



## Inspired by Scripture

Colleen Hintz created vestments bearing the symbols of the gates of hope, representing the core values of justice/nonviolence, radical hospitality, worship and spiritual formation, which Bishop Mark Beckwith wore for the first time at Diocesan Convention. In this issue, *The Voice* highlights ministries of the gate of justice/nonviolence, symbolized by water with fish in it – “justice like an everflowing stream,” according to the artist.

## Collaboration is key in battling oppression, canon advises

By Sharon Sheridan

Avoid single-identity politics and work collaboratively. Expand beyond anti-racism training to doing anti-oppression work. Join the vision of a beloved community with the tasks of facing issues of oppression, lifting up the alternative model of restorative justice and extolling nonviolence.



Rodman

That was the advice of the Rev. Canon Ed Rodman, a longtime leader in anti-racism training and social advocacy in the Episcopal Church, when he visited the Diocese of Newark to offer “Thoughts on Racism, Repentance, Reconciliation and Radical Hospitality” on March 28.

A professor at Episcopal Divinity School in Cambridge, Mass., Rodman met first with members of the Inclusion Group of Diocesan Council and the Mission to Dismantle Racism and others interested in becoming trainers for a revitalized anti-racism training in the diocese. A public lecture, lunch and meeting with diocesan clergy of color followed.

“Theoretically, there is no hierarchy of oppression. There are multiple oppressions affecting different people in different ways,” Rodman said. Consequently, someone can be oppressed in one arena and the oppressor in another.

“The premise of any theory about anti-racism has to be rooted into an understanding of its relationship to all other forms of oppression,” he said, warning against focusing on any single issue. “Single-identity politics is the death of any movement or any drive for change.”

Rodman cited the success of the Consultation, a coalition of progressive groups within the Episcopal Church. “What we do is function as a collective to advance everyone’s agenda, avoiding single-issue politics, and we have had remarkable success over the years at General Convention following this principle.”

Rodman asked workshop participants to consider five primary oppressive systems – homophobia, classism, racism, misogyny and anti-Semitism – and assume that our minds can focus on four important ideas at one time. Since classism is the one Episcopalians have refused to address in any significant way, he said, “What one of the four [that] most of us focus on to some degree or another are you willing to give up to focus on classism?”

Asked to report back on their small-group discussions, one participant observed, “You pick one, and somehow it’s connected to another.”

“I value the use of the term anti-oppression,” said Marge Christie of Christ Church, Ridgewood. “That then allows you

See “*Collaboration*,” page 10

## Moving through the wilderness Bishop urges Diocesan Convention to claim and share God’s abundance

By Sharon Sheridan

We must follow the example of our spiritual ancestors in the wilderness, claiming God’s abundance and sharing it with the world, Bishop Mark Beckwith told the diocese during its 135th annual convention.

“We all need to be challenged to engage in a stronger sense of discipleship – employing all four gates of hope,” he preached in the opening Eucharist. “The pain and the crises of our world, our nation and our diocese are real. God knows that. The invitation is to claim the abundance and feed on it, and feed others with us. The abundance is there. Let us learn the blessing, welcome the miracle – and trust the hope.”

With the January convention meeting in Parsippany for just one day to save costs, Beckwith noted that “not one of us has escaped being affected by uncertainty. ... all of us have found ourselves in the wilderness.”

But, like the ancient Israelites, we can go through the wilderness, rediscovering our “oddness” that “emerges from the conviction that our wealth is determined by what we give rather than what we own,” he said. We can rediscover “that rules for living are designed to help open up our relationships with

God and each other” and that “whatever we build together as a Christian community, we do in the spirit of *ubuntu*, which calls us to recognize the giftedness of everyone and our interdependence on these gifts.” And we can rediscover manna, which is placed before us each week. “As we gather in community in prayer and blessing, the bread and wine are infused with the life, death and life of Christ, so that, when we eat it, we are ingesting new life – an ever-repeating miracle.”

Beckwith urged congregations to learn and tell their unique “manna” stories of transformation or abundance. And he called on the diocese to swing the gates of hope out as well as in, to find where else God is working “and to risk being changed by it.”

During the Eucharist, the bishop wore new vestments created by Colleen Hintz of Redeemer, Morristown, bearing symbols of the gates and the word “hope” written in multiple languages, including Braille. Throughout the convention, Beckwith announced several initiatives to help the diocese live into the gates’ core values of justice/nonviolence, radical hospitality, worship and spiritual formation. Other diocesan leaders

See “*Convention*,” page 10



## Joining God’s household

The Rev. Phillip Wilson, rector of Redeemer, Morristown, baptizes Peter George of the Good Shepherd Home in Cameroon. The baby, named after a couple at Redeemer, was among 27 children baptized while Wilson and three parishioners visited in January. Read more about their trip on page 3.

## More Inside:

From Our Bishop . . . . .	page 2	Convention Report . . .	pages 6-7
Wider Church . . . . .	page 3	Gates of Hope . . .	pages 8-10
Diocesan News . . . . .	pages 4-5, 12	Commentary . . . . .	page 11



# The Bishop's Message

## The call to justice is a call to make a difference

There is a mistake in the back of our prayer book. It is on page 847. On the second page of "An Outline of the Faith," commonly called the Catechism, a question is taken from the book of Micah (6:8): "What does the Lord require?" The prayer book answers: "To love justice, do mercy and walk humbly with their God."

Micah didn't say that. He didn't tell the faithful to *love* justice – but to *do* justice. It may be an editorial error, but it also reflects a common reality in some quarters of loving justice at the expense of doing it. There is no end of people who trumpet their unflagging love of justice – and have all the arguments, position papers and rebuttals to prove it.

It is one thing to make a point. It is quite another to make a difference. Making a difference is justice work. And it is hard work that requires planning and commitment – with all sorts of disappointments and disagreements thrown in.

As we are a diocese that embraces the image of standing with the living Christ at the gates of hope, it is one thing to stand with the living Christ at the gate of justice. It is quite another to swing that gate out into neighborhoods and communities with the intention of hearing stories, discerning need and then offering ministry in response to that need.

And in this diocese we have a long and growing list of congregations and diocesan-related communities that connect congregation to community through tutoring, feeding, sheltering and empowering. It is deeply gratifying to see these ministries – and I have been humbled and transformed by them. They are making a difference.

But the differences made by our justice ministries, as well as our ministries that embrace the core values of worship, spiritual formation and radical hospitality, are deepened when we engage these values with clear intention. A recent *Harvard Business Review* article suggests that nonprofit organizations (which would include us in the church) would be well served to have an *intended impact statement*.

In the for-profit world, markets and profits drive the enterprise; in the realm of the church, mission drives ministry. And mission often is wrapped up in passion, commitment and inspiration – which are vital and necessary, but direction and intention are often left out of the mix.

Defining intention and impact is hard work – and necessary work. The level of human need almost always outstrips a church's capacity to respond. So by clarifying strategy and scope, and by exercising disciplined stewardship, it is important to discern what we are called to do and then

determine what we will do – and, just as importantly, what we will not do.

It requires tough choices. Gathering information – through a combination of listening to stories as well as compiling data – is important. Identifying the four targets – population, outcome, geographical area and approach of ministry – must be included. And questions need to be asked: What results are desired? How are accountability and evaluation factored in?

I commend this process and these questions to you. We also are working on them as a diocese. The canons of the church define what the diocese *is*; we need to do more work to better determine what the diocese is *for*. On one level, I can say with growing clarity that the diocese provides leadership and guidance *for* congregations. But on a deeper level, it feels more and

more necessary to determine the nature and extent of that leadership and guidance – and who beyond the bishop is empowered and supported to provide it.

It will be hard work. It probably will take longer than some of us would like. A strategic plan that bridges the gap between the vision of the four gates of hope – and the many tasks and tactics that we are about (and are starting) as the body of Christ in this place – is in the works. I am confident that by getting clearer and more creative about the call to stand with the living Christ at the gates of justice, worship, spiritual formation and radical hospitality, we will enhance our ability to make a difference.

*Mark M. Beckwith*

## La llamada a practicar la justicia es una llamada a hacer la diferencia

Hay un error en la página de atrás de nuestro libro de oración común. Está en la página 847 (De la versión en inglés). En la segunda página del "Bosquejo de la Fe", comúnmente llamado el catecismo, hay una pregunta tomada del libro de Miqueas (6:8) "¿Qué requiere el Señor? El libro de oración responde: "Amar la justicia, hacer misericordia y caminar humildemente con su Dios".

Miqueas no dijo eso. El no le dijo a los creyentes que amarán la justicia sino que hicieran justicia. Pudiera ser un error editorial pero también refleja una realidad común en la que se ama la justicia en vez de hacerla. Es mucha la gente que anuncia su amor por la justicia y tienen todos los argumentos, posiciones y refutaciones para probarlo.

Una cosa es tener la razón y otra muy diferente es ser la diferencia. Ser la diferencia es trabajar por la justicia. Y este es un trabajo duro que requiere planeación y compromiso con cuanta clase de desacuerdos y desilusiones como resultado.

Como nosotros somos una Diócesis que abraza la imagen de estar al lado de Cristo en la puerta de la esperanza; otra cosa es estar al lado de Cristo a la puerta de la justicia. Otra cosa es hacer mover esa puerta hacia los vecinos y comunidades con la intención de oír historias, discernir la necesidad y luego ofrecer un ministerio que responda a esa necesidad.

Y en esta Diócesis tenemos una larga y creciente lista de congregaciones y comunidades diocesanas que conectan la congregación con la comunidad a través de tutorías, alimentación, refugio y acompañamiento. Es profundamente gratificante ver estos ministerios por los que, humildemente, yo he sido transformado. Estos están haciendo la diferencia.

Pero cuando hacemos la diferencia por medio de nuestros ministerios de justicia así como por los ministerios que abrazan los valores fundamentales del culto, la formación espiritual y hospitalidad radical; estos son más profundos cuando nos comprometemos en ellos, con clara intención. Un artículo reciente de la *Revisión de Negocios de Harvard* sugiere que las organizaciones sin ánimo de lucro (que nos incluye a nosotros como Iglesia), estarían mucho mejor si tuvieran una *declaración de intención impactante*.

En el mundo del lucro, los mercados y las ganancias mueven la empresa; en el mundo de la iglesia, la misión mueve

el ministerio. Y la misión a menudo está envuelta en pasión, compromiso e inspiración, que son vitales y necesarias pero la dirección y la intención son frecuentemente sacadas de esta mezcla.

Definir intención e impacto es un duro trabajo, pero necesario. El nivel de la necesidad humana casi que sobrepasa la capacidad de la Iglesia para responder. De tal manera que clarificando la estrategia y el área y ejercitando una disciplinada mayordomía es importante discernir a que estamos llamados a hacer y luego determinar que haremos y, así también muy importante, que no haremos.

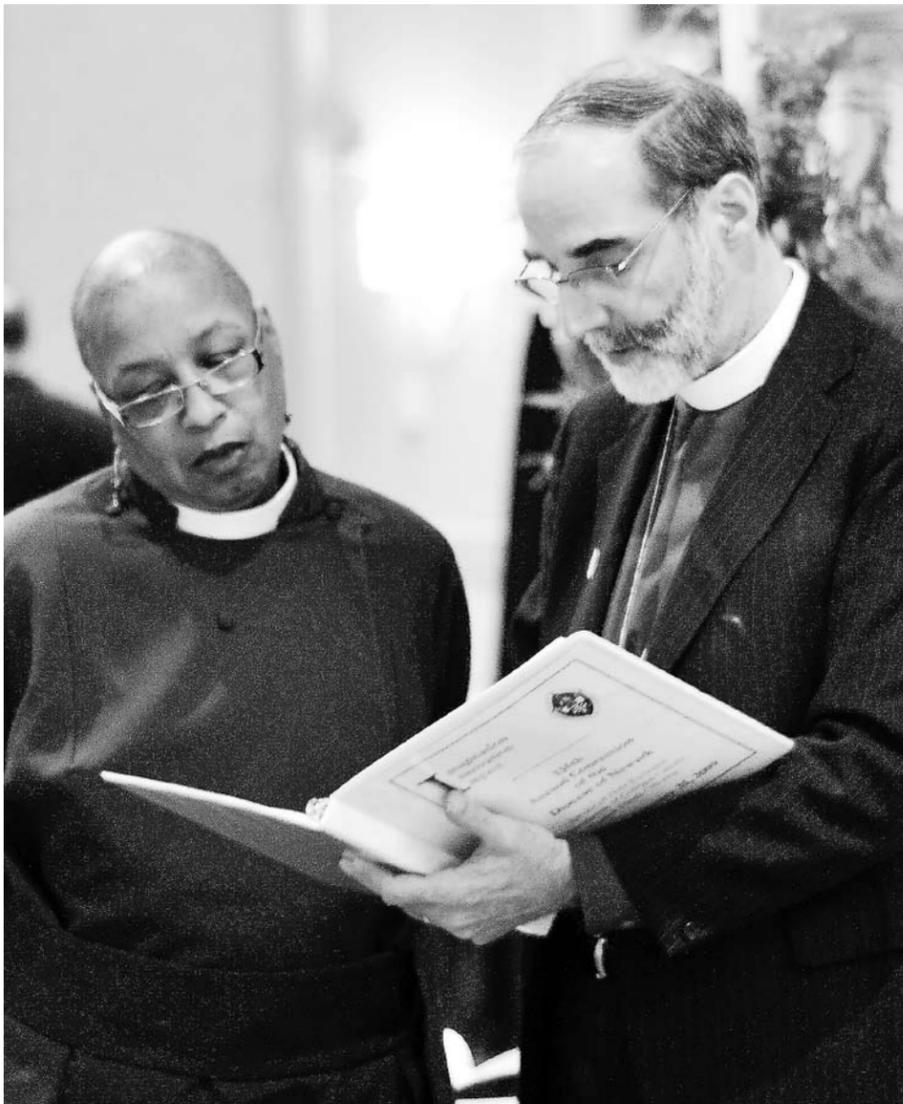
Esto requiere fuertes decisiones. Recoger información a través de escuchar historias, así como compilar datos es importante. Identificar las cuatro metas: Población, resultados, área geográfica y acercamiento del ministerio, deben ser incluidas. También las preguntas que se deben hacer: ¿Cuáles son los resultados deseados? ¿Cómo se tienen en cuenta la responsabilidad y la evaluación?

Yo les recomiendo este proceso y estas preguntas. También estamos trabajando en ellas como Diócesis. Los cánones de la iglesia definen lo que una Diócesis es. Debemos trabajar más para determinar mejor para que es la Diócesis. A un nivel, yo puedo decir con claridad creciente que la Diócesis provee liderazgo y guía a las congregaciones. Pero a un nivel más profundo se siente cada vez más necesario determinar la naturaleza y la cobertura de ese liderazgo y dirección así como quien, además del obispo esta impulsado y apoyado para proveerlo.

Será un trabajo duro. Probablemente tomara más tiempo del que algunos de nosotros quisiéramos. Un plan estratégico que sirve de puente entre la visión y las cuatro puertas de la esperanza y las muchas tareas y tácticas que tenemos (y que estamos comenzando) como el Cuerpo de Cristo en este lugar, forman parte del trabajo. Confío que al ser más claro y más creativo acerca de la llamada a estar con el Cristo vivo a las puertas de la justicia, culto, la formación espiritual y la hospitalidad radical, nosotros mejoraremos nuestra habilidad de hacer la diferencia.

*Mark M. Beckwith*

*Translated by the Rev. Ruben D. Jurado, Commission on Hispanic/Latino Ministry Chair*



Steven Boston photo

### 135th annual gathering

Bishop Mark Beckwith confers with the Rev. Canon Sandye Wilson, rector of St. Andrew & Holy Communion, South Orange, before the Eucharist at Diocesan Convention.

## Redeemer visits its Cameroon 'family'

By Sharon Sheridan

Family ties have new meaning for four members of Redeemer, Morristown, who recently visited the Good Shepherd Home in Cameroon.

"I can honestly say that I have never experienced family in the broadest sense of the word that I experienced it through Sister Jane," said Colleen Hintz.

Previous travelers had told her how Sister Jane Maanka, who started the home, prepares the children for visitors. "They might call you orphans," she tells them. "We are family. I am your mother."

"They are family," Hintz said, "and when you are there, you become incorporated. You become part of this amazing family."

Redeemer members first visited Cameroon in 2007 to connect with the community and look over a proposed water project. Redeemer subsequently funded the project and continued its relationship with the home. Through its Food for Life program, parishioners are invited to provide monthly food support for the children.

During January's visit, those from both sides of the Atlantic celebrated new spiritual family ties as 27 children were baptized. One baby was named Peter George after a couple who serves on the vestry and celebrated the blessing of their civil union at Redeemer, said the Rev. Phillip Wilson. Susan Phil was named after him and his wife, and another baby was named after a former parishioner.

Wilson noted the intensity at the home of caring for more newborns than before – seven when they visited. "For me, it touched a deeper place of kind of the bottomless pit of need," he said.

The home houses 50 to 60 children, and a new children's home will house another 70. Good Shepherd also has adopted a satellite program caring for epileptic orphans, he said. "Sister Jane just has a heart as big as the world."

Hintz, a nurse, said she felt some angst wondering how Mankaa dealt with so many babies. "Sister Jane sees her cup as three-quarters full and that things can happen. We've all had the conversations about 'the needs are so great,' and she knows she can't serve every child, and I think that that's very painful and extremely difficult."

"What I came to understand is that she is raising the future of her country," she said. Mankaa offers every child the chance "to become fully who they want to be. They take their studies seriously. They take their work seriously. It's just an amazing place."

But with growth comes management issues. While in Cameroon, Wilson worked with Maanka to update legal paperwork to safeguard the ministries for the future. He also met with Cameroon's new bishop.

The priest returned home with a new title: ambassador to the Bafut tribe to which Mankaa belongs.

During his previous visit, the Redeemer group visited the historical tribal community where she grew up and was presented to the king, or "fon." This time, Wilson and his wife participated in a ceremony making him ambassador and his wife mother of the tribe.

"I have the privilege of coming up to the fon and don't have to be invited," he explained. "Everyone else of lower rank can only speak to the fon if ... invited by the fon."

Back at the home, the Redeemer visitors, including Joan Desletz, brought books to read with the children. Hintz, who has been making vestments since 1980, brought stencils created by children at Redeemer. The Good Shepherd children used them to help her create a frontal and stole for their



Colleen Hintz photo

Claude, left, and Kelvin work on a banner for the Good Shepherd Home in Cameroon. Kelvin drew the Good Shepherd on four pieces of paper taped together. Vestment designer Colleen Hintz and the children at the home then cut it apart to use for paper patterns to make it out of fabric. Hintz finished stitching the final product at home in New Jersey.

chapel. Two older boys drew a picture of the Good Shepherd, which they translated to fabric and Hintz brought home to sew onto a banner that will return to Cameroon soon.

Back home, Hintz reflected on the great joy the children had exhibited, even amongst hardship.

"What's going on at the home is just amazing," she concluded. "These are her children. These are her sons and daughters."

## The VOICE

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## Bishops discuss global crisis, Hispanic ministries, budget

By Sharon Sheridan

Parts of the recent pastoral letter from the House of Bishops addressing the ongoing financial and environmental crisis may have sounded familiar to members of the Diocese of Newark. Bishop Mark Beckwith was among four bishops asked to draft the letter, which echoed his Diocesan Convention advice to follow the lead of our spiritual ancestors in moving through the wilderness by claiming our uniqueness and the abundance of manna and miracle God provides.

"As our risen Lord broke through the isolation of the disciples huddled in fear for their lives following his suffering and death, so, too, are we, the body of Christ, called to break through the loneliness and anxiety of this time, drawing people from their fears and isolation into the comforting embrace of God's gathered community of hope," the bishops wrote. "In a time such as this, Christ draws us deeper into our faith, revealing to us that generosity breaks through distrust, paralysis and misinformation. Like our risen Lord, we, as his disciples, are called to listen to the world's pain and offer comfort and peace."

The bishops concluded their six-day March meeting at Kanuga Conference Center in North Carolina by approving the pastoral letter about the hope the church offers despite "a culture of scarcity" and a deepening crisis "both economic and environmental."

"I think the economic downturn plays out in different ways, depending on where you are," Beckwith said after the meeting, "and to be open pastorally and offer opportunities for support and guidance is incredibly important."

The bishops heard about the economic situation from Harvard Business School Professor Warren McFarlan, "who basically challenged us to be bold and to offer hope in this time of declining revenue and economic uncertainty," Beckwith said.

Another presenter, Old Testament scholar Walter Brueggemann, "spoke to us about the multiplicity of messages that the Bible pro-

vides and that internal ambiguity is a very important piece of who we are and what we are, and we need to honor the many dimensions of our tradition," Beckwith said. In October, Bruggemann will attend the diocesan clergy conference and deliver a public lecture.

During discussion of the proposed budget for the next triennium, "there was some grumbling" about Executive Council's vote to eliminate the line item designating 0.07 percent of income to the Millennium Development Goals, Beckwith said. "There are some who say that, well, our commitments to mission and outreach in that vein are embedded in other parts of the budget. There are others ... and I'm one of them, who think, 'No, no, no, we need to have a separate line item for that. That indicates that this is what our commitment is.' So there's some conversation around that and concern around that."

(The Diocese of Newark has a line item designating 0.07 percent of income to international outreach, diocesan CFO Richard Graham said.)

The bishops heard news of a strategic plan for embracing ministries to Latinos, who by the year 2050 will comprise about one-third of the United States' population, according to the Rev. Canon Anthony Guillén, national program officer for Latino/Hispanic ministry.

"We want the church to not think of Latino ministry as holding an [English as Second Language] class but about providing a spiritual home for Latinos," Guillén said.

After hearing Guillén's presentation, Beckwith said, "There's a clarity about it in terms of what they want to do building relationships."

"The explosion of Hispanic people in this country is something that we have not fully been prepared for," he said. "We need to do much more than we are doing and [to be] more intentional about inviting the people who speak the Spanish language into our communities and to raise up leaders and to have the opportunity to become even a more

diverse church than we already are."

After the meeting, about one-third of the bishops attended a meeting hosted by the Chicago Consultation to talk about General Convention resolutions clustered in three areas: same-gender blessings, bishop elections and relations with the Anglican Communion, said Beckwith, meeting convener and consultation member. The consultation, composed of bishops, clergy and laity, supports the full inclusion of gay, lesbian, bisexual and transgendered people in the Episcopal Church and the worldwide Anglican Communion.

Beckwith said they asked bishops attending: What are you hearing? What are you concerned about? What do you hope for?

"It was not a decision time," he said. "It was really just to have people express their opinions and their hopes."

The consultation has done this three times, he said. "When we do this, it builds a level of understanding and trust."

The consensus, expressed by Presiding Bishop Katharine Jefferts Schori and others, was that, since the Lambeth Conference last summer and the primates' meeting in February, tensions around these issues have lessened, Beckwith said. "They don't seem to be as divisive as they had been. ... I think there's a greater openness at least to having conversation."

Other business at the House of Bishops meeting included:

- Electing the Rev. Luis Fernando Ruiz as bishop of the Diocese of Ecuador Central, one of eight dioceses of the Episcopal Church located outside of the United States and its territories.

- Discussing ways to operate more efficiently, such as teleconferencing instead of meeting in person.

- Learning about a new mission funding initiative.

- Discussing full-communion relationships with the Moravian Church.

Episcopal Life Media staff contributed to this article.

# Churches support networking groups to overcome job loss

By Jerry Hames

Glenn Resnicoff remembers the day after he lost his job six years ago in a major downsizing by the financial-services bank Credit Suisse.

"I had an appointment with a career-placement counselor. I was on the train, sitting next to a neighbor and telling him I was now unemployed. When we arrived at Newark and I stepped onto the platform, I felt a tap on my shoulder. A man said he had overheard my conversation and urged me to go with him to a meeting of Careers in Transition."

Resnicoff went to that meeting at Christ Church in Short Hills.

Throughout the diocese, Episcopal congregations are hosting meetings or joining ecumenical ventures to support those experiencing job loss or seeking employment in an environment with high unemployment. The tumble of financial markets has reverberated through all occupations, affecting large congregations and small.

Although Resnicoff is now employed, he has remained with Careers in Transition, helping to lead meetings and manage its discussion groups on the Internet. "I know how important it is to keep your network [of people] growing," he said. The organization has its own Yahoo-based website, where members forward job leads and articles and post inquiries about particular companies and consultants.

"We've been meeting since 1987, with three persons continuing to participate as part of their own outreach ministry," said Administrator Sandra Johnson, one of the group's founders and a member of Christ Church. "Without a doubt, the CIT group is the most ecumenical undertaking of Christ Church. Our leadership includes Catholic

and Jewish individuals, all of whom are gainfully employed but who have returned to help others."

Churches often have facilities more hospitable and welcoming than alternatives such as hotel rooms or government offices. Resnicoff praised Christ Church for offering its facilities, including a large meeting room and tables and chairs for breakout groups, at no cost.

"It's very nice when you get there and the coffee is free," he said. "You realize you are not alone."

A standard meeting always includes a quick introduction from everyone, followed by smaller breakout groups that focus on particular issues, such as résumé preparation and review or interview techniques. "Anyone is invited to participate, and everyone is considered an expert – because most of our members have had middle- to upper-management experience and have hired employees," said Resnicoff.

"We have a lot of senior-level professionals," said Resnicoff. "One of the biggest topics is their worry about age discrimination."

Newcomers immediately realize the value of networking. "One of the things you learn over time is that, if you rely on newspaper ads and postings on the Internet, a lot of these jobs are sadly not there," said Resnicoff. "The best way to get a job is [to find] someone you know who can get you in the door."

## Churches are welcoming

One church began to host career counseling meetings when the group grew too large to be hosted at the Department of Labor offices.

Beth Kugan, a parishioner at St. Peter's in Morristown, was instrumental in relocating

the Morris County Career Network to her church last fall after its members found themselves competing for space with other Department of Labor and Workforce Development activities, including the processing of unemployment claims, testing and military recruiting. This group markets the services of its members, all white-collar professionals.

"Our rector said that unemployment was going to continue to get worse and asked what we could do," said Kugan. "I thought we could begin a small-group meeting. We immediately had success and grew to 64 people quickly."

Participants learn best practices for finding employment, discover leads in their target companies and learn ways to meet face-to-face with hiring managers. Here, too, the emphasis is on relationships.

"Statistically, it's been proven that most jobs come from networking," said Kugan, who lost her job with a technology company because of downsizing. "You really need to find someone in the company that will pay attention. It's your skill set and expertise that will get you the job, but you get the attention for your application through networking."

Members can work in groups to prepare résumés, research companies and develop their networking skills and interview techniques. The twice-monthly meetings usually include a motivational speaker and a chance to question professionals. The group has an Internet discussion group at [www.linkedin.com](http://www.linkedin.com), offering a network of professional contacts worldwide.

## Work, but no pay

At St. Peter's, Essex Fells, some members in the financial services industry have work but still face financial hardship, said the Rev. Stephanie Wethered. "Paychecks have evaporated even if you still have a job," the rector said, citing one broker with 30 years experience who has earned no commissions for five months.

Among her friends, she said, three have lost jobs and another is being threatened with foreclosure. St. Peter's is part of an interfaith group that includes Congregation Agudath



Israel, which recently hosted a major job fair for the region.

"I have sent several people to Agudath for job fairs and networking opportunities," said Wethered. "I've also sent people to St. Peter's in Morristown."

In Montclair, St. Luke's is host to Job Seekers of Montclair, a secular, nonprofit organization that provides professional job-search programs and networking opportunities to people with careers in business, education, government and nonprofits.

At Job Seekers, which has met at St. Luke's for more than 10 years, committee members volunteer to provide leadership, hospitality and speakers with expertise in career management. Each meeting has a theme: coping with change, handling finances, recognizing accomplishments, developing a résumé, using networks, job search techniques and managing interviews.

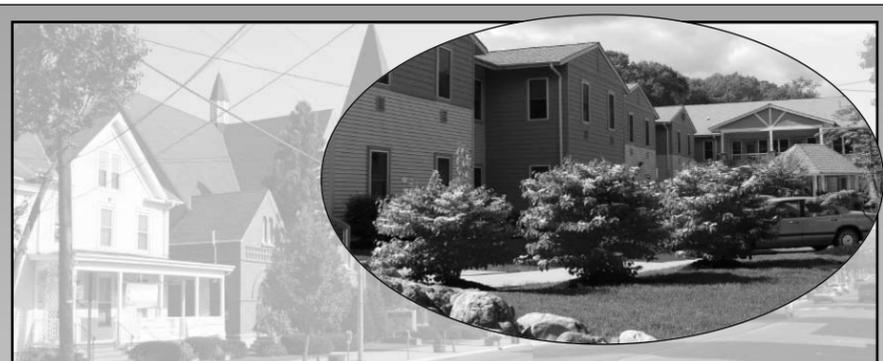
Being part of a church can help people rebound from a career setback more quickly and effectively than if they live outside of a caring community, said Kugan. And member-run groups offer access to abundant ideas, enthusiasm and contacts.

Many people in career-counseling groups are experiencing unemployment for the first time, she said. "Often it means having to fit into a different mode of work and a different kind of culture."

As an example, Kugan, who described her former engineering job as enabling her to be "mostly invisible" from others, said members of the Career Network helped her to develop the confidence and new skills to launch her own business.

"Now I do consulting and contract work. I had to develop my business plan. I'm now most visible. I'm in a sales role, and I need to be polished, too. I have to send out my marketing materials, show up and sell my package of skills. And I have to close the deal."

Jerry Hames, of Plainsboro, N.J., is a former editor of Episcopal Life.



**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

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## To Get Help

For more information on career-counseling groups and support for those experiencing job loss, contact:

*Careers In Transition*, meets 1st and 3rd Saturdays of each month, 8:30 a.m., at Christ Church, Short Hills, [www.christchurchshorthills.org/Outreach.htm](http://www.christchurchshorthills.org/Outreach.htm)

*Morris County Career Network*, meets 2nd and 4th Mondays of each month, 9 a.m., at St. Peter's, Morristown, [www.stpetersmorristown.org/outreach\\_ministries](http://www.stpetersmorristown.org/outreach_ministries)

*Job Seekers of Montclair*, meets each Wednesday, 7:30 p.m., at St. Luke's, Montclair, [www.jobseekersofmontclair.org](http://www.jobseekersofmontclair.org)

*Employment Focus Group*, an ecumenical group including All Saints Episcopal Church, meets at St. Matthew-Trinity Lutheran Church, 8th and Hudson, Hoboken, on Tuesdays, 7:30 p.m. Call 201-659-4499 or 201-963-5858 or e-mail [lisa@stmatthewtrinity.org](mailto:lisa@stmatthewtrinity.org) for more information.

## Clergy comings and goings

The **Rev. Janet Broderick** has resigned as rector of Grace Church Van Vorst, Jersey City, and been called as rector by St. Peter's, Morristown, where she will begin her ministry June 1.

The **Rev. Darlene Tittle** has resigned as rector of Christ Church, Budd Lake, effective June 30.

The **Rev. William Thiele** was elected

rector of St. John's Church, Passaic, effective Feb. 27.

The **Rev. Ann Koehler** was appointed priest-in-charge of Christ Church, Bloomfield/Glen Ridge, effective March 1.

The **Rev. Phillip Wilson** has announced his retirement as rector of Church of the Redeemer, Morristown, effective June 2009.

# Expanded peer coaching supports wardens

By Jabez Van Cleef

The more than 30 wardens attending a peer-coaching information and training session in Denville represented more than their churches throughout the diocese. They were the first group of lay leaders to experience the process of peer coaching in the Episcopal Church, said trainer David Rynick.

The March 7 session aimed to inform and recruit wardens to participate in the program, which follows the clergy peer-coaching process the Diocese of Newark launched last year.

"Our clergy peer-coaching network has attracted the attention of other dioceses," Bishop Mark Beckwith told the Diocesan Convention in January. "Coaching," he explained, "is a process which invites peers to help each other identify and then realize their goals."

The day-long meeting at Church of the Saviour was led by Rynick, a life and leadership coach who has been lead trainer with the House of Bishops' Living Our Vows Program since its inception in 2004. Rynick, who has coached more than 30 bishops and other clergy in the Episcopal Church and leads the diocese's clergy-coaching program, praised the diocese for taking the initiative to explore the benefits of coaching for lay leadership as well.

Rynick introduced his technique with a quotation he attributed to Winston Churchill: "Success is measured by how quickly we move from failure to failure with undiminished enthusiasm."

In an initial exercise intended to identify the group's underlying concerns, Rynick invited participants to express their current minds with a single word. The voices progressed around the circle: "Nervous ... anticipation ... curious ... change ... transition ..."

Another exercise followed, where participants assembled into pairs and spoke to each other about the topic: "What is your dream for your parish?"

The listening process, Rynick told participants, has three levels that concern the average person: *self-talk*, where we comment to ourselves on events as they happen; *other-focused*, where we devote all of our attention on the utterance of one other person; and *global*, where we attempt to situate ourselves as an individual expression of a universal setting.



Jabez Van Cleef photo

Coach David Rynick, right, conducts a role-playing exercise with Bernice Mays of Trinity & St. Philip's Cathedral, at the Warden Peer Coaching Project in Denville.

In a demonstration of the coaching process, Rynick asked participants to rank their level of satisfaction with various areas of leadership, and followed up their rankings

by asking: "What are some things you could do to help your vestry move from where you are to where you want to be?"

Throughout his explanations, Rynick avoided judging any aspect of a topic as inferior or superior to any other. His approach was keyed to extracting the value of all aspects so that people would not lose any possibility of benefit. "When you hear people bring their grievances to a meeting, remind yourself: Underneath every complaint, there is a dream of something better," he said.

Key components of the peer-coaching project include one hour per month of peer-to-peer coaching in conversations that may take place on the phone or in person and a completion meeting in June where participants will debrief and evaluate the project.

For more information about the diocese's peer-coaching programs, contact the Rev. Beverly Huck at 973-627-3304.

Jabez Van Cleef attends Grace, Madison.

## Hospital part of the 'miracle'

By Bill McColl

The life-saving actions of pilot Chesley "Sully" Sullenberger and the crew of US Airways Flight 1549 during the plane's splash landing off Manhattan Jan. 15 are well documented, but lesser known is the fact that the Diocese of Newark's Christ Hospital also played a role in the "Miracle on the Hudson."

Five passengers from among the 155 survivors were transported to the Jersey City facility at about 5:45 p.m., said hospital spokeswoman Barbara Davey. The three women and two men were treated for hypothermia, she said. But their injuries were relatively minor, and the patients were released by about 10 p.m., she added.

Hospital President and CEO Peter Kelly said that, when they first learned of the crash, extra emergency room staff and physicians – as well as the hospital's pastoral-care team – were called into action. Everyone was ready before the first passenger arrived, but fortunately they didn't face a worst-case scenario, he said.

"We were prepared to deal with what could have been a tragic situation," Kelly said. "It was a very happy ending."

Davey praised Episcopal Deacon Erik

Soldwedel of the hospital's Pastoral Care Department. She said he was instrumental in providing counseling and spiritual support for the passengers.

"I met some fantastic people grateful to be alive," said the Rev. Soldwedel, who's also assigned to St. John the Divine Church in Hasbrouck Heights. "It was wonderful to be with them and pray with them and see these people come in and all walk out."

The passengers weren't the only ones spiritually nourished that day, he added. "It was one of the most uplifting things to happen to me."

Because of patient-confidentiality rules, Davey said, the hospital could not release the names of those treated. But she did report the five were from North Carolina, and they "all wanted to go back home."

And they had a request.

"One common theme was they wanted to meet and thank the pilot," she said.

One passenger had another show of appreciation in mind as well, she noted. "One person said before he left the first thing he wanted to do is visit a church and thank God."

Bill McColl attends All Saints, Leonia.



### Shrove Tuesday

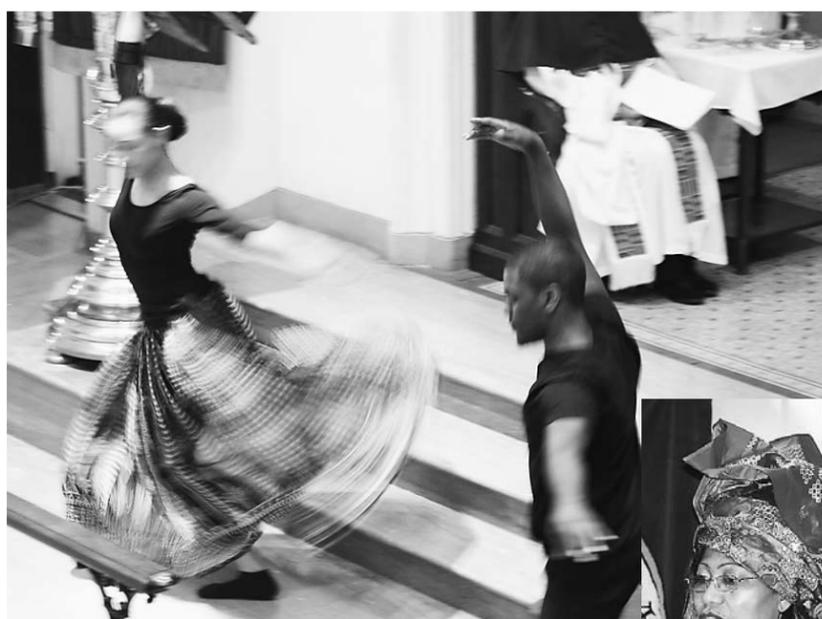
Evelyn Reveri watches over the pancakes, one of many dishes served during Mardi Gras festivities at St. Andrew's, Harrington Park.



### Time to register

Registration is open for summer programs at Cross Roads Camp and Retreat Center. Scholarships are available. For information, visit [www.crossroadsretreat.com](http://www.crossroadsretreat.com) or call 908-832-7264.

### Absalom Jones service



Joseph Bodine photos

More than 450 people attended the Absalom Jones service at Trinity & St. Philip's Cathedral. Above, liturgical dancers interpret James Weldon Johnson's hymn Lift every voice and sing. At right, Lilian Okoye of Christ Church, Hackensack, reads an intercession in Igbo during the service. Others read intercessions in English, Spanish, Portuguese, French, German and Xhosa.

# Budget passes with outreach, camp cuts

By Sharon Sheridan

Amidst the ongoing global financial crisis, Diocesan Convention approved a \$2,663,948 balanced budget for 2009. It projects pledge income – the main source of revenue – at 10 percent less than in 2008's budget and reduces investment income by the same percentage. It includes no staff cuts or salary increases.

The budget pledges 21 percent of income to the Episcopal Church, the same level it ultimately committed to in 2008, but cuts outreach spending from 7 percent in 2008 to 3 percent in 2009. It also halved the diocesan allocation to Cross Roads Camp and Retreat Center to \$22,500.

The diocese ended the year with a \$270,000 deficit but with pledge income "right on projection," said diocesan CFO Richard Graham. "Our real issue is the income from investments. Our expenses are fairly on budget, which is also very good. We are still looking at paying off the national church our 2008 pledge, and we are committed to doing that."

Fifty-five percent of congregational pledges for 2009 did not change, he said. "Unfortunately, the decrease in terms of dollars is significant." He also noted that 85 percent of parishes contribute 15 percent or less of income. "We know everyone is doing as much as they can," he said. However, "if pledges are coming in at 5 to 10 percent, it's very difficult to live out the commitment the bishop has set for us to live out the diocesan pledge of 21 percent."

A late resolution by Orion Davis of St. Mary's, Sparta, had proposed cutting staff and accompanying benefits to re-



Steven Boston photo

*Executive Directors Andrew Molnar and Marie Skweir update Diocesan Convention on the Cross Roads Camp and Retreat Center.*

store the outreach funding. He withdrew the resolution after a convention hearing but was invited to speak to it after the budget vote. After questions from some deputies, the vote itself was tabled temporarily while certain budget numbers were corrected and a new document distributed.

"People felt very passionately, largely about the question of the reduction of money for outreach," said Mary Sunden, Diocesan Council budget committee vice chair. "The committee and all of the parts of the diocese that work on funding ... are strongly encouraged to wrestle with the issues that were brought up in this meeting, going forward in this year and in the years to come."

Davis said he found it "deeply disturbing" to discover the drop in outreach funding in the proposed budget and hoped his resolution would raise the issue of "how we model [behavior] on every level."

News about the gates of hope all has to do with Christian ministry, which involves service, he said. "Service at its heart involves sacrifice." He urged people to "think seriously and pray seriously about what it is that we do. Maybe we'll find ourselves."

"The Gospel Jesus is seen as one with authority, and not just because he spoke well and said the right things, but because he acted in the right way." He said he hoped the diocese similarly would "continue to have that authority."

The cut in Cross Roads funds means that the Lutheran Synod, in turn, halved its contribution to the shared center. The total remaining Cross Roads budget for 2009 will be about \$500,000, including user fees and individual and church donations, said co-Executive Director Andrew Molnar.

The camp still expects to break ground this spring on an adult retreat center, scheduled for completion in early 2010, but the budget cuts may mean scaling back some aspects of the project, he said in a late-March interview. "Basically, the money that we have that clears our operating expenses goes into those capital projects."

It's too soon to tell how the economy will affect the number of summer campers, with some people predicting lower numbers for church camps this year and others anticipating a boost as families opt for camp as opposed to big vacations, he said. "We'll know better in a month of two."

## RESOLUTIONS: Diocesan Convention condemns torture, supports Earth Charter and urges marriage-canon changes

By Sharon Sheridan

Diocesan Convention approved resolutions on a range of topics, including requiring parity in recording civil unions and marriages in parish registers, condemning torture and human trafficking, supporting a Restorative Justice Sunday and expanding the Commission on Ministry.

Several resolutions requested action by General Convention, which will meet in Anaheim, Calif., in July. The diocese asked General Convention to:

- Modify its canons to reflect the gender neutrality reflected in the laws of states permitting equality in marriage rights;
- Affirm that standing committees and bishops with jurisdiction are bound only by rules in the canons when considering consents to the ordination of any candidate to the episcopate;
- Urge Congress and states to repeal "defense of marriage" statutes and constitutional amendments;
- Condemn the use of torture and the practice of extraordinary rendition and call

upon the U.S. government and others to comply with the Geneva Conventions and United Nations *Universal Declaration of Human Rights*; and

- Add the late Supreme Court Justice Thurgood Marshall to *Lesser Feasts and Fasts* and add the feast day for Saints Adronicus and Junia to the calendar on a trial-use basis.

It requested a diocesan proclamation for a Restorative Justice Sunday and petitioned General Convention for an annual November observance. Diocesan Convention also asked the Episcopal Church budget committee to allot funding to underwrite the mounting costs of theological education.

The diocese endorsed the *Earth Charter*, a declaration of fundamental ethical principles for building a just, sustainable and peaceful global society in the 21st century, and encouraged the diocese, congregations and individuals to implement its principles. But it defeated a resolution to commend the celebration of a liturgical Creation cycle of at least four weeks.

Two of the most-debated resolutions concerned merit pay for clergy and nondiscrimination in employment.

The pay resolution recommended guidelines for salary increases for clergy based on merit ranging from 4 to 7 percent for "outstanding" performance to 0 for "not satisfactory." Several clergy objected to the "not satisfactory" designation, noting that some congregations cannot afford a salary increase, regardless of merit, especially during the current global financial crisis.

"'Not satisfactory' is not the only reason why one would not get an increase," said the Rev. Susan Sica, vicar of St. Gregory's, Parsippany. She called the designation "damaging to ego and spirit."

"Why does merit have to come only related to money in this time, understanding that the diocesan staff have not had increases?" asked the Rev. Margaret Otterburn, rector of Messiah, Chester. "That is not a sign that their work is unsatisfactory."

The convention ultimately approved the guidelines with the "not satisfactory" line deleted. After some debate, the convention also approved minimum supply-clergy rates of \$100 to \$200 for one Sunday service, \$50-\$100 for a second service and \$100 per weekday service.

The employment resolution asked General Convention to "acknowledge that discrimination and harassment based on personal characteristics are repugnant and completely inconsistent with our tradition of providing a respectful, professional and dignified workplace."

The convention first amended the resolution to delete "based on personal characteristics."

"If I have an 80-year-old applying to be my youth minister, I want to be able to use that personal characteristic," said the Rev. John Donnelly, rector of St. Michael's, Wayne.

Following the vote on the amendment, Carol Murphy of Church of the Transfiguration, Towaco, expressed concern about the lack of definition for "discrimination and harassment" and whether it could open churches to lawsuits.

"No one is in favor of discrimination," said Vice Chancellor John Garde,

"but from the standpoint of the impact that this may have on the litigation position of the diocese or the churches, I think this is problematic."

The Rev. Jim Warnke of Teaneck, who is visually impaired, countered, "Having been the victim of discrimination in many places except the Episcopal Church, I stand in favor of this resolution."

Louie Crew of Grace, Newark, agreed. "We ought to do what we tell the world to do. I think that's what this resolution asks for us."

The amended resolution ultimately was defeated.

In other legislative action, the convention:

- Called for recording civil unions in parish registers in a manner identical to the recording of marriages.
- Removed the requirement that each congregation include a lay member between the ages of 14 and 21 in its convocation delegation.
- Encouraged congregations to set up their proxy voting procedures using the guidelines of the Episcopal Church as set forth on the Episcopal Investments website.
- Expanded the Commission on Ministry from 20 to 45 people.
- Extended the work of the Immigration Task Force for 2009.
- Recognized that human trafficking is modern-day slavery and exists all over the world, including in New Jersey, and advocated assistance to those victimized.
- Commended New Jersey's Legislature and governor for abolishing the death penalty.
- Passed minimum salary requirements for clergy.
- Approved a change from preferential balloting to majority rule for voting.
- Expressed appreciation for Bishop Mark Beckwith's participation and work at the 2008 Lambeth Conference of bishops.

### Correction

In the January *Voice*, the chart of church pledges to the diocese incorrectly listed data for St. Paul's, Chatham. St. Paul's pledged 12 percent in 2008 and 14 percent in 2009.

## Congregational growth tips

By Carole Ann King

Who would have thought that an S.O.S. could be a tool for congregational growth?

During a workshop at Newark's Diocesan Convention, the Rev. Canon Wade Renn of the House of Prayer, Newark, showed how such distress signals provide an avenue for the church to be in relationship with those crying out for help. In this hurting world, Renn said, clergy and laity must "live up to the Great Commission to go out into the world and make disciples."

Often, we believe that we are not equipped to reach out in a uniquely Christian way, Renn said. But when people are crying out, they are opening up, and they are providing the material, he said.

The foundation of their lives may have been built on the shifting sands of self-esteem created by money and possessions and addictions to sex and marriage or all the other varieties of "prisons" out there, he said. As Christians, we have our own stories of

what holds our lives together, he said.

If you don't feel comfortable sharing you life in the Lord, Renn suggested, use some of the wonderful hymns that describe how our lives are held together. He also freely dispenses to those in pain a pamphlet titled *Have You Heard of the Four Spiritual Laws*, published by the Campus Crusade for Christ, on the back of which churches can put their own address labels.

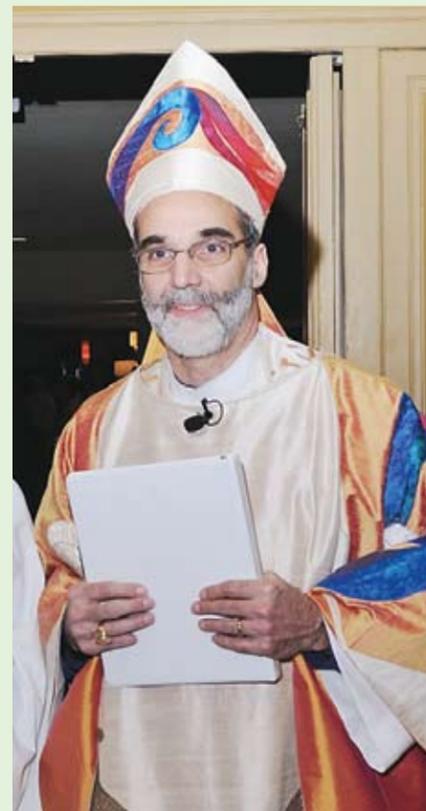
Perhaps the best way to welcome people into the church is not to "tell them, but to bring them," he added. He suggested that congregations institute a "Bring a Friend to Church Day" on one Sunday a month and regularly include a petition in the "Prayers of the People" for a specific number of new families to join the church. We, as individuals, also can pray for those we would like to bring into the church, he said, using as an example St. Monica's ceaseless prayers for her son Augustine.

*Carole Ann King attends St. Peter's, Morristown.*

# VIEWS of CONVENTION

Steven Boston photos

Diocesan Convention began with a celebration of the Eucharist, right, at which food was collected for distribution through local food banks, below.



Clockwise from right, Bishop Mark Beckwith wore new vestments depicting the gates of hope at the Eucharist; diocesan youth assisted as acolytes; Chancellor Diane Sammons, left, and the Rev. Jane Tomaine urged deputies to replace the HARE preferential balloting system with majority voting; and a view of the baptismal font during worship.



## Elections and Appointments

### ACTS/VIM BOARD - LAY CLASS OF 2012

- Pamela Deluca – elected
- Aubrey Thompson – elected
- Jim Vanleuven – bishop's appointment

### ACTS/VIM BOARD –

#### CLERGY CLASS of 2012 and 2010

- Robert Criste-Troutman – elected class of 2010
- Margaret Otterburn – elected class of 2012

### CONSTITUTION & CANONS – elected

- Mr. George Mackey
- Mr. John Garde
- Ms. Sheila T. Barcus
- The Rev. Dean Weber
- The Rev. Paul Olsson
- The Rev. Joseph A. Harmon
- The Rev. John A. Donnelly
- Mr. Thomas Bisdale
- Ms. Marge Christie
- Mr. T. Donald Cairns

### DIOCESAN REVIEW COMMITTEE –

#### LAY CLASS OF 2012

- Jacqueline King – elected

### DIOCESAN REVIEW COMMITTEE –

#### CLERGY CLASS OF 2013 and 2010

- Thomas E. Mathews Jr. – elected class of 2010
- Christine L. McCloud – elected class of 2013

### ECCLESIASTICAL COURT –

#### LAY CLASS OF 2012

- James R. Greene – elected

### ECCLESIASTICAL COURT –

#### CLERGY CLASS OF 2013 and 2012

- Sandy Wilson – elected class of 2013
- Mark Lewis – elected class of 2012

### STANDING COMMITTEE – LAY CLASS OF 2013

- Robert Simmons – elected

### STANDING COMMITTEE –

#### CLERGY CLASS OF 2013 and 2010

- J. Carr Holland – elected class of 2013
- John Negrotto – elected class of 2010

### CATHEDRAL CHAPTER – LAY CLASS OF 2012

- Sidney King – elected

### CATHEDRAL CHAPTER – CLERGY CLASS OF 2012

- Peter Jackson – elected
- Thomas Murphy – bishop's appointment

### ARCHDEACON

- The Rev. Elizabeth Ostuni – bishop's appointment

### COMMISSION ON MINISTRY – bishop's appointments

#### Committee on the Priesthood

- The Rev. Susan Chrystal
- The Rev. Hal Hurley
- Mr. Steven Koehler
- Mr. Dominique Perez
- The Rev. Bernard Poppe
- The Rev. Susan Sica
- The Rev. James Warnke

#### Committee on the Diaconate

- The Rev. William Bailey
- The Rev. Kathleen Ballard
- Mr. Kenneth Boccino
- The Rev. David Cabush
- Ms. Geri Livengood
- The Rev. Paul Fitzpatrick
- Ms. Carol Haeefe
- The Rev. Barbara Harriman
- Ms. Lorita Jackson
- The Rev. Paul Olsson
- The Rev. Diane Rhodes
- The Rev. Willie Smith

#### Committee on the Laity

- Ms. Mary Barrett
- Ms. Cynthia Brady
- Ms. Issie Cherevko
- The Rev. Lynne Grifo
- The Rev. Elizabeth Ostuni
- Ms. Marsha Mackey
- The Rev. John Perris
- The Rev. Diane Riley
- Mr. Aubrey Thompson

#### Executive Committee

- The Rev. Ronnie Stout-Kopp

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EV 04/09

# Feeding bodies and souls

## Diocesan soup kitchens meet growing needs of the hungry

By Liz Keill

As the economy continues to spiral downward, diocesan soup kitchens are filling an ever greater need.

Mary and Martha's Kitchen at Christ Church in Belleville is just one example of the outpouring of concern for those in need of nourishment, both physically and spiritually.

"Where do I begin?" Curate Randy Lee Webster asked. In 2002, he said, the local police department approached him and said there were "homeless folks with no place to go or any kind of food at all."

"We're not a large parish," he said, "and we couldn't sustain a long-term commitment." With only

120 members, he added, volunteers could be enthusiastic initially, "but by the third week, it's not so much fun anymore, and by the sixth week, it's drudgery." So he invited three other churches to get involved.

He soon found that some people had only one full meal a week – and that was at the soup kitchen. So, the project expanded to Tuesdays and Thursdays as well as Saturdays. Volunteers arrive at 10 a.m. to serve meals from noon to 1 p.m. "If the building is unlocked, we let people in, even if it's for a cup of coffee," Webster said of the guests. "Why should they stand out in the cold or, in the summer, in the hot sun?"

Guests are treated with dignity and respect, he said, and he doesn't ask any questions. "Unless they tell me their story, I don't ask. It's an embarrassment. Just to get down the stairs and say, 'We need your help,' is hard enough for people. They need to be treated with grace."

The numbers of those being fed have not gone up dramatically at the parish, primarily because the population is smaller than, say, surrounding St. John's on Mulberry Street in Newark, Webster said. He sees three sources of clientele: 1. The truly homeless, living in cardboard boxes or makeshift shelters. 2. The working poor, typically parents working at minimum wage with two children. 3. Retired people, especially women who have only small Social Security



Following a special prayer and the singing of Happy Birthday, a guest at Toni's Kitchen celebrates her birthday with a special dessert topped by a candle.



Guests at Toni's Kitchen in Montclair dance to the music of the TNT Ramblers, a group from Temple Ner Tamid in Bloomfield.

checks. "On \$700 a month they can't afford to buy meat," he said. "This is a safety net." He sees more recent immigrants, especially Hispanics, among their guests.

### 'Soul' food

Toni's Kitchen at St. Luke's in Montclair seeks to bring a light touch to its mission. "It's more than soup. It's feeding the soul," Coordinator Mary Ann Renn said. "Everything we do revolves around serving our guests."

On Thursdays, Fridays and Saturdays, St. Luke's serves 50 to 70 people. They're treated to hor d'ourves, soup, entrée and dessert with service at tables, not cafeteria lines. There's also a take-away line, where guests are invited to select apples, oranges, soups, bread or other food stuffs for a later meal.

"Oh, and we have music, too," Renn said. Not every week, but a pianist may come and play, and there are sing-alongs. *Toni's Kitchen: The Musical* has become a successful fund raiser, with riffs on Broadway tunes, such as *Peelings*, all about onions.

Toni's Kitchen started 26 years ago when a group of women, spearheaded by Antoinette Green, took on a Lenten project to feed the homeless.

"Some people come for the socialization, because of loneliness and boredom," Renn said. "They don't run their lives like we do. One day we'll see them, and one day we won't. A person could leave and return for any number of reasons. It could be jail or it could be a job."

St. Luke's has set up a computer center, where guests can search for jobs, e-mail resumes, use the phone and receive guidance. "We try to listen to what their needs are. Too often we make assumptions. Our ministry is one-on-one."

### Community effort

Another source of helping hands is Morristown's Community Soup Kitchen, a nonprofit organization composed of 34 congregations, ranging from Christian churches to synagogues to Muslims Against Hunger. Lunches are served six days a week at Church of the Redeemer in Morristown. On Saturdays, lunch is served at nearby St. Peter's Episcopal Church.

"We broke an all-time record, serving 312 a few weeks ago," Assistant Director Lois Nichols said. "We've seen a lot of new families and faces in the dining room." Congregations are assigned one day every month, bringing food and volunteers. "We don't know until the doors open how many guests will be there," she said. If a team plans on 85, but 150 show up, an on-site pantry provides backup casseroles and makings for peanut butter and jelly sandwiches for guests to take home.

The Community Soup Kitchen also has an outreach center with social services, nurses, medical attention and housing. "It's a huge bonus to help people address problems," Nichols said.

"This is our baptismal covenant," Webster of Christ Church said. "What we say on Sunday should play out in our daily lives. It's where the rubber hits the road, as my mother would say."

Liz Keill attends St. Peter's, Morristown.

## Apostles

Continued from page 12

provides support to families that have been identified by the state Division of Youth and Family Services as being in danger of foster-home placement. It aims to preserve and stabilize the family structure in place.

- The After-Care Program provides support and case management for clients exiting emergency shelters and transitional-housing facilities. It provides job training and placement and help with doctors, schools, day care and accessing services with the goal that families will be able to remain in permanent housing and not return to the shelter.

- The Special Initiative Program takes the residents of the emergency shelter who have the most barriers to self-sufficiency and educates them in ways that will make it possible for them to live more independently.

- The Housing Relocation Program provides rental-security assistance to low-income families with dependent children.

- The Rooming House provides safe, decent housing to low-income men and includes one meal each day and assistance with medical care.

Apostles' House welcomes volunteers and other assistance but no longer accepts clothing donations because of a lack of storage space. For more information, call Cindy Santamaria Williams at 973-482-0625.

Anne Agostin attends St. Peter's, Morristown.

## Steps to independence

CEO Sandra Accomando recounted this story of one of the many clients Apostles' House has helped:

"K" came to us after leaving two inpatient drug-rehab programs. [The N.J. Division of Youth and Family Services] had custody of her 3-month-old son, and she had nowhere to go. Her daughter had been a resident of our program for teen mothers, so K decided to come to the shelter.

"She was here for a while and became clean and sober. She began attending school and working towards getting her life together. Eventually her son was returned to her at the shelter. She kept attending 12-Step meetings and group sessions at the shelter and in general was taking care of business. She still had anger-management problems, but became even more determined to overcome them. As she progressed, she began to become a 'house leader' and her improvement became more noticeable.

"When our new Supportive Housing facility was ready for occupancy, she asked to be considered for her own apartment in a rent-subsidized facility. Her application was accepted by the State of New Jersey, and on Dec. 5 she moved into her own, two-bedroom, two-bath apartment with her son. She also won the lottery we had to see who would get the model apartment, completely decorated by an interior decorator.

"In January of this year, K became our part-time food-service employee. She is now interested in attending the Culinary Class at the Community Food Bank. Her change in attitude, her progress in attaining goals and her positive outlook are one of the 'miracles that happen every day' at Apostles' House."

## Biking against hunger

Bicyclists of all ages and skill levels are invited to ride for fun while fueling the fight to reduce world poverty and hunger during the second annual Brake the Hunger Cycle Tour hosted by St. David's, Kinnelon, on May 2.

This rain-or-shine event is not a race, but a bike ride through scenic Morris County. Profits will support the United Nations Millennium Development Goals that aim to reduce poverty and hunger significantly by 2015. Seventy-five percent of the registration fees will go to an Episcopal Relief and Development fund that provides sorely needed clean water sources for Latin America. The remaining 25 percent will go to a community chest to assist local families drastically hurt by the economic recession. Since its inception, Brake the Hunger has raised \$8,000 toward supporting the MDGs.

Last year's riders arrived from four states, dressed in everything from sophisticated Spandex to jeans and riding

everything from high-tech bikes to tricycles and tandem bikes. This year's riders can choose one of four routes, ranging from four to 40 miles, supported with rest stops, bike techs and SAG wagons. The Pennsylvania band the Chester County Lawmen, composed of four law-enforcement officers and a former Kinnelon High School graduate, will entertain participants. A family-style barbecue (including a vegetarian option) will complete the day.

Early-bird registration costs \$40. Children younger than 12, accompanied by an adult, pay \$15. For more information, visit [www.HungerCycleTour.com](http://www.HungerCycleTour.com) or call Rodger at 973-838-9404 or Mike at 201-988-3440.



# A taste of hunger at convention 'banquet'

By Sharon Sheridan

Nine people sat at cloth-cloaked tables, silverware clinking as they ate a three-course meal they had been served. Nearby, dozens of others ate far humbler meals they had fetched themselves. The "poorest" ate rice with their fingers, seated in a circle with no table. "Maybe we should plan a coup," joked one.

Participants in the "hunger banquet" at Diocesan Convention briefly experienced the inequities of food distribution in the world and then reflected on its impact and their call as Christians to do something about it. "Hunger isn't really about not having enough food," said Deacon Diane Riley, who led the program. "It's about not having access, not having power to change the circumstance that you find yourself in in order to get food."

Diners were selected randomly to join groups representing the world's wealthy 15 percent, middle-income population or the 50 percent living in hunger and poverty.

The wealthiest "don't have to think too much about what they want to eat or getting food," said Riley, Apostles' House outreach and education coordinator in Newark. "Sometimes the abundance of the choices creates some health issues for them, like obesity and diabetes. When they do have a problem, they can get the health care that they need. ... There's no question that they'll have education. ... Their options are pretty limitless."

The middle group has fewer options, she said. "You do have access to food, and most often you will get enough food, but it will not be always enough to sustain your stomach that you won't feel some hunger. You will have education, most likely, if you're a boy. ... You probably don't own your own land – or maybe even your own home, if you live in New Jersey. ... You live on the edge."

The poorest live on less than \$3 a day (the New Jersey equivalent might be receiving \$3 a day in food stamps), she said. They may lack shelter, or live in a corrugated box, susceptible to the weather and without enough work to create a sustainable lifestyle. "If you are in this group, you are at risk every day for hunger. You don't have many options, obviously. Your children probably will not go to school. You

probably will die early."

Some banquet participants read cards depicting the life stories of people in the various groups. Demonstrating the interconnectedness among them, a middle manager described how he profited when his large U.S.-based coffee company took advantage of record-low world market coffee prices without lowering prices for its consumers. In Kenya, a middle-income worker related how he had been laid off from his job picking coffee beans by an employer driven deep into debt when coffee prices dropped. A poor woman in the same village described how, because many of her customers couldn't find steady work at the coffee plantation, they were buying less maize and other vegetables from her garden. "My food tomorrow will be half of the food I eat today," she said.

After the meal, participants discussed their reactions to the exercise and the stories.

Some objected to the randomness of hunger. "It's not fair that children are born into poverty," said one. "They have no choice."

"It's just so hard to escape it," said another.

Others described what it felt like watching the "wealthy" eat well when they didn't.

"I felt like a lot of people who work for other people, and they get slapped on the hand if ever they take break out of the kitchen or there's leftover food," one diner said. "You work in the kitchen, but you don't get the food from the kitchen."

"I thought it was very cruel and inhumane to sit us right next to them," said another.

Riley asked participants to consider their role in combating hunger as people of faith, rather than as just citizens.

"If you're a citizen, you do it out of duty," said the Rev. Gregory Jacobs, diocesan canon for ministry development.

"If you're a person of faith, you're doing it because your value system is based on compassion and understanding that



Steven Bolton photo

Those randomly chosen as representative of the world's wealthiest citizens were served a three-course meal during the Hunger Banquet at convention.

**O Lord,  
Sharing the loaves and fishes,  
You gave us an image of solidarity with the hungry.  
Sharing yourself in the Bread and Wine,  
You called all to the table.**

**Give us the hunger to be a part of the feeding  
And the healing of this world.**

**Nourish us with your Grace,  
So we may work with joy to serve your people.  
In your name we pray to or the end of hunger.**

**Amen.**

this is in fact a justice issue."

"There are lots of avenues for us to reach out and make a difference in people's lives," noted Marge Christie of Christ Church, Ridgewood. "There are micro-credit bodies that you can join."

"Your stories are imprinted on me," Riley later told the convention. "We learned today that we don't always pick where we are born into, not even in this country. And in order to move from the [economic] level we are born into upward is not such an easy task. Education is the key to doing it, and education also moves us forward."

# Oasis celebrates 20 years of LGBT ministry

By Dana Longstreet

Twenty years ago, Denmark became the first country in the world to recognize civil unions as legal domestic partnerships between two people of the same gender. That same year, then-Diocesan Bishop John Shelby Spong presided over the creation of the Oasis to help churches in the Diocese of Newark minister to lesbian and gay (and later bisexual and transgendered) people.

"The Oasis is part of the diocese's effort to live our baptismal vows to "seek Christ in all persons and respect the dignity of every human being," says John Simonelli, Oasis Commission chair. "We try to live into the challenge of that familiar slogan, 'The Episcopal Church Welcomes You.'"

The Oasis began at All Saints, Hoboken, which was willing to provide a safe harbor and nurturing home, which is those days was quite a risky thing to do, Simonelli notes. Today, however, half of the congregations in the diocese are sponsoring congregations that financially and spiritually support the work of the Oasis. In addition, there are OASIS ministries in the Episcopal Dioceses of California (San Francisco), Michigan (Ann Arbor), Missouri (St. Louis) and New Jersey (Trenton). Each group operates similarly but independently.

"When we first started, we had a very different format – sort of a church for the nonchurch-goer, if you will – and so we offered monthly worship services at four locations in the diocese that were more or less exclusively for the LGBT community," Simonelli explains. "As time went on, and

LGBT folk were and felt more welcome in congregations in the diocese, our focus changed from providing regular worship services to less frequent services more tailored to the LGBT community, as well as other educational and social programs. We have also raised money for organizations such as Other Sheep Ministries, which helps oppressed LGBT minorities abroad."

Governed by a commission appointed by the bishop, Oasis is funded through sponsoring congregations and individuals in the LGBT community. Current Commission members are Simonelli, the Rev. Karen Rezach, Peter Madison, Dr. Thomas "Tim" Mundy, Christian Paolino and Stephanie Battaglino.

The core of the commission's programming has been an education program for congregations and diocesan organizations. It has featured resources and speakers, including guest preachers, and has facilitated discussions with groups of lesbian, gay, bisexual and transgendered parishioners and their allies.

More recently, the Oasis has offered special diocesan worship services specific to but not limited to the LGBT community, such as a Celebration of All Committed Relationships and a World AIDS Day service, as well as targeted educational efforts. Another new program, *transAction*, is a workshop to help churches and institutions address issues of understanding and inclusion faced by transgendered people. The workshop is presented by Church of the Redeemer member Stephanie Battaglino, a transexual woman who is a nationally recognized activist and speaker on transgender issues.

In 2008, the Oasis helped fund New Hampshire Bishop V. Gene Robinson's

security expenses at Lambeth, contributed to the purchase of a computer for the Rev. Michael Kimindu, who ministers to LGBT people in East Africa, and strategized with Garden State Equality about achieving full marriage equality in New Jersey. Simonelli is a member of the diocesan Civil Union Task Force.

One of the organization's 2009 goals is leveraging a small endowment fund it created over several years into a robust source of financing for an endowed lecture series in the diocese that would focus on issues facing the LGBT community as well as other social-justice concerns.

For Simonelli, working at the Oasis is not just a job – it's been an adventure. "I've been involved with the Oasis ministry for 15

years, first coming on as 'convener' for the Ridgewood worship service. I thought it was going to be a temporary affiliation, but since that time I have served with three different missionaries and two interims and have had several different titles. I guess if you last long enough you become part of the history of the organization!"

The Oasis' 20th Anniversary Eucharist and Reception will take place on May 30 at All Saints, Hoboken, with Bishop Mark Beckwith as celebrant and Spong as preacher.

To learn more about the Oasis, visit <http://oasisnewark.org> or contact Simonelli at [Chair@oasisnewark.org](mailto:Chair@oasisnewark.org).

Dana Longstreet attends St. Stephen's, Millburn.



**THE OASIS**  
A Ministry of the Episcopal Diocese of Newark

Please Join Us As We Celebrate

20 YEARS OF OASIS MINISTRY  
TO THE LGBT COMMUNITY

SATURDAY, MAY 30TH AT 3:00 P.M.,  
ALL SAINTS CHURCH, HOBOKEN

The Right Rev. MARK M. BECKWITH  
Bishop of Newark, Celebrant

The Right Rev. JOHN SHELBY SPONG  
Bishop of Newark (Retired), Preacher

Reception to Follow

## Collaboration

Continued from page 1

at different moments in time to direct yourselves toward any one of those.”

Bishop Mark Beckwith said he realized that, for him, the cost was different because he didn't fit into any of the five oppressed groups.

“I was willing to give up my own group,” said Diocesan Administrator Michael Francaviglia.

As long as you're a target, Rodman said, “It's going to be there. You can't run away from it. The only correct answer, if there is one, is to give up the one you are a primary target of.”

Rodman went on to define five levels of oppression:

Personal (“We all have prejudices; there's personal work we all have to go through.”);

- Interpersonal;

- Institutional (“That's where the power comes in.”);

- Culture (“This is very elusive, because that's where the notion of hidden privilege comes from.”); and

- Religious or spiritual (Ultimately, if change is not felt on the spiritual level, no authentic transformation has occurred.).

“You've got to get all five in synch and then work through all five constantly,” he said.

He then asked participants to think about the behavior we want to change and what it will take to move through the

continuum of community involvement in creating change, from charity to service, advocacy, justice and finally the spiritual level—the spiritual center and strength to sustain you in the struggle. There tends to be a barrier to moving from service to advocacy, he noted.

“In order to do advocacy, you've got to be willing to give up something,” he said later. You must be willing to be vilified and to learn the true meaning of humility and servanthood, “which is about doing it for God and not yourself.”

During the lecture, Rodman used the election of Barack Obama as a case study of the process of social transformation and change. “America voted its hopes rather than its fears.”

To transform the U.S. consciousness for a majority to vote for hope meant, first, that “the myth of whiteness as



Sharon Sheridan photo

From left, Edith Gallimore, Carol Taylor and the Rev. Allison Moore tackle an exercise during the Rev. Canon Ed Rodman's workshop.

challenge of changing the culture, he said. The key is to get marginalized groups to come together and stop competing, he said.

“A vision without a task is but a dream,” he concluded. “A task without a vision is drudgery. Too much of current church life ... has become drudgery.”

“A vision coupled with the appropriate task is the hope of the world,” he said. “We've got a lot of work to do.”

## Namaste group to tackle anti-oppression and radical hospitality issues

Canon Ed Rodman's visit and the new anti-racism training form part of the broader work of a new initiative encompassing anti-oppression work and radical hospitality in the Diocese of Newark, led by the new “Namaste” group. The group includes members of the Inclusion Group of Diocesan Council, the Mission to Dismantle Racism and the former Reparations Task Force.

“Namaste, to the best of my ability to translate, means ‘the spirit in me salutes the spirit in you,’” explained the Rev. Gregory Jacobs, diocesan canon for ministry development. It's rooted, he said, in the same kind of ideas as “ubuntu.” An African word former South African Archbishop Desmond Tutu translates as “a person is a person through other persons,” ubuntu is the theme for this summer's General Convention.

The diocese hopes to be training trainers in the retooled anti-racism curriculum by June and to begin offering the training in late September, Jacobs said. It will use the Episcopal

Church's *Seeing the Face of God in Each Other* curriculum, but modify and supplement it. “So even people who have had the training before will need to be part of the training because we are going to be introducing new materials.”

Work on larger anti-oppression issues will follow, said the Rev. Allison Moore, chair of the Namaste group. “We're not ignoring anti-oppression. We have a canonical mandate to do anti-racism [training].”

“It shouldn't just be about a requirement,” she added. “It should be part of what our response to Jesus is.”

On May 1 and 2, the Rev. Stephanie Spellers of the Diocese of Massachusetts will visit the diocese to discuss and lead a training on radical hospitality at St. Luke's Montclair. Spellers is author of *Radical Welcome: Embracing God, the Other and the Spirit of Transformation* and was instrumental in creating an emerging church congregation at the Cathedral of St. Paul, Boston.

“Stephanie will be the first of many leaders and writers

in this area to be brought to the diocese to help train our congregations and clergy to be more effective in swinging out the gates into radical hospitality,” Bishop Mark Beckwith said at Diocesan Convention.

“Our hope,” Jacobs said, “is that on Friday night she'll talk about what is radical hospitality – What does it mean to our congregations to be involved in this work? – and then on Saturday do a half-day workshop in which she trains interested people in our diocese to do radical hospitality work in their congregations – and hopefully, from where I sit, train other people so that we have a cadre of radical-hospitality people who can go into our congregations and say, ‘This is what radical hospitality is all about, and there is a way that you as a congregation can get engaged in doing that ministry.’”

Those interested in the Namaste group's work may ask to join a listserv by e-mailing [pleonard@email.dioceseofnewark.org](mailto:pleonard@email.dioceseofnewark.org).

## Convention

Continued from page 1

also provided reports on initiatives to further mission in various areas.

The \$4,697 worship offering was dedicated to North Porch and Apostles' House ministries. The United Thank Offering ingathering at the Eucharist collected \$13,486 from 49 congregations.

### Diocesan covenant

Convention deputies each received a copy of a proposed covenant between the diocese and congregations.

“We can only realize our God-given potential by being in covenant with one another,” said the Rev. Gregory Jacobs, canon for ministry development. He asked congregations to consider the new covenant in the spirit of *ubuntu*. “We cannot do without one another.”

The covenant asks each congregation to consider questions about what its ministry is and where and to whom God has called it to minister; its gifts for ministry; how well it carries out its internal functions; how God enables it to invite, form and send disciples; and how well it partners as clergy and laity. It asks congregations to pledge to regularly assess their ministry capacity; review ministry-capacity warning signs; develop, review and update a congregational ministry plan and share it with the bishop; and use the plan during mutual-ministry reviews.

The diocese, in turn, pledges to provide tools and resources to help congregations carry out their ministries, including training, planning and financial support and opportu-

nities to be part of congregational learning communities; to provide assessment teams to help congregations explore issues raised by a review of ministry-capacity warning signs and to train clergy and laity to address such issues effectively; to facilitate the use of consultants to help congregations increase ministry capacity; and to encourage cooperative ministries and partnerships.

Members of the diocese are invited to comment on the covenant on a blog (<http://covenantconversations.blogspot.com/>), at forums sponsored by Diocesan Council on April 21, 28, 29 and at a final reporting forum on May 12. (See *The Canon's Comments*, page 11.)

### Financial initiatives

Beckwith announced one new financial resource that will be available to diocesan congregations: the Marge Christie Fund. Named after a Christ Church, Ridgewood, lay leader long active in the diocese and wider church, the fund will be a permanent endowment to support ministry and vitality in congregations.

“Your passion and wisdom and ability to agitate – and agitate graciously and tenaciously, for the rights of people, but especially women and children – is extraordinary, and legendary,” Beckwith told Christie.

The bishop also announced:

- Formation of a stewardship task force to revisit the 20-year-old 50-50 giving model of congregational giving to the diocese and examine the prospect of establishing minimum percentage ranges of giving as well as evaluate the current pledge reporting and reconciliation schedule.

- Appointment of a task force to assess the opportunities for a diocesan capital campaign.

The Rev. Paul Olsson, reporting on the Role Clarification Task Force, said the group in 2009 would address the allocation of assets from closed churches and how they best can be used for diocesan ministry.

### Ministry and mission

Reporting on the Commission on Ministry, Chair Paul Shackford declared: “Our year of discernment is now over, and our doors are now open.”

With the convention's approval, the commission expanded to 45 members and is reorganizing into separate committees on the priesthood, diaconate and laity. Seeking to broaden its role in aiding lay discernment as well as its traditional role in assisting those seeking ordination, the commission created a new manual on lay discernment in 2008.

Beckwith said he and the commission had been discussing the possibility of an annual day or weekend for discernment for both laity and potential clergy, possibly hosted with the Diocese of New Jersey. “I am also asking the COM to work with me in developing creative programs for raising up priests who have nontraditional ordination preparations,” he said. To help coordinate and manage the diaconate program, the diocese will have a deacon in charge of discernment and deployment and one in charge of diaconal community organization, in addition to the archdeacon.

The bishop also announced the expansion of the peer-coaching program to wardens (see related article, page 5) and efforts to begin an

urban internship for young people.

The Civil Union Task Force, the Rev. Joseph Harmon reported, created a pastoral and liturgical resource for blessing civil unions and a brochure and FAQs on civil unions. It planned a clergy practicum for clergy in March and was expanding its mandate “to include all committed loving relationships.”

Beckwith noted the excitement that occurred when civil unions became legal in New Jersey in February 2007. “However, in the nearly two years since, the new law has revealed that civil union is, at best, half a loaf. It has exposed an inequity in the rights and privileges for gay and lesbian couples to have their life-long relationships recognized and blessed. In this next year, I will engage the office of bishop – and my voice as bishop – to work for marriage equality in this state. At the General Convention, in my work with the Chicago Consultation ... which includes several other leaders in this diocese, I will join so many others in working for the inclusion of gay and lesbian people at all levels of ministry.”

Concerning communications about diocesan and congregational ministries, Beckwith said he had been in conversation with public-relations professionals about ways “to tell our story better.”

“Public relations, marketing and branding are areas where we need to be smarter and more effective.”

Since convention, Beckwith has begun a blog at <http://forgatesofhope.blogspot.com/>.

Reports, resolutions and the budget from the convention are posted on the diocesan website, [www.dioceseofnewark.org](http://www.dioceseofnewark.org).

# Mutual accountability: A call to covenant

In the months to come, we will be talking together about covenant – and, specifically, the *Covenant To Increase Ministry Capacity and Provide Support for Our Congregations* that was introduced at Diocesan Convention. We envision a covenant between our diocese and our 111 communities of faith that embodies our belief that each of us is called to a unique ministry through our baptism. Our covenant will be grounded in our relationship with one another as the people of God, called into ministry in our respective communities of faith, and speaks to a desire and expectation that each congregation will become a vital and vibrant manifestation of God's presence.

Covenant is more than just a mere contract – a “quid pro quo.” A contract says, “If you do this for me, I'll do this for you.”

But if we consider the covenants that God made with Noah and Abraham and the new covenant that Jesus made with his disciples, we can begin to appreciate that covenant is a **statement of faith and belief** in the other party. A covenant says: “Here is what I believe I will be, and here is what I believe you will be.”

This holy agreement contains an element of both the relational and the personal, as well as the transformational. God's covenants with humankind are a promise of redemption, restoration and wholeness.

Jonathan Sacks, a noted rabbi, theologian and scholar, says that, in a covenant, “two or more individuals, each respecting the dignity and integrity of the other, come together in a bond of **love and trust** to share their interests ... by pledging their faithfulness to one another, to do together what neither can achieve alone.”

So covenant is about love and trust, entering into a relationship of wholeness and interdependence that both recognize as life-giving and transformative for each.

In our collective community of faith that we call the

Diocese of Newark, we envision a common calling to be “holy partners in a heavenly calling.” We're talking about doing ministry and mission together as holy partners – with one another and with God.

The Xhosa People of South Africa have an expression for this life-giving relationship among God's people: “Ubuntu.” Ubuntu conveys the sense of mutuality and interdependence of all of creation – that, in essence, “I cannot be all that I was meant to be unless and until you become all that you were meant to be.” Covenant points us to something much greater than we ever can create apart from one another.

It even goes beyond a “We're in this together” (finite) to a vision that says, “Imagine the abundant future we can create together!” (infinite possibilities). It says that only by being in covenant with one another can we realize our full God-given potential.

We invite you to think about all the various aspects of our life together as a diocese and congregations – as being bound together in ubuntu – that we as diocese (our collective identity) and we as congregations find our truest expression when each of us is the best we can be.

And to accomplish this covenant of faith we must come to appreciate that we are truly a part of one another and cannot thrive without the other. **Healthy congregations create a healthy diocese!**

What does this covenant mean for our congregations?

**Congregations will be asked to develop a ministry plan** so that each community of faith can discern and claim its God-given vocation, identity and mission. In short, they are to ask: “What is God calling our congregation to be?” “Are we living into that call through our ministry?”

**Warning Signs:** The diocese will offer a set of *Ministry Capacity Warning Signs* that congregations can use to help objectively identify areas of ministry concern and not to wait



until they are past the point of no return. Congregations must be proactive by starting to address those concerns as early as possible. The diocese thus pledges to do more than just help a congregation to **survive**, but ultimately to **thrive** – to become all that God meant for its people of faith to be.

## What will the diocese covenant to do?

The diocese collectively pledges to devote resources – principally trained ministry teams that will work with congregation's leaders to address problem areas and work to turn those situations around. We want to be clear that we are not offering any quick fixes or magic formulas, but we do pledge to give our time and talents to congregations that earnestly seek to become vibrant places of worship and ministry.

We also hope to offer other resources: ministry-capacity grants, workshops and training opportunities to enable our congregations and their leaders (lay and ordained) to expand their capacity to do the ministry to which God has called them.

With covenant comes accountability – our mutual pledge that we will hold one another accountable for the faith and trust that we have placed in one another.

We have received many helpful and insightful comments on our covenant blog (<http://covenantconversations.blogspot.com/>), and we encourage you to read and contribute to the ongoing conversation there.

We also invite your participation at our three covenant forums sponsored by Diocesan Council on April 21, 28, 29 and at our final reporting forum on May 12.

*The Rev. Gregory A. Jacobs is diocesan canon for ministry development.*

## The Voice wins three awards

*The Voice* was honored with three Polly Bond awards at the recent Episcopal Communicators Conference at Camp Allen in Texas.

The newspaper received two Honorable Mentions (third-place awards) for its photo collage “In Honor of St. Francis” in the November issue, designed by Linda Brooks. The awards were in the categories of best photo package and one-page spread.

The collage featured the photographs of animal blessings at eight congregations in the Diocese of Newark. *The Voice* wishes to thank and congratulate all who contributed and to encourage congregations to continue to send us their best pictures and stories. For our next issue, we plan to feature images of Holy Week and Easter from around the diocese.

A third Honorable Mention went to *Voice* Editor Sharon Sheridan for her feature article “Mama to many” about Sister Jane Mankaa and her ministry with orphans in Cameroon.

## Online conversations

Bishop Mark Beckwith has inaugurated a blog, For Gates of Hope, on the diocesan website at <http://forgatesofhope.blogspot.com/>. As he explains in his first post, “In the Diocese of Newark, we have claimed four core values – which correspond to four gates of hope. They are worship, spiritual formation, justice/nonviolence and radical hospitality. ... I will be writing regularly about life and faith, struggle and hope. I will be writing about what I am pondering and praying.”

Conversation about the proposed Diocese of Newark Covenant also continues on the website at <http://covenantconversations.blogspot.com/>.

## Letters to the editor

*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.

## ‘Green’ jobs can sustain people, planet and profits

By Beth Kujan

We live in an economy based on fossil fuels – a high carbon, non-sustainable economy. With the new federal administration installed, much is written about alternative energy and green-collar job creation – in other words, the move to a low-carbon, sustainable economy.

Is there a role for us in the Episcopal Church in all this? Yes, both because it's part of our mission and because it's going to be important for assisting members who have lost their jobs.

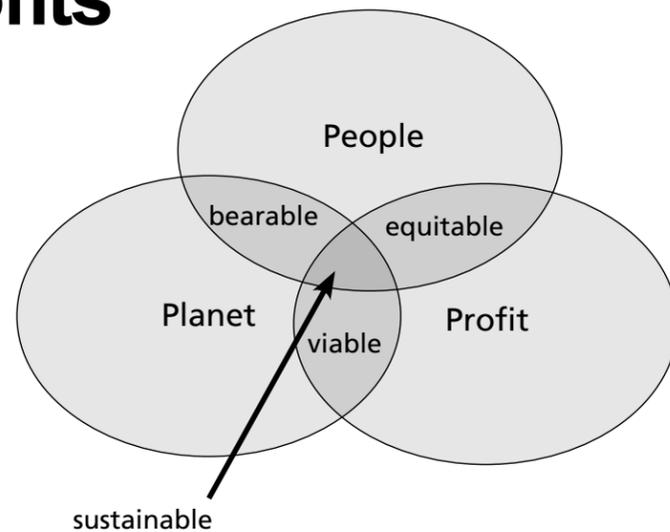
General Convention designated the U.N. Millennium Development Goals as the Episcopal Church's top mission priority for 2007-2009. Goal 7 involves integrating the principles of sustainable development into programs to reverse loss of environmental resources.

Sustainable development optimizes the impacts to people, planet and profit. As you can see from the sketch above, the optimization of people and planet produces a bearable world. The optimization of people and profit is social justice, providing an equitable world. The optimization of people and planet produces a viable economy. The sweet spot is the triple bottom line, the center intersection of a long-term sustainable world.

In recent months, a piece of this picture, corporate profit, has deflated, taking a large part of the economy with it. The Diocese of Newark's churches have a particular challenge with the loss of jobs on the financial, telecommunications, information technologies and pharmaceutical sectors. Parishioners have lost jobs.

We expect business cycles, and often the response to recessions is to “wait it out.” Many parishioners may not be able to wait. Even those who can may find that the new jobs created are ones for which they can apply. After all, Washington is aiming to create new green-collar jobs. These jobs will be the ones that support a sustainable, low-carbon economy. That sounds a lot like Millennium Development Goal 7.

Assisting members in transitioning from white-collar and blue-collar jobs to green-collar jobs serves an inreach



purpose and an outreach purpose simultaneously. At St. Peter's, Morristown, we ran an adult forum where we mapped white-collar job skills to the skills needed to support the voluntary carbon markets and pressures from companies like Walmart and Tesco that are demanding low-carbon-content products. We've started a LinkedIn group where we can discuss re-employment issues confidentially. We're also hosting a networking group to provide creative ideas in a noncompetitive forum, identify leads into target companies and get out of the house on a Monday morning. (Sometimes I think that the ministry part of the networking group is for the fragile spouse who is worried that his or her loved one will continue to hide behind the computer, discouraged.) We're also teaming up to make each other's proposals, resumes and business attire look more professional and updated.

When the United Nations wrote its Millennium Development Goals, I'm sure it was thinking of sustainable development in African or Southeast Asian nations. Yet the principles apply in our own parishes as well. In sustaining our members, we serve our mission by example.

*Beth Kujan is a sustainability engineer with training and experience in carbon accounting. She attends St. Peter's, Morristown.*

# Oprah supports Apostles' House mission to needy

By Anne Agostin

The Apostles' House in Newark, a place "where miracles happen every day" according to its motto, recently experienced a miracle of its own: a \$250,000 grant from the Oprah Winfrey Foundation.

Newark Mayor Cory Booker had recommended Apostles' House to the talk-show host after Winfrey asked him to provide information about agencies in the city that needed assistance. Apostles' House has established a committee to determine how best to use the money but anticipates it will help mitigate a \$175,000 loss in donor funds for 2009. Part of the funding will retain three staff members in a program that lost funding, and some will be used to retain the on-site Mental Health Program that provides group and individual psychotherapy.

The agency's mission is "to provide comprehensive social services to homeless and at-risk families and individuals in the Newark area in an environment that encourages and enables self-sufficiency."

Established in 1984 and associated with

the Diocese of Newark, Apostles' House has grown to a thriving agency with an organizational budget of almost \$2.5 million. Its nine programs provide a variety of services aimed at meeting needs on a continuum that moves clients from dependence to independence.

Apostles' House is staffed by 48 people, eight of them former clients, and serves approximately 200 people each week, said CEO Sandra Accomando. Clients are referred by more than 100 partner agencies, including churches, as well as elected officials.

Among Apostles' House services:

- The Emergency Family Shelter houses more than 100 women and children each year and provides beds, meals, case management, substance-abuse counseling, mental-health services and recreational activities.

- The Transitional Housing Program is the interim step for those moving out of the shelter and toward independent living. It consists of 15 one- and two-bedroom apartments and allows for more freedom and privacy while still providing meals and after-care services and support.

- The Apostles' House Food Pantry



Apostles' House clients recently attended an Incredible Years Parenting Class, designed to help parents develop better relationships with their children and, in the process, improve their parenting skills.

is one of the largest in Essex county and includes two special programs. The "Ryan White" program supplies food specifically for clients infected by or affected by HIV/AIDS. "Feed the Solution" concentrates on providing education and support that will reduce clients' need for the food pantry.

- The Multigenerational Program provides a home for teen mothers and their babies. The mothers have the opportunity to complete their schooling and receive classes in parenting and basic life skills.

- The Family Preservation Program

See "Apostles," page 8



EPISCOPAL  
RESPONSE  
to AIDS

## Stand with us. Walk with us.

**Episcopal Response to AIDS (ERA) invites you to join fellow Episcopalians and others in the annual AIDS Walk New York on Sunday, May 17, walking as part of the ERA team.**

**Sunday, May 17, in Central Park**

Sign up individually now, or form a group within your parish or organization.

Last year, ERA walkers from the Dioceses of New York, Long Island, and Newark raised \$42,000 at AWNY for critical funding for parish-based AIDS ministries that help people of all faiths whose lives are challenged by HIV and AIDS.\* Won't you join us?

**Events include:**

- 8:00 AM** Free continental breakfast
- 8:30 AM** Pre-walk outdoor Eucharist with commissioning and blessing of walkers
- 9:00 AM** Team photos

**Plus free ERA t-shirts and other goodies**

**And, of course, the 10k walk itself, with live entertainment and snacks.**

**To register to walk with us, or to make a secure online donation:**

- Go to [www.erany.org](http://www.erany.org)
- Click on "Join Our Team." Type the name of the parish in the "Company" field.

**To request registration cards for your parish, call (914) 318-6767.**

And check out our website for information about the walk, fundraising tips, a list of past grant recipients, and last year's participating parishes and organizations. Questions? Contact Judith Mason at [jawmason@aol.com](mailto:jawmason@aol.com).

**Walk in love as Christ loved us and gave himself up for us, an offering and sacrifice to God. —Ephesians 5:2**

\*75% of the funds raised go to ERA to fund our grants program; 25% supports the programs of GMHC.

Episcopal Response to AIDS is an independent 501(c)(3) organization whose mission is to support, foster, and financially enable HIV/AIDS ministries affiliated with Episcopal faith communities in the Greater New York area. The funds raised annually through AIDS Walk New York are granted to local grassroots AIDS ministries through a structured RFP process. Learn more at [www.erany.org](http://www.erany.org). Board of Directors: The Rev. J. Barrington Bates, The Rev. Mark R. Collins (Vice Chair), Suzanne M. Culhane, Nancy Fisher, Nicki Hagen, Jennifer Landis, Judith Mason (Chair), Cecelia Pennyfeather, Donald I. Snyder (Secretary), The Rev. Robert F. Solon, Jr. (Treasurer)

### Christian formation programs

The Rev. Skip Vilas will lead Keeping it Green: Caring for Creation from 6:30-9 p.m. at St. Andrew & Holy Communion, South Orange, on April 22. Teach Me to Pray, a quiet day retreat, will be held from 9:30 a.m.-3 p.m. May 16 at St. John's, Dover. Cost is \$15. On June 14, St. Luke's, Montclair, will host GeekE-vangelism – Your Congregation and its Electronic Presence from 9:30 a.m.-1 p.m. For information or to register, contact Kitty Kawecki at 973-430-9902 or [kkawecki@dioceseofnewark.org](mailto:kkawecki@dioceseofnewark.org).

### Interfaith brunch

The 23rd Annual Interfaith Brotherhood/Sisterhood of Bergen County Brunch will be held at 12:30 p.m. May 3 at the Marriott Glenpointe in Teaneck. Hema Pokharna, a researcher and teacher at the University of Chicago who is committed to the interfaith movement as a vehicle of reconciliation, will speak on Nonviolence – A Beacon of Hope for All Seasons. Reservations are required by April 24. Cost is \$30. For details, contact the Rev. Lynne Bleich Weber at [lynnweber@verizon.net](mailto:lynnweber@verizon.net) or 201-568-1763.

### Healing workshop

The Rev. Fred Duncanson, M.D., will lead a workshop on Jesus' healing miracles at St. Michael's, Wayne, at 9:30 a.m. April 25. The program will include opportunities for discussion and time for prayer to receive healing. For information, visit [www.stmichaelswayne.org](http://www.stmichaelswayne.org) or call 973-694-1026, ext. 10.

### Obituary

The Rev. Theron Cook, 85, died March 11 in Parker, Colo. At his side was his wife, Jean, and other family members. He had been suffering with lung cancer after a long bout of pneumonia.

Cook was ordained a vocational deacon on Oct. 8, 2005, by Bishop John P. Croneberger at St. John's Church in Dover, where he was a long-time member. He served at the Church of the Saviour, Denville, from before his ordination and until late 2007, when he and his wife moved to Colorado to be closer to family members.

"Known for his sense of humor, he was well liked at Denville," said the Rev. Beverly Huck, rector of Church of the Saviour. "People enjoyed his presence and his gift of ministry."