



Highlights of diocesan news in printable format — July 7, 2021

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From Bishop Hughes

Sermon at the 147th Convention

This is a transcript from a video message.

In the name of the God who loves us.

Please be seated.

I just have to have a good look at you. It's been a very long time. I've seen so many of you online, and so many of you many times online. But it is a completely different thing to see you face to face.

I said good morning to John Webb today because he said good morning to me and I thought, "I wonder who that man was behind that mask?"

And he walked away I recognized the back of his head but I didn't recognize him face to face with the mask on.

And isn't that the way it has been with this time.

We've been out of our element and figuring out new ways to do things.

And oh my gosh you look beautiful.

It is so good to see you. It is so good to see you.

I want to start with those words from the prophet Isaiah:

"Remember not the former things nor consider the things of old. Behold I am doing a new thing. Now it springs forth – do you not perceive it? I will make a way in the wilderness and rivers in the desert. Do

not remember the former things. I'm making a new way – do you not perceive it? A way in the wilderness and streams in the desert."

Those were words of encouragement. Those were words of instruction. Those were words that the prophet Isaiah meant for a dispirited and worn-down nation of Israel. They had been at their wit's end. They had seen the worst. They had lived through the worst. And they did not know what was next. Those prophetic words told them, "Don't look back, look forward. I'm doing something new."

Prophetic words for the church. Prophetic words for the Diocese of Newark. Prophetic words for our nation. Prophetic words for our communities, for our households, for ourselves. Prophetic words where God says to us, "Let go of the former things. Let go of those things. I'm doing something new."

Those prophetic words. We've grabbed on to them in the midst of pandemic and we've held on to them as we've been working our way out of pandemic. Those words spoke to our diocese.

Long before pandemic, every 10 years The Episcopal Church puts out a report, lets us know what attendance has looked like over the last 10 years. This 10 years we lost 20 percent of the Diocese of Newark – this past 10 years to 2018. The 10 years before that we lost another 20 percent, the ten years before that we lost another 20 percent. It's not just us – it's the entire Episcopal Church.

And every time that report comes out we dutifully get upset. We are worried about it. We don't want our church to go away. We love it. We recognize we have a ministry, that there is something special about what we do and that it can touch the lives of people who desperately need to have their lives touched.

And then we just keep doing what we've always done. We know that there are some basics that we need to change in order to have an effect on that 20 percent of people who disappear. Now some of it is disappearing over age – they're aging out, they're dying, they're moving away. And as everyone reminds me of New Jersey, people don't retire to New Jersey, they retire to elsewhere. And we've also learned this year, people don't work from home in New Jersey, they move to parts elsewhere to work from home.

Part of it is that but part of it is a real unwillingness on our part to do something different. Invite people to church. Talk about our faith. Speak in ways that are encouraging to others to think about their faith. Whenever I broach this subject in my first two years with you I would have a really fulsome discussion with people as they explained to me the many reasons why they could not talk about their faith and they all boil down to this: "I don't want people to think I'm one of those people. I don't want to be that Christian. Everybody knows Christians are very judge-y. I don't want to be that person. I don't want to be one of those people."

And so we have resisted that and watched ourselves shrink year over year. We have insisted, if we had the right priest, the right preacher, the right music program, the right children's program, that if our building was in the right shape – if we got this whole string of things right then people would come. And every year we've lost more people. We were determined to stick with those former ways. We were determined to stay with that which was not working for us. We had a real resistance towards being generous with our time and generous with our finances with our church. As

every vestry would tell me, the same 10 of the people in church – you're probably sitting in this room – the same 10 of the people in church do all the giving and they do all the ministry.

And it has been impossible for us to break out of that habit that we have had, former ways, and God's been trying to do a new thing for a very long time. God has been trying to do a new thing. There is a ministry for us in northern New Jersey. There are people who need what we do in northern New Jersey. They need to know that they are beloved by God, that they have a place in the church community and that all really does mean all. When we say "all are welcome" we mean everybody is welcome. All people are in that. There are people who need to know that and we have been determined to be the best kept secret in Christendom.

Pandemic shook us up. We had no choice. Please hear me correctly on this: God did not bring pandemic to straighten out The Episcopal Church. That would be really wrong to do to the rest of the world because we could not get our act together, because we like to do what we have always done. But God this incredible recycler that God is, God uses all things. Everything gets used by God. Everything gets used by God to bring God's goodness, to bring God's healing, to bring what God wants in the world. So pandemic did what we could not do on our own.

When I asked people what have they learned in pandemic the first thing almost everybody says is... well, let me ask you what's the first thing you learned and what have you learned in pandemic? Zoom! That is what everybody says first. It is Zoom. That is the first word whether it is Zoom or Facebook Live or YouTube – however it is that you have gotten online. We jumped online. We had no choice. Years of making excuses about why we couldn't do that, why we couldn't reach people in that way, and we jumped online as fast as we could. It was not pretty but we were there.

And something started to happen with us being online, in our relationships, with each other. We needed each other. Some of us had people in our congregations that understood A/V better than others. We helped each other out. There's a group that still meets every single week to this day talking about being online. We've been getting progressively better at it and we've been asking questions that didn't cross our mind. Because what do you do with someone who wants to be baptized and confirmed that's never set foot in your church and probably never will because they live 3000 miles away – but you are their church. You've been online, they've been online with you for a year now, and you are their church. God made a new way. We have churches that have grown during pandemic, and I see some heads nodding – some of you have had that experience. Churches that have increased the number of people who consider themselves active. They're not just sitting there, they consider themselves members of that church. During pandemic God made that way for us. God made that way of our working together and recognizing that we are stronger together.

We are not 96 separate entities in competition with each other. We are all The Episcopal Church and we can help each other out. Not only do we have information that we can share with each other but we can decide to work together. We can support each other in our ministries. One church brings in a speaker, they can invite all the other churches to come in and enjoy that same speaker.

God made a way for us to be stronger as church. God made a way for us to learn more about the faith. I keep thinking of a conversation that I had with someone in one of our churches in one of the lay meetings who said that after a year of leading online worship, doing – I think they did Noonday Prayers for their church on a regular basis, on a weekly basis, they were part of a rotation – he said after a year of doing that, “I'm not the same person. My faith is deeper. I have a stronger sense of what God is doing. I don't feel so shaky about

what's the next right step to take. I know that I'm living in God's will in a way that I have not known it before.”

God made a way into deeper faith for us.

This time has been full of ways made in the wilderness. It has also been full of rivers brought into deserts where people were thirsty or hungry. We simply decided as church we weren't going to let people be hungry in northern New Jersey. We just weren't going to do it. We were going to figure that out. Churches doubled, tripled, quadrupled, in some cases gathered with other entities and became much larger than they ever could have imagined on their own. And it wasn't just about the food, it was about the relationships that began with seeing the same people week in, week out. That brought that living water. That water that we know so well from baptism. That water that refreshes people that Jesus gives us. That brought that water to our communities and that stream of water kept going with us.

We stopped asking how we could get more families with children, like you go pick them up at the “Families with Children” store. We stopped asking that question and we started asking, “How do we support families with children in the middle of a pandemic? They are struggling. How are we meant to be their friends? How do we support them in pandemic?”

We brought that living water to people who were lonely, to people who were grieving. I'm keenly aware, in the two memorial services that we did in this diocese this year we named 750 people. Seven-hundred and fifty names were called out, of those who died in this year. That's a significant amount of loss and grieving, and funerals have just begun. And that river in the desert for people who are in the midst of great grief – you do feel like you're out there on your own.

And I would say the place where we have jumped in the river full force with boldness is trying to understand what we need to do and how we need

to be a witness for racial justice and racial healing. That we recognize, as church, more is needed in our prayers. That advocacy is good and will continue, but relationship also matters. And how do we build those relationships? And churches all over this diocese have been asking that question. Studying books. Running Beloved Community or Sacred Ground. Asking hard questions. Looking for answers.

And we don't have the definitive answer right now, but one of the things we do have is the ability to reach out to people and let them know how important their safety is to us, and that we will do what we can to make sure they are safe.

Here's what I hope you hear in all of this in this year.

I hope you hear how bold we've been. There have been groups of people talking about boldness in our diocese all this year. About taking bold steps. About having bold faith. About making bold actions. About having bold love. We have been in that conversation and I want us to be clear that we have been living that life.

We have discovered that being church – as much as we love our buildings – being church is not about the building. And that is a bold statement of faith.

We have discovered that every lay person has the same power and authority to lay hands on and pray for people as do the clergy. And that is a bold statement of faith.

We have been working consistently to raise up lay leadership so that we stop going to that same 10 percent. Sometimes people just need to be asked, that don't think that they qualify. "I haven't been here long enough. I didn't grow up Episcopalian. I don't want to step on anyone's toes."

That when we call people into their ministry – and their ministry is not just in this church, the ministry is beyond the church – when we help people live fully into their ministry, that is a bold action.

It is going to take this boldness as we move out of pandemic. And the boldness is going to mean we've got to continue looking forward. We've got to continue asking ourselves what is next. What has passed, has come and gone. It has been a blessing to us – we do not want to forget it – but the people of the past were doing the ministry that they were called to do 30 years ago. We are called to a completely different ministry now.

Aa ministry that means we find the way to say, "I know Jesus and I know he loves you. I will hold you in my prayers."

When we find the way to say boldly, "Would you like to go to church with me? Would you like to meet a group of people who have a life of faith?"

When we stand in the truth and speak the truth. When we move our eyes to those who are feeling harmed, who are not safe. That means anybody of color. Right now, it also means everybody who's Jewish. It especially also means trans people, in particular black trans women. All of those people need to know that their safety is important to us and that they have our love and care. And we need to speak that truth to them and to those who are charged with their protection.

The way forward is forward. It's in front of us. We want to celebrate and we want to honor all that is behind us and we want to learn from it, but we are not trying to rebuild it.

God is doing a new thing. A new thing in the world. A new thing in our nation. A new thing in our communities. A new thing in our church. And a new thing with us.

Amen.

Features

Enabling theological education in El Salvador - from New Jersey

By the Rev. Dr. Miguel A. Hernandez

El Seminario Episcopal Anglicano de El Salvador graduated its first class of four students on May 28, 2021. Established in 2017 to serve the needs of the Episcopal Diocese of El Salvador, six students were initially admitted to the program, which commenced in January of that year. Classes were conducted in person, as well as online since some of the faculty taught remotely from Central America and the United States. When the COVID-19 pandemic erupted in El Salvador in 2020, the classes were offered online only via ZOOM.

The program of studies was very demanding. Compounding the complexity of the learning experience was the fact that the students were working full time. The students also were requested to share their new knowledge with the communities they were assigned to serve, thereby integrating theory and praxis, as a way of preparing them for ministry.

The students encountered numerous difficulties. Faced with their particular economic situations and the high academic demand of their studies, two of them opted to drop out of the program. For the four students who completed the program, the Seminary offered them a unique educational opportunity at an affordable cost. Without this opportunity being made available, these students could not have afforded a theological education.

One student, Vilma Landaverde, offered a very moving and compelling story about her desire to study. She said that she could not take advantage of an earlier education opportunity many years ago when a different program was offered because she lacked a high school diploma. Because she only had a sixth-grade education at that time, she did not qualify for that program. As an adult and raising a

family, she continued to study and completed her high school education a few years ago. When the Seminary of El Salvador offered theological education as part of the program of formation for the priesthood in 2017, she was ready to launch herself into a four-year program that culminated with her graduation.

Ms. Landaverde's experience is what the Brazilian Educator and Philosopher, Paulo Freire, would call a liberating education. This is the type of education that gives voice to the voiceless of this world.

The Seminary of El Salvador was able to offer this theological educational opportunity with the help of the faculty who donated their time, and the small donations that were received for this noble mission of forming future leaders of the Episcopal Anglican Church in El Salvador. The model of theological education that the Seminary has developed is affordable, and it could serve as an example of a creative learning experience for other dioceses that wish to form their future church leaders.

The Rev. Dr. Miguel A. Hernandez is the priest-in-charge of Holy Trinity Episcopal Church in West Orange, NJ. He has been teaching at El Seminario Episcopal Anglicano de El Salvador since the Seminary started offering classes in 2017.

EfM Readings and Reflection Guides

By Annie Pike

In our June 9 issue of *The VOICE Online*, an article regarding the Education for Ministry (EfM) program described the many reasons that an individual may decide to explore more of the Christian faith. Reasons such as curiosity, deeper understanding of our faith tradition, or possibly a period of discernment to find your ministry niche. For it says in Romans 12:6, "We have different gifts that are consistent with God's grace that has been given to us," and the EfM program helps us discover or renew our gifts for the community. To guide us on our journey, there are weekly readings,

discussions, and theological reflections guided by a mentor or mentors, and in this writing, we will look at the reading materials used in EfM.

EfM participants enroll for one year of study at a time and commit to participation in a 36-week cycle which usually covers a nine-month period. New participants begin at year one, then enroll for each consecutive year of the four-year program. A year of study focuses on a common theme, and heading into the 2021-2022 program year, it happens to begin again at Year A, with the theme of *Living Faithfully in Your World*. The subsequent years as of this writing are scheduled to be Year B: *Living Faithfully in a Multicultural World*, Year C: *Living as Spiritually Mature Christians* and Year D: *Living into the Journey with God*. With each yearly cycle there is a new *Reading and Reflection* guide which lists the assignments for the week and includes supplemental readings, theological reflection guidelines and examples. Interlude books (a common reading for all participants regardless of what year of study they are in) are based on that year's theme. For the coming cycle, Year A, the interlude books will be: *The Dream of God* by Verna Dozier, and *The Church Cracked Open* by the Rev. Stephanie Spellers.

Year one enrollment begins with a focus on the Hebrew Bible, which has required Old Testament Bible readings, including books from the apocrypha, along with the supplemental textbooks of: *A Short Introduction to the Hebrew Bible*, Third Ed. by John J. Collins along with *The Hebrew Bible: Feminist & Intersectional Perspectives*, edited by Gale Yee. As a member advances to year two, the focus is The New Testament, readings come from the New Testament, with supplemental textbooks: *Introducing the New Testament*, Second Ed., by Mark Allan Powell and *What Are Biblical Values?* by John J. Collins. Year three has a focus of Christian History reading from the textbook, *Christianity: The First Three Thousand Years* by Diarmaid MacCulloch, and finishing up year four, with Theology, Ethics, and Interfaith Encounter, the

readings are: *Theology: A Very Short Introduction* by David F. Ford, *Mysteries of Faith* by Mark McIntosh, *The Christian Moral Life* by Timothy F. Sedgwick, *My Neighbor's Faith*, edited by Jennifer Howe Peace, Or N. Rose, & Gregory Mobley.

It is not mandatory to finish all four years within a time limit. Many participants have taken a year or two off before completing the program. This is also true of relocating, as there are numerous EfM groups that meet in person and virtually throughout the world.

A participant may not advance to the next year unless sufficient effort is attained for the previous year. Yes, life gets in the way sometimes, and our priorities may change, leaving little room for focusing on EfM participation, but that is where the group and the mentor(s) work together to guide and support whatever life throws at us. A good many EfM participants who journey through the program together continue their friendships and ministries long after graduation. Some, like myself, continue participating after graduation as a mentor.

Enrolling in an Education for Ministry program takes commitment not only to the group you join, but more importantly to yourself as you can take away a little or an abundance of spiritual growth from the program – it is all up to the individual. There are many resources handy, including our diocesan coordinator and many mentors throughout our diocese who would gladly answer any questions you may have regarding meeting times and group dynamics. There are even groups that welcome a visit from prospective members during a group session to get a firsthand look and feel of the program and group before making a commitment.

If there is any interest, please check our website, efm-newark.com. There you will find a list of groups that are currently running and looking to expand in the coming year.

It must be obvious by now that I have a true love of the Education for Ministry program. Quite honestly, it set me on fire with a passion to do more for my church community and my neighborhood through self-reflection and group study. I have met wonderful people from various churches and dioceses with whom I continue to share life stories, seek out new ministries and explore not only our Christian faith in new ways, but also learn to appreciate and experience other faith traditions as well.

Education for Ministry was specifically designed for the lay person to explore deeper how Christ is calling us to be in the world, to be the hands and face of Christ, to live out the Word of God with the gifts God has given us. To explore, to understand, to share those gifts, Education for Ministry may be one of the best starting points on your journey of faith.

Ask an EfM graduate for a firsthand experience regarding the many rewards of the program.

Convention Coverage

Actions by Resolution

Clergy Compensation Minimums for 2022

0% increases, hold 2021 compensation levels

Resolution of Extinction

Trinity Church, Cliffside Park

Elections & Bishop's Appointments

2021 General Convention – Clergy 3rd & 4th Alternates

- The Rev. Dr. Elaine Ellis Thomas – All Saints, Hoboken (3rd Alternate)
- The Rev. Sharon Sheridan Hausman – Christ Church, Newton (4th Alternate)

ACTS VIM – Class of 2024

- The Rev. Cathie Studwell – St. Bartholomew's, Ho Ho Kus
- Denneze Nelson – St. Agnes & St. Paul's, East Orange

- Brigid Dwyer – St. George's, Maplewood
- Arnold Peinado – Christ Church, Short Hills (Bishop's Appointment)

Disciplinary Board – Lay Class of 2026

- Thomas A. Bisdale – Grace Church, Westwood

Disciplinary Board – Clergy Class of 2027

- The Rev. Kevin PJ Coffey – Atonement, Fair Lawn

Diocesan Council – Class of 2024

- The Rev. Grant Mansfield – St. George's, Maplewood
- The Rev. Deacon Lorna Woodham – St. Andrew & Holy Communion, South Orange
- The Rev. Kathryn King – St. Alban's, Oakland/Franklin Lakes
- Jerrick Rutherford – St. Andrew & Holy Communion, South Orange
- Larysa Cohen – St. Luke's, Montclair
- Robert Ross – St. Agnes & St. Paul's, East Orange
- The Rev. Asa Coulsen, Grace Church, Madison (Bishop's Appointment)
- Vanessa Wigfall, Trinity & St. Philip's Cathedral, Newark (Bishop's Appointment)
- Ross Wisnewski, St. Mary's Church, Sparta, (Bishop's Appointment)

Diocesan Council – Class of 2023

- The Rev. Raul E. Ausa – Trinity, Allendale
- Robert Cottingham, Jr. – Epiphany & Christ Church, Orange

Diocesan Council – Class of 2022

- The Rev Deacon Nancy Hansen – Good Shepherd, Lincoln Park & Montville
- Dennis Piccirillo – St. Dunstan's Church, Succasunna (Bishop's Appointment)

The Standing Committee – Lay Class of 2025

- Nerissa Boccino – St. Peter's, Morristown

The Standing Committee – Clergy Class of 2025

- The Rev. Nathaniel Darville – St. Peter's Church, Essex Fells

Trinity & St. Philip's Cathedral Chapter – Clergy Class of 2024

- The Rev. Anthony Puca, Jr. – Holy Trinity, Hillsdale

Trinity & St. Philip's Cathedral Chapter – Lay Class of 2024

- John C. Garde – Grace Church, Madison

Trinity & St. Philip's Cathedral Chapter – Class of 2024

- The Rev. Melissa Hall – St. James Upper Montclair (Bishop's Appointment)

Constitution & Canons Committee – Class of 2022

- Thomas A. Bisdale – Grace Church, Westwood
- Patricia Arlin Bradley – Holy Trinity, Hillsdale
- T. Donald Cairns – St. Clement's, Hawthorne
- Fr Kevin PJ Coffey – Atonement, Fair Lawn
- John C. Garde – Grace Church, Madison
- Laura A. Russell, Esq. – All Saints, Hoboken
- John L Smith – Trinity & St. Philip's Cathedral, Newark
- Bernice E. Vanderpool – Grace Church Van Vorst, Jersey City
- John G. Webb, III – St. Luke and St. Mary, Hope and Belvidere
- The Rev. Paul Yoon – St. Agnes', Little Falls

Appointments to Unelected Ministries

Ward J Herbert Board – Class of 2024

- Ron Caras – St. Dunstan's Succasunna
- Vanessa Foster – St. Paul's Jersey City

HR Advisory Board – Class of 2025

- The Rev. Deacon Erik Soldwedel – St. Paul's Paterson
- Dr. Matthew Price – St. Luke's Montclair

Commission on Ministry – Class of 2024

- Sue Morgan – All Saints Glen Rock
- Godfrey Gregg – St. Luke's Montclair
- Patrice Maynard – St. Paul's, Jersey City

Commission for Justice and Peace

- Jody Caldwell – Redeemer, Morristown (Co-Chair)
- The Rev. Deacon Diane Riley – Grace Madison (Co-Chair)
- Sharonda Bailey – Epiphany & Christ, Orange
- Bernadette Blong – St. Dunstan's, Succasunna
- Michelle Borden – St. Agnes' Church, Little Falls
- Meg Critchley – St. James, Hackettstown
- The Rev. Deacon Nancy Hansen – Good Shepherd, Towaco
- The Rev. Kathryn King – St. Albans, Oakland/Franklin Lakes
- Joy Manasse – St. Andrew & Holy Communion, South Orange
- Rob Moore – Grace, Westwood
- Catherine Olivo – St. Elizabeth's, Ridgewood
- The Rev. Margaret Otterburn – Church of the Messiah, Chester
- Mark Roy – St. George's, Maplewood
- Laura Russell – All Saints, Hoboken
- John Simonelli – St. David's Church, Kinnelon
- Belinda Stokes – St. Paul's Church, Jersey City

Commission on Liturgy and Music

- The Rev. Raul Ausa – Trinity, Allendale
- Gail Barkley – Trinity & St. Philip's Cathedral, Newark
- Gail Blache-Gill – St. Paul's & Incarnation, Jersey City
- Dr. Jill Burnett Comings – Grace VanVorst, Jersey City
- The Rev. Audrey Hasselbrook – St. James, Upper Montclair
- Kevin Kelly – St. Peter's, Morristown
- Dr. Laura Moore – All Saints', Hoboken
- Jewels Quelly – St. James', Hackettstown
- Alison Siener-Brown – All Saints', Millington
- The Rev. Bob Solon – St. John's, Passaic
- Mark Trautman – St. Paul's, Engelwood
- Vanessa Wigfall – Trinity & St. Philip's Cathedral, Newark

- Jane Jubilee and The Rev. Canon Andrew Wright, Bishop's Office Liaisons

Diocesan Youth Commission

- The Rev. Asa Coulson (Co Chair)
- Janelle Grant (Co Chair)
- Donna Caputo
- Kathy Dewalt
- Alicia Stathum
- Chris Whitaker
- Anthony Briggs and Kathryn Schaefer, Cross Roads Camp Liaisons
- Jane Jubilee and The Rev. Canon Andrew Wright, Bishop's Office Liaisons

Racial History Committee

- The Rev. Willie Smith (Co-Chair)
- Ken Bledsoe – St. John's Memorial Church, Ramsey (Co-Chair)
- Gail Barkley – Trinity & St. Philip's Cathedral, Newark
- Carol Berry – All Saints Church, Millington
- Suzanne Bowles – St. Michael's Church, Wayne
- Melissa Bristol – Christ Church, Short Hills
- Anne Calloway – Trinity & St. Philip's Cathedral, Newark
- Brigid Dwyer – St. George's, Maplewood
- The Rev. Melissa Hall – St. James, Upper Montclair
- Armstead Johnson
- The Rev. Grant Mansfield – St. George's, Maplewood
- Mary Lou Mitchell – St. George's, Maplewood
- Pat Piermatti – St. James, Upper Montclair
- The Rev. Deacon Erik Soldwedel – St. Clement's Church Hawthorne/ St. Paul's Church, Paterson
- The Rev. Fain Webb – St. Lukes & St. Mary's, Hope/Belvidere

Racial Justice and Healing Commission

- E.V. Janopaul – St Peter's, Mountain Lakes
- The Rev. Michelle "Chellie" White – Christ Church, Teaneck

Conveners of the Regional Ministry Networks

Absalom Jones

- Stephen Dittrich – Trinity, Bayonne
- The Rev. Willie Smith
- Belinda Stokes – St. Paul's, Jersey City

Augustine of Hippo

- The Rev. Kevin Coffey – Atonement, Fair Lawn
- Fran Regan – Atonement, Tenafly
- Marsha Mackey – St. Mark's, Teaneck

Benedict of Nursia

- The Rev. Anthony Puca – Grace, Westwood / Holy Trinity, Hillsdale
- Peter Angelica – St. Elizabeth's, Ridgewood
- Bob Bogert – St. Paul's, Montvale

Constance & Companions

- The Rev. Jon Richardson – St. David's Kinnelon
- Kathy Kent – St. David's, Kinnelon
- Kathleen O'Brien – St. Mary's Sparta

Dietrich Bonhoeffer

- The Rev. Melissa Hall – St. James, Upper Montclair
- Dyan Bryson – St. Luke's Montclair
- Barbara Monahan – Grace Rutherford

Evelyn Underhill

- Sarah Rosen – Christ Church, Short Hills
- The Rev. Susan Ironside – Grace, Madison

Florence Li Tim-Oi

- Anne Calloway – Trinity & St. Philip's, Cathedral
- The Rev. Sylvester Ekunwe – St. Andrew's Newark

Harriet Tubman

- Carol Berry – All Saints, Millington
- The Rev. Anne Kitch – St. Luke's, Phillipsburg
- Meg Buck – St. Luke & St. Mary's, Hope & Belvidere