faulkner
Discover how visual arts can convey the Gospel & build Christian community.

JULY 30 - AUGUST 1

Stewardship, Your Money, and Your Life

with Ms. Terry Parsons and the Rev. Michael "Corky" Carlisle
Learn to engage congregations about money's role in our spiritual lives.

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DIOCESAN MINISTRY DIRECTORY

Organization	Contacts	Phone	Mission
ACTS/VIM	The Rev. Allison Moore	201-433-5102	Provides financial support for programs and projects that encourage both congregational development and community outreach.
Apostles' House	Sandra Accomando	973-482-0625	Offers emergency family shelter; transitional housing; food pantry; family preservation program; multigenerational transitional housing.
Bethsaida Team	Barbara Djimopoulos Erik Soldwedel Lyn Headley-Deavours	201-261-7447 201-529-5747 973-430-9909	Provides support and resources to help congregations and individuals be more welcoming, accessible and inclusive of people with disabilities of any kind.
Bishop Anand Resource Center	Kitty Kawecki	973-430-9902	Free lending library with resources available to support and facilitate Christian formation for individuals, congregations and organizations within the diocese.
Christ Hospital	Barbara Davey The Rev. Beth Glover	201-795-8200 201-795-8200	Diocesan-affiliated hospital.
Christian Formation Commission (CFC)	The Rev. Ronnie Stout-Kopp Kaileen Alston Kitty Kawecki	973-430-9991 973-430-9902	Provides resources to congregations and individuals to support and encourage lifelong Christian formation as they seek to live into the body of Christ.
Church Growth and Evangelism	Scott Bennett	973-664-0294	Provides tools and resources to empower church growth and evangelism.
Clergy of Color Caucus	The Rev. Esar Budhu	973-678-6716	Provides support and programs for clergy of color.
Clergy Compensation Commission	Carlotta Budd, Esq.	973-822-3778	Makes recommendations to Diocesan Convention on clergy compensation issues, i.e., stipend, housing, business expenses, insurance coverage, tax issues.
Commission on Hispanic/Latino Ministry	The Rev. Rubén Jurado	201-991-5894	Leads diocesan efforts to incorporate Latino/Hispanic people further into the life of the church.
Commission on Ministry	The Rev. J. Carr Holland Paul Shackford The Rev. Susan Sica	973-623-1733 201-768-6885 973-887-5879	Provides a process for those who seek to discern whether God is calling them to serve Christ in the church through ordination as a priest.
Diaconal Subcommittee	The Rev. Paul Olsson The Ven. Nancy Read	973-285-0884 973-778-7533	Provides a process for those who seek to discern whether God is calling them to serve Christ in the church by ministering as a deacon.
Lay Subcommittee	Mary Barrett	973-701-8131	Offers models and support for discernment of gifts and affirmation of daily life ministries of lay people in the diocese.
Companion Diocese Task Force	Martha Gardner The Rev. Robert Griner	973-378-5938 973-383-2245	Coordinates our companionship with the Diocese of Panama.
Convent St. John Baptist	Sr. Barbara Jean Packer	973-543-4641	Religious order for women in the Episcopal Church.
Corporation for Relief of Widows/Widowers	Michael Francaviglia Barbara Haynesworth	973-430-9919 973-430-9984	Provides financial assistance to spouses, partners and children upon the death of clergy of the Protestant Episcopal Church in the State of New Jersey.
Cross Roads Outdoor Ministries	Andrew Molnar Marie Skwier	908-832-7264 908-832-7264	A camp and retreat center owned and operated in partnership with the Lutheran Synod.
Cursillo	Jan Paxton	973-633-9648	Provides activities and opportunities to strengthen community and understanding of the Cursillo Method.
Deaf Ministry	The Rev. Dr. Cathy Deats	908-852-3968	Facilitates the inclusion of deaf, hard-of-hearing and late-deafened people into the life of the church.
Diocesan Altar Guild	Sue Bennett Sr. Suzanne Elizabeth	973-998-0962 973-543-4641	Assists with diocesan services of Holy Eucharist and support and resources regarding care and cleaning of vestments and other liturgical objects.
Ecumenical & Inter-religious Commission	The Rev. Lynne Bleich Weber	201-568-1763	Represents the bishop of Newark and the people of our diocese in ecumenical and inter-religious dialogue.
Education For Ministry (EFM)	The Rev. Joseph Pickard	201-288-0002	Offers a three-year program for serious study of Scripture, reason and tradition of the Episcopal Church.
Episcopal Community Development (ECD)	Gerald Haizel	973-430-9920	Provides classes and resources for individuals and communities to help bring about an improved quality of life.
Episcopal Church Women (ECW)	Doris Mardirosian	201-836-9517	Sponsors diocesan and local programs and outreach.
George E. Rath Fund	Bishop Mark Beckwith Patty Leonard	973-430-9976	Offers extra financial assistance for college expenses at accredited four-year education institutions to children of canonically resident clergy.
Interweave	The Rev. Robert Corin Morris	908-277-2120	Teaches skills for wholistic living focusing on spirituality, wellness and the common good.
Jersey City CDC	Carol Mori	201-209-9301	Provides classes and resources for individuals and communities to help bring about an improved quality of life.
Jubilee Ministry Centers	Martha Gardner	973-378-5938	Designated models reflecting Jubilee imperatives of debt forgiveness, environmental stewardship and human liberation.
Lay Compensation Task Force	Joan Lodge The Rev. Paul Walker	973-383-2245 973-751-0616	Develops guidelines for compensation and benefits for lay employees.
Mission to Dismantle Racism	The Rev. Kathleen Ballard Lyn Headley-Deavours	973-762-4226 973-430-9909	Engages the diocese at every level – individuals, congregations, diocesan organizations and staff – in the work of dismantling racism.
Newark School of Theology	The Rev. Dr. Douglas Bendall	973-297-0505	Ecumenical school of theology.
North Porch	St. John's Church, Dover 2 Park Place, Newark St. Paul's Church, Paterson	973-366-2772 973-242-0470 973-278-8611	Provides emergency aid to mothers and other caregivers and their infant children.
Prison Ministry Committee	The Rev. Pam Bakal The Very Rev. C. David Williams	973-235-1177 973-622-3505	Offers the Eucharist, education, Bible study and care to inmates and their families.
Province II	Charles Perfater Michael Rehill, Esq.	609-538-1200 201-666-8001	Provides regular systems of communication, promotion and education among the 11 dioceses in our province.
Reparations Task Force	The Rev. Christine McCloud Lyn Headley-Deavours	908-810-0654 973-430-9909	Studies and leads educational and discussion programs about reparations for slavery.
Retirement Communities	Canterbury Village, West Orange Heath Village, Hackettstown House of the Good Shepherd, Allamuchy	973-736-1194 908-852-4801 908-852-1430	Diocese-affiliated retirement communities.
Seamen's Church Institute	The Rev. Jean Smith	973-589-5828	Provides advocacy and support for merchant mariners on vessels in the Ports of New York and New Jersey.
Senior Housing	Hillsdale Episcopal Senior Housing Nutley Episcopal Senior Housing Rutherford Episcopal Senior Housing	201-666-5290 973-542-0311 201-438-7327	Federally sponsored supportive housing for the elderly.
Senior Ministries	Diane Mayo Canon R. Carter Echols	973-430-9907	Provides resources and awareness of issues facing seniors in our congregations.
St. Philip's Academy	Miguel Brito	973-624-0644	Provides a rigorous academic and moral education to elementary and middle school children of the city of Newark.
Stewardship Commission	Ross Wisnewski	973-663-3424	Provides resources for congregations to build good stewardship.
Technology Committee	Russ Worthington	908-850-8395	Assists congregations in working effectively and efficiently in the world of technology.
The Oasis	John Simonelli Lyn Headley-Deavours	973-256-1616 973-430-9909	Ministers to all those who experience prejudice and oppression because of their sexual orientation, expression or identity.
Union of Black Episcopalians	Sidney King Jr.	201-319-3550	Supports the tradition of more than 200 years of black leadership in the Episcopal Church.
United Thank Offering (UTO)	Anna Byrne	201-585-7451	Provides grants to help those in need and to expand the mission and ministry of the church.
Ward J. Herbert Fund	Aubrey Thompson Jim Caputo Michael Francaviglia	201-944-2000 973-430-9979 973-430-9919	Provides funds and loans through grants to help in the restoration, repair and improvement of church properties.
Women's Commission	The Rev. Anne Bolles-Beaven Martha Gardner	973-761-5759 973-378-5938	Supports, celebrates and advocates for women and women's ministries.
Youth Consultation Service (YCS)	Richard Mingoia	973-482-8411	Provides services that educate, shelter, advocate and care for children in need and for their families.
Youth Ministries	Kaileen Alston	973-430-9991	Supports and empowers youth with formation activities and advocates for their involvement in congregational, diocesan and national life.

Prison ministry offers hope to inmates and families

by Liz Keill

Prison ministry has become a significant calling for a growing nucleus of clergy and volunteers in the diocese. The effort spreads well beyond those who are incarcerated to embrace the needs of families and, especially, children.

"I feel so good about this ministry," said the Rev. Pamela Bakal, rector at Grace Church, Nutley, and president of the diocesan prison ministry committee. "It's what Jesus would have wanted."

The Episcopal Church gives prisoners a sense of self that's denied them within their daily routine, she said. "Every day they're told when to get up, when to eat, where to go. ... But we come in with a bigger vision. We don't tell them what's right. We ask them to dig deep within themselves. It makes us smile sometimes. We believe this is good."

A 12-member diocesan committee meets regularly and explores such issues as restorative justice, the death penalty and housing after prison. "The diocese really does respond beautifully when there is a need for financial help," Bakal said.

"We've been doing this ministry for six years," she added. "We started slowly, and now we have a group of devoted and dedicated volunteers."

Their work includes leading a Bible study at Northern State Prison in Newark, which 12 to 30 inmates attend, according to volunteer

Larry Ostuni of St. Mary's, Sparta.

"It's hard to make that commitment every week," Bakal said, "but some people are eager and willing." She said she has seen tremendous growth in the ministry, with prisoners eager to study and read the Bible.

Training for volunteers is stringent.

"I don't think any of us feel threatened," Bakal said. "Nevertheless, these are big men with big voices, and they are powerful. We tell our volunteers, 'You must be cautious.' It's easy to let your guard down. They are masters at making you feel comfortable."

But basically, she said, "they are people who have made mistakes."

"The numbers of [people] incarcerated for drugs are appalling," she said. "Some people, who may have been doctors or lawyers, are just getting out of prison now. They might have had an ounce of marijuana near a school."

Re-entering the community and acclimating to the outside world present another challenge for inmates, Ostuni noted. "It's a closed system that is set against them."

Besides working with inmates, mentoring young children is an integral part of this ministry. Ostuni works with children whose mothers are incarcerated. He has helped develop a summer camp as well as a leadership program for older youngsters.

"We try to create a family atmosphere," he said. "These kids do not have a good life."

Through volunteer efforts, children receive trips to the zoo, the circus, libraries and other excursions. "They often have a short attention span, about 15 minutes. That's the nature of it," Ostuni said. "We help them with the way they make decisions."

He recalled talking to one teenager who took a car for a "joy ride" and had to appear in court. When Ostuni explained the ministry during the court proceedings, he said, the judge was impressed with the diocesan program.

The Rev. Barbara Harriman, a deacon at St. Albans in Oakland, described the women's prison ministry as "my great passion and joy." For the past six years, she has volunteered with the Essex County Offenders Aid and Restoration, a secular organization focusing on women in jail. She works with the children of incarcerated mothers and, every week, takes them to visit for two hours.

"Ordinarily, you're separated by Plexiglas," she said. But with this program, the mothers and their children are allowed to be in a room together.

"The mothers can read to their children, and the children can take books home," she said. "We try to keep the bonds intact."

Jail visits are expensive because of the cost of hiring a van, she said. The women are jailed "for every issue you can name."

"It used to be for solicitation and shoplifting, but now they are convicted of every

charge a man is," she said. The women stay in jail for a maximum of 365 days as they await sentencing, either to be released or sent to state prison.

"This is the best part of any outreach I do," Harriman said. "I become very attached to the children."

"Prison ministry does not have wide appeal," she noted. "People would rather work with hospitals or the elderly. But I've found my niche."

Another program, Patch, helps children develop interpersonal skills and provides another kind of family.

"It gives the children stability because they see the same people through thick and thin," explained the Rev. Audrey Hasselbrook, committee secretary and assistant at St. James, Upper Montclair.

The committee also has established a Pen Pal program, which is carefully monitored with only post office boxes used.

"It's not easy to get into the prisons," Hasselbrook said, but those who attend Bible study are "pretty faithful."

"What's good to see," she concluded, "is that the men are shepherding each other. They need grounding when they leave, and we try to see that there is continuing support."

Liz Keill of St. Peter's, Morristown, is a features writer for the Independent Press, New Providence.



Tea time

Some 60 women and girls from All Saints Church in Leonia, Holy Trinity in Cliffside Park, Good Shepherd in Fort Lee and elsewhere attended the fourth annual All Saints Mother-Daughter Tea on May 13. The guests came dressed in their finest clothes and bearing gifts of diapers, formula and clothing for North Porch, which aids women and children.

Conference for church administrative leaders

Diocese of Newark congregations depend on the ministry hundreds of laity performing administrative functions. The word "administration" comes from the Latin words "ad" (to) and "ministrare" (serve). On Oct. 13, the diocese will sponsor a Congregational Ad-Ministration Conference for wardens, treasurers and other lay leaders responsible for property, finances, clergy-compensation issues and insurance.

Building on the Fall Wardens Days that have been held annually since 2003, this conference aims to help teams from congregations improve the ways that they share administrative functions. Wardens will be encouraged to bring vestry members and other lay leaders who partner with the clergy to insure that the congregation is well-managed.

Conference topics will include: leasing, selling and sharing church property; everything you need to know about clergy housing; endowments and investments; understanding your legal liability; and improving accountability and communications in your congregation. An updated version of the Diocesan Property Management Guide will be completed in time for the conference.

More details and an online registration form will be available on the diocesan website (www.dioceseofnewark.org) closer to the conference date.

Training dates

Sept. 8: Celebrating Creative Congregations Mini-Event, St. Luke's, Montclair

Oct. 13: Congregational Ad-ministration Conference

Oct. 27: "Confirmation: What Are We Confirming?" gathering

Oct. 29-31: Clergy Conference

Nov. 3: "Everyday Christians," retreat for clergy and laity with Bishop Mark Beckwith

Nov. 10: Church Growth Workshops Day

Updated calendar items and details will be posted on the diocesan website at www.dioceseofnewark.org.

Marque las Fechas

Junio 23: Vespertina Cantada en celebración del ministerio en la diócesis de la Obispo Carol Gallagher, Catedral de la Trinidad y San Felipe, Newark

Sept. 8: Mini-Evento de la Celebración de Congregaciones Creativas: ¿Qué Hago Ahora?, Iglesia de San Lucas, Montclair

Oct. 13: Conferencia de Ad-Ministración de Congregaciones para guardianes, tesoreros y otros líderes laicos encargados de asuntos de propiedad, finanzas, compensación del clero, y seguros

Oct. 19-21: Christofanía #8 (para jóvenes en los grados 6-8), Iglesia de San Lucas, Montclair

Oct. 27: reunión "Confirmación: Qué Estamos Confirmando"

Nov. 3: "Cristianos Todos los Días: Donde los Domingos no son Suficientes," retiro para el clero y el laicado con el Obispo Mark Beckwith, Iglesia Cristo, Pompton Lakes

Nov. 10: Día de Talleres sobre Crecimiento de Iglesias

Detalles actualizados sobre el calendario se agregarán en el sitio diocesano de la red en www.dioceseofnewark.org.

La Comisión del Ministerio Hispano ofreció un entrenamiento, y planea celebración en el otoño

por el Rev. Edgar A. Gutiérrez-Duarte, Iglesia de San Pablo, Paterson

Cerca de 40 Hispanos /Latinos, (y un no Hispano casado con una Latina) de diferentes parroquias de nuestra diócesis se reunieron en la iglesia de San Juan de Dover en Abril para participar en un taller en español llamado VIA ("Viviendo la Identidad Anglicana"). Dirigido por Manuel Mesa, Noelis Rodriguez, y Braulio Peruyero de Miami, el taller le proporcionó a los participantes recursos para informar a nuevos Episcopales sobre la historia, tradiciones y gobierno de la Iglesia Episcopal.

Esta experiencia también les brindó la oportunidad de establecer contacto entre sí, y ampliar la conciencia de su identidad como Hispanos Episcopales más allá de sus

parroquias. Se planea un segundo taller para este grupo para profundizar su aprendizaje y hablar sobre temas que no se alcanzaron a tocar en la primera sesión. La Comisión Diocesana de Ministerio Hispano/Latino también espera poder ofrecer clases de "Español Litúrgico" en el futuro.

El 6 de octubre, la Comisión va a ofrecer su segunda Celebración de la Identidad Hispana/Latina Episcopal a las 6 p.m. en la Iglesia de San Juan, Dover. El Obispo Mark Beckwith estará en el evento, el cual incluirá un Misa seguida de una fiesta.

Para asistencia y apoyo en cualquier nivel de Ministerio Hispano/Latino, se les invita a escribirle a la Comisión a hispanicministry@email.dioceseofnewark.org.

Hispanic Ministry Commission hosts workshop, plans fall celebration

by the Rev. Edgar A. Gutiérrez-Duarte, St. Paul's Church, Paterson

Nearly 40 Hispanics/Latinos, (and a non-Hispanic married to a Latina) from different parishes in the diocese gathered at St. John's Church, Dover, in April for a one-day workshop in Spanish called VIA ("Living the Anglican Identity"). Led by Manuel Mesa, Noelis Rodriguez, and Braulio Peruyero from Miami, the workshop provided participants with tools to teach new Episcopalians about the history, traditions and polity of the Episcopal Church.

This experience also gave participants the opportunity to connect with one another and to develop an expanded awareness of their identity as Episcopal Hispanics. A follow-up

workshop is being planned for this group to deepen participants' insights and address areas that could not be addressed in the first session. The diocesan Commission on Hispanic/Latino Ministry also hopes to offer "Liturgical Spanish" classes in the future.

On Oct. 6, the commission will hold its second annual Celebration of the Hispanic/Latino Episcopal Identity at 6 p.m. at St. John's, Dover. Bishop Mark Beckwith will attend the event, which will include a Holy Eucharist followed by a *fiesta*.

For assistance and support on any level of Hispanic/Latino Ministry, all are invited to contact the commission at hispanicministry@email.dioceseofnewark.org.

Guests glimpse convent life in Mendham

by James Murphy

As regular visitor Judy Kerr put it, “the women of the Community of St. John Baptist are tremendously vibrant.” Though faithful to prayer (five prayer offices plus a Eucharist each day), they always seek to be relevant and reach out to the world.

This was apparent to the community’s guests at the May 27 “Monastery in May 2007.” The 250 visitors were welcome to take reflective walks on the beautiful grounds, enjoy refreshments at St. Marguerite’s Conference Center, pray in the various chapels and tour the convent to see its treasures. A craft fair featured items from several local crafters, including photography, paintings, pottery, textiles and jewelry. The sisters sold handmade prayer beads, gold and silver jewelry made by Sr. Mary Lynne and unique items from Cameroon to benefit the community’s ministry to African children.

This day allowed people to glimpse the life of the sisters, from their laughter-filled conversations to the solemnity of a sung Vespers service. It raised some very necessary funds for the order, said Sr. Barbara Jean, the order’s superior. But more so, she said, it offered an opportunity to “let people know we are here” and raise awareness of the community’s work and many ministries.

The sisters have worked hard to assimilate their history into their modern contributions to the world and the church. The community was founded in Windsor, England, in 1852. A chapter of the order was established on the Lower East Side of Manhattan in 1874, serving poor women and the many German immigrants to that neighborhood. The sisters moved to their current location after buying 93 acres in Mendham in 1902.

The convent itself was designed in 1913 by William Cordingly in the medieval Gothic style. Across the lawn is St. Marguerite’s, a charming building in the English-manor style. Originally an orphanage for young girls, in 1946 the house was converted into a conference center that annually hosts hundreds of people coming for retreats and other group events.

The 12-member community remains active in the church



James Murphy photo

Sister Suzanne Elizabeth walks to Vespers at the Convent of St. John Baptist in Mendham.

and the wider world. It hosts, rent-free, a residential adolescent substance-abuse program called Daytop-NJ on a portion of the grounds. One sister also works there as a counselor.

Two sisters work in pastoral capacities and with the homeless at St. Mary the Virgin, located off Times Square in New York. One sister recently completed her studies for ordination, and another is in process. The community also hosts weekly Education For Ministry classes and conducts retreats, spiritual direction and workshops throughout the year.

Community members work with the homeless through “Our Place” in Morristown and serve as hospital chaplains and in various capacities in local Episcopal congregations. The community also has been a great advocate and fund raiser for the Good Shepherd Home in Bamenda, Cameroon, an African orphanage run by the Benedictine Sisters of Bethany to care for children left parentless by the AIDS epidemic. Many parishes in the diocese have joined with the community in supporting the orphanage.

The Community of St. John the Baptist is the only Episcopal convent in New Jersey, but it is unknown to many. One Monastery in May visitor did not even realize a community of Episcopal nuns lived on the property.

The convent and community are two of the best “hidden treasures in our diocese and state,” said William Primus, a churchwarden at Church of the Redeemer, Morristown. He said he hoped many more of the visitors to other historic sites in Morris County would begin to discover the convent as well, not just as a grand institution from New Jersey’s past, but also as one alive and well and still contributing to

the state’s people.

Carmela Schommer, a Roman Catholic lay woman and resident of Mendham for 16 years, first visited the convent for Monastery in May and said she was anxious to return soon. As a great lover of history and monastic experiences, she said, she was pleasantly surprised to discover the monastic tradition alive and well in the Episcopal Church and appreciated the opportunity to wander the grounds and “drift free for a short escape” from her normal hectic life.

Newly Preziosi, also a Mendham resident and life-long Episcopalian, attends the convent’s weekly EFM class. Her contact with the community has fostered her growth and development, she said, adding she hoped that CSJB’s “quiet presence” in the diocese would become better known as a unique and tremendously beneficial resource.

Future events at the convent this year will include workshops in Shadow Work Embroidery and Icon “Writing” and a day reflecting on Eastern Spirituality for Western seekers. All of these and more can be viewed at their website: www.csjb.org. The Community is also in the midst of a significant capital campaign, which is seeking to maintain their historic buildings and to secure funding for the Sister’s future of ministry.

The Community of St. John the Baptist is located at 82 West Main St., Mendham. For more information, visit www.csjb.org, e-mail csjb@csjb.org or call 973-543-4641.

James Murphy of St. Peter’s, Morristown, is program manager of Lifelong Learning and the Center for Christian Spirituality and director of the Master of Arts Program at General Theological Seminary, New York.

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