

## Celebrating a century of hospitality and healing

By Sharon Sheridan

The day after he was consecrated bishop of the Diocese of Newark in 2007, Mark Beckwith headed for the Community of St. John Baptist in Mendham. "I needed a place to go for silence and sanctuary," he said.

The Episcopal women's order has offered sanctuary and hospitality for more than a century. On April 22, Beckwith joined Presiding Bishop Katharine Jefferts Schori and other visiting clergy, local politicians, community members and convent members and associates in celebrating the 100<sup>th</sup> anniversary of the community's St. Marguerite's House – once a home for girls, now a retreat house – and in launching the public phase of a \$2.5 million capital campaign to repair and restore the retreat house and convent. Other attending bishops included Bishop Herbert Donovan, the convent's episcopal visitor; Bishop George Cuncell of the Diocese of New Jersey; and Bishop Mark Sisk of the Diocese of New York.

"This is an opportunity to say thank you to God for this ministry that goes on in this place and to plant seeds so that ministry can continue to grow and heal," Jefferts Schori said in her keynote address.

She talked of the importance of "going apart," as Jesus did. "Jesus called people to go apart for rest and recreating, recentering, rediscovering who we are in relationship to God in order that we might better serve our neighbor."

When the word "conversation" came into the English language, she noted, it meant "to spend time with." Conversation is "the way we build intimate community," she said. "Building intimate community with God involves listening and going apart. That is the centerpoint of retreat ministry. We all need that place of solace, that place of hospitality."

"A central part of the ministry in this place has been hospitality," she said, describing it as a place for healing. She recalled how the Good Samaritan brought the injured man to an inn – a place we might recognize as a caravansary, or an inn along a road where travelers would stop – for healing.

The order's work is a caravansary, healing ministry, she said, noting its work not only with retreatants but also with teenagers recovering from substance abuse through the Daytop residential program in the convent's former girls' day school building. "I hope you will bless this ministry with your help and support."

The order first bought land in Mendham in 1902 and originally brought groups of city children to visit the country. The sisters subsequently relocated from New York to New Jersey, building St. Marguerite's House, a school and a convent.

Among those acknowledged at the April 22 reception was Grace Terwilliger, 99, of Denville, an associate of the order and mother of a former student at the school, which closed in 1983. When they moved



Nina Nicholson photo

Ethel Dennis, far right, recounted her memories of living at St. Marguerite's House to reception guests, including Presiding Bishop Katharine Jefferts Schori, second from left, and Sister Barbara Jean, Community of St. John Baptist superior, standing beside Dennis.

from the school building, "Grace was the one who organized the estate sale, you might have called it," said Sister Barbara Jean, community superior.

St. Marguerite's operated as a home for young ladies until 1946, when the state ended funding and shifted its resources into foster care, she said. Most recently, two of the order's sisters opened a small convent at St. Mary the Virgin in New York in 2007.

### Returning home

The centennial celebration and campaign kickoff began with a tour of the retreat house, where two former residents reminisced.

Standing in a former playroom/classroom, Judith Smith, 74, recalled sitting at a small table there and hearing about the bombing of Pearl Harbor. "I was 7. We knew it was something serious, but not sure what it was or where Pearl Harbor was."

On Sunday nights, they'd gather around the fireplace and listen to one of the nuns read a chapter from Exodus. "The books of Exodus were my mystery stories," she said. "We couldn't wait till the next week."

Upstairs in the dormitory, the girls took advantage of a proctor whose hearing "was

See "Celebrating," page 14



Nina Nicholson photo

### Holy ground

Equipped with their own yellow hard hats and trowels, the children of Grace Church in Madison assisted at the official groundbreaking for Grace's new parish hall and redesigned driveway, held on April 20. Bishop Mark Beckwith blessed the construction site before the groundbreaking. The parish hall will provide five new classrooms and additional handicapped bathrooms and, if all goes well, will be complete before Christmas.

### More Inside:

From Our Bishop . . . . . page 2  
 The Wider Church . . . page 3-4  
 Diocesan News . . . pages 5-7, 16

Gates of Hope . . . pages 8-12  
 Resources . . . . . page 13  
 Commentary . . . . . pages 14-15

## Diocese, other faith groups join to combat violence

By Sharon Sheridan

"Seek the welfare of the city." (Jer. 29:7)

"Blessed are the peacemakers, for they shall be called the children of God." (Matt. 5:9)

"Remember Abraham said, 'O my Lord! Make this city one of peace and security.'" (Qu'ran, Sura Abraham 14:35)

Diocese of Newark Bishop Mark Beckwith and other diocesan leaders have joined with Jewish, Christian and Muslim leaders from the greater Newark area to explore ways to reduce youth violence in Newark.

The Newark Interfaith Coalition for Hope and Peace held an inaugural summit April 3, bringing together almost 200 religious leaders, city officials, leaders of social-service and nonprofit agencies, former gang members, university representatives and others. Speakers included the Rev. Jeffrey Brown, director of Boston's Ten Point Coalition, and Imam El-Amin from the Muslim Community Cultural Center of Baltimore – grassroots religious-based programs that have transformed gang violence in their cities – as well as Newark Mayor Cory Booker.

Newark's deputy mayor, who formerly directed the city's juvenile justice facility, also spoke. "He knows the violence drug culture very well locally," Beckwith said.

"[He] could speak very passionately . . . about how we have not provided enough resources for kids."

The Rev. Robert Morris, coalition co-founder, described the meeting as an "inspirational call to action."

"It was kind of an invitation to people to consider working more closely together," he said. "We got over 40 direct responses from people who said they wanted to be part of the coalition." More than 50 attended a follow-up meeting April 15.

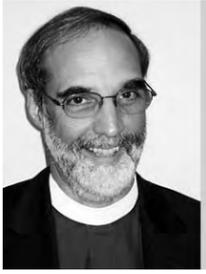
"There's a lot of interest in what we're proposing, which is simply to inspire more and more interfaith leaders in Newark to work together, to interface with the city and with the private sector, [the] social-service sector," Morris said.

### Next steps

Moving forward, Beckwith said, the coalition "continues to broker relationships between agencies, religious communities, gang members and funders. We are trying to support already-scheduled gatherings of hope and solidarity in neighborhoods this summer – and we are planning our own in Bradley Court in Newark."

The Bradley Court housing complex has been the scene of shootings in recent years.

See "Diocese," page 5



## The Bishop's Message

# Radical hospitality helps us see God's face in others

In recent decades, hospitality has become an enterprise for advancement, if not for profit. We now have a hospitality industry, which charges for various perks so that we may feel appreciated and important. The more lofty a person's status and willingness to pay, the more elaborate the welcome.

A couple of years ago, I watched a baseball game from a hospitality suite. I had never been so pampered nor felt so important: A different snack or entrée was presented every inning, so the evening amounted to a nine-course meal. I wondered if it all cost an arm and a leg, and the friend who had invited me assured me that, in fact, it did.

Many of us also have been taught that hospitality involves a rather intricate calculus of minimizing social debts. If someone invites me to something, I need to invite them in return. If I am given a present, I need to give one back. Many of us get a bit edgy if we feel that we owe someone a gift, a meal or a meeting. We want to keep the social obligation at or near zero.

As it has evolved in the modern Western world, hospitality is about reinforcing social boundaries. We want to be kind, serve as gracious hosts and perhaps win some affection and advance our prospects – usually within the circle that we know, or want to get to know.

These are important social graces. But as much as we need them – and, in an increasingly raw and rude world, we would do well to improve upon them – nevertheless they are a far cry from biblical hospitality.

Biblical hospitality is radical hospitality – which is the hospitality of Jesus. Jesus

insists that the guest list to a luncheon or a dinner should include those who can't even begin to think about repaying a social obligation – the poor, the crippled, the lame and the blind (Luke 14:12). In other words, the people we would be least likely to invite.

Instead of reinforcing social boundaries, Jesus' hospitality turns them upside down. All are welcome, not just those who

know the secret handshake or who have the right pedigree or can buy their way in through the gate of hope.

All are welcome.

And in the ensuing confusion, a community begins to be created that is marked by appreciation rather than obligation. Radical hospitality is about offering the gift of the best of who we are without any expectation of payment or payback. That, for me anyway, enables a deeper appreciation of Jesus' gift of himself to us.

Radical hospitality involves welcoming the stranger – not with the expectation that the stranger will become less strange by conforming to the norms of a particular social group, but with the invitation to live into the fullness of who he or she is, with everyone being blessed as a result.

I am learning about radical hospitality in this unique household called the Diocese of Newark. Over and over again, I see ministries marked by a hospitality that transforms strangers into friends, with the uniqueness of everyone involved being

honored and celebrated.

I also am learning, in an odd but wonderful way, that radical hospitality is almost a selfish act. As we become more disciplined in the offering of the hospitality of the living Christ and as we are freed from the need to keep track of social obligation, profit or debt, we position ourselves to be better able to see the face of Christ in the faces of family, friends and strangers alike. And that is its own freedom.

*"We saw a stranger yesterday. We put food in the eating place, drink in the drinking place, music in the listening place. And with the sacred name of the triune God, he blessed us and our house, our cattle and our dear ones. As the lark says in her song:*

*Often, often, often goes the Christ in the stranger's guise."*

– an ancient Celtic rune of hospitality

*— Mark M. Beckwith*



Nina Nicholson photo

From left, Bishop Mark Beckwith chats with Presiding Bishop Katharine Jefferts Schori and Bishop Herbert Donovan at a recent reception at the Community of St. John Baptist in Mendham, where Beckwith found "silence and sanctuary" after his consecration.

# La hospitalidad radical nos ayuda a ver el rostro de Dios en otros

Translated by the Rev. Rubén D. Jurado, diocesan Commission on Hispanic/Latino Ministry chair

En décadas recientes la hospitalidad se ha convertido en una empresa de ascenso y también de ganancia. Ahora tenemos una industria de hospitalidad que cobra por varios servicios de manera que nos sintamos apreciados e importantes. Entre más destacada y decidida a pagar una persona sea, más elaborada es la bienvenida.

Hace unos años vi un juego de béisbol desde una suite de hospitalidad. Nunca he sido tan mimado ni me he sentido tan importante. Un pasa bocas diferente o un plato principal fueron presentados durante cada entrada, y así en la noche se sumaron hasta nueve platos de comida. Yo me preguntaba si todo costaría un brazo o una pierna y el amigo que me había invitado me aseguró que de hecho así lo era.

A muchos de nosotros se nos ha enseñado que la hospitalidad envuelve un más bien complicado cálculo que disminuye la deuda social. Si alguien nos invita a alguna cosa, yo debo invitarlos también. La mayoría de nosotros nos sentimos un poco nerviosos si pensamos que le debemos a alguien un regalo, una comida o un encuentro. Queremos conservar la obligación social en cero o muy cerca de cero.

Como se ha desarrollado en el mundo occidental, la hospitalidad consiste en reforzar las costumbres sociales. Queremos ser amables, servir como elegantes anfitriones y quizás ganar algún afecto y avanzar en nuestras posibi-

lidades usualmente dentro del círculo que conocemos o al cual quisiéramos conocer.

Existen muchas elegancias sociales. Pero por mucho que las necesitemos, en un mundo cada vez más crudo y grosero, haríamos bien en perfeccionarlas; no obstante que son bien diferentes a la hospitalidad bíblica.

La hospitalidad bíblica es una hospitalidad radical como la de Jesús. Jesús insiste que la lista de invitados a un almuerzo o a una cena incluya a aquellos que no pueden aun empezar a pensar en repagar una obligación social – el pobre, el lisiado, el cojo y el ciego (Lucas 14:12). En otras palabras, las personas a quienes nosotros no invitaríamos.

En vez de reforzar las costumbres sociales, Jesús las voltea al revés. Todos son bienvenidos, no solamente quienes saben la clave al saludar de mano o aquellos que tienen el pedigrí correcto o quienes pueden comprar su camino a través de la puerta de la esperanza.

Todos son bienvenidos.

Y en la subsiguiente confusión una comunidad comienza a ser creada siendo marcada más por el aprecio que por la obligación. La hospitalidad radical consiste en ofrecer el regalo de lo mejor de nosotros mismos sin ninguna expectativa o pago. Eso, para mí de todas maneras, permite una apreciación más profunda del regalo de Jesús mismo para con nosotros.

La hospitalidad radical consiste en darle la bienvenida al extraño, no con la expectativa de que el extraño se volverá menos extraño al acogerse a las normas de un grupo social

particular, sino más bien con la invitación a que viva a plenitud lo que él o ella es; siendo todos bendecidos como resultado de esto.

Estoy aprendiendo acerca de la hospitalidad radical en esta familia conocida como la Diócesis de Newark. Una y otra vez veo ministerios marcados por una hospitalidad que transforma extraños en amigos, con la singularidad de que cada uno de los involucrados está siendo honrado y celebrado.

También estoy aprendiendo, en una rara pero maravillosa manera que, la hospitalidad radical es casi un acto egoísta. En la manera en que nos volvemos más disciplinados en el ofrecimiento de la hospitalidad del Cristo viviente y al ser liberados de la necesidad de mantener el inventario de la obligación social, de la ganancia o de la deuda; nos posicionamos en una mejor perspectiva para ver el rostro de Cristo tanto en las caras de la familia, amigos y extraños. Y esa es su propia libertad.

*"Vimos a un extraño ayer. Servimos comida en el lugar para comer, bebida en el lugar para beber y música en el lugar para escucharla. Con el sagrado nombre del Dios trinitario, el nos bendijo y a nuestra casa, a nuestro ganado y a quienes amamos. Como dice la ronda en su canción:*

*A menudo, a menudo, a menudo, va el Cristo en la apariencia del extraño."*

– Antiguo inscrito Celta acerca de la hospitalidad.

*— Mark M. Beckwith*

# Workshop trains activists for inclusion

By Sharon Sheridan

Members of several dioceses gathered at Episcopal House in May for training in how to become more effective advocates for LGBT issues at the diocesan level.

"This is a workshop for people who are relatively new to activism in the Episcopal Church," said Jan Adams, field organizer for Claiming the Blessing and Integrity, which sponsored the two-day program. "This is a free primer on how the church works and how to work the church."

The Rev. Cynthia Black, former associate at St. Peter's, Essex Fells, and Katie Sherrod, an independent writer, producer and commentator from Fort Worth, Texas, led the workshop, one of a series held across the nation. Previous workshops were held in Atlanta; Oakland, Calif.; and Kansas City, and one is scheduled for Detroit in September.

The Newark workshop also was filmed as part of a future video. "It's sort of grown a little beyond what we first imagined it might be," said Black, now rector of the Church of Christ the King, Kalamazoo, Mich.

The goal is to develop a new generation of activists within the church, she explained. "The wonderful people that have gotten us to where we are in the church – the Marge Christies and the Louie Crews and the Kim Byhams and all the fabulous people here in Newark – won't be able to do this work forever."

"This group here in Newark, I think, is probably the most diverse in terms of their beliefs and understanding across a wide va-

riety of theological and social and liturgical spectrums ... of all the workshops that we've done," she said in an interview after the first day's training.

At fewer than 20 people, it also was the smallest. "That's understandable," she said, noting Atlanta had the largest attendance. "As you look at the church, I think people perceive less of a need, perhaps, here in this area than they might in the South."

The workshop covered topics ranging from how the Episcopal Church works and how to become involved in election processes to getting a message out, developing convention resolutions, media relations and the history of gains and setbacks within the church's progressive movement in general and concerning LGBT issues in particular.

"It's my belief that the church is not only one of the greatest avenues we have available to us for changing the world for the better," Black said. "It's mandated by the gospel. ... My hope is that the kind of basic information that we're teaching here can be used to help transform the world, just as the gospel requires of us."

## Positive feedback

Byham, an Executive Council member and an alternate to next year's General Convention in Anaheim, Calif., attended the workshop the first day. "I was very impressed," he said. "I thought they did a great job, and the people were enthusiastic."

Such education about the church is needed, he said. "People were certainly surprised by a number of aspects of church governance that they hadn't been aware of."

Christie, a longtime General Convention



Jan Adams photos

The Rev. Cynthia Black, left, and Katie Sherrod led the workshop for participants from several dioceses, shown below.

deputy and advocate for women's equality in the church, was among the presenters. She drew parallels between the advances women achieved in the church and current efforts for full inclusion for LGBT members.

"What they presented, I thought, was really excellent," she said after the workshop. But it would have been better to hold it a year earlier, before most General Convention 2009 deputies had been elected, "so you're electing the right people," she said.

Funding for the workshops, however, came through more recently, Black said, noting that electing deputies was "just one small part" of the overall training. "In a perfect world, we probably would have been doing this a year ago."

Other Newark attendees included the Rev. Willie Smith, rector of Trinity, Cliffside Park, and his parishioner, Edward Van Sadlers. Each spoke positively about the training but expressed surprise turnout wasn't greater.

"It was informative," Smith said. "It helped me to understand

a few things about governance, especially on the diocesan level."

For Van Sadlers, a former Roman Catholic, it was a good opportunity to learn more about church polity. He attended Diocesan Convention for the first time this year, he said. "I was just sort of fascinated by the process ... The democracy of it all is just awe-inspiring to me."

"My partner and I are actually benefiting from the progressive views of the Diocese of Newark right now," he said, describing the upcoming blessing of their union at Trinity on June 28. "We couldn't be happier that we have found a church that we can call our home that is in support of our relationship, and the workshop was a nice place to sort of see how the progression of this as an issue is sort of a natural evolution to things that have proceeded it."

Previously, he said, "It never really occurred to me that women were in sort of the same position in the church in some ways in terms of a struggle for equality and whatnot until really recent history."

Having benefited from Newark's inclusiveness, he said, "I'm going to walk the walk."



## THE VOICE

Mark Beckwith, bishop of Newark  
Sharon Sheridan, editor  
Linda Brooks, production manager

### About The Voice

The Voice (ISSN-02272) is the official periodical of the Diocese of Newark of the Episcopal Church, U.S.A. Member Episcopal News Service and Episcopal Communicators.

### Editorial Office

The Voice  
31 Mulberry Street, Newark, NJ 07102  
973-430-9900  
E-mail: sharon@sharonsheridan.com  
Website: www.dioceseofnewark.org  
The Voice Online:  
www.dioceseofnewark.org/vox.html

### POSTMASTER:

Please send address changes to:

The Voice Circulation Office  
Printed Communications Services  
75A Lackawanna Ave.  
Parsippany, NJ 07054

Periodicals postage paid at Newark, NJ, and additional mailing offices.

### Advertising in The Voice

The Voice is happy to place ads that are camera-ready or have been digitally prepared. Ads can be e-mailed or mailed to the editorial office.

Rates are \$150 for 1/8 of a page (2.5 inches wide by 7.5 inches tall or 5 by 3.75), \$300 for 1/4 page (5 by 7.5 or 7.5 by 3.75), \$600 for 1/2 page (5 by 15 or 10 by 7.5), \$900 for 3/4 page (7.5 by 15 or 10 by 11.25), \$1,200 for a full page. There is a \$75 additional charge per color ad. A 10 percent discount is available for payment in advance.

## Diocesan leaders prepare for Lambeth

When Anglican bishops from around the world gather for the Lambeth Conference July 1 to Aug. 3, the Diocese of Newark will be well-represented.

Bishop Mark Beckwith will attend the conference, which is held every 10 years and brings together the diocesan bishops from the worldwide Anglican Communion to the University of Kent at Canterbury, England. His wife, Marilyn Olson, will attend part of the conference and some of the events for bishops' spouses.

Others attending from the diocese include Executive Council member Kim Byham, a parishioner at All Saints', Hoboken; the Rev. Elizabeth Kaeton, president of the national Episcopal Women's Caucus and rector of St. Paul's, Chatham; the Rev. Mary Frances Schjonberg, national correspondent for Episcopal Life Media; and Jon Richardson, youth and family ministries director at St. Peter's, Morristown.

Looking toward Lambeth, Beckwith has met with a group called the Chicago Consultation, which includes some 50 Anglicans from around the world – clergy and laity – committed to the full inclusion of gays and lesbians within the life of the church and to resisting attempts to split the Anglican Communion by pitting marginalized groups against each other.

"The Chicago Consultation initiative is supporting a couple of gatherings at Lambeth at which bishops and others will be introduced to Bishop Gene Robinson," Beckwith said. "We are also seeking to introduce 'disciplined listening' training and sessions to bishops and others. The purpose of these sessions is to build a greater sense of community – and communion – by listening to one another's passions and concerns."

New Hampshire Bishop Robinson, the first openly gay priest to be elected bishop

in the Anglican Communion, is among a small number of bishops not invited to the conference. He has said he plans to be in Canterbury during the conference, but not as an official participant or observer.

At Lambeth, Byham said, "I am going to be working with the lesbian and gay network, which is called the St. Anne's Network, of which Integrity and Claiming the Blessing in America are parts, as well as groups from all over the world."

"I will probably be helping ... among other things, in the writing of the daily paper that we're going to put out," he said.

Richardson said he would attend Lambeth to assist the Chicago Consultation there.

Kaeton said she would work with the St. Anne's Network and the Episcopal Women's Caucus "to be part of raising the

awareness about the interlocking nature of oppression."

It's important for the various justice groups to work together "to continue to raise awareness about prejudice in all of its forms, subtle and blatant," she said.

Like Byham, she planned to work in the press room at Lambeth. Video of the conference and daily messages from Robinson are scheduled to be posted on YouTube, she noted.

The Voice will include coverage of the conference in its next issue. For online reports during and immediately after the conference, check out the headlines at the Voice Online website at <http://www.dioceseofnewark.org/am/voxonline.shtml> or visit *Episcopal Life Online* at <http://www.episcopalchurch.org/elif/>.

— Sharon Sheridan



## Do you know a boy who loves to sing?

The only school of its kind in North America, the Choir School educates the boys of the Choir of Men and Boys of Saint Thomas Church Fifth Avenue. The boys, in grades three through eight, are taught a challenging preparatory curriculum in an average class size of eight. Under the direction of John Scott, they sing five services a week, a concert series, and tour domestically and abroad. Each graduate is thoroughly prepared academically and socially to take full advantage of the many opportunities that await a boy with such a distinctive education. Tuition is modest and generous scholarships are available.

### Saint Thomas Choir School

202 West 58th Street, New York, NY 10019 www.choirschool.org  
For more information call Ruth Cobb (212) 247-3311  
or send e-mail to [rcobb@choirschool.org](mailto:rcobb@choirschool.org).

# 'Angels' available upon request

By Sharon Sheridan

The angels are coming – but only if invited.

The Episcopal Women's Caucus is embarking on a listening process to hear the stories of women's struggles in church ministry and to raise awareness throughout the Episcopal Church about sexism.

Called the Angel Project, the initiative will send teams of two "angels"—an ordained and a lay woman – to visit dioceses, particularly targeting those from whom the EWC has received reports for years about hostility toward women's ministry, explained the Rev. Elizabeth Kaeton, caucus president and rector of St. Paul's, Chatham. The EWC will provide a preliminary report on the visits during its November gathering. It will mail its final report, in the form of a booklet, to all bishops and General Convention deputies and make it

**"We suspected that what we were going to hear is a deeper, more subtle level of sexism."** – The Rev. Elizabeth Kaeton

available at its convention booth in 2009.

"The purpose of the Angel Project is twofold," Kaeton said. "One is to go into those dioceses that have invited us in, or that at least the women of those dioceses have invited us in, to listen to their stories. And the second is to then raise the awareness of the bishop and the clergy and the diocese and the Episcopal Church as a whole to the most subtle forms of sexism that are being reported." The hope, she said, is that, "as we raise awareness, it will begin to bring about deep, lasting systemic change."

by the folks who had invited her."

But not everyone approved. "It was seen as an act of aggression and hostility by the diocesan bishop there, Jack Leo Iker, and was criticized by many conservatives at the time for inserting ourselves unwanted and making the situation worse," Kaeton said.

The current effort focuses on listening and targets 11 dioceses from which women historically had written to the EWC about the hostility they had experienced in their ministry, she said. "We suspected that what we were going to hear is a deeper, more subtle level of sexism."

Members of some of the targeted dioceses have protested potential visits, listing the number of women ordained or holding positions at the diocesan level, but that ignores "the more subtle questions of how a lot of these women are not employed in the same way men are," Kaeton said. "We're talking about systemic change, not just changing the faces at the top."

"We think that when some of these bishops [from the dioceses visited] hear what's going on in some of the congregations, they will be very surprised," she said. "And we know them to be good men and have confidence that they will work within their own systems to bring about change."

Work remains to combat sexism throughout the church, she said. "For example, I was absolutely stunned at our last diocesan convention that we actually overturned a policy in this diocese in terms of inclusive language. ... We still have a long way to go, even in this diocese."

The targeted dioceses are Fort Worth, Dallas, San Joaquin, Quincy, South Carolina, Pittsburgh, Central Florida, Springfield, Rio Grande, Albany and Southwest Florida. But "angels" would visit others if invited, Kaeton said. "These are just the ones that we know historically we have kept files on and have reams of letters. But if there are others [who ask], absolutely. We'd come to the Diocese of Newark if there were a mind to invite us to come and listen to what's going on here."

## Ellen Sloan named Triennial Meeting chaplain

By Marge Christie

"Humbled and honored" was how the Rev. Ellen Sloan described her week-long meeting with the national Episcopal Church Women Board. Recommended for the position by the Diocese of Newark ECW, Sloan has been appointed chaplain to the 2009 Triennial Meeting, which will take place at the same time as General Convention in Anaheim, Calif., in July 2009. One-time associate at Christ Church, Ridgewood, and now chaplain and dean of community life at General Theological Seminary in New York, Sloan also brings to this endeavor her tenure as member and co-chair of the diocesan Women's Commission.



The Rev. Ellen Sloan

into every facet of their work – not just the Triennial Meeting itself, but the efforts leading up to the meeting as they determine the agenda, think through appropriate workshops and deliberate over significant social justice projects to commend for action throughout the worldwide Anglican Communion."

In every diocese, four women are chosen as delegates to the Triennial Meeting. In Newark, the ECW Board selects the delegates; in other dioceses where there is no such board, the diocesan council or bishop makes the selections.

However they are chosen, in July 2009 more than 400 women will gather for worship and study, reaching out to one another in their search for a more grace-filled world. In Sloan's words, "it will be a Triennial Meeting designed by a group of caring committed women who themselves are living into their theme of Growing in Grace."

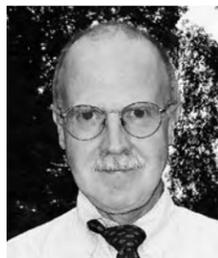
*A member of Christ Church, Ridgewood, Marge Christie was a triennial delegate in 1970 and 1973.*

The 16 women who constitute the national board were elected either by the 2006 Triennial Meeting in Columbus, Ohio, or by the nine provinces of the Episcopal Church as their representatives. Their ministry is planning the Triennial Meeting, whose theme will be Growing in Grace.

Sloan described her time with the board as "discussions on how to integrate the theme

## Blog invites poetry to support ERD and development goals

Jabez Van Cleef of Grace Church, Madison, has started a blog aimed at gathering poetry to support the mission of Episcopal Relief and Development and the U.N. Millennium Development Goals. The blog, called LOVE BADE ME WELCOME, can be reached at <http://lovebademewelcome-newark.blogspot.com/>.



Jabez Van Cleef

Youth groups in urban and suburban parishes throughout the diocese could seek better understanding and cooperation by sharing their poetry with each other, Van Cleef suggests. "If the idea catches on, we'll organize a poetry reading."

The blog contains links to online resources for learning about issues pertaining to international development. Its name comes from a poem by George Herbert, an English poet who was also an Anglican priest.

Van Cleef is a poet and author of more than 20 books on religious and human rights themes. His books are available free as sound files and text on the Podcast section of iTunes, or they can be accessed through his website: <http://www.sustainyourspirit.com/>. He is married to Grace's Director of Music Anne Matlack.

### Angel Project reborn

The Angel Project is the reincarnation of an earlier program, launched while Lyn Headley-Deavours of the Diocese of Newark was EWC president, of sending ordained female clergy to minister in dioceses refusing to ordain women, Kaeton said. "It was conceived as a way to provide the ministry of ordained women in those dioceses, and we would be welcomed into the diocese by a particular chapter of the Episcopal Women's Caucus.

"It was a fairly involved project. We would send an ordained woman, an angel, to one of those dioceses to stay for 59 days, which is one day under the canonical 60 days required that a priest can function in any diocese without needing a license or permission from the bishop."

"We actually were successful in sending one angel to the Diocese of Fort Worth," she said. "She stayed for 59 days and was warmly welcomed and very well received

## A letter to the Episcopal Church

My brothers and sisters in Christ,

As we come to the end of Eastertide and the feast of Pentecost, we shift to an awareness of God present with us in Holy Spirit. The early church marked that gift as inspiration, fire and language – the breath of ever-new life and the burning desire for ongoing relationship with God. That gift of Holy Spirit keeps us lively and moving, bears us into new territory and challenges unsought.

In this as in every age, we face issues of identity, vocation and mission as members of the body of Christ. Entering the long season of Pentecost brings our focus to how we, too, will follow Jesus inspired by Holy Spirit. I would like to offer a few reminders about identity, vocation and mission that I shared recently with the people of the Diocese of San Joaquin:

- 1) Jesus is Lord. In the same sense that early Christians proclaimed that Jesus, not Caesar, is Lord, remember that no one else – not any hierarchy, not any ecclesiastical official, not any one of you – is Lord. We belong to God, whom we know in Jesus, and there is no other place where we find the ground of our identity.
- 2) We all are made in the image of God. Even when we can't see that image of God immediately, we are challenged to keep searching for it, especially in those who may call us enemy.
- 3) In baptism we discover that we are meant to be for others, in the same way that God is for us. This means that God's mission must be the primary focus, not anything that focuses on our own selves to the exclusion of neighbor. For when we miss the neighbor, we miss God.
- 4) None of us is alone. We cannot engage the fullness of God's mission alone, nor know the fullness of God's reality alone. Together as members of the body of Christ, we can begin to try. And the Spirit, burning fire, inspiring breath and speaking in many tongues, is present in that body, empowering and emboldening and strengthening our work.

Thanks be to God who continually makes us new.

Your servant in Christ,  
+Katharine Jefferts Schori

Diocese

Continued from page 1

Beckwith "is helping to organize inter-faith leaders," Morris said, "so when there are killings, there can be a kind of organized effort to have a vigil and to walk the streets of the neighborhood and to say that we're here and that we have resources."

The shooting last summer of four young people – three of whom died – in a schoolyard in the Ivy Hill neighborhood proved a catalyst for the interfaith coalition.

"That [shooting] generated no end of concern and commitment," Beckwith said. "A small group of us started talking together: What can we do as religious leaders to offer our voice and our witness for, not just the city, but beyond?"

"The real kind of passion of this is to

build relationships," he said.

Those interfaith relationships began even before the schoolyard murders, through the Abrahamic Kinship Initiative at Interweave, a spirituality and wellness center in Summit, where Morris is executive director. Through that initiative, he and Imam W. Deen Shareef, head of a mosque in Irvington and an adviser on Booker's staff, began talking "about what social-action components could come out of interfaith leadership," Morris said. Shareef wrote to Morris about his concern about gang violence and desire for the interfaith community to become involved in Newark, he said. Morris brought Beckwith and Shareef together.

The conversation grew to include Rabbi Matt Gewirtz of Temple B'nai Jeshurun, formerly located in Newark and now in Short Hills, then the Rev. Michael Christensen

Interfaith connections

Retired Newark Bishop Jack Spong, right, gives the Rev. Prince Singh one of his stoles at Singh's commissioning service at St. Alban's, Oakland, in preparation for his May 31 consecration as bishop of the Diocese of Rochester. Spong described designing the stole's pectoral cross with Hebrew letters after his relationship with a rabbi in Virginia changed his view of Jesus. A rabbi whose congregation shares space at St. Alban's also paid tribute to Singh during the service.



Paul Hausman photo

Reaching across the aisle of faith

By Bill McColl

For any people of faith, perhaps the most difficult way to express "radical hospitality" is by welcoming those of different beliefs. And yet, that is the ministry joyously undertaken by many in the Diocese of Newark.

"Radical hospitality means going out of our way to overcome differences," said the Rev. Lynne Bleich Weber, rector of Atonement, Tenafly, and diocesan ecumenical and interreligious officer.

"It takes work and dedication, she said. "It has to be persistent."

The Diocesan Ecumenical and Interreligious Commission, which she heads, was appointed by former Bishop Jack Croneberger in his first year as diocesan bishop to support and encourage interfaith and ecumenical dialogue and common mission in the diocese.

The group has made a big difference, Weber said. "The current state of warm relations between Episcopalians, other Christians and Muslims in northern New Jersey is the result of a decade of interfaith dialogue. Now, we take these relationships for granted, but the work continues."

"The work" includes the commission's involvement in the North Jersey Christian-Muslim Project, which has sponsored several interfaith events and whose members strive for a better understanding of one another's faiths.

"Even in the midst of considerable disagreement, we believe we are all connected in spirit, that we are all children of the same God," said Weber.

The commission hopes it can inspire more common actions among people of all faiths, she said. "Hospitality includes not only dialogue but the living out of dialogue and consequent friendship and new life that comes from it in concrete acts of support and solidarity."

Among the concrete acts the commission has taken is showing support for Dr. (Sheikh) Mohammed Qatanani, imam of the Islamic Center of Passaic County in Paterson, during the federal government's effort to have him deported for a conviction in absentia in Israel in the 1990s.

Qatanani was instrumental in easing ten-

sions following the 9/11 attacks, Weber said. "Because the dialogue had been persistent, the day after 9/11 saw many phone calls between Christian and Muslim members of the project asking if everyone was okay, promising to pray for the other."

In mid-May, the Rev. William Potter, rector of St. Luke's, Hope, and a Roman Catholic priest testified in a hearing on Qatanani's behalf. Weber also had been prepared to testify. A decision had not been announced when *The Voice* went to press.

Besides working at bettering relations with other religions, the commission is using the knowledge gained from interfaith dialogue to try to improve intrafaith relations with those in the Anglican Communion who are in disagreement with the Episcopal Church.

"Do we have the patience, the dedication and most of all the love to seek full communion with those who have refused to share communion with us?" Weber asked. "That would be radical hospitality."

The key is not to change, but to open ourselves to others, she added. "The growing interfaith witness does not assume that we all agree but urges us to act on our common beliefs and values."

Another group that has been focusing on improving interfaith relations since 1980 is Interweave, a community learning center hosted by Calvary Church in Summit.

"Our mission is to strengthen wellness, deepen spirituality and promote the common good," said the Rev. Robert Morris, executive director. "Interfaith understanding and cooperation is a crucial investment in the human future."

Interweave's most important activity is its involvement in the Abrahamic Kinship Initiative, he said. The initiative uses what it calls a "lunch and learn" series to foster cooperation among the various faiths to do "common good" projects such as aiding victims of the Asian tsunami and the Pakistan earthquake.

"God has brought humankind to the place where we must take down ancient barriers," Morris said. "Each tradition has wisdom the whole human race needs to know and use."

Bill McColl attends All Saints, Leonia.

of the United Methodist Church Shalom Centers and the Rev. Kevin Yoho of the Presbytery of Newark.

Barbara Bell Coleman, a member of Trinity & St. Philip's Cathedral and long active in the community, joined the coalition in planning the summit. "I've been very, very impressed with the clergy commitment, their understanding of the issues and their willingness to step forward and really be visible about the need, and their desire to get actively involved."

"I so believe in the city, and I'm grateful for the bishop's leadership and proud that the Episcopal diocese would want to stand tall and be part of the movement to save young people's lives and show them another way."

Working with gangs

While the initiative addresses gang-related violence, it doesn't aim to eradicate gangs.

"We can't do this without working with the gangs. The gangs are part of life in the community," Beckwith said. "Gangs can be problematic. But at this event on April 3, there were several gang members who are trying to be mentors in a positive way for young people. Actually, the city has somebody on its payroll, a former gang member who goes into schools and talks to them about the dangers of violence and drugs."

Engaging with gang members in addressing violence is another example of the diocese living out its call to radical hospitality.

"Part of the issue of hospitality is to be in relationship with the people who are involved in the city, and the gangs are very much involved in the city," Beckwith explained. "The violent part of gangs and the gang warfare is certainly a problem and needs to be addressed. But to just use one

broad brush and to say we need to get rid of gangs and to identify gangs as being uniformly bad or evil indicates that we haven't taken the steps in relationship and hospitality that we need to, because the witness of some of the young people who were at this meeting was very, very powerful, and they are working to build relationships, build esteem, build alternatives with young people."

"I think the real desire, the real issue is to lead people away from violence, and to equate gangs with violence is too simple."

"Our purpose here," Morris said, "is not to get rid of gangs, because we don't think that's a doable deed. It's to engage gang culture and to try to invite people to more constructive behavior and to reduce violence."

Brown repeatedly told them, "It takes the 'hood to save the 'hood," Morris said. "He's all for empowering people in the 'hood. And so it's not just nice guys helping these people. It's bringing the kind of resources where they can be empowered to take responsibility for their own streets" – and their own lives.

The problem also isn't limited to Newark. Beckwith said Brown, who has done consulting all over the world, told summit attendees: "Violence is everywhere, and to think that it's just limited to the city is a danger because violence is in all communities ... It may be more intense in the city, but it's a growing issue, and what we need to do is offer hope and offer relationships to stand in the face of it."

Morris agreed, noting that "there are gangs in all these suburbs."

One of the coalition's goals is to bring city and suburb together, he said. "That's part of Mayor Booker's desire to bring resources from outside the city into the city."

Sharon Sheridan is editor of *The Voice*.

Summer 2008 at General

Experience high-quality theological education at our park-like campus in New York City. All are welcome.



IMAGINATION OF THE MODERN CHURCH: ART, POETRY AND SPIRITUALITY 1500 – PRESENT

Tuesday June 17 to Friday June 27 (mornings)

INTRODUCTION TO CHRISTIAN ETHICS

Tuesday June 17 to Friday June 27 (mornings)

PRAYING WITH CHRISTIAN SPIRITUAL CLASSICS

Monday June 16 to Thursday June 26 (afternoons)

THE ART OF CONTEMPLATIVE PRAYER

Monday June 16 to Thursday June 26 (afternoons)

CHURCH GROWTH STRATEGIES THAT WORK

Monday June 30 to Tuesday July 1

Lifelong Learning Courses

THE BIBLE THROUGH THE CENTURIES  
Mo July 14 to We July 16 (mornings)

GLOBAL ARTISTIC PILGRIMAGE IN NEW YORK  
Mo July 14 to We July 16 (afternoons)

FROM MERCY TO ADVOCACY: NURTURING LEADERS TO ADDRESS THE ROOT OF SOCIAL CHALLENGES  
Sa July 19 (Cont. Education for Deacons)

PITCHING A TENT IN THE PUBLIC SQUARE OF RELIGIONS: SCRIPTURAL REASONING AND COMMUNITY ORGANIZING  
Mo July 21 to We July 23

www.gts.edu/summersatgeneral.asp

www.gts.edu/contedssummer.asp

Registration due 15 days prior to beginning of course. Housing available at the Desmond Tutu Center. For more information call James Murphy 888-487-5649 ext. 461.

175 Ninth Ave. (enter on 21st St.) • New York, NY 10011 (212) 243-5150 • www.gts.edu



The General Theological Seminary of the Episcopal Church

# Fresh air fund raising

## Kinnelon cyclists hit the road to put the brakes on hunger

By Sondra Odian



They came wearing bright fluorescent-lime and neon-orange Spandex; they came in their everyday jeans. They came with their high-tech bicycles and their tandem bikes. They even came on their tricycles.

They came to enjoy a pleasant ride – and, more importantly, to make a difference. They came to ride in the “Brake the Hunger Cycle Tour” bike event hosted by St. David’s, Kinnelon.

The people of St. David’s took to heart the call of the last two successive General Conventions, where the Episcopal Church committed itself to supporting the United Nations Millennium Development Goals. These goals were developed by the leaders of 191 nations to eradicate extreme poverty and hunger in the world by the year 2015.

Building on the scenic beauty of Morris County and the great popularity of biking in the area, the bike tour to support the MDGs captured the imagination and interest of many local community groups. Local businesses offered sponsorships and supplies, while individuals and groups such as the Girl Scouts offered their services. Bishop Mark Beckwith served as honorary chair, and Mayor Glenn Sisco and the Town Council of Kinnelon issued a proclamation in support of the event.

Eighty-seven riders participated in four different biking routes. Support vehicles, bike technicians and rest areas with food and drink were available to the riders at four rest areas. Each rider received a T-shirt specially designed by St. David’s Artist-in-Residence Judy Tattersall. Upon returning to St. David’s at the end of their tours, riders were greeted with live music and an old-fashioned family-style picnic barbecue.

Thus far, the event has raised more than \$7,000 for the fund for the MDGs. Fulfilling these goals would mean lifting 500 million people out of poverty. More than 300 million would no longer suffer from hunger. Child health would improve, saving the lives of more than 30 million children younger than 5. For more information about the MDGs, visit [er-d.org/mdg](http://er-d.org/mdg).

Sondra Odian is a member of St. David’s, Kinnelon.



St. David’s, Kinnelon, harnessed enthusiasm for cycling with an effort to help eradicate world hunger, raising more than \$7,000 to support the U.N. Millennium Development Goals.

# Enhancing worship, and self-esteem, through the arts

By Marie Panton

“Music and the arts are integral parts of the Episcopal worship service,” says Dee Jackson Field, director of the Youth Arts Conservatory at Trinity & St. Philip’s Cathedral in Newark. “The overall mission of the conservatory is to teach valuable life skills needed for self-preservation and service and to develop creative artists who will use their skills to reinforce the cathedral’s ministry.”

The conservatory was established in October 2007 in response to the cathedral’s need to provide recreational, cultural and arts education programs to enhance young people’s worship experience and enable them to learn positive ways of self-expression, while improving their sense of self-worth, Field says. The program is open to students within and outside the diocese and to students with no church affiliation.

“The steady decline in youth attendance at churches and religious programs plus the alarming increase in crime among our youth point up an obvious need,” says Field.

The project began with donations of facilities, food and transport services from the cathedral and of instructors, equipment and supplies from the South Valley Arts Group, a not-for-profit organization run by Field and Philip Field, the cathedral’s minister of music. It received its first grant award in January 2008.

With 24 students enrolled, the program includes dance, music and language arts. Classes are held year ’round, running as short as two weeks in the summer and extending as long as 10 weeks in the spring, with tuition ranging from \$175 to \$350 depending on the program.

Dee Field notes the importance of keeping the tuition costs affordable.

“Many inner-city students are in households with limited incomes,” she says. “Some are in the care of grandparents with fixed

incomes, so our programs have to be able to accommodate their economic situation.”

### Funding challenges

The biggest challenge the conservatory faces is funding, Dee Field says. “We want to be able to serve a lot of students, and we want to make it as easy on them as possible.”

The cathedral music department helps to raise funds for the conservatory programs and provides performance opportunities for the students. In April, in collaboration with the vestry and the conservatory, a benefit performance was held at the cathedral by the Hampton University Concert Choir, with some of the monies raised donated to the conservatory. At February’s Absalom Jones Day celebration, one of the conservatory students, a soprano, performed with the choir.

Such collaboration helps to entice the young people to attend church and participate at all levels, Philip Field says, “The numbers increase on the days when we have performances, and the students who are performing are more likely to invite their young friends on those days. Also, members of the church whose younger relatives had stopped coming to Sunday services have an incentive to bring them along.”

Denielle Henderson, 18, is a senior at Cicely Tyson High School in East Orange. She’s been training in dance and music at the conservatory since 2007. She also is enrolled in the Apprentice program, which allows her to help with musical arrangements, vocal coaching and theater arts.

She says she enjoys the performances. “I like all the performances, especially the Easter Sunday performance where all the performing arts, theater, dance and vocal music collaborated to form one musical for one hour. It was awesome.”

But more than the performances, Denielle says, she likes attending the con-



Dee Jackson Field photo

Philip Field, cathedral minister of music, gives an organ lesson to Youth Arts Conservatory participant Nkem Garland, 13.

servatory because it keeps her centered. “It combines with the church, and I think that every person should have some kind of spiritual background that keeps us focused positively and allows us to work together ... that is important.”

### Life-changing

Samantha Yaya, 17, a junior at Montclair High School, agrees about the importance of a positive environment. She says the conservatory changed her outlook on life.

“Instead of always looking at things negatively, I try now to find the positive in each circumstance,” she says. “The conservatory helped me to do that ... loving to sing, the lyrics of the gospel songs help me to see that it is okay to feel sorrow sometimes but in the end to know that God will always see you through.”

In turn, Philip Field speaks of being a

witness to change in some of the students.

“Some of them have become friendlier and more willing to interact with others,” he says. “Some have taken more initiative ... dancers have put what they have learned from past performances into immediate action and choreographed their own liturgical dance.” They performed it in the cathedral on a Sunday in April.

Looking ahead, Dee Field says, conservatory leaders plan to build and expand the programs to include local area artists, arts organizations, businesses and civic associations.

“We look forward to training bright, talented and creative artists who will not only use their talents to make a living, but also to make a difference,” she says.

To learn more about the Youth Arts Conservatory, contact Dee Jackson Field or Philip Field at 973-677-3513.

# St. Clement's teddy bears comfort Iraqi children



Bishop Mark Beckwith, right, blessed a shipment of stuffed toys upon a recent visit to St. Clement's. The toys are bound for Jason Crawford's cousin stationed in Iraq for distribution to children there.

A member of St. Clement's, Hawthorne, Jason Crawford and his family send monthly care packages to his cousin Chris Drescher, who has been serving in Iraq since 2006. One package included a teddy bear.

On his return for a short furlough, Drescher told the family what a difference the toy made in one little girl's life.

Each day in Iraq, soldiers deal with horrors; but the worst is seeing innocent children injured by shrapnel, bomb blasts, gunfire — eyes blinded, limbs missing — and hearing the heart-rending cries from

children in pain, he said. One day, a child who was horribly burned all over her body was unable to get comfortable. A fellow soldier in his unit ran into the office and took the teddy bear to her. It comforted the little girl — they don't have many stuffed toys in Iraq.

Crawford mentioned the story to a few people at St. Clement's, and immediately a teddy bear drive was started. Crawford gave the first shipment of 35 teddy bears and other stuffed toys to his cousin, and they were distributed to the children in one hospital.



St. Clement's is continuing to collect stuffed animals for Iraq's children. For information on how to help, contact Olive Wolfe at 973-423-4855.

## House of Good Shepherd welcomes chaplain



The Rev. Jeanette Hile

Deacon Jeanette Hile of Roxbury is the new chaplain for the House of the Good Shepherd Continuing Care Community in Hackettstown. As chaplain, she is available to residents for individual faith counseling and also leads Sunday services every week.

"I truly enjoy working with seniors," said Hile, who previously served at a similar community in Mount Arlington. "It excites me to be able to speak with them on any number of levels."

Several days a week, Hile is a professor of music at Seton Hall University in South Orange. Besides teaching there, she is the director of the university choir and also the director of the music division. While she plays both the

violin and piano, her musical specialty is voice, which she teaches privately as well as at the college.

Hile, who was ordained in 2006, wants to combine her musical background with her faith programs at Good Shepherd, where appropriate.

"I like to integrate a lot of singing of hymns and hope to incorporate organ music as much as possible in services," said Hile, who became chaplain in January. "I am also interested in organizing a choir here."

Hile has been at Seton Hall for 28 years and previously was a public school teacher.

"With her background in education, in music and as a reverend, Jeanette offers our residents a varied wealth of experience," said Executive Director James McCracken.

## Clergy comings and goings

Since the last edition of *The Voice*, the following clergy transitions have been announced:

On June 7, Bishop Mark Beckwith will ordain **Elizabeth Ann (Lisa) Green** and **Sister Eleanor Francis** of the Sisters of St. John Baptist to the transitional diaconate. Green will become assistant minister at Christ Church, Short Hills, effective June 15. **James Brent Bates**, who will be ordained to the transitional diaconate in June, will join Calvary, Summit, as associate rector.

Three other congregations have called new clergy from within the diocese. St. Thomas', Vernon, called **the Rev. Robert Solon** to serve as vicar. He previously served at Trinity, Bayonne. Church of the Holy Communion, Norwood, called **the Rev. James Petroccione** to serve as rector beginning May 4. He had been serving at St. Mary's, Sparta. Christ Church, Teaneck, called **the Rev. Ronnie Stout-Kopp** as vicar-in-charge. Her first day will be June 10.

Two clergy have accepted calls outside the diocese. **The Rev. Paul Hunt** will become rector of Church of the Holy Trinity, West Chester, in the Diocese of Pennsylvania. His last Sunday at St. Dunstan's,

Succasunna, was May 4. **The Rev. Gray Lesesne** became a canon at Christ Church Cathedral in Indianapolis. His last Sunday at All Saints', Glen Rock, was April 6.

In addition, **the Rev. Jane Tomaine** resigned from St. Peter's in Livingston at the end of April to pursue more extensively her ministry of teaching, writing and leading retreats. **The Rev. Laurie Matarazzo** of Calvary, Summit, also will leave parish ministry to pursue other ministries. **The Rev. Megan Sanders** left St. Peter's, Essex Fells, to become a chaplain with the Seamen's Church Institute, effective May 1.

At the April 2 Evensong honoring **Dean David Williams'** retirement, four collegial canons of Trinity-St. Philips Cathedral were installed: **the Revs. John Hartnett, Thomas Pike, Wade Renn and Sandye Wilson.**

### Obituary

**The Rev. Rickey del Edwards** died on April 30.

He served as vicar, interim priest and supply clergy for many of the congregations in the Diocese of Newark. He was buried in Texas and is survived by his wife, Sharon, and two children.

## Diocesan Roundup

### Staff changes announced

**The Rev. Gregory Jacobs** will begin work as the diocesan canon for mission and ministry on Sept. 2. The staff officer for urban ministry development in the Diocese of Massachusetts, he and his wife Beverly, a junior high school math teacher, will move to the area this summer. Newark's interim canon, **the Rev. Denise Haines**, will complete her ministry at Episcopal House this summer.

**Kay Lark**, a parishioner of Calvary, Summit, is the new executive assistant to Bishop Mark Beckwith. A member of Calvary's vestry, she has professional experience as an executive assistant to individuals and organizations.

**Patty Leonard**, Beckwith's executive assistant for three years, has moved across the hall to serve as administrative assistant to Canon to the Ordinary and Congregational Development Director R. Carter Echols, Haines and Beckwith.

**Russ Worthington** has left the diocesan staff but will remain active in the diocese, especially with technology issues.

### Episcopal House events

A **wardens' reception** will be held with Bishop Mark Beckwith at Episcopal House, Newark, at 6 p.m. June 3.

A gathering of **clergy and wardens from mission congregations** will be held at Episcopal House from 4-5:30 p.m. June 10.

### Companionship celebrated

Four bishops from two countries will join the members of St. Peter's, Morristown, and St. Alban's, Oakland, on June 3 to celebrate the churches' companionship with the people of Kothapallimitta, India, and the completion of the St. Peter's School there.

Three days after his consecration as bishop of the Diocese of Rochester, Prince Singh will return to New Jersey to join Bishop V. Devasahayam of Madras, Bishop Mark Beckwith of the Diocese of Newark and retired Newark Bishop Jack Spong to attend a 5:30 p.m. Evensong at St. Peter's, followed by dinner and Indian music and dance at 6:30 p.m. in the parish hall.

Singh began his ministry as pastor in Kothapallimitta, a poor, rural pastorate of Dalits, or "Untouchables," in the Church of South India. His ministry as associate rector at St. Peter's and then rector of St. Alban's led to a companion relationship between the parishes and the pastorate. The New Jersey churches raised \$190,000 to build a

school, which opened last fall and currently teaches 300 pupils.

A \$5 donation is suggested for the dinner, and reservations are requested by May 27 by e-mailing [companionship@stpetersmorristown.org](mailto:companionship@stpetersmorristown.org) or calling 973-538-0555.

### Harry Potter life lessons

Adults, teens and children can learn much from "The Boy Who Lived" and his friends in R. J. Rowling's saga of good and evil, which explores real-life issues like love, friendship, truth, responsibility and fear. On June 21, Potterites of all generations can discover which "house" they belong to, the meaning of secret symbols hidden in the books, real-life "spells" they can use to call on the Spirit's power and more at Interweave in Summit from 9 a.m. to 12:30 p.m. Kurt Weisner from Trinity Episcopal Cathedral, Cleveland, will lead participants in N.E.W.T. Level Relationships: How to Find Healthy Interaction between Adults and Youth (Without Resorting to the Imperius Curse).

Participants are welcome to dress in Potter regalia. Child care is available (pre-registration required). Cost is \$25 adults, \$15 teens, \$10 children 8 to 12. For details, visit [www.interweave.org](http://www.interweave.org) or call 908-277-2120. Program co-sponsors include the Christian Formation Commission; Calvary, Summit; and St. George's, Maplewood.

### Seniors honored

Recipients of the annual David P. Hegg II Lifetime Achievement Awards, sponsored by Senior Ministries, will be honored at a 3 p.m. reception and 4 p.m. Evensong June 8 at St. Michael's, Wayne.

### Mission trip

Church of the Transfiguration, Totowa, linked with St. Andrew's, Lincoln Park, will send 10 high school students and four adult advisers to do construction and demolition work in New Orleans from Aug. 3-10.

### Milestones

On Father's Day, June 15, **St. Paul's, Chatham**, will celebrate its 1,000<sup>th</sup> recorded baptism. Letters will be read from Presiding Bishop Katharine Jefferts Schori and diocesan Bishop Mark Beckwith, and a special reception will follow the service.

**The Rev. James Jones III**, honorary associate at St. Peter's, Morristown, recently celebrated the 40<sup>th</sup> anniversary of his ordination to the priesthood.

"Do not neglect to show hospitality to strangers, for by doing that some have entertained angels without knowing it."  
—HEBREWS 13:2

# 'Mama' to many ministers to AIDS orphans

By Sharon Sheridan

SISTER JANE MANKAA was 16 when she joined the Sisters of Emmanuel, a contemplative order in her native Cameroon. But something was missing.

"I've always found some emptiness in my heart," she recalls. "I knew I had to do something, but I didn't know exactly [what]."

The answer dawned during the AIDS crisis, which orphaned many Cameroon children. "I started to find a place in my heart for these children. I started to understand what the emptiness in my heart was."

She confided her budding dream to a



Former Assisting Bishop Rufus Brome confirmed Sister Jane Mankaa in 2002.

Roman Catholic priest, who told her: "You can't start it in the air." He gave her travel money to the United States, so she could discern further what she needed to do and begin raising funds. "I needed to have some [time] to know whether it really was from God or from my own sentiment."

That was 1997. A year later, she was staying at a Roman Catholic community when she met a female Episcopal priest in Iowa and expressed a desire to know more about U.S. Episcopalians. "I think I've always loved the Anglicans," she confides.

She wrote to all the Episcopal orders in the United States, and one invited her to come stay there: the Community of St. John Baptist in Mendham.

"This community accepted me," she says. "Here, my ministry was understood and encouraged."

## A shared dream

Mankaa and Sister Barbara Jean, the order's superior, began visiting area churches, sharing her dream and raising funds. Mankaa, who was confirmed in the Diocese of Newark in 2002, started the Benedictine Sisters of Bethany, an Anglican order, in Cameroon to run the ministry, which began with seven children. While in the United States, she worked as a housekeeper at the Mendham convent, sending money each week to feed the household.

The Good Shepherd Home – named after a Lutheran congregation in Parsippany – opened its doors in 2003. The ministry began really taking off in 2005, Mankaa says.

## Churches throughout diocese help Cameroon orphanage

When Sister Jane Mankaa of Cameroon and Sister Mary Lynne Pfitzinger of the Community of St. John Baptist begin counting blessings, their cup runneth over. Sitting with a reporter, they worry they're leaving someone out when they list the many benefactors, particularly in the Diocese of Newark, of the Good Shepherd Home, Mankaa's ministry to children orphaned by AIDS.

Assistance comes in all sizes.

Church of the Holy Communion in Norwood decided to buy a cow to provide milk for the children at the home as part of an effort "to make outreach more personable," says Warden Joyce McGirr. Subsequently, Sister Mary Lynne Pfitzinger, just back from an annual visit to Cameroon, and Sister Barbara Jean, superior of the Community of St. John Baptist in Mendham, visited the church to report on Mankaa's ministry.

"Everyone present was moved by the sisters' presentation and eager to speak with them and contribute more to the orphanage during the coffee hour," McGirr says.

On a larger scale, Church of the Redeemer, Morristown, used ministry to Good Shepherd to reenergize its outreach. In 2007, the Rev. Phillip Wilson and six parishioners visited Cameroon to look over a proposed water project – but also to connect with the community in Africa.

"What Sister Jane did was really incorporated us in the life of her community,"

says Wilson, Redeemer rector. They visited the tribal community where she grew up, for example, and were presented to the king, or "fon." At Good Shepherd, one child brought the group to his school.

"It was just one of these kind of larger-than-life experiences," Wilson says. "We were taken into the inside to see how people lived and see how people struggle with next to nothing."

Back home, he says, "the parish took total ownership of our visit." The congregation launched a Water for Life Project, ultimately raising twice the \$40,000 needed. The additional funds helped complete a school.

"Energy is contagious," Wilson says. "People told friends. People who weren't part of the parish wanted to contribute."

One of the travelers, Lynda Wallace, had a friend at a film production company, which led to the making of *The Good Mother of Abangoh* about Mankaa's ministry and also to a connection with a philanthropist whose foundation is helping build a home for more orphans. Now Redeemer is launching a Food for Life Project to help support the Good Shepherd food costs.

"It's the power of an idea," Wilson says. "It's amazing what this can do to your parish."

For information about supporting the Good Shepherd Home, visit <http://www.csjb.org/GoodShepherdHome.html> or [www.abangoh.org](http://www.abangoh.org).



At center right, the Rev. Phillip Wilson, rector of Redeemer, Morristown, is presented to the king, or "fon," of the tribal community where Sister Jane Mankaa grew up in Cameroon.

The complex boasts several buildings, with more to come, many named after sponsoring Episcopal congregations in the Diocese of Newark or individual benefactors. Grace Bakery supplies food, jobs and income. Redeemer Nursery and Primary School educates children through eighth grade, and plans and fund raising are underway for a secondary school. The philanthropic Rosenberg Foundation in New York is constructing a building to house another 80 to 100 orphans.

"God is working miracles as far as we're concerned," says Sister Mary Lynne Pfitzinger, who visits Cameroon for two months each year to help at the home. "God is working and touching people's hearts in this country, and people want to be a part of this ministry."

In an effort to be self-sustaining, the home operates four farms with cows, rabbits and pigs as well as cultivated vegetables. Mankaa hopes to add poultry, and also to find ways to obtain food shipments from the United States. Wheat won't grow on the farms, so they must import flour to make bread.

Fifty children now live at the home, with more arriving all the time. Sometimes villagers summon Mankaa to a house where seven or eight orphaned children live with their grandmother, asking if some can move to Good Shepherd. "It's always difficult to know which ones to take," she says. "We take the most fragile ones."

Some babies arrive days or months old after their mother dies. Good Shepherd's first baby, Benedict, now 3 ½, moved in at 9 days old. "This child has become so attached to me," Mankaa says.

"He saved my life," she adds, recounting the night armed robbers entered her bedroom while she was feeding him milk. They'd been sent to kill her, they said, but offered to let her live if she gave them all her American dollars.

She held out Benedict. "I said, 'Look,

we are here to take care of these orphan children.'

"I think something touched them when they saw that child. When they left, I was so frightened, I started running in the night." She realized she could leave the baby and flee, but she resisted, deciding: "If I have to die, I'll die with this child."

They survived the night, and Mankaa hired security guards and had an alarm system installed. If it goes off, she says, "the whole town will get up."

## Extending the ministry

Mankaa's ministry supports the town as well. Villagers use the water system and electricity installed for Good Shepherd. Mankaa provides financial assistance, jobs and occupational training. She hopes to educate more orphans than those who live at Good Shepherd, noting an estimated 9,000 orphans live in six surrounding villages.

"No school is free," she explains. "If you're an orphan, you can go nowhere as education's concerned."

Taking a break from her work in Cameroon, Mankaa annually visits the United States to raise funds and awareness of her ministry. This year, the trip included attending the February screening of the documentary *The Good Mother of Abangoh* about her ministry at the Director's Guild Theatre in New York. The film was slated to be shown at several international film festivals across the country.

Mankaa and Pfitzinger planned to return to Cameroon in May, no doubt transporting multiple laden suitcases. (One year, Mankaa brought home a cooked Thanksgiving turkey.) "Mama" and "Mama Mary Lynne" will be greeted by their 50 children – or more.

Mankaa, 47, no longer is troubled by emptiness in her heart. "I am so happy," she says. "That vacuum is finished. Now we are looking for ways to bring more and more children."

During 2008, *The Voice* is highlighting ministries of the Gates of Hope. This issue focuses on the Gate of Radical Hospitality.

# Family Nights a time for food, faith formation and fun

By Marie Panton

They served pancakes and sausages, designed masks, created Alleluia banners, placed butterflies into cocoons and strung bright-colored noodles onto strings to make Mardi Gras bead necklaces. It sounds like a preparation for a Mardi Gras celebration.

Not quite. The celebration was Family Night, a Friday evening program sponsored jointly by All Saints' Church, Bergenfield, and the All Saints' Child Care Center, a ministry of the church. Family Night is offered about eight times during the school year to parents of young children attending the school to give them an opportunity to come together in a relaxed setting and learn more about the faith community, witness faith formation and share in worship.

"We are trying to strengthen the connection between the ministry of the school and the ministry of the church," said the Rev. Kathryn King, vicar and head of the school for five years. "We are trying intentionally to build a strong bridge and connection between the school ministry and the church community."

Each program includes an art-related theme tied to a liturgical theme. The first Family Night was held last year – the Mardi Gras celebration – to prepare the children for Lent. After creating the banners, the children proceeded into the chapel waving them and singing songs they learned during weekly chapel. King recounted how she sat on the floor with the children and some of the adults who also entered the chapel, while she played the guitar. Then each child put

his or her banner away as she touched the child's head. They become quiet individually until the last child has put away a banner, then the church was suddenly quiet.

Evelyn Walloga has twin boys, ages 3 ½, attending All Saints for the first year.

Walloga has attended Family Night three times and said her children enjoyed the activities.

"The boys like it because they are allowed to participate by doing different activities around the themes," said Walloga. "It's hands-on, and as preschoolers they love to get messy."

The quiet ending of each celebration helps her deal with them when they return home, she noted. "It's a good way to calm them so by the time they get home everything is peaceful."

Lori DeRosa is a member of All Saints' Church whose 4-year-old daughter attends chapel service on Fridays. She joined the church because of her experience with Family Night and the school, she said. "This [Family Night] is how I had an opportunity to meet some of the parents and children that are in my daughter's class and in the school. I met the teachers that I don't see in the first shift.

"Before I became a member, I was



Above, families created pinecone bird feeders and popsicle-stick stars during an Advent Family Night program at All Saints', Bergenfield. Right, the Rev. Kathryn King, church vicar and head of the All Saints' Child Care center, led the evening's worship.



able to meet with Rev. Kathryn through this event, learning about the church and about the different things offered in the school's curriculum," she said.

The school was established 12 years ago to provide child care for the members of the church as well as families within the Bergenfield and surrounding communities, said center Director Pat Salem.

About 70 children, ages 2 ½ through 5, are enrolled in the school, which operates weekdays from 7:30 a.m. to 6 p.m. In the summer, a day camp accommodates the same number of children up to age 13. Approximately 15 teachers are on staff.

Jacqueline Marshall's daughter, almost 3, has been in the school since September.

"The school has helped her communi-

cation skills ... to communicate better with me," said Marshall. "The teachers have helped with making her more vocal."

As King continues to witness families becoming more involved in the ministries of the church, she said, she wants the church to be identified as a place of welcome. "My vision is for All Saints' to be a place that extends God's love, a place where there is a place for everyone ... that they are welcome at the table, whether it be at the dinner table or the Eucharist table."

For more information about the All Saints' Child Care Center, contact King at 201-384-0286.

Former Faithworks editor of Episcopal Life, Marie Panton works for the McGraw-Hill Companies, New York.

## Purls of great price

### Craft and contemplation combine in knitting ministry

By Beth Ann Batistini

Knitting has been companion to women throughout the ages. Through prayer shawl ministry, this solitary act requiring a hands-on learning experience becomes meditative and calming as women work together to wrap prayers, comfort and love around chosen recipients.

Shawls are "universal and embracing, symbolic of an inclusive, unconditionally loving God," says Janet Bristow at [www.shawlministry.com](http://www.shawlministry.com). "They wrap, enfold, comfort, cover, give solace, mother, hug, shelter and beautify. Those who have received these shawls have been uplifted and affirmed, as if given wings to fly above their troubles."

Bristow and Victoria Gallo launched a shawl ministry 10 years ago, influenced by a program of applied feminist spirituality at the Hartford Seminary in Hartford, Conn.

The ministry formally began in the Diocese of Newark last year. On the Feast of the Conversion of St. Paul, Jan. 27, 2007, the first Blessing of the Shawls and Commissioning of Knitters was celebrated at St. Paul's, Englewood. A commissioning followed at Church of the Atonement, Tenafly, on June 3, 2007.

Eighteen to 20 knitters from the two churches meet the first Monday of each month under the leadership of Atonement Deacon Joanne O'Neill. They pray, knit and share thoughts while creating shawls that become a tangible sign of hope, joy and love for shawl recipients. Anointed hands work together physically and spiritually to make shawls for those needing comfort and solace, as well as those experiencing joy and celebration.

At a recent session, they started by standing around a candle-lit table and placing



Knitters from St. Paul's, Englewood, and Atonement, Tenafly, use their skills to create prayer shawls as a sign of love and hope for recipients.

their skeins of brightly colored wools and partially completed shawls on a lace tablecloth. They bowed their heads and prayed.

"The important thing," O'Neill told them, "is not so much what you knit as what happens to you while you knit it: Where the interior journey takes you. What you find there. How you are transformed when you come back home."

The women prayed for those who would receive their blessings. They shared prayer requests, chanted and listened. "Be still ... and know that I am God."

Then the women collected their work and proceeded to the reception room, where a Madonna and Child overlooked loveseats, chairs, lamps and end tables from above the fireplace mantle. Clicking needles, tapping and gentle murmurs above soft music filled the room.

Knitting means as much to them as to the recipients of their work, according to

the women. Angie Rispoli, a knitter from Atonement, recounted how her "blood was beginning to boil today," but she knew that coming to the meeting "would knit her back together."

Knitters at St. Paul's select the color of the wool for the shawls, and all use a pattern of three knits, three purls. The symbolism of the number three can guide knitters' prayers, focusing on past/present/future, body/mind/spirit or faith/hope/charity, according to Bristow and Gallo's website.

Pastoral-care providers at each church choose the shawl recipients. The first recipients were new mothers and women with breast cancer. More than 25 shawls have been distributed to parishioners in need of comfort or celebration.

Some shawls celebrate achieving a personal dream and accomplishment, as when knitter Mary Johnston developed a spiritual-and-gospel-music presentation that

the choir of St. Paul's performed for Mardi Gras. Seven shawls recently were given for chemotherapy patients at Hackensack University Medical Center.

The ministry is a wonderful "extension of pastoral care" and a meaningful way to energize and connect members of several congregations in a social and prayerful atmosphere, O'Neill said.

Those interested in beginning a prayer shawl ministry can call her at 201-568-3276.

Beth Ann Batistini is a member of Christ Church, Newton.

### Messiah hosts embroidery and knitting groups

Church of the Messiah, Chester, hosts both knitting and embroidery groups.

Anyone interested in learning to do embroidery or any other form of needlework is invited to join Carol Homer any Tuesday morning at 10:30 and any Wednesday at 7 p.m. Novices and beginners as well as those experienced in the fiber arts are welcome. Homer will provide necessary supplies.

Knitters meet at the same time to create prayer shawls. These can be very simple – a long rectangle in plain knitting – or a little more complicated – a diamond shape or a rectangle in rib stitch. The Rev. Margaret Otterburn, rector, provides instruction for anyone wishing to learn how to knit.

Participants need thick needles (about a 13) and thick yarn. Yarn is available if needed.

For details, call 908-879-7208 or e-mail [messiahchester@earthlink.net](mailto:messiahchester@earthlink.net).

# Innovative Eucharist serves All God's Children

By Anne Agostin

An innovative Eucharist at Christ Church, Budd Lake, called All God's Children is designed to spiritually nourish children with special needs, particularly those with autism.

Approximately 50 people attend each service. Roughly 15 are children with autism or another special need. More than half the congregants are traditionally able people who attend to participate in the service's joyful atmosphere and to assist in creating it. And every Sunday, someone attends from another congregation who wants to learn how to start something similar in his or her home church, says the Rev. Darlene Tittle, Christ Church rector.

Each service follows a relaxed plan, the goal being to let the Holy Spirit take the lead, says Ray Bonker, father of two children with autism. Participants are not required to remain seated or to maintain silence. The flexible environment lets the

children express themselves without inhibition, Bonker says. "Kids can be kids, and parents can relax."

Services begin and end with a "cross parade," during which participants proceed around the sanctuary's perimeter singing and holding wooden crosses handed out at the door. A "Mom's Minute," during which a designated parent speaks for a few moments, comes early in the service.

The Gospel reading and the sermon take the form of "Bible Story Time." The rector leads the congregation to a comfortable circle of chairs surrounding a carpet at the back of the room. A short Bible reading is done, in accordance with the lectionary.

Tittle then gives an interactive talk about the day's lesson. When the subject was the disciples on the road to Emmaus after Christ's resurrection, for example, she asked the congregation to say "walk, walk, walk" while clapping in time to the words whenever she said the word. This is especially appealing to individuals with autism as it makes use of rhythm and repetition, and aids in focusing attention on the discussion, Tittle explains.

Next, congregants return to their seats for the *Lord's Prayer*, the Peace and Communion served by the children. Before coming to receive Communion, every participant is handed a dollar to put into the collection plate. This ensures that everyone has an offering without putting any financial burden on attendees. The dollars are reused for each service.

Regular and gluten-free bread are served along with grape juice. Then it is time to make a joyful noise. Each seat is equipped with a musical instrument: bells, tambourines, rhythm sticks. An adult leads a song, sometimes providing visual material to accompany it, and asks for children to help lead it.

While a written order of service is distributed, each portion of the service also is denoted by a visual symbol shown on a screen via overhead projector. The program concludes with a blessing and the closing



Worshippers exchange the peace at the All God's Children service, designed for children with special needs, at Christ Church, Budd Lake.

cross parade, ending for the children in a couch-filled room where a video is played for them while their parents enjoy coffee and fellowship.

## Answering a call

A lot of networking occurs among the parents at this time, Bonker says. They can make connections and share information and resources for meeting their families' needs.

The concept for All God's Children took root about a year ago when Bishop Mark Beckwith met with members of Christ Church. He mentioned a roadside billboard that he had seen about autism. Tittle and Bonker each recount feeling a definite calling at that moment to develop a service to meet the needs of children with autism.

"The spirit of these kids was not being addressed, and needs to be," Bonker says. He hopes they can plant the seed of faith, let the children hear it and let the Holy Spirit take it from there, he says.

Originally held monthly, the service recently increased to two Sundays a month

to give more families a chance to participate. Bonker's oldest daughter often assists in the service or helps her brother and sister, who have autism, to participate. Bonker's son is very verbal; his younger daughter is mute, but writes insightful poetry.

The most surprising outcome of the services, Tittle says, is the effect it has had on the rest of the congregation. Opportunities to sign up to participate in All God's Children are held during the regular weekly service, and 80 percent of the congregation participates in one capacity or another.

On the weeks All God's Children is held, Bonker says, the spirit of the traditional Eucharist service that follows is heightened and more joyful.

All God's Children takes place from 9 a.m. to 9:30 a.m. on the first and third Sundays of the month. For more information, contact Christ Church at 973-347-1866.

Anne Agostin attends St. Peter's, Morristown, and is a certified special-education teacher.

## Me

By Elizabeth Bonker

I sometimes fear  
That people cannot understand  
That I hear.  
And I know  
That they don't believe I go  
To every extreme  
To try to express  
My need to talk.  
If only they could walk  
In my shoes  
They would share my news:  
*I am in here.*  
And trying to speak everyday  
In some kind of way.

(Editor's note: A participant in the All God's Children services, Elizabeth, 10, has autism and is mute. Recently, she began to write poetry as a way to express herself.)

# Churches offer shelter and caring to homeless families

By Liz Keill

Homelessness and hard times seem as certain as death and taxes. Karen Olson of Summit founded Family Promise 20 years ago through interfaith efforts in Essex and Union counties. "Our promise is to link those who need with those who want to help," she said of the nationwide organization.

When she saw how desperately people needed a roof, she turned to churches, with their parish halls and classrooms that often sat idle during the week. Originally called the National Interfaith Hospitality Network, Family Promise evolved through congregations in communities working together.

"At first, I wasn't sure if congregations would want to get involved, but the growth has been remarkable," she said.

Family Promise Chairman Martin Wise has been a volunteer with Calvary Church in Summit for the last six years.

"A friend and I took a group of teenagers to St. John's Lutheran Church to help out," he said. "We didn't even realize this was a national organization."

"What attracted me was the operating model," he added. "What Karen has created is a franchise operation. The community networks hold variables constant, so that kids can stay in their own schools and families face less dislocation."

In October, for the first time, Family Promise's national conference will be in its home state, in Morristown. The conferences provide an opportunity to mingle and share ideas with other networks. "Honestly, the people who come are the best kind of people," Wise said.

## Support in the diocese

Several congregations in the Diocese of Newark have been among the founding members. One of the first to become active with the Interfaith Hospitality Network was St. Stephen's in Millburn.

"I'm very, very fond of this program," the Rev. Cork Tarplee said. "We were one of the founding churches. I came here 16 years ago, and it was going on then. We continue to host IHN families."

Families, most often mothers and children, stay on the premises two weeks out of the year, he explained. Although the congregation at St. Stephen's is small, "about 70 volunteers are involved each time," he said. "That's a huge percentage. As hard times come along, we realize how much this is still needed."

The discrepancy between minimum wage and housing costs is enormous, he said. "In a community like ours, we have no low-income housing. As a society, we've set ourselves up for homelessness."

Some have criticized IHN as "a Band-aid approach" that doesn't get at the root of the problem, Tarplee said. "But each time we've hosted families, we've had first-hand knowledge that homelessness affects real people. It's counter to all the myths about homeless people being lazy and living off welfare. Having supper with these families, you realize that this program gets the message out much more effectively. People need food and shelter."

St. Stephen's member Alex Cole has been with IHN since its inception. "We offer families peace and comfort," she said. A van owned by the network brings families to their temporary home each week.

"It's the most wonderful outreach program a church can have," Cole said. "Although some people were skeptical

initially, others joined our church because of this program. When we started, we thought this would go on for just a few years, but the need is always there."

Dana Longstreet, who has been a parishioner at both St. Stephen's and St. George's in Maplewood, said she and her children had stayed overnight with the guests.

"In Maplewood and South Orange, we have such a diverse population," she said, "from millionaires to poor people. It's been helpful for my kids to see that not everyone is affluent." She often takes her children to play with those who are visiting, she said, and likes being able to contribute in a way that fits both her schedule and her skills.

Claas Ehlers is director of development for Family Promise. He travels around the country visiting congregations, making sure their approach is a fit with the national organization.

"In every faith, whether it's Muslim, Hindu, Buddhist, Christian or Jewish, everyone agrees that children and families matter. Congregations have more in common than they realize," he said. The interaction of congregations helps build other kinds of bridges as people work together to help those in need. Many networks address practical concerns, he said, such as providing a place to take showers or a stable base for receiving phone messages.

Olson recalled a woman who had fallen on hard times and told her, "My own family wasn't there for me, but I found my family in Family Promise. I now know that so many people care."

In 1992, Family Promise received the President's Points of Light award, one of 20 selected volunteer agencies in the country. To learn more about Family Promise, call 908-273-1100 or e-mail [info@familypromise.org](mailto:info@familypromise.org).

Liz Keill attends St. Peter's, Morristown.

# Churches advocate for LGBT youth

By Jabez L. Van Cleef

Church of the Redeemer in Morristown and St. George's in Maplewood are working to provide support and services for the lesbian, gay, bisexual and transgendered youth of the diocese.

On Sunday, March 2, following the 10:30 a.m. service, Redeemer parishioners and clergy led a silent march around the Morristown Green titled Enough is Enough: A March of Peace in Remembrance of Lawrence King, to Protest Against Children Murdering Children. King, a 15-year-old in Oxnard, Calif., was shot in school by a 14-year-old classmate on Feb. 12 because King was gay. He died two days later.

"Our church community felt compelled to respond," said the Rev. Melissa Hall, assistant rector at Redeemer. "Our march was the only scheduled protest in the state responding to this tragedy."

An estimated 200 people attended the march, Hall said. Parish members and attendees from other groups carried poster silhouettes of male and female teenagers killed in the past because they were gay, lesbian or transgendered. The silhouettes were placed on the lawn of the church as a call to action for the Morristown community.

Christian Fuscarino, 17, a regional coordinator for the Gay, Lesbian and Straight Education Network and a student at Columbia High School in South Orange, was the keynote speaker. Other participants included Morristown High School's Gay and Straight Alliance group and members of student groups from Drew University, Farleigh Dickinson University, the College of St. Elizabeth and other GSA and GLSEN groups in New Jersey. GLSEN is a national education organization working to ensure safe schools for students regardless of sexual orientation and gender identity. Its goals include convincing education leaders and policymakers of the urgent need to address anti-LGBT behavior and bias in schools, to protect students by advancing comprehensive and effective safe-schools law and policies, to empower administrators to make their schools safe places to learn and to build the skills of educators for teaching respect for all people.

In Maplewood, St. George's has partnered with Hudson Pride Connections, a Jersey City nonprofit group, to establish a Satellite Youth Program for LGBT youth. It held its first meeting at the church on March 8, attended by approximately 20 youth visitors.

"We will try to accommodate whatever



Parishioners and clergy from Redeemer, Morristown, led a silent march in Morristown in remembrance of a California teen murdered because he was gay.

potential growth or diversification of this outreach may occur," said the Rev. Bernard Poppe of St. George's. "We look to the leadership of Hudson Pride for helping us to extend hospitality to this community."

Founded in 1993, Hudson Pride Connections manages the Pride Connections Center of New Jersey in Jersey City. The center offers various programs and services to the community, including curriculum resources for schools and municipalities to educate people about transgender issues, youth groups, legal advocacy, health education, outreach services, financial assistance, social-service links and a lending library. The center mainly serves to support and empower LGBT people and people living with HIV, and it expects the St. George's satellite program to reach the same client base, said Nancy Camaano, Hudson Pride's director of programs.

St. George's satellite program will help to alleviate the sense of alienation and isolation felt by many gay young people in the area, she said.

"Anti-LGBT name-calling, bullying and harassment are serious problems in America's schools," Camaano said. "What

should be a safe place for learning is instead a dangerous and isolating place for many students – gay and straight alike – who regularly face anti-LGBT verbal and physical attacks."

According to GLSEN's research, more than four out of five LGBT students experience verbal, physical and sexual harassment frequently or often in their schools. A 2005 national report from GLSEN and Harris Interactive found that a majority of teachers and students across America identified bullying as a "serious problem" in their schools. Sixty-five percent of all students reached by the survey reported having seen or heard bullying behaviors, with the most common reasons for bullying being students' physical appearance and their real or perceived sexual orientation.

The same studies found that inclusive anti-bullying and harassment policies, supportive faculty and the presence of school clubs like Gay-Straight Alliances – all core elements of GLSEN's work – are factors related to safer schools, better school performance and higher student aspirations.

Jabez L. Van Cleef attends Grace Episcopal Church in Madison.

## A 'wicket' form of hospitality



Members of the cricket team at St. Agnes and St. Paul's, East Orange, practice for their next game.

By Robert Morris

In Jamaica and Trinidad, Antigua and Guyana, young boys take to the parks for a pick-up game of cricket as readily as kids in the United States gravitate to baseball. The Rev. Esar Budhu, rector of St. Agnes and St. Paul's Church in East Orange, got his start with the broad, flat cricket bat just that way, and went on to set a batting record at the oldest theological institution in the Western world, Codrington College in Barbados. Now he not only manages the parish cricket team, but also serves as a director of the Garden State League of Cricket Teams and tends pastorally to this game-loving flock.

"As the demographics of our neighborhood changed in the 1990s," says Bhudu, "we realized there was a need to relate in new ways to the people who had brought their Caribbean culture with them, including a passionate devotion to cricket. We wanted to provide a wholesome activity in an area that needs such opportunities."

A team was formed, and on Aug. 15, 1998, the parish's new outreach effort began with the first cricket match. The church team now plays all over the state and has an annual match with a team from Bermuda, "with trophies at stake," Bhudu says.

Cricket, with its distinctive British pedigree, fist-sized hard ball, wickets, 42 laws and formal attire, was enthusiastically embraced by the non-British inhabitants of the Empire. A two-team, bat-and-ball sport like baseball, the game is played on a oval grass field around a special 22-yard "cricket strip"

in the center, with two wickets at each end. The batsman defends his wicket from the bowler trying to hit it. Successful hits mean completed runs between the wickets.

Though only a quarter of the East Orange team members are parishioners, a close relationship has developed with the parish. Team members took charge of the grilling at the most recent annual barbeque and provided landscaping for the property. St. Agnes and St. Paul's has become the gathering place for the state's 18-team cricket league.

The multicultural team of Christians, Hindus and Muslims responded enthusiastically to Budhu's offer of a prayer before each game. Bishop Mark Beckwith saw this interfaith friendship firsthand during a recent visitation when he looked out on rows of men from teen to mature years in their smart cricket uniforms for the special service.

The parish is looking to expand the program to local schools. "We want to get teenagers involved," says Budhu. Still keen on the sport himself, he's got the best bowling record on the team and has been cited as one of the league's top bowlers for two years.

"The team has made a difference for our parish," he says, "and the parish is having an influence throughout the whole state."

The team is open to new members (contact Budhu at 973-678-6716 or [ESAR6786716@aol.com](mailto:ESAR6786716@aol.com) for details). Fans can root for the cricket players at 1 p.m. on Sundays from April to October. Home games are at Watsessing Park in Bloomfield.

The Rev. Robert Morris is executive director of Interweave, Summit.

## Support in discernment

The experience of realizing a call to ordained ministry can be simultaneously wonderful and baffling. Discernment committees are among the early guides for those who believe they've been so called.

The diocesan Commission on Ministry, which is spending a year in discerning the best ways to fulfill its own mission in guiding those called to ministry, has created guidelines to help individuals and discernment committees through this initial process.

Individuals who feel a call to explore the possibility of ordained ministry begin their process of discernment or sorting out of feelings with their rector or vicar. The rector initiates the formation of a discernment committee derived from members of the individual's church community.

The rector, in collaboration with the committee, helps the individual, or aspirant, formalize the nature of his or her call, which the aspirant then will have to articulate to a second diocesan priest. The committee is not responsible for determining whether the individual is qualified to pursue ordination, but rather to help identify the characteristics of his or her call to ministry.

Discernment work can identify more than one direction in which the aspirant can live out this call. One option is ordained

ministry: the diaconate or priesthood. The other option is focused lay ministry. Depending on the aspirant's ministry path, the committee will provide pastoral support and guidance throughout the ordination process or will help the individual identify the best way to live out his or her call to lay ministry.

The Commission on Ministry has introduced a consultative committee to assist rectors and congregations in assembling the most effective discernment groups possible. Two commission members, the Revs. Jim Warnke and Melissa Hall, are available to meet with those individuals and their priests and discernment committees to help ensure that the discernment process is productive and meaningful.

Churches considering forming a discernment group or that already have such a group can contact commission Chairman Paul Shackford ([pshackford@gmail.com](mailto:pshackford@gmail.com)) for more information about the consultative service. The new guidelines are on the diocesan website at <http://www.dioceseof-newark.org/>.

Information provided by the Rev. Melissa Hall, Commission on Ministry member and assistant rector at Redeemer, Morristown.

# Lights ... camera ... build community

By Jim Murphy

Whether they call them Movie Nights, Films for Thought or Popcorn Theology, and whether they use projection or smaller screens, many churches throughout the diocese conduct regular viewings of a variety of movies that do much more than let people catch up on their films. Most incorporate discussion of important moral lessons or themes as well as offer a simple meal away from home. Congregations from Glen Rock and Oakland to Bayonne, from Millburn to Chester conduct these events, but how each is done is as diverse as the Diocese of Newark.

St. Paul's in Chatham started its Movies Become You program several years ago when their then-new Rector Elizabeth Kaeton was forming affinity groups in the parish. They began in their parish hall with uncomfortable chairs but soon discovered that their attendance improved when they changed their venue to parishioner homes with occasional trips out to movie houses.

Focusing on a seasonal theme, St. Paul's views movies one Friday a month and follows up with a discussion over coffee and bagels on Saturday morning. There is a surprising willingness among participants to "open up and share their own stories while reflecting with other parishioners about

these films," said Vern Oakley, who has helped schedule the movies since the series began.

Added Kaeton, "We open our films to the community. It's been one of the most effective adult education and evangelism techniques we've used."

St. Gregory's in Parsippany also developed a successful ongoing event with its Films for Thought series, which focuses on provocative and socially conscious movies — typically independent ones that have not been widely released. This ministry affords "the opportunity to catch a top-quality, intelligent film and ... offers a powerful opportunity to invite in members of our community to share a bit of fellowship and hopefully [allow them] to see one small aspect of what the Episcopal Church is all about," said Bruce Frigeri, who leads the program.

One of the largest movie ministries in the diocese takes place at St. Peter's in Clifton. According to the Rev. Peter DeFranco, interim rector, the ministry expanded from one movie per month in 2005 to five separate film series, allowing for a different movie to be viewed nearly every week of the year.

The first Friday of each month features Friday Family Flix, where pizza is served along with a popular movie for

all ages. The second Friday brings Cinema Coffee House, featuring an open discussion over refreshments. The third Thursday offers a lunch and social time for seniors along with a well-known film. Fourth Wednesdays bring a Million Dollar Movie with supper in the parish hall. And first Tuesdays offer the Rainbow Film Festival, featuring a provocative movie and lively conversation for the LGBT community and their friends.

These many opportunities open their parish to the wider community and make their church a place for people from multiple denominations to experience a unique setting for discussing personal issues, often allowing healing to occur, DeFranco said. "It builds up our parish community as well as provides an alternative for those outside ... showing many that it is safe to come to church."

Jim Murphy attends St. Peter's, Morristown.

## Production notes

Here are some basic guidelines for setting up a successful church movie night.

- Assemble a small group of people who love cinema and will commit to leading the group, choosing its themes and appropriate films. Attendees will enjoy sharing thoughts and comparing films even more if discussion can be focused on a theme.
- Publicize your event to the congregation and the broader community. This may be a wonderful opportunity for serving your local community and inviting people into the church who normally would not attend a Sunday service.
- Find comfortable seating; viewers won't enjoy or be as engaged in a film unless they can relax and pay attention. If your parish does not have appropriate space, use parishioners' homes.
- Start simple, with a trial movie night or small "festival" of a few movies to gather an initial audience.
- Be patient. It may take several months to find the right time and venue for your congregation. However, the unique opportunities for enhancing community through Movie Nights are worth the effort. As the Rev. Cork Tarplee, rector of St. Stephen's, Millburn, explains, "We who are moviegoers forget how powerful cinema can be and how deeply it can stir our hearts and minds."

— Jim Murphy

## Welcoming the working poor

By Elisa D. Keller

Christ Episcopal Church recently extended its hospitality to another community group. Already in demand for services to youth, new immigrants and the needy — besides its church services — the Newton church remodeled its basement to host a new initiative to help the working poor.

"We find ourselves in this fantastic position of being desirable, because people want to come to our space and use it," said the Rev. Robert Griner, rector, noting that the center will benefit many residents of downtown Newton.

"It's been this kind of marvelous way that God has stuck us where God wants us to be," he said. "We have this wonderful blessing of location. It's quite thrilling."

The year-long construction project featured a \$60,000 overhaul of the basement, including new flooring, drywall, lighting fixtures and Italian-style furniture, Griner said. With the remodeled rooms, the church launched Circles Initiative, a collaborative effort by local charities offering services to the working poor.

"People always say they have to pick themselves up by their bootstraps, but that's assuming they have boots to begin with," said Terry Newhard, executive director of NORWESCAP.

The initiative, Newhard said, is a nationwide program that enlists local residents as mentors for poverty-stricken families, with additional support through service groups such as United Way and the Center for Prevention and Counseling. The program also provides education on saving money, dealing with debt and treating substance abuse.

So far, the Circles Initiative has been implemented in 50 locations across the country, with NORWESCAP recently opening two programs in Sussex and Somerset counties.

"Christ Church has had the vision and generosity to say, 'Bring it here,'" said Barbara Adolphe, executive director of the Center for Prevention and Counseling. "It's a beautiful space with a separate entrance from the church, and it's for the community."

See "Newton," page 13

## Coffee and prayer increase church's visibility



House of Prayer member Rosalia Christian, left, and the Rev. Kathleen Ballard, deacon, offer coffee, a prayer and smiles to a commuter in Newark.

"No church in Newark is doing what you people are doing here," exclaimed one of the many commuters that pass by the House of Prayer to the Rev. Kathleen Ballard. He had stopped at the sidewalk coffee station for a free cup of coffee and asked for more "Pray for Newark Daily" cards to give to his family.

Every Friday morning from 7 to 9, different members of House of Prayer in Newark join Deacon Ballard and the Rev. Canon Wade Renn, missionary priest, to provide free coffee and hand out these prayer cards to more than 100 people who are on their way to the Broad Street rail station or the bus station adjacent to the church. One member went up to the station platform and distributed them.

People happily accept the prayer cards and the encouragement to pray for the city as it strives to redevelop, Renn said. The prayer on the cards (4¼ by 6 inches) is an adapted form of the prayer "For Cities" (No. 33 on page 825 of *The Book of Common Prayer*). All can use its generic form, regardless of their religious affiliation or lack thereof. Supporting these efforts, a friend of the parish donated 3,000 copies to House of Prayer, and several District 4 parishes provided funding.

"Being the House of Prayer, we believe that a widely offered prayer foundation is essential for the new life that is emerging in Newark and are very moved by the interest of so many who join us in this prayer, way beyond our expectations," said Renn. One man reported that he had duplicated the prayer at his office and distributed copies to all his fellow employees.

The ministry has extended beyond coffee

and prayers for Newark. On Ash Wednesday morning, ashes were administered to many. The Friday before Palm Sunday, palm crosses were passed out. On Good Friday morning, the seeds of the Good News of salvation condensed in *The Four Spiritual Laws* tract were distributed. And on Easter Friday, cards bearing the Easter Epistle (Colossians 3:1-4) were distributed.

This street ministry has increased House of Prayer's visibility in the neighborhood and beyond, Renn said. Many people commented that they did not know that this was a Christian church or they thought that it had long been closed.

Making a growing personal and prayer-centered relationship with the neighbors who are met on the street has been phase one of the church's outreach ministry. Recently, flyers giving information about the church were handed out including an invitation to join the congregation in worship. And on May 31, House of Prayer will hold a Community Health Fair.

Concurrently, many members have been equipped for the evangelistic ministry of bringing to Christ people they may encounter at church, work or play as opportunity is presented. As it gets warmer, a short outdoor prayer service is being planned for Friday mornings for commuters.

Noted Renn, "The inspiration for these 'out-of-the-box' ministries comes from people's offering regularly the prayer 'For the Mission of the Church' [No. 80 on page 816 of the prayer book] and God's call to 'step up to the plate.'"

### PRAY FOR NEWARK Daily

Heavenly Father, behold and visit our city of Newark. Renew the ties of mutual regard that form our civic life. Send us honest and able leaders. Enable us to eliminate crime, violence, poverty, prejudice, and oppression, that peace may prevail with righteousness, and justice with order, and that men and women from different cultures and with differing talents may find with one another the fulfilment of their humanity. Amen.

Save this prayer and offer it daily. Thank you.  
Your friends at House of Prayer, Broad & State Streets

**Welcome to Episcopal House:** Meet the members of the diocesan and Episcopal Community Development Corporation staffs working on your behalf for ministry and mission



**Kaileen Alston**  
Youth Missioner  
973-430-9991  
kalston@dioceseofnewark.org



**Pat Hawkins**  
Homebuyer Training/ECD  
973-430-9975  
phawkins@dioceseofnewark.org



**Sherrie Miller**  
Administrative Assistant  
973-430-9912  
smiller@dioceseofnewark.org



**Donald Baldyga**  
Director of Real Estate/ECD  
973-430-9985  
dbaldyga@dioceseofnewark.org



**Barbara Haynesworth**  
Controller  
973-430-9984  
bhaynesworth@dioceseofnewark.org



**Katie Palmer**  
Network Administrator  
973-430-9913  
kpalmer@dioceseofnewark.org



**Mark Beckwith**  
Bishop  
973-430-9976  
mbeckwith@dioceseofnewark.org



**Gregory Jacobs**  
Canon for Mission and Ministry  
(as of Sept. 2)



**Diane Riley**  
Feed the Solution Program Coord.  
973-430-9972  
dianenriley@yahoo.com



**Cecil Broner**  
Custodian/Sexton  
973-430-9978



**Kitty Kawecki**  
Resource Center Director  
973-430-9902  
kkawecki@dioceseofnewark.org



**Jackie Ross**  
Development Director/ECD  
973-430-9911  
jross@dioceseofnewark.org



**Jim Caputo**  
Property Manager  
973-430-9979  
jcaputo@dioceseofnewark.org



**Mary Knight**  
Admin. Assist. to Exec. Director/ECD  
973-430-9986  
mknight@dioceseofnewark.org



**Sharon Sheridan**  
Voice editor  
973-927-6192  
sharon@sharonsheridan.com



**R. Carter Echols**  
Canon to the Ordinary/  
Cong. Development Director  
973-430-9907  
cechols@dioceseofnewark.org



**Giorvanna Larathe**  
Receptionist/Registrar  
973-430-9900  
glarathe@dioceseofnewark.org



**Shirley Shi**  
Accountant/ECD  
973-430-9990  
ssh@dioceseofnewark.org



**Michael Francaviglia**  
Administrative Officer  
973-430-9919  
mfrancaviglia@dioceseofnewark.org



**Kay Lark**  
Bishop's Executive Assistant  
973-430-9976  
klark@dioceseofnewark.org



**Larry Taber**  
Assistant Treasurer and  
Volunteer for Property  
973-430-9920  
lgtaber@alum.colby.edu



**Denise Haines**  
Canon for Mission and Ministry  
973-430-9915  
dhaines@dioceseofnewark.org



**Patricia Leonard**  
Admin. Asst. to Bishop and Canons  
973-430-9916  
pleonard@dioceseofnewark.org



**Leslie Thomas**  
Financial Assistant/Bookkeeper  
973-430-9981  
lthomas@dioceseofnewark.org



**Richard Graham**  
CFO/Human Resources Officer  
973-430-9983  
rgraham@dioceseofnewark.org



**Barbara Lescota**  
Financial Assistant/Secretary  
973-430-9982  
blescota@dioceseofnewark.org



**Gerard Haizel**  
Executive Director/ECD  
973-430-9987  
ghaizel@dioceseofnewark.org



**Bernice Mayes**  
Volunteer Coordinator  
973-430-9973  
bbeem@comcast.net

**Newton**

*Continued from page 12*

The grand-opening celebration featured Latin American food from participants of El Refugio, a center formed by Griner to assist local immigrants of all nationalities and promote the cultural value of newly arrived people to the existing community. El Refugio's central office will be located in the new community center.

"We're just hoping to bring people together and get a sense of what this can be really like for everybody," Adolphe said before the grand-opening program.

Added Newhard, "If we get some [dedicated] families to be part of the Circles Initiative, it will be the best thing that ever happened."

*This article originally appeared in The New Jersey Herald.*

# Kearny church says, 'Welcome *Bienvenidos(as)*'

By Rubén D. Jurado

Over the past 20 years, the town of Kearny began to change. Neighbors who came from South America slowly began to surround Trinity Episcopal Church. This reality caused the members of Trinity to think about their ministry in the community. After praying, researching and talking, Trinity planned to offer a service in Spanish on Sundays at 1 p.m.

For the first four to six months, a small group of seven members and clergy were the only people who attended and served at the service. Everyone was Anglo, except for me and my wife. Everyone took over tasks such as reading, preparing music and setting the altar for the celebration. The people at Trinity were convinced that the Episcopal Church had a lot to offer to the Latino/Hispanic community.

The vestry came up with the idea of sending letters to the newcomers in town, in order to welcome them and offer them parish services. Also, Trinity began offering, and still offers, an ESL (English as a Second Language) program, holding two sessions during the year.

These two strategies worked wonders, and little by little Trinity started having people come just to check the church out. Some of them never came back, but others did.

Trinity has had people come from all over South America and Central America. Trinity has decided that diversity is one of its primary goals and should always be one of its major characteristics as a congregation: both as a response to the diversity that exists in Kearny and as a theological and faith choice. All are welcome – not to become exactly like the English worshipping community, but so that everyone, Anglo and Latino, can celebrate with each other,



Acolyte Michelle Franko, part of Trinity's growing membership from the Hispanic/Latino community, enjoys the Mardi Gras celebration at the Kearny church.

rejoicing in all the individual differences as one faith community.

At the end of our first year, a Peruvian got the welcoming letter in the mail, came to the Eucharist for the first time and kept on coming; thanks be to God. He has been a strong support to this ministry, has become a reader and eucharistic minister, has served on the vestry and now is running unopposed for warden.

At the beginning of the second year, a young family received the letter when they were looking for a church. They are still at

Trinity, became Episcopalians, got married, baptized their girls and got involved in this ministry. One of them has become a reader and is now on the vestry.

Next, another family was looking for a place to pray on Sunday. This family wanted it not to be "too crowded," as they said, and found, liked and supported Trinity. Another family was looking for a place to worship with their young children. Now, two babies will be baptized shortly, and one child attends Sunday school and has become Trinity's first new acolyte from the Latino/Hispanic community.

Everyone thanks God, who has blessed Trinity with wonderful people! These are just some of the stories about how some Latinos have come to know the Episcopal Church, have improved their contact with God and have benefited from the diversity of the congregation. On Sundays, this com-

munity isn't composed only of the support team waiting for somebody to show up; attendance now ranges from 15 to 25 people (and up to 70 on some occasions).

There is a lot to be done. Trinity struggles, as many other congregations do. This ministry requires an immense amount of time, energy, resources and money. But Trinity is convinced of its importance, not only for the Hispanics who will come in the future, but also for the Episcopal Church as it responds to the demographics existing in the Diocese of Newark.

May God bless all of us so that we have open minds and welcoming actions for those people who speak and express themselves differently than we do.

*The Rev. Rubén D. Jurado is diocesan Commission on Hispanic/Latino Ministry chair and leads Hispanic ministry at Trinity Church, Kearny.*

## Letters to the editor

Dear Editor,

The Church of the Redeemer in Morristown opens its doors six days a week to the guests of the Community Soup Kitchen.

An average of 150-200 a people a day come to enjoy a hot meal, and oftentimes it is their only meal of the day. On days when it is raining or snowing, these folks are lined up outside for up to an hour waiting for a space for their meal and the warmth of the Parish Hall.

In an attempt to make them more comfortable while waiting, we have begun an umbrella drive for our guests. So far, more than 200 umbrellas have been collected or donated from local merchants, congregation members, high school groups and New Jersey Transit.

Despite our success, the need for more umbrellas is always there, since we allow the guests to take the umbrellas with them if the weather demands it.

I would like to put out a call to members of our diocese who would be willing to help in this ministry. All we ask is that you collect umbrellas that are gently used or new if possible. These umbrellas will be directly distributed to our guests by members of the community Soup Kitchen in Morristown.

If you are interested, please contact the Rev. Melissa Hall at Church of the Redeemer at 973-539-0703.

*Faithfully,  
The Rev. C. Melissa Hall  
assistant rector, Church of the Redeemer, Morristown*

*The Voice* welcomes letters to the editor. Letters should be no longer than 300 words and will be edited for clarity and brevity. Please include your name, address, congregation, phone number and e-mail (if you have one) with your submission. Send letters to [sharon@sharonsheridan.com](mailto:sharon@sharonsheridan.com) or *The Voice*, 31 Mulberry St., Newark, NJ 07102.

## Pilgrimage to Rome, Florence, and Assisi



September 7-18, 2008

Led by  
The Rev. J. Barrington Bates  
Rector, Church of the Annunciation  
Oradell, New Jersey

Inclusive tour price: \$3,995 (round-trip airfare, 10 nights accommodation, breakfast and dinner daily, all entrance fees and local taxes, transfers and excursions in air-conditioned coach, English-speaking tour guide)

See [www.barriebates.com](http://www.barriebates.com) or call Father Bates at (201) 262-7222 for detailed information about this unique opportunity for travel, fellowship, prayer, enjoyment, and spiritual growth.

## Celebrating

Continued from page 1

not the greatest."

"We were all jumping up and down on the bed and throwing pillows and having pillow fights," Smith said. "But we would know when the mother superior would come by, because her keys would kind of jingle. ... Fortunately, she always wore them, so she never caught us."

Smith arrived at the home at age 5 with her younger sister after their father, a single parent, was drafted into the Navy. She lived there from 1939 to 1946 and enjoys returning, including visiting the cemetery – "to see the family, really."

Standing in the former chapel, now a solarium, Ethel Dennis recounted the time the home's Saint Bernard disappeared during a thunderstorm. The next day, they discovered the dog had hidden behind the chapel altar. "He knew where he was safe."

Dennis, 82, arrived at St. Marguerite's at age 3. "I was the youngest of six girls. I understand my mother had died. My father, I guess, couldn't take care of us. I was here from 1929 until I was 18."

"It's still my home," said the Tennessee resident.

While this marked Jefferts Schori's first trip to the convent, her mother visited for retreats in the 1960s while they lived in Summit.

"I remember her talking about coming here," Jefferts Schori said before touring



*Nina Nicholson photo  
Presiding Bishop Katharine Jefferts Schori, left, with former St. Marguerite's resident Judith Smith.*

the retreat house. "She was on the spiritual quest her whole life. I think she also went to Grace Church in Newark." Her mother also spent time at a charismatic church and, after moving to Seattle, became Russian Orthodox, she said. "She was always on this journey."

For herself, going apart always has been important – and is harder to achieve with her current busy schedule, she said.

In her speech, she concluded, "I hope that I will be able to come here to take some time apart."

For more information about the Community of St. John Baptist and the Renewing Our Ministry capital campaign, contact 973-543-4641 or [csjbcapitalcampaign@csjb.org](mailto:csjbcapitalcampaign@csjb.org) or visit [www.csjb.org](http://www.csjb.org).

# Thrown by grace: a story of redemption



Laura Cole, right, potter and owner of the Center for Clay Art in Lake Hiawatha, watches the Rev. Cathy Deats' progress at the pottery wheel.

By Cathy L. Deats

The day I was fitted for my hearing aids was like any other Thursday. I arrived as usual at my pottery class and began the familiar tasks of setting the wheel, gathering my tools and cutting a slab of clay. I moved the previous week's work to the drying table in preparation for trimming: a rounded pot and a large bowl I hoped would be a Christmas gift for my son and his wife.

As I was completing my wheel setup, I heard the words you hate to hear in a pottery

studio: "Oh, no!" I turned to see the drying fan, still spinning, tipped over onto my bowl. I could not hear the apologies of Ed, the student who had caused the accident, for I was focused on the damaged bowl.

My first instinct was to crash the pot. After all, hadn't my teacher always said, "Don't get attached to your pots," because there was so much that could go wrong in the process: going off-center on the wheel, turning a bowl into a flower pot by a wrong move in the trim, first trip through the kiln,

glazing – the possibilities were endless.

This same teacher stopped me from mashing my deformed bowl into a lump of recycled clay. I could not see it, but she knew many more ways than I to redeem a damaged pot. I reworked the pot under her watchful eye, but my heart was not in it.

My mind wandered around what had brought me to this day. A year before, an audiological exam had revealed a mild hearing loss in both ears. No intervention was necessary unless I began to have difficulty functioning with this loss. A year later, the exam was repeated. The loss was only slightly worse, but hearing was more difficult in large groups and with background noise. And so this day had come. The hearing aids would be fitted in just a few hours.

These were my thoughts as I labored over that damaged bowl.

It would never be the bowl that had been in my mind's eye as I had shaped it. I had pictured it with a deep brown glaze with green breaking through. Now it would be a different bowl, with decorative pieces of pressed clay strategically placed to cover the damage and appear as if their placement had been planned all along.

Again my mind wandered, this time to the previous day, spent at the diocese's clergy conference: the strain to hear in the large room with an inadequate sound system

and lots of background noise; the maddening necessity of reminding people to stand when speaking or use the microphone; the identification of myself as a person in need, dependent upon others' kindness or sensitivity to be fully part of a community; Jim Warnke's words to me when he heard about "the day" – "You are now officially a disabled person."

I spent many of my professional social work years working with people with disabilities of all kinds. I have referred to myself often as "temporarily able bodied," in an effort to acknowledge the fact that, if any of us lives long enough, we will find ourselves dealing with some physical disability or other.

That was the talk. This is the walk. The living with it is an entirely different story.

It is the story of frustration, the kind of frustration that makes me want to crash a slightly damaged pot. It is the story of anger at the loss of independence (whether independence is a myth or not). It is the story of fear of what might lie ahead.

But it is also the story of grace. There is grace in the hearing aids, the adaptive computer voice, the ramp, the interpreter, the arms that assist and hearts willing to help. There is grace in knowing our dependence on God alone and our trust in God's never-failing love.

There is grace in a damaged pot redeemed.

*The Rev. Cathy L. Deats, DSW, is rector of St. James' in Hackettstown, where this column first appeared in the parish Journal letter.*

## Pen pals' letters provide pastoral care for prisoners

For several years, the Episcopal Diocese of Newark Prison Committee has tried to fill the need for outside contact by people in prison through its Prison Pen Pal Program. Approximately 23,000 inmates occupy a range of minimum-, medium- and maximum-security correctional facilities in New Jersey. Most are imprisoned for nonviolent offenses. Many have no family or friends who remain in touch at a time when they more than ever need to know someone cares.

A letter to someone in prison is more than just a letter; it is a pastoral visit.

This correspondence program's purpose is fellowship, and it is best approached prayerfully and mindfully. Confidentiality is a priority; correspondence goes to a post office box, and participants receive clear guidelines for establishing parameters. At the last training workshop, participants agreed to get together at least quarterly to discuss their letters and issues – but most importantly, to realize that their work is part of a group effort.

To learn more about the program, contact the Rev. Joanne O'Neill, deacon at St. Paul's, Englewood, at [jrconeill@gmail.com](mailto:jrconeill@gmail.com) or 201-568-3276.

By Wilson Reimers

When I first heard about the Prison Pen Pal Program, I thought of the Gospel imperative in Matthew 25:26: "I was in prison and you visited me." This was certainly one of the important reasons I decided to become involved in the program. I thought, if the very simple act of writing a letter once in a while could offer some comfort to a person in prison, why not give it a try?

For me, the need had been brought home on a personal level when I visited someone on Rikers Island Prison in Queens, N.Y. Being "behind bars" even for such a brief time was very frightening and "other worldly." I couldn't wait to leave. Looking at the other prisoners – all dressed the same, surrounded by guards, with rules and curfews, etc. – you could feel the loneliness, sadness and despair.

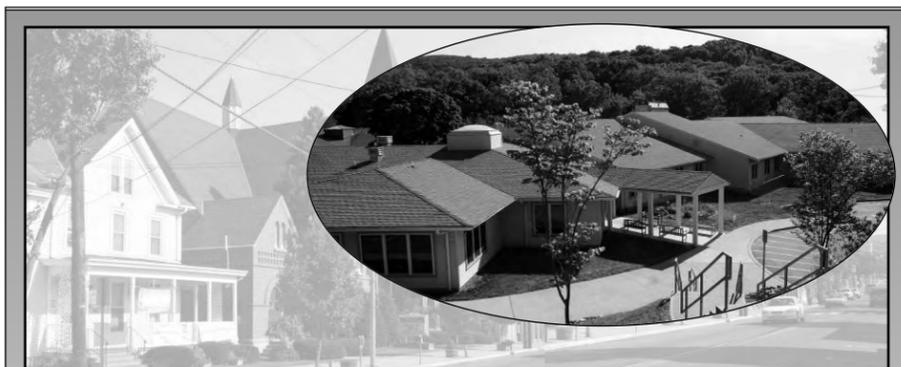
My first letter was a simple note to introduce myself and say hello. The reply came very quickly, and you could feel the need to connect.

It was difficult to know what to say in further correspondence, as our lives were so different. However, after much thought and prayer, I decided that the most important thing was just to let my prison pen pal know that he was not alone.

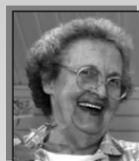
A card at Christmas and Easter or a short note once in a while seemed to work. We talked about my son and how he was doing after a very difficult time. We also spoke of church, sports, the upcoming elections and anything else to help him keep in touch with the outside world.

As I have become more comfortable with my pen pal and the process, I try to add a little prayer or Gospel quote or some thought on a deeper level. His replies are always thankful and appreciative of just this small simple act of kindness. It gives me a sense that I have perhaps brightened the day for the man when most of the world has forgotten him.

*Wilson Reimers is a member of the Church of the Atonement, Tenafly.*



**Beal Moore**, Chief Engineer, retired. Fellow, American Society of Mechanical Engineers International.



**Millie Eppedio**, retired banker. Formerly from New York, relocated to be closer to children in Basking Ridge.



**Bob Peterson**, born in Mt. Arlington, NJ. Retired Conductor, New Jersey Transit.

## THE HOUSE OF THE GOOD SHEPHERD

"A Community Within A Community"

With a plan to meet **YOUR** needs, experience the good life with a variety of living options and services at this modern, continuing care retirement community nestled on 15 park-like acres along the Musconetcong River.

**Committed to your care and comfort**, The House of the Good Shepherd is proud of its long-standing reputation for high standards.

Visit our website for a comprehensive overview of The House — [www.hotgs.org](http://www.hotgs.org) or call **908-684-5900** to schedule a tour.

**THE HOUSE OF THE GOOD SHEPHERD**

798 Willow Grove Street, Hackettstown, NJ 07840  
908-684-5900 [www.hotgs.org](http://www.hotgs.org)



# Cross Roads offers summer inspiration to youth

Cross Roads, the diocesan “sleep away” camp, offers week-long programs for youth and families from July 6 through Aug. 17. Activities include swimming, arts and crafts, sports, environmental education, rock climbing, games, horseback riding, leadership development and daily worship.

The beautiful, natural setting and the dynamic, mature staff create the space to give campers a life-changing experience, said Executive Director Marie Skweir. “Our camp programs are so popular and powerful because youth come here and, for a week, get to ‘unplug’ from their busy lives. They get to just play and be kids in a beautiful natural setting.

“They experience an intentional,

spiritual community where unconditional love and acceptance allow them to grow personally, develop deep friendships and experience God in a new way. Our goal is for everyone to leave here inspired and renewed in their faith journeys.”

Over the years, Cross Roads has touched thousands of lives. One recent camper wrote these words to her congregation describing her experience:

“You may think I’m just an ordinary teenager that likes to go to the beach or Disneyland during the summer, but that’s where you’re wrong. Unlike other teenagers, I want to go to summer camp.

“Cross Roads camp was the beginning of

my faith journey. The people at Cross Roads camp unite as one thing: family. Everyone is able to connect at the first worship service of the week. We sing, pray and meditate together, and in an instant everyone is sharing peace with the people around them with hugs. The rest of the week we live, pray, eat, swim, play, sing, roast marshmallows and make memories with each other as brothers and sisters of God.

“These people have made a huge impact in my life. They’re different from people I’m with every day. At camp I have a new place

to be myself, and no one is judging me. The lessons I learn and the memories I make will go on until I’m too old to go to camp. When I’m fulfilling my dreams, camp will always be there with me.”

Those interested in giving youth – their own or ones in their church – the gift of a week at Cross Roads can call (908) 832-7264 for more information. Registration can be done online ([www.crossroadsretreat.com](http://www.crossroadsretreat.com)) or over the phone. The cost varies according to program but starts at \$378 per week. Scholarships are available.

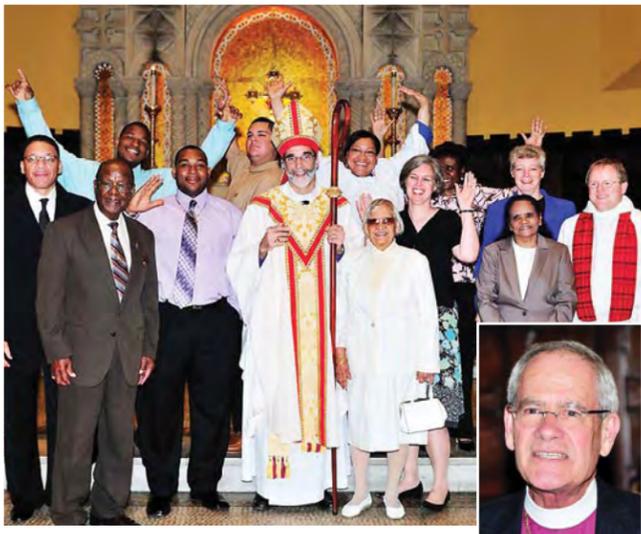


Camper are all smiles at Cross Roads, where they enjoy activities from swimming and horseback riding to leadership development and daily worship.

## Celebrating confirmation

Retired El Camino Real Bishop Richard Shimpfky, right, formerly a priest in the Diocese of Newark, participated with Newark Bishop Mark Beckwith in the recent District 10 confirmation service in Paterson.

Steven Boston photos



## Heath Village



More Than 40 Years Of Caring

### A Full Service Retirement Community With No Life Care Fees!

Are you looking for an energetic retirement community with a history of resident satisfaction, financial stability and uncompromising service? Look no further!

Whether it's joining fellow residents for a service in our chapel, volunteering to work with children at our intergenerational center, or accompanying friends for a leisurely day trip to the theatre, Heath Village supports your desire to remain independent.

### A sound financial choice ...

A full service retirement community with **NO entrance fees!** Heath Village has been an affordable retirement choice for more than forty years. There have never been large up-front fees or prepayment of health care costs, and now there's another option. Call to find out more details. We are confident that we offer the best value in retirement living.



430 Schooley's Mountain Road  
Hackettstown, NJ 07840  
**(908) 852-4801**  
Website: [www.heathvillage.com](http://www.heathvillage.com)

✂

YES! Please send me information:

Name \_\_\_\_\_

Address \_\_\_\_\_

Phone \_\_\_\_\_

EV 5/08