



*Churches can provide valuable support during times of crisis and uncertainty.*

By Jerry Hames

In a quiet, compassionate way, Episcopalians in the Diocese of Newark are rallying to support one another and their neighbors as falling financial markets and increasing mortgage rates engulf many and cause hardship across a broad swath of New Jersey.

In the face of the current economic turmoil, Newark's bishop joined with Episcopal leaders across the country offering reassurance, prayers and guidance while urging the faithful to continue to help their neighbors.

"Just pray and have faith," Bishop Mark Beckwith wrote in a column posted on the diocesan website ([www.dioceseof-newark.org](http://www.dioceseof-newark.org)) on Oct. 3. He said he first heard those words

## Faith amidst anxiety

### *Episcopalians support each other during economic crisis*

25 years ago from a Roman Catholic priest whose church was destroyed by fire. Since then, Beckwith wrote, he has on many occasions come to regard that simple sentence as one that reflects deep wisdom and trust.

"It is not always easy to do. Especially in times of crisis – which seems to be where we are today. The financial markets have gone haywire, perhaps as a prelude to an implosion. Budgets and businesses are fragile – as are the psyches that have to deal with them."

#### **Job loss will continue**

New Jersey's job loss so far this year totals more than 20,000, according to an October report by the state Department of Labor. Job losses in September included 1,900 in the financial services sector, reflecting for the first time New Jersey's fallout from the collapse of Wall Street.

But more is yet to come as the financial meltdown ripples beyond Wall Street, according to the state's economic forecast, which predicts more widespread unemployment as business activity slows in other economic sectors.

Job loss is a very profound personal experience, say Newark clergy, and many people – despite the depressed economic climate – still see it as a personal failure.

"[In] our culture we define ourselves not by who we are, but by what we do," said the Rev. Peter Stimpson, director of the Trinity Counseling Center in Princeton.

"If we 'do more' than others, as evidenced by an impressive job title or a big salary, we feel important. By contrast, if we 'do less' than others, or, in your mind 'do nothing' by virtue of being unemployed, we feel unimportant and depressed."

The Rev. John Hartnett of St. Elizabeth's, Ridgewood, said his approach was to focus on providing spiritual support that will help people address their individual circumstances. "I have no training as an employment counselor, so I offer what I can to help people name, face and deal with anxiety.

My hope is that help will, in turn, be a resource for them as they take the next steps."

At Calvary Church, Summit, the Rev. Christopher Brdlik said he had spent a lot of time recently asking parishioners how they were doing with the financial crisis. "I've preached about it, written about it in our newsletter and made announcements about it in church, urging concern for each other during a tough time."

He does not know of any job losses yet among his parishioners, but he thinks it's still too early to determine how extensive those might be, he said.

"Parishioners who are of the 'investor class' are philosophical about it, recognizing that they have had significant losses, but thinking they will gain in the long run. People who are already living off investment income, our older members, seem the most vulnerable right now, but even they recognize they are not destitute."

The congregation has responded well to urgent appeals from the Apostles House Food Pantry, a member of the Newark Episcopal Ministries, he said. "People are well aware of how the crisis is hitting the poor among us the hardest."

Even in parishes such as Christ Church, Short Hills, where parishioners are financially secure and described as "well-insulated" from the economic turbulence, concern is evident. The Rev. Leslie Smith, who completes an 18-month term as interim rector in November, said the parish responded quickly.

"Within two days that the federal recovery package was announced, we had an adult forum with three investment bankers from New York who were parishioners talk about what was happening and how their faith was relevant to their lives. Then the clergy spoke. The fact that we doubled attendance at the forum that Sunday is indicative of how many people care about this."

Sandra Johnson, a New York bank executive and parish-

*See "Faith," page 4*

## North Porch expands its ministry

By Cathie Studwell

For 25 years, North Porch has provided food, diapers and support to a growing number of families in need throughout the diocese. As Advent approaches, this outreach ministry of the Episcopal Church Women is preparing to celebrate the grand opening of its fourth location at St. Peter's Episcopal Church in Clifton and to host its annual Tea and Toy Fest on Nov. 23.

The name "North Porch" dates back to the Church of England at the turn of the 20th century and refers to the area of the church building where people in need could come to receive food and other necessities. As north-porch church ministries grew in popularity, they also became a place, mainly for women, to turn for emotional support

and fellowship.

In 1983, the Episcopal Church Women of the Diocese of Newark, who had been supporting North Porch's international program for many years, decided to bring it to the Newark community. A North Porch center could provide emergency aid to mothers and their babies who were caught in that interim time between applying for state assistance and actually receiving the badly needed supplies. Those in need would receive a five-day supply of food, formula and diapers for children age 3 and younger.

"Being a mom myself, I realize that not having the necessities of food and diapers is devastating," said Lindsey McHugh, North Porch president emeritus. "I wanted to give something back to mothers who were living in lack and had nowhere to turn to. North Porch is a visible example of living out our baptismal covenant to seek and serve others, loving our neighbor as ourselves. It is a way to be God's hand and feet in the world reaching out to help those in need."

#### **An evolving ministry**

In May 1984, the diocese donated office space in the then-diocesan offices on Rector Street to the ministry. When the diocesan offices moved to Mulberry Street, the North Porch office relocated to Park Place.

*See "North Porch," page 5*



#### **Animal aid**

St. Matthew's, Paramus, member Shawn Herrick's ministry includes raising funds for animal shelters. Last year, he raised \$75 for the Paramus animal shelter selling homemade cupcakes and stuffed animals at a garage sale. This year, he raised \$174.51 for the Bergen County Animal Shelter selling bird houses he and his family made. The congregation also donated old blankets, animal food and other supplies for the shelter. This fall, many other diocesan members demonstrated their love of God's creatures at Blessing of the Animals services. See Page 8 for more photos.

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## The Bishop's Message

# Gratitude: the foundation to spiritual formation

Writer Parker Palmer calls it “functional atheism,” which is claiming that you believe in God but live as though God doesn’t exist. Functional atheists often separate, if not segregate, God from life as we live it – relying on wits and pluck to get by. Some may say that this is a good thing, because functional atheism serves as a kind of spiritual firewall from religious zealots who claim to be connected to God all the time through their toxic combination of self-righteousness and certainty.

Functional atheism may indeed be preferable to fundamentalism, but as a recovering functional atheist, I have found that it is not a good way to live. For years, I relied on God to help me through the rough places – and I praised Jesus when he did. It seemed like a good arrangement, until I realized that I was missing out on the wisdom and blessing and abundance of God that is always offered – whether I was in a tough spot or on top of the world.

I also realized that many of my prayers and actions were designed to get rid of my weakness – and not to draw on God’s strength and love. My prayers of thanksgiving were often a hedge against further tribulations. They were offered out of guilt and fear – which served to create distance between myself and God and which caused me to become more and more self-reliant, in a functional-atheistic sort of way.

I since have discovered the practice of gratitude, and further discovered that gratitude is the antidote to functional atheism. Guilt and fear close us down; gratitude opens us up to God’s all-abiding presence.

Gratitude is not so much an attitude of

the mind as it is a discipline of the heart. One needs to work at it. Oprah Winfrey is known for a lot of remarkable things, but foremost among them for me is her regular invitation for people to identify five things each day for which they are grateful. The Jesuits came up with a similar practice five centuries ago – when they had all their novices engage in a *daily examen*, which involved prayerfully looking back over the day and identifying incidents and moments when God was uniquely present. This daily discipline enables gratitude to become a way of life.

So does giving. And giving is different when it is offered out of gratitude as opposed to guilt, fear or duty. Giving out of gratitude begets more giving; and giving from gratitude invites us to discover God’s desire to lovingly and extravagantly give to us. Giving out of gratitude requires a lot of

practice; it gets us past a congregation’s or a diocese’s or an agency’s need to receive and puts us in deeper touch with our need to give.

Our sense of gratitude has been shaken recently, if not threatened, by an unprecedented experience of financial chaos. It is hard to muster a discipline of gratitude when one’s nest egg has cracked open and fallen to the ground. It is perhaps harder still to be grateful when even the idea of a nest egg never has been within reach.

The discipline of gratitude and giving doesn’t solve the problems of financial vulnerability or economic injustice – but the discipline of gratitude does give us a broader framework with which to approach them. The discipline of gratitude and giving provides a spiritual foundation to embrace God’s abundance – even in times of frightening scarcity. I have a friend who has learned that an act of giving is the best way to get over anxiety brought on by an economic pinch.

Living in gratitude is the cornerstone of spiritual formation. The challenge is to engage in disciplines of prayer, study and giving to deepen that gratitude so that we might be more ready to be embraced by God’s wondrous gift of life and love – and to be set free from the limiting mindset of scarcity and the constricting bonds of functional atheism.

— Mark M. Beckwith



### Hospital celebration

Bishop Mark Beckwith, right, installed the Rev. Kevin Morris as director of pastoral care during a Saint Luke’s Day Celebration at Christ Hospital in Jersey City. The event in the Bishop Rath Chapel celebrated the founding of the hospital and its long relationship as a ministry of the Diocese of Newark. About 70 people attended the Oct. 10 service, which patients also viewed over the hospital’s closed-circuit television system.

# Gratitud: la fundación de la formación espiritual

El escritor Parker Palmer lo llama “ateísmo funcional” que es reclamar que usted cree en Dios pero vive como si no existiera. Ateos funcionales muchas veces separan, si no segregan a Dios de la vida en la manera en que la vivimos—dejándose llevar en el juicio y la resolución para sobrevivir. Algunos puedan que digan que esto es algo bueno, porque ateísmo funcional sirve como un tipo de muralla de protección espiritual de los celadores religiosos que reclaman estar conectados a Dios todo el tiempo por medio de sus combinaciones tóxicas de auto-rectitud y certeza.

Ateísmo funcional puede que sea mas deseable al fundamentalismo, pero como un ateo funcional recuperando, he encontrado que no es una buena manera de vivir. Por años contaba con Dios para que me ayudara por los sitios ásperos- y la daba gracias a Dios cuando lo hacía. Parecía ser un buen arreglo, hasta que pude realizar que estaba perdiendo de la sabiduría y bendición y abundancia de Dios que siempre es ofrecido fuera que estuviera en un sitio áspero o en la cima del mundo.

Yo también llegué a realizar que muchas de mis oraciones y acciones estaba diseñadas para desechar mis debilidades- y no de atraer la fuerza y el amor de Dios. Mis oraciones en agradecimiento muchas veces eran setos para prevenir otras tribulaciones. Eran ofrecidas muchas veces por miedo y culpabilidad- que solo creaba mas distancia entre Dios y yo, y causaba hacerme mas auto-confiado en una

manera ateística funcional.

He llegado a descubrir la practica de gratitud, y adicionalmente descubrir que la gratitud es el antídoto a el ateísmo funcional. La culpa y el miedo solo sirven para cerrarnos; la gratitud nos abre a la presencia de Dios todo perseverante.

La gratitud no es tan solo una actitud de la mente mas es una disciplina del corazón. Uno necesita trabajarlo. Oprah Winfrey es conocida por muchas cosas extraordinarias pero por delantero entre ellos para mi es su invitación regular de que las personas identifiquen cinco cosas por lo cual están agradecidos. Los Jesuitas lograron hacer una practica similar cinco siglos atrás-cuando hacían que todos sus novicios se obligaran a hacerse un examen diario que involucraba en oración mirar hacia atrás e identificar los momentos o incidentes cuando la presencia de Dios era singular. Esta disciplina diaria facilita la gratitud hacerse un modo de vida.

También el dar. Y el dar es diferente cuando es ofrecido con gratitud en opuesto a que sea por miedo, culpa o un deber. Dando por gratitud engendra mas dar; y dando de gratitud nos invita a descubrir el deseo de Dios de extravagante y afectuosamente darnos. Dar con gratitud exige mucha paciencia; nos lleva mas allá de las necesidades de una congregación, de la diócesis o una agencia de recibir y nos pone mas profundamente con nuestra necesidad de dar.

Nuestro sentido de gratitud ha sido recientemente sacudido, sino amenazado, por

una experiencia sin precedentes de un caos financiero. Es difícil conseguir la fuerza de disciplina cuando su nido de ahorros ha sido resquebrajado y se ha caído al suelo. Es hasta mas dificultoso ser agradecido cuando la idea de un nido de ahorros ni se pudo lograr.

La disciplina de gratitud y de dar no resuelve la vulnerabilidad financiera o la injusticia económica – pero la disciplina de gratitud nos da un almacén mas amplio en lo cual poder alcanzarlos. La disciplina de gratitud y dar nos provee una fundación espiritual para abrazar la abundancia de Dios – así sea en tiempos de escasez espantosa. Yo tengo una amistad que ha aprendido que el acto de dar es la mejor manera de sobrepasar la ansiedad traída por un apretamiento económico.

Viviendo en gratitud es la fundación de la formación espiritual. El desafío es de comprometerse en disciplinas de oración, estudio y dar para profundizar esa gratitud y así estar dispuesto de ser abrazado por el regalo maravilloso de Dios de vida y amor – y así ser libres de las limitaciones de sentidos mental de escasez y las constrictivas bandas del ateísmo funcional.

— Mark M. Beckwith

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## THE VOICE

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# Church leaders address questions of identity

By Sharon Sheridan

While controversies over dioceses leaving the Episcopal Church and debate about a proposed international Anglican covenant continue, church leaders are seeking to clarify the identity and mission of the Episcopal Church. In different ways, the church's two governing bodies – the House of Bishops and Executive Council – and the Chicago Consultation of bishops, clergy and laity each addressed these issues in meetings this fall.

"I think certainly the House of Bishops meeting was a moment when we engaged in a practice of getting clear about who we are," said Bishop Mark Beckwith, who attended the house's September meeting. "We are

people who stand with Christ at the Gates of Hope."

Presiding Bishop Katharine Jefferts Schori tells stories about seeing that happen in congregations and dioceses across the church, he said. "I see that happening in this diocese. That's what our main work is, to do the mission of the church."

During the meeting in Salt Lake City, the bishops voted to authorize the deposition of Pittsburgh Bishop Robert Duncan, concluding, Jefferts Schori said, "that his actions over recent months and years constitute 'abandonment of the communion of this church.'"

Subsequently, the Pittsburgh diocese voted to realign with the Argentina-based Diocese of the Southern Cone. Those re-

maining in the diocese are reorganizing and plan a special convention Dec. 13.

The deposition decision was one of accountability, Beckwith said. "We were defining who we are ... and we're holding each other accountable."

"It was hard to do in many ways," he said, "but it felt like a clarifying decision."

To Beckwith, it was a decision to say: "Let's get on with the work of the church, which is providing mission and standing with Christ at the Gates of Hope."

"As we get clear about who we are as a church on the national level, it will make it easier for people to live into their ministry on a local level," he said. "That's my hope."

The issue of Episcopal identity also was discussed at the Chicago Consultation meeting at Seabury-Western Seminary in Evanston, Ill., which Beckwith, the Rev. Elizabeth Kaeton and Louie Crew attended from the Diocese of Newark.

During a small-group discussion, Kaeton said, "we were talking about the importance of identity and that a lot of the conflict in the church comes out of a confusion of what it means to be an Episcopalian who is part of the Anglican Communion. In fact, there is even confusion about what it means to be a Christian."

Her committee was seeking ways to educate the church about how the baptismal covenant and its five promises "really give us our identity," she said, "which is different than other parts of the Anglican Communion. ... Our sense of mission comes out of the *Apostles Creed* and those five promises."

The Chicago Consultation emerged from the December 2007 "Full Inclusion" consultation hosted by the seminary. It should not be confused with the Consultation that is a political lobbying group composed of Episcopalians from various justice groups, Kaeton said, characterizing it as a "think tank" that attracts a broader moderate base.

"This was my first meeting," Crew said. "The first one dealt primarily with theological background issues. This one was looking very closely at working at General Convention and understanding how that operates."

Crew said he was impressed by the group's shared leadership, and by Beckwith's leadership. "It was a delight to see him in a leadership role outside the diocese." Crew said he "just relished in watching him do that so well."

## Anglican covenant

Another issue potentially affecting the church's identity is a proposed Anglican covenant. At October's Executive Council meeting in Helena, Mont., Jefferts Schori said that, if a proposed covenant is released in mid-May for adoption by the Anglican Communion's provinces, she will "strongly discourage" any effort to bring that request to the 76th General Convention in July.

The provinces have until the end of March to respond to the current version of the covenant. The Covenant Design Group meets in London in April and may issue another draft. The Anglican Consultative Council is expected to review that draft at its May 1-12 meeting and could decide to release that ver-

sion to the provinces for their adoption.

If the ACC decides to do that, Jefferts Schori told Executive Council, "my sense is that the time is far too short before our General Convention for us to have a thorough discussion of it as a church, and I'm therefore going to strongly discourage any move to bring it to General Convention."

"I just think it's inappropriate to make a decision that weighty" that quickly, she added.

Beckwith and Executive Council member Kim Byham each said he agreed with Jefferts Schori.

"I agree with her statement, and I'm glad she made it," Beckwith said. "To try and have to deal with that in such short order with such pressure is not going to be us at our best, and we have other things to do. ... It's not a good use of our time. It's not good stewardship. At some point, in due course and with due diligence, we need to deal with the covenant, but not then."

Byham is on the council committee preparing a response to the last draft, which will be presented to council at its January meeting in advance of the March deadline. He also has written a resolution for January's Diocesan Convention, supported by the rest of the diocesan deputation to General Convention, "that says that we felt that this is a matter that is of constitutional weight and therefore would require the approval of two General Conventions," he said. While the resolution only would represent Newark's opinion if passed, he said, "I know we're not the only ones to say that."

## Other council business

The Episcopal Church is facing a \$2.5 million deficit for 2009, but surpluses in 2007 and 2008 mean the church will finish the triennium with a balanced budget, as required by the church's *Constitution and Canons*, Treasurer Kurt Barnes told Executive Council.

It's too early to tell how the current financial crisis will affect pledges, and thus the church's income, Byham said. "We're projecting for the next triennium that the income will be level. We're certainly projecting 2009 as level."

In other business, the council unanimously voted to send a proposed canonical change to General Convention to make lay pensions mandatory, said Byham, who served on the committee on lay pensions. "It would make mandatory the 1991 resolution of General Convention that called for lay pensions but didn't do anything about it."

A survey determined that about 90 percent of eligible diocesan lay employees and two-thirds of eligible parish lay employees are covered now, and that lay men are more likely to have coverage than lay women, he said. The mandatory program would be administered by the Church Pension Fund and have several options.

The council also changed the name of the Committee on Social Responsibility and Investment to the Committee on Corporate Social Responsibility.

*The Rev. Mary Frances Schjonberg, Episcopal Life Media correspondent, contributed to this article.*



Chris Knoeller photos

Diocesan Council member Bert Jones, a parishioner from Christ Church in East Orange, speaks with Bishop Barbara Harris at a reception following the service at which she preached in Chatham.

St. Paul's, Chatham, hosted a fall education series on religion, race and politics featuring retired Massachusetts Suffragan Bishop Barbara Harris, the Rev. Arthur Pressley, associate professor of religion and psychology at the Drew University Theological School in Madison, and the Rev. Winnie Varghese, Episcopal chaplain at Columbia University in New York.

Harris, who recently marked her 25<sup>th</sup> anniversary as the first woman and first African-American woman elected bishop in the worldwide Anglican Communion, preached on Sept. 7, followed by a panel discussion among the three. Because of their different

ages and backgrounds, each brought a different perspective to the issues, including the historic presidential candidacy of Sen. Barack Obama. Harris was born before the Civil Rights Amendment; Pressley is four generations from slavery; and Varghese, 35, is from South India.

Pressley returned to Chatham for a Tuesday evening discussion of the psychology of anger in the black community. Varghese, who also is a member of Executive Council and the Episcopal Church's Anti-Racism Education Committee, concluded the series the next week with her presentation "The Reality of Racism and the Dream of God."



From left, the Rev. Arthur Pressley; Bishop Barbara Harris; the Rev. Elizabeth Kaeton, rector of St. Paul's; and the Rev. Winnie Varghese.

## Staff changes

**Barbara Haynesworth** will retire at the end of 2008 after more than a decade working on the finance team at Episcopal House.

**Noel Garcia** is the new senior accountant for the diocese. He has significant nonprofit experience, including in general accounting, fund accounting (grants), audit prep and financial analysis.

**Katie Palmer** is now financial/systems analyst. She will assist with Finance Office functions and help identify and implement enhanced Shelby Financials functionality. Palmer also will work with other staff at Episcopal House to expand the functionality, knowledge and use of Shelby in other areas.

## Voicing our thanks

*The Voice* extends a heartfelt thank you to all of our readers who contributed funds to help us continue to provide news and information about the ministries of our diocese. Your generosity supports our mission to give voice to the voices of the Diocese of Newark.

For those who still wish to contribute, it's not too late. Checks payable to *The Voice* can be sent to Episcopal Diocese of Newark, attn.: *The Voice*, 31 Mulberry St., Newark, NJ 07102.



## Faith

Continued from page 1

ioner who has directed the Careers in Transition ministry for 10 years at Christ Church, said its attendance also had doubled from its normal range in the teens to about 40 people.

Among those attending, she said, was a retiree who announced he was forced to look for a job because of his investment losses. Another person who had worked in lending said he'd been unemployed for about a year. He had always assumed that he'd have little trouble finding a new job when he was ready but now realized that unemployed financial-sector workers soon would flood the job market.

Because economic upheavals tend to unemploy people in waves, Johnson said, she and the group's other organizers expect they soon will see as many as 85 people attend Careers in Transition the twice-monthly meetings where participants network, have their resumes reviewed, do mock interviews, polish up introductory speeches and brush up their job-seeking skills.

Among parishioners at St. Paul's, Chatham, where many in the congregation either work on Wall Street or have business associations there, concern is widespread.

"The anxiety level here is very, very high among people who are working, those who are close to retirement and seeing that date pushed back, and retired people whose savings are dwindling," said the Rev. Elizabeth Kaeton.

"It's been really difficult," she said, describing how she has preached about the consequences caused by the economic downturn and has listed in the service bulletin telephone contacts for self-help groups and services for those in need, including those experiencing difficulty with mortgage payments.

A major challenge has been to know how to help men



### Prayer for the current financial situation

Lord God, we live in disturbing days:  
across the world,  
prices rise,  
debts increase,  
banks collapse,  
jobs are taken away,  
and fragile security is under threat.

Loving God, meet us in our fear and hear  
our prayer:  
be a tower of strength amidst the  
shifting sands,  
and a light in the darkness;  
help us receive your gift of peace,  
and fix our hearts where true joys are  
to be found,  
in Jesus Christ our Lord. Amen.

— From the Church of England website  
([www.cofe.anglican.org](http://www.cofe.anglican.org))

for 40 years a member of the church located directly across from the station.

The Rev. Wade Renn, the part-time vicar, said he had seen fewer commuters in recent months. "For those who stop, we offer coffee and prayers at a time of calamity," he said.

"We're trying to support in this way and encouraging people to pray."

When Renn couldn't find a suitable prayer for these economic times in the current *Book of Common Prayer*, he went to the 1928 edition of the prayer book. "There I found what I needed," he said, "*A Prayer for a Time of Calamity*, published just a year before the start of the Great Depression."

Jerry Hames is editor emeritus of Episcopal Life.

in the congregation, she said. "Women whose husbands are working have built-in support systems through such groups as weekly Bible study and prayer shawl knitting. Women fall into connected communities."

"With men, it's a lot more difficult. We've had to be creative to make opportunities for men to have discussion."

One such event recently was a parish cleanup day, which included yard work outside the church. Emerging from that day has come the beginning of a men's book club organized by the treasurer, a retired financial executive. The first book to be discussed: *Dignity of Difference: How to Avoid the Clash of Civilizations* by Rabbi Jonathan Sachs.

### Coffee with a prayer

Each Friday from 7 to 9 a.m., until the cold weather sets in, clergy and volunteers from the House of Prayer offer coffee and prayers to commuters at the Broad Street Station in Newark. "We have people coming into Newark to work and those leaving to go to New York," said Douglas Eldridge, a warden and

## Antidote for anxiety



The Rev. John Hartnett

The Rev. John Hartnett of St. Elizabeth's, Ridgewood, wrote to his parishioners in late October about finding security and daring to be generous, even in the midst of anxiety and uncertainty.

"Panic is contagious, but so is faith and confidence," he said, urging them to "cast out some fear this season."

Hartnett offers these antidotes to confront those anxieties that many people face these days.

**Take the long view.** Look back over your life; look out into the future — for yourself and beyond. Whatever is going on now, you will get through. Consider the wars, crises, social upheaval and personal challenges you have weathered. Hard times faced together make us wiser and stronger and remind us of what matters most.

**Put present experience in context.** As one parishioner has said: "As bad as things are for us, they could be a lot worse." Looking at our situation in a global context now, or within the framework of human history, even in our hard times, we have much for which to be thankful. Enumerating those things for which you can be thankful takes away much of anxiety's toxic power.

**Stay focused; don't panic.** Take it one day at a time, holding fast to your core principles as individuals and as a community — then you can do your best work, care for one another and strive to be generous in both spirit and substance. St. Paul observes, "Our outer nature is wasting away, but our inner nature is being renewed every day." (2 Cor. 4:16)

**Think for yourself.** Let each individual base his or her actions on his or her own individual priorities and circumstances, rather than on others'. Let a spirit of calm courage — reasonable and realistic — come forth from each. We may find ourselves doing or giving less than what we might have imagined as recently as a few weeks ago, but let us go forward from where we are now, and not worry about where we wish we were.

# Helping others in tough times

## Knowing tax rules lets giver as well as recipients benefit

By Anthony Birritteri

The news this fall has been filled with stories about the \$700-billion federal bailout of the financial industry, the roller-coaster ride the stock market has been experiencing and the increasing number of home foreclosures across the country. Digging deeper to see where the real impact of this harsh economic news is, a look at local food banks and other charities shows more people needing the services these nonprofits provide. Goods are flying off the shelves, but restocking items through contributions is becoming a challenge.

Those fortunate enough to be able to aid others by making donations, but still sitting on the fence about acting, might consider the words of Anne Frank and Winston Churchill.

Frank, who died young but was wise beyond her years, once said, "No one has ever become poor by giving." Churchill, the great English statesman and prime minister, stated, "We make a living by what we get, but we make a life by what we give."

People donating to charities, however, should learn a few government rules and guidelines that could come in handy when it comes time to file annual income-tax forms.

There are two types of charities, public and private, explains Walter Dorgan III, a tax



Walter Dorgan

attorney with the Paramus-based law firm of Dorgan & Dorgan. "Public charities are large organizations that receive a large portion of donations from the general public. In this type of charity, individuals can donate and deduct up to 50 percent of their annual adjusted gross income."

"Private charities, or private foundations, are smaller organizations, sometimes used for estate-planning purposes, in which people can donate and deduct 30 percent of their annual adjusted gross income," says Dorgan. Sometimes, he adds, people create a private foundation to better control where their money is going and how it's spent.

When it comes to estate planning, high net-worth individuals may decide to give property or money to charities (exemptions of up to \$1 million) while they are alive. "People use this strategy to have their money go to a charitable organization rather than the federal government when they pass away," says Robert Giordano, as associate with Financial Principles, a Fairfield-based financial planning firm.

When considering donating to a charity, both men stress, individuals should make sure the organization is recognized by the Internal Revenue Service.



Robert Giordano

"There are certain organizations the government would not see as a nonprofit institution," Giordano says. "You can ask the organization for its federal tax I.D. number to see if they are legitimate."

Dorgan says to ask for an organization's Letter of Exemption from the IRS.

The information on whether the nonprofit group is recognized by the IRS can be obtained by calling the IRS at 877-829-5500 or going online at [www.irs.gov](http://www.irs.gov) and looking for Publication 78 under "Search of Charities." The site provides a partial list of organizations recognized as eligible to receive tax-deductible contributions. The most common tax-exempt charity is the 501 (c) (3). Others are the 501 (c)(8) and 501 (c)(10) for fraternal organizations; the 501 (c)(13) for cemeteries; 501 (c)(4) for volunteer fire departments; and 501 (c)(4) or 501 (c)(19) for veterans organizations.

If the organization is new, it must file a 1023 form by the end of its first 27 months to receive 501 (c)(3) status. If it does receive this status, a charitable contribution will be deductible back to the date of formation.

With the passage of the Pension Protection Act of 2006, certain changes were made concerning the documentation needed by the IRS for all giving.

According to the IRS, clothing and household items must be in good condition.

A taxpayer may claim a deduction of more than \$500 for any single item, regardless of its condition, if he or she includes a qualified appraisal of the item with the return.

To deduct any charitable donation of money, a taxpayer must have a bank record or a written communication from the charity showing the name of the charity and the date and amount of the contribution. A bank record includes cancelled checks, bank or credit union statements and credit card statements. (Bank or credit union statements also should show the name of the charity, date and amount paid. Credit card statements should have the name of the charity and date of the transaction.)

For more information on the rules governing charitable contributions to tax-deductible nonprofit organizations, a visit to the IRS website is invaluable.

Anthony Birritteri is editor of New Jersey Business Magazine.

### Kids helping kids

The youth of Grace, Westwood, together with CVS, collected more than \$1,000 worth of school supplies for needy children and families. On Sept. 21, the youth staffed a table at the entrance to the CVS store in Westwood and encouraged passersby to purchase school supplies for donation. Shoppers, as well as the CVS store, generously responded.



## North Porch

*Continued from page 1*

In the years after the Newark opening, North Porch received requests to take the ministry to other parts of the diocese. It established its second office in 1990 in Paterson, where the success of St. Paul's Community Development Corporation had helped its food pantry become a widely recognized resource in the area, McHugh said. St. Paul's reached out to North Porch to see if it could fill the need for supplies for babies and young children that was not being met by its food donations.

In 1998, a North Porch ministry opened in Dover at St. John's at the request of then-Rector Maggie Gat. The church was ministering to Dover's growing Hispanic community, some of whom needed food assistance. Many of those in need faced other problems because they were undocumented, McHugh said. They did not know how to connect to vital state and local services and feared the consequences of even attempting to get assistance.

North Porch began to expand its own ministry in response. A director was hired for the facility who spoke fluent Spanish and had knowledge of community resources. North Porch not only provided food and supplies but also referrals for those facing challenges who had no other safe place to go, McHugh said.

During Advent, North Porch will celebrate the grand opening of its fourth office in Clifton, which serves people in Passaic County. The office has been open three days per week since June, with its clients referred by the St. Peter's food pantry. The North Porch staff has worked to develop relationships with other referral agencies in the area to make them aware of their services.

The Rev. Peter DeFranco, priest-in-charge of St. Peter's, reached out to the North Porch Board in response to requests from people coming to the food pantry.

"People coming to the food pantry were asking for diapers and formula," he said. "We knew that there was also a need in the community at large, so we partnered with North Porch to help meet this need."

"St. Peter's will host an Advent gathering to collect gifts and supplies for North Porch," he added. "We will also host one near Mother's Day. We are reaching out beyond our church and trying to make the needs known to the community so anyone who can contribute has an opportunity to. It will also serve as a way to make connections and network with community groups in Clifton and surrounding towns."

### Many supporters

North Porch receives support from many churches in the diocese. North Porch committee members speak to congregations about the services the program provides, increasing awareness of the need that so many families face. In response, churches collect supplies to donate. Many congregations have North Porch "baby showers," collecting

supplies and providing fellowship time for church members.

"It is wonderful when the ministry grows from those whom it has already served," McHugh said. "Many people who received assistance from North Porch, when they can provide for their own needs, give help and supplies back to the North Porch offices. That is also what we are called to do, live out through our actions the words that we profess."

Once a year, the North Porch committee welcomes members of the diocese to a Tea and Toy Fest, scheduled this year for Nov. 23 at Episcopal House. This event provides an opportunity for North Porch to thank those who donate supplies during the year as well as collect toys for families who are unable to provide their children with presents from Santa. Those attending the event are asked to bring a new unwrapped toy for a child of any age.

"It is a nice time for people from individual church ministries to come and get to know each other or reconnect with each other during the Advent/Christmas season," McHugh said.

The Tea and Toy Fest not only has helped local families, but also has been a resource for those affected by tragedies. In 2006, when Hurricane Katrina devastated the Gulf region, North Porch asked those attending the Tea and Toy Fest to bring two toys: one for a local child, one for a child in the Gulf area.

At this year's event, clergy from the churches with North Porch offices will speak about the impact the ministry has had in their communities.

North Porch also networks with other diocesan ministries.

Realizing the importance of bringing ministry groups together, Bishop Mark Beckwith announced at the 2008 Diocesan Convention the development of Newark Episcopal Ministries, a partnership of North Porch, Apostle's House, Episcopal Community Development, St. Philip's Academy and the Newark School of Theology.

Marge Christie, a North Porch Board member, is the liaison to the partnership.

"We meet monthly and share the work that the individual ministries are doing, as well as look to see what kind of service we can provide as the larger group with combined resources, for people in the Newark Community," Christie said.

On Nov. 15, Newark Episcopal Ministries will be part of a breakfast fund raiser that will reach out to Newark city government agencies and local and community support agencies to work collectively to raise monies needed to carry out their efforts.

To learn more about North Porch, including the grand-opening celebration for the Clifton office and a list of items needed to support the ministry, visit <http://northporch.dioceseofnewark.org> or call the Newark office at 973-242-0470.

*Cathie Studwell attends St. John the Divine, Hasbrouck Heights.*

## Diocesan Roundup

### ECD grant

The Investors Savings Bank Charitable Foundation, which provides charitable grants to nonprofit programs in neighborhoods the bank serves, recently awarded \$5,000 to Episcopal Community Development, the affordable housing development ministry of the Episcopal Diocese of Newark.

ECD develops and rehabilitates housing units to provide affordable housing to median-and low-income families who may otherwise not have an opportunity for home ownership. They also provide counseling and training programs for prospective first-time homeowners. Since its founding 16 years ago, ECD has provided affordable housing for hundreds of families in Newark and the other northern New Jersey counties served by the diocese.

"The Investors Savings Bank Charitable Foundation is one of our most loyal and generous partners," said Gerry Haizel, ECD's executive director. "Their contribution – along with the support they have given us for the past three years – will play an instrumental role in helping ECD pursue its charitable mission."

"We're proud to continue our long-standing support of Episcopal Community Development," said Kevin Cummings, Investors Savings Bank CEO and president and member of the Charitable Foundation's board of trustees. "We applaud their commitment to building and enhancing communities in northern New Jersey's urban centers."

### Chaplains needed

Those who work as a full-time or part-time chaplain or volunteer in the field of health care, prison ministry, police or fire ministry, outreach ministry, etc., are asked to contact Chaplain Cynthia Brady if they are interested in having a breakout room available at Diocesan Convention in January. Chaplains also may be able to display information about their ministries. Contact Brady at [cynmbrady@aol.com](mailto:cynmbrady@aol.com).

### Photos exhibited

*A Variety of Gifts 08* is an art exhibition featuring work by members of the New York Chapter of the Episcopal Church and the Visual Arts. The Rev. Kendra McIntosh, rector of St. Thomas, Lyndhurst, has several photographs in the exhibit, which runs through Nov. 14 at Trinity Museum, Trinity Church, New York. For details, visit [www.trinity-wallstreet.org](http://www.trinity-wallstreet.org) or call 212-602-0800.

### Convent programs

The Community of St. John Baptist in Mendham will host the following programs: An icon-writing retreat, Nov. 12-14; Befriending the Bible: How the Bible Came to Be – and Why it Matters, led by the Rev. Lisa Green and Deirdre Good; individually guided retreats Nov. 28-30; an Advent retreat for women, Dec. 5-6; and an Epiphany party, Jan. 4.

For details, visit [www.cjsb.org](http://www.cjsb.org), e-mail [csjb@csjb.org](mailto:csjb@csjb.org) or call 973-543-4641.

### Immigration issues

The diocese's Immigration Task Force is cosponsoring a screening of the film *The Visitor* followed by a panel discussion about immigration detention at 6 p.m. Nov. 12 at Pope Lecture Hall, St. Peter's College, Jersey City. To RSVP, call the American Friends Service Committee at 973 854 0401.

### Benefit concert

Rockers Against Hunger, a group of business people from local corporations who use their musical talents to raise money to combat hunger, will perform a concert to

benefit the food pantry at St. Peter's Haven in Clifton on Nov. 14. Doors open at 7 pm. at Johnny's Bar and Grill in Clifton's historic Botany Village. Admission costs \$18 in advance, \$25 at the door. For details, call 973-546-3406.

### Advent music

An "Unpacking the Bible" program on the music of Advent will be held from 6:30-9 p.m. Dec. 3 at St. Andrew & Holy Communion, South Orange. The program primarily will focus on Handel's *Messiah*. The program is free, but registration is required. For details, contact Kitty Kawecki at 973-430-9902 or [kkawecki@dioceseof-newark.org](mailto:kkawecki@dioceseof-newark.org).

### Charity Ball

The Christ Hospital Foundation Charity Ball will be held at 6:30 p.m. Nov. 14 at the Glenpointe Marriott in Teaneck. For details, call 201-795-8000.

### Interfaith dialogue

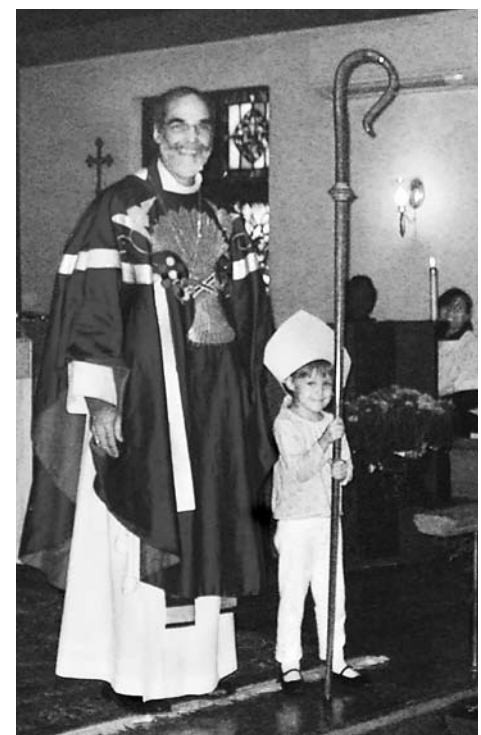
The North Jersey Christian-Muslim Project's third teen dialogue will be held Dec. 16 at the Roman Catholic Church in Linden. The subject will be "religious holidays," and teens will be invited to share the meaning and their favorite aspects of their holy days. There will be time for Muslim and Christian evening prayers, socializing and food. Reservation deadline is Nov. 25 to the Rev. Lynne Bleich Weber, diocesan ecumenical and inter-religious officer, at 201-568-1763 or [lynne.weber@verizon.net](mailto:lynne.weber@verizon.net).

### Milestones

The Rev. **Helena** (also known as **Ellen**) **Barrett** was made a sister of the Companions of St. Luke on Oct. 21. She is now Sister Bernadette Barrett.

**Bishop Herbert A. Donovan** has been appointed deputy to the presiding bishop for Anglican Communion relations. He will serve as the liaison for the Episcopal Church to the other 37 provinces in the Anglican Communion, as well as to international groups, organizations and partners. Donovan has served churches in several dioceses, including Newark, and is episcopal visitor to the convent in Mendham.

**Christ Church, Bloomfield/Glen Ridge** will celebrate its 150th anniversary with an Evensong and reception on Nov. 15. For details, call 973-743-5911.



### All smiles

*Nicole Watson tries out Bishop Mark Beckwith's miter and staff during his Sept. 21 visit to Christ Church, Totowa.*

## Clergy comings and goings

The following clergy transitions have been announced since the last issue of the *Voice*:

The Rev. **Lynne Grifo** came into the diocese to serve as interim for All Saints, Glen Rock, effective Oct. 1. Besides previous experience as a rector and an interim, she brings the experience of working with the Office for Ministry Development at the Church Center in New York and, most recently, with the Episcopal Church Foundation.

The Rev. **Randall Day** accepted a call to serve as the Rector of St. Mark's in the Valley, Los Olivos, Calif., in the Diocese of Los Angeles. His last day at St. Mark's, Teaneck, was Sept. 28.

It is the policy of the bishop's office not to announce clergy transitions until all parties have signed a letter of agreement. As of the *Voice* deadline, several congregations were finalizing calls to new clergy.



# Budgeting for 2009 proceeds with caution

By Sharon Sheridan

The impact on the diocese of the financial crisis transfixing the nation has yet to be seen. Diocesan leaders, however, are planning next year's budget with an eye toward cutting costs and anticipating lower revenues, Chief Financial Officer Richard Graham said in late October.

So far, pledge payments toward the roughly \$2.9 million budget haven't changed, although a slowdown is possible for the fourth quarter, he said. "We also may see some adjusting of pledges from parishes based on adjusting of pledges that parishioners give."

But, in general for 2008, he said, "the pledges are not coming in as we had budgeted or hoped." While the diocese had asked churches to pay 1/12 of their estimated pledges each month, pledge payments are lagging, he explained. "That has certainly affected our ability to meet the needs of the diocese and our customers."

"Expenses," he added, "are pretty much in line, from a budget perspective. The expenses are not the problem. It's the speed with which the cash is coming in is the problem."

Diocesan departments and commissions were asked to submit budget requests by Oct. 30. "Based on that, we'll then see what the expenses folks would like to have [are] and see where we are," Graham said. After various rounds of review, the final budget proposal will be presented at Diocesan Convention in January.

"We have communicated to everyone that we fully expect revenue to be down this year," he said. "So we are operating on what we call a recession budget, seeing where we can re-

duce costs, where we can allocate functions in different ways, how we can be creative in how we use our resources."

"We're all in this together, which is a key point," he said. "We need to see how to work creatively through it. I think it's safe to say that certainly going into '09 there's no money for new programs."

"We may be pleasantly surprised, but the guidance that I gave everyone submitting a budget is: 'Do not exceed this year's allocation. If you can reduce it, so much the better.' It may save some hard decisions later on."

One thing that won't be cut is diocesan payments to the Episcopal Church. Bishop Mark Beckwith has committed to maintaining the 21 percent level of contributions for 2009, Graham said.

Next year, the bishop would like to see the diocese pay a percentage of its pledge each month, just as it has asked congregations to do with their payments to the diocese, he said. "He wants to do the type of stewardship that we preach to everybody else. ... We're looking to be a role model for the diocese."

The diocese is virtually paid up on its 2007 pledge but determining how to catch up on its 2008 pledge to the Episcopal Church, he said.

## Investment changes

Losses in the financial market likely will translate into less endowment income, which will affect the budget, Graham said.

This would be true for endowed parishes as well.

"The main thing for everybody now is being realistic," Graham said.



Richard Graham

# Authors explore clergy parenthood, diocesan history

By Anne Agostin

New books by two diocesan authors explore the realities of clergy family life today and the life of the diocese in years past.

The Rev. Allison Moore's book *Clergy Moms: A survival guide to balancing family and congregation* examines the specific challenges clergy parents face. Rector of Church of the Good Shepherd in Fort Lee since 1996, Moore explores vocation and the demands and sacrifices involved for those who feel a calling. Central to her book is the idea that "any Christian's vocation includes not just work, but commitments to family and to community service."

Moore uses examples from her own experience, as well as anecdotes gathered over years of conversations and interviews with other clergy parents in several mainstream denominations – men as well as women, single and coupled parents, heterosexual and homosexual couples – to explore how to balance church and family, especially when multiple commitments conflict.

With more and more mothers becoming ordained, the need to balance church and family is more pronounced, she says. The book evolved both from Moore's involvement in a national organization called Families of Clergy United in Support, which is committed to promoting the health of family members of clergy, and from conversations in her daily life with other parents and clergy. The book focuses on ordained mothers, but it includes ordained fathers and lay parents as well.

"Many clergy mothers are modeling a richer understanding of vocation without the language to describe it, which has implications for the institutional church and expectations of clergy and parents," she says.

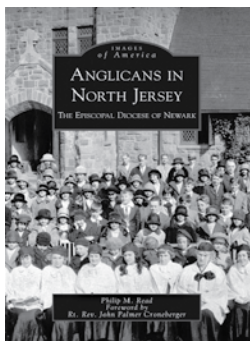
Her book looks first at those who

believe in God's covenant, which invites them to work for the common good and/or to marriage or committed partnerships and/or to parenthood. She then focuses on "the narrowing circles that shape everyone's life," including social structures, relationships, parenting and community service in regard to the social expectations and "psychological 'pulls'" characteristic of clergy and parents. Finally, she explores the ethical and practical implications of a broader understanding of vocation.

Moore, who holds a Ph.D. in Christian ethics from Boston University, says she enjoyed applying academic analytic skills to reflection on her daily work while writing this, her first book.

## Diocesan history

*Anglicans in North Jersey: The Episcopal Diocese of Newark* marks the fourth book Philip Read of Christ Church in Glen Ridge has written for Arcadia Publishing's "Images of America" series.



The pictorial history showcases the rich history of the diocese. The book evolved from a hobby, Read says, explaining that he enjoys "unearthing long-forgotten events."

Writing the book over several months, Read gleaned most of the photos from the diocese's archives but also contacted all of the churches in the diocese to solicit photos and histories.

Among the churches featured is Newark's Grace Episcopal Church, "founded in 1837 by prominent Newark families. By 1854, the congregation had built today's Grace Church atop the foundation of the old Essex County Jail, which had burned in 1835, leaving behind a foundation of cells and iron-barred doors in the basement.

"In 1910, The Rev. Elliot White ...



The boys choir at Grace, Nutley, about 100 years ago.

served as rector at a time when Newark alone had 16 Episcopal parishes. Rev. White is credited with creating the first choir camp, according to Leonard Ellinwood's *History of American Church Music*.

"Among Grace's notable parishioners was William Stryker Gummere, who was chief justice of the New Jersey Supreme Court the first third of the last century. In 1932, his funeral was held at the Gothic church at Broad and Walnut streets. Years later, Grace's connection to the old courthouse made for some good copy in the *Newark Evening News*. 'The cells are still there but walled off,' reporter Howard R. Garis wrote. 'And the reason for the walling shut is that mischievous choir boys, at practice in the church, often locked neophytes in them.' It was still possible to take a peek, however. 'There are several openings in the cellar walls,' he wrote."

Another entry describes Walter M. Schirra Jr., "the only astronaut to have flown Mercury, Gemini, and Apollo missions. But on Oct. 3, 1962, the day of his launch as

But the financial crisis isn't spurring immediate changes in investment strategy.

"The funds and investments that we have are long-term funds," Graham said.

What did change this fall is the management and administration of the Diocesan Investment Trust, investment vehicle for the diocese and for diocesan organizations and churches who wish to use it. Following a seven-month assessment, the DIT and diocesan trustees selected TIAA-CREF as sole investment manager for the trust and improved administrative process to provide direct investors with clear, timely information about their accounts and let them make trades in "real time."

TIAA-CREF is a not-for-profit that specializes in not-for-profits, Graham noted. Having a consolidated investment manager means the ability to look at things like appropriate diversification among funds and risk abatement, he said. The investment manager can do funds sub-accounting, so a congregation can invest multiple sub-accounts – for example, separate funds designed for the altar guild and buildings and grounds. TIAA-CREF also can provide quarterly statements with more information, timely dividends and transactions within days – and its fees were "extremely competitive," Graham said. "It's a savings for all the investors."

"We really now are modeling a good best-of-practice investment firm," he said, "so it's very exciting." Currently, 35 to 40 churches invest with the DIT, and several recently have asked for information about the fund, he said.

Churches desiring more information about the DIT, or who would like someone from the diocese to help them in examining their finances and provide budget guidance, can contact the Finance Office at Episcopal House.

pilot of the Sigma 7 Mercury flight, he was being remembered as the boy who attended the Church of the Annunciation in the Bergen County community of Oradell ... 'He was a fine Sunday school student, served on the altar and was very helpful in all of our church activities,' the Rev. Louis Jones said on the day of Schirra's 17,557 mph trip in orbit. The church, which traces its beginnings to 1901, took its name from the Holy Day closest to its founding, the Feast of the Annunciation. The Hackensack-born Schirra, who died in 2007, was one of the original seven Mercury astronauts named by NASA in 1959."

Outside his book research, Read encountered another astronaut as part of his nearly 30-year career as a journalist. His interviews have included Buzz Aldrin, the second man to set foot on the moon, as well as Larry Doby, who broke the baseball color barrier in the American League. Read currently is a reporter for *The Star-Ledger*.

A lifelong Episcopalian, Read has held many roles in his home parish, from chorister to church historian. He is married to the Ven. Nancy Read, diocesan archdeacon.

Read's other "Images of America" books – *Clifton (NJ)*; *Paterson (NJ)*; and *Clifton: The Boomtown Years (NJ)* – each has sold close to 3,000 copies, he says. He's not sure what to expect in sales of his newest book because the church theme is new for Arcadia, he says, but he plans to donate 20 percent of his royalties to the diocese and would like to donate 50 percent of profits from sales at Diocesan Convention. The 128-page book will become available for \$21.99 in January at bookstores and online. It can be pre-ordered at **Barnes and Noble.com** and at **Amazon.com**.

The 160-page book *Clergy Moms* (\$17) is available from Church Publishing at [www.churchpublishing.org](http://www.churchpublishing.org) or from **Amazon.com**.

Anne Agostin attends St. Peter's, Morristown.



# St. Stephen's brings cemetery citizens to life

Some of Millburn's most interesting denizens can be found on an eight-acre rise above Millburn Avenue known as St. Stephen's Cemetery, which dates to 1858. Names like Whittingham, Hartshorn or Carrington are familiar because they are attached to streets, schools or local institutions, but people may not know the stories behind them.

On Oct. 19, parishioners from St. Stephen's, Millburn, brought some of those stories to life during walking tours of its historic cemetery. At 14 gravesite stops, more than 100 visitors encountered parishioners dressed in period costume impersonated figures from the past, including a Civil War bishop, a Broadway actress, two opera singers, leaders in the development of Millburn and Short Hills, a World War II pilot, a Civil War surgeon and a Civil War chaplain.

John Scharff portrayed industrialist Israel Dodd Condit, warden when the church incorporated and donor of the land housing the church and cemetery. He made a fortune first from manufacturing paper for newspapers, then from making hats. He helped with the movement to in-



corporate Millburn and was instrumental in bringing railroads to the township.

Vestryman Deryck Rugbeer impersonated Ralston Young. Originally from Panama, he was a Red Cap porter at Grand Central Station in New York. He became interested in his passengers' problems and



in 1944 started holding meetings at noon-time in an abandoned railroad car, where participants spoke about their faith. His ministry attracted the attention of a *Newsweek* reporter, and soon *Reader's Digest* and the *Baltimore and Ohio Magazine* picked up the story. "Red Cap 42," he also was known as the "Bishop of Grand Central."



Above, far left, Deryck Rugbeer as Ralston Young, "Bishop of Grand Central."

Above, left, parishioner John Scharff portrayed industrialist Israel Dodd Condit.

Above, parishioner Eleanor Wisner Gural impersonating Christine Benedict Pratt (1890-1964), who served as a medical missionary in the Philippines and then as an Army nurse in World War I.

## St. Peter's blesses peace pole and garden

St. Peter's, Clifton, marked the International Day of Peace on Sept. 21 with a series of peace-related events, including blessing its peace garden and peace pole and declaring the church a "peace site." The Rev. Deborah Rucki Drake also preached on peace with a multimedia presentation at the Holy Eucharist.

The church's Peace Committee, headed by Drake and Lauren Read, developed the idea of becoming a peace site when they realized that the intentions of these sites closely match some of the purposes of St. Peter's: to protect the environment, promote intercultural understanding and celebrate diversity, seek peace within ourselves and others, reach out in service and be a responsible citizens of the world.

To promote intercultural understanding and to celebrate the diversity in the Clifton community, the church planted a peace pole with the *Prayer for Peace: May Peace Prevail on Earth*. The prayer is presented

in four languages representing some of the different groups in the city: English, Arabic, Spanish and Polish.

John Tauber, church treasurer, planted the pole. To prepare for the event, the parish's adult education class discussed issues about fostering intercultural awareness and diversity in the community. The Peace Committee worked to raise the parish's ecological awareness and introduced various practices to foster responsible stewardship in recycling. During the year, the church will sponsor labyrinth walks to foster inner peace as well as a series of pilgrimages to different houses of worship to foster inter-religious understanding and tolerance.

The peace garden was planted by the Rev. Ed Keller, a master gardener and retired rector of St. Agnes Episcopal Church, Little Falls, and by other parishioners. The garden, located to the left of the Parish Hall at 380 Clifton Avenue, is open daily for prayer and meditation.



Sharon Sheridan photo

### Peace signs

Grace Hooker plants a "Pinwheel for Peace" on the front lawn at St. Peter's, Morristown, as part of an International Day of Peace celebration. The parish's children, as well as some adult members and a few passersby, decorated and displayed 315 pinwheels on Sept. 21. Started by two Florida art teachers in 2005, the Pinwheels for Peace art installation project grew to an estimated two million pinwheels spinning in 3,000 locations worldwide in 2008.



The Rev. Peter De Franco, priest-in-charge, leads the blessing of the peace pole at St. Peter's, Clifton.

## RIBBON "The Gift of Choice"

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Church school students at Atonement, Tenafly, perform a skit about how St. Francis of Assisi developed a love for animals.



Red Choir singer Betsy Brooks holds her cat at Grace, Madison.



Jacques Girard photo  
A hermit crab receives a blessing at St. Matthew's, Paramus.



A dog awaits his blessing from the Rev. Rose Hassan at Trinity, Kearny.

## IN HONOR OF ST. FRANCIS

Many churches traditionally hold Blessing of the Animals services on or near the Oct. 4 feast day of St. Francis, patron saint of animals and the environment. This year was no exception, with clergy throughout the diocese blessing many species, including cats, dogs, frogs, bunnies, snakes, lizards, fish, hermit crabs, horses and even Mexican jumping beans. A number of beloved stuffed animals also received blessings, and one pet received a blessing via cell phone. For more photos, visit [www.dioceseofnewark.org/am/voxonline.shtml](http://www.dioceseofnewark.org/am/voxonline.shtml).



The Rev. Rob Rhodes blesses a dog at Grace, Westwood.



The Rev. Diana Clark blesses a pup at St. John's, Montclair.



The Rev. Lynne Bleich Weber blesses Trixie, a 1-month-old Beta fish owned by 9-year-old Thea Bliss.



Officer Luis Camacho of the Newark Police Department brought his horse, Copper, for a blessing from the Rev. Wade Renn at House of Prayer.



Nina Nicholson photo  
The Rev. Christian Carroll, priest associate at St. George's, Maplewood, blesses a child's "stuffy" and a dog.



## THE GATE OF SPIRITUAL FORMATION

"Pray also for me, so that when I speak, a message may be given to me to make known with boldness the mystery of the Gospel."

—EPHESIANS 5:19

# Paths of contemplation wind through diocese



Jacqui Riordan photo

Matthew Skrod, left, and Jack Carlsen try out the labyrinth at Christ Church, Ridgewood.

By Beth Batastini

In 1995, St. John's Episcopal Church in Montclair realized a two-year vision and began building a labyrinth on a 33-foot canvas. A flag-making company in Verona was commissioned to sew three huge pieces of canvas together. Church member Ferrill Roll painstakingly made the pattern, which was traced onto the canvas and then painted by members of St. John's and from St. James, Upper Montclair, where the huge canvas lay on the parish hall floor for completion. It finally debuted in Lent.

Back then, labyrinths were relatively new to the Diocese of Newark. Today, at least 11 exist at its churches, either as permanent structures – indoors and out – or as portable pieces. The styles may vary, but a common theme prevails: Labyrinths draw interest from the communities surrounding the churches that have them.

Each church seems to go through similar efforts when deciding to use or purchase one: researching the history, defining the labyrinth, creating a vision for its use, anticipating the church and its community's need for the labyrinth, determining the cost, and creating hand-outs and guidelines for walking the labyrinth.

The St. John's labyrinth first was scheduled for use Lent 1, then monthly and on Holy Saturday. It became a popular attraction. It first was loaned out to Ron Owens at St. Paul's, Paterson, for a Wednesday night service and in the summer for the church's CityServe Summer Program.

The Rev. Diana Clark, rector of St. John's, used the labyrinth for a retreat she led for the Montclair High School Peer Counseling Program; now the high school counselors lead annual retreats themselves using the labyrinth. And during a First Night

celebration in Montclair, more than 300 people waited in line on a cold, snowy New Year's Eve while 16 at a time walked the labyrinth.

"The people didn't mind waiting in the bitter cold," Clark said. "Curious, they looked inside to the candle-lit labyrinth and anticipated a peaceful experience."

After five years of including the labyrinth in the St. John's worship schedule, its role in the community changed. Though it goes out on loan for vestry retreats or with other groups, its function now is driven by need. After 9/11, the labyrinth was open 24/7. When a mother and three children were murdered, the labyrinth became the walking meditation, introspection, prayer, contemplation and stress management that so many needed.

## Outdoor attraction

Christ Church, Ridgewood, has an outdoor pavement labyrinth of inlaid stone, where events typically are scheduled for good seasonal weather. A "Summer's Eve Labyrinth Walk" held on a Sunday in August "turned into a real community 'happening,'" parishioner Jane Burton recounted in the 2005 Annual Report.

Burton has been the force behind the labyrinth ministry at Christ Church, transforming the outdoor labyrinth into a sacred space. "Quiet strains of Gregorian chant filled the air," she wrote. "Candle-lit luminaries outlined the labyrinth, beckoning those who gathered to enjoy the tranquil beauty of the moment and walk its path."

The sign-in sheet that night showed that with the people of Christ Church were others from six neighboring towns and several from

that night's AA meeting. Burton was thrilled at the "sacred island of serenity and peace in the midst of bustling suburbia" provided by her church.

That year, the church also purchased a painted Rainbow Cretan canvas labyrinth for the Guild Room, allowing for indoor walks. Burton now prepares the indoor space for Thanksgiving, Advent, Christmas, New

See "Paths," page 10

## A labyrinthine history

A labyrinth is an ancient design drawn or constructed on the ground. It is a maze-like structure but has one entrance and the same exit and doesn't try to trick people with dead ends, as a maze does. Some view it as a metaphor to life's journey, with an orderly path to quiet the mind.

The oldest known labyrinth, a 4,000-year-old path, was found on the Island of Crete. They are made with hedges, stones, turf, in marble, in cave drawings or on the back of coins. They have been discovered anywhere from Scandinavian countries to Europe, India, Asia and a number of Native American reservations. A common theme is that they represent a sacred space based on sacred geometry, which, according to Plato, "draws the soul to truth."

In the Middle Ages, Christians attempted trips to Jerusalem to walk in the Holy City as part of their lifelong spiritual journey. As civilizations grew farther apart, the travel became too expensive and dangerous. Cathedrals built labyrinths to serve as the symbolic walk of Holy Land.

Today, they are built into permanent structures or painted on canvas or woven into a rug and serve as a tool for clearing one's mind. Walking the labyrinth is an experience that can help one see life in the context of a path.

Compiled from various resources by Beth Batastini

# Heart-felt stewardship program launched for children

By Len Muscarella

Too often, teaching stewardship to Episcopal children has meant providing them coin boxes at annual appeal time and having them ask Mommy and Daddy for spare change on Sunday morning.

"The children were giving, but not owning," said the Rev. Susan Sica of St. Gregory's Church in Parsippany of the programs she has tried in the past. "It was just, 'Ask Mommy and Daddy for some money,' and nothing else. The children weren't making a personal commitment to stewardship."

To address that challenge, St. Gregory's is trying a new approach. Sica created Tokens of Love to be given to the children. They then will give away the small, heart-shaped pieces of foam whenever they feel generous and want to express that generosity in their dealings with their parents, teachers and friends.

"The idea is that they are giving from their heart, and articulating their personal commitment to giving even though they don't have resources, don't have money," Sica said. "We want to teach the spirit of giving to those who don't have anything of their own to give."

In practice, Sica said, she sees the Tokens of Love working like this: A child in a grocery store with his mother might give her a token and say he would like her to buy some soap to make an offering at church. "In this way, the kids are giving – not owing," Sica said. "And the token signifies

that the giving is coming from the heart."

Tom Gossen of the Episcopal Network for Stewardship (TENS) said he had not heard of a program such as Sica's before and could not judge its merit without knowing more about how it would be taught in the classroom and shared with the parents.

Among the children's stewardship programs he sometimes recommends is the Generous Church Toolkit for Children ([www.generousgiving.org](http://www.generousgiving.org)), which contains three lesson plans for children's Sunday school (grades K-5) that correspond to the adult lesson plans in the Generous Church Toolkit.

These programs address the topics "God Owns Everything," "Heaven, Not Earth, is My Forever Home" and "Giving is the Only Way to Avoid Being Greedy."

The Tokens of Love program was scheduled to be introduced to parents and about 20 children at St. Gregory's in late October on the Sunday the Gospel lesson was "Render unto Caesar what is Caesar's and to God what is God's."

"We will consider it a success if the children use their hearts and if they embrace this as a way to articulate their stewardship," said Sica, vicar at St. Gregory's since 2003. "We think it has a lot of potential, especially for the youngest of the children."

If it is successful, it could be a model for similar initiatives in the diocese and around the country.

Len Muscarella attends St. Peter's, Morristown.



## Tree-top fun

Family camper Lisa Lawson enjoys hanging out at Cross Roads Camp and Retreat Center on the new Flying Squirrel High Ropes element. The fall season is nearly full, but groups are welcome to book winter and spring retreats at the camp, which offers three retreat centers year 'round. Cross Roads provides home-cooked meals, retreat-planning assistance and program leadership in areas such as team building, campfires and the Ropes course. Groups may wish to use the center for vestry meetings, weekend workshop intensives, day-long planning meetings or youth group gatherings. For more information, visit [www.crossroadsretreat.com](http://www.crossroadsretreat.com) or call 908-832-7264.

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



# Listening and goal-setting

## Coaching helps clergy use gifts and enrich their lives

By Jabez Van Cleef

Over the past year, the Diocese of Newark has introduced clergy-to-clergy “coaching” to help clergy at all levels live up to their potential.

“Having worked with a coach for a long time, what coaching does is build on one’s assets and one’s goals and one’s gifts, and the coach helps the person claim them and use them to the best ability,” said Bishop Mark Beckwith. “So it’s not problem-solving; it’s asset-building. And to my mind, it’s congruent with what it means to be Easter people, that we’re called into new life. The coach helps one live into that new life and to claim it.”

The program began in January with a training in coaching techniques by experienced coach David Rynick. He has trained Episcopal bishops to coach new bishops, and Beckwith works with a bishop Rynick trained.

But Rynick hadn’t worked in training clergy as a group before, said the Rev.



David Rynick

Beverly Huck, coaching program coordinator for the diocese. So in June, he listened to feedback from the initial diocesan group, then adapted his training for a second session in October, she said.

Rynick implements programs in leadership coaching, faith-based coaching, life coaching, and team and organizational coaching.

“My clients are people of all ages who are looking to take the next step in deepening their lives,” he said. “Some are in the middle of change. Others are seeking to create change. They are all seeking to create rich, sustainable lives as they use their unique gifts in service of the world.”

Faith-based coaching supports and challenges religious and spiritual seekers to clarify and practice their faith in every aspect of their lives: at work, at home and at play. Drawing on the wisdom of life coaching, Zen training and spiritual direction, it is both practical and spiritual, Rynick said. “I want to help the clergy who commit to this pro-

cess, to move beyond the inertia of habit, to create a life that truly reflects their faith.”

About 30 clergy are involved in the Newark diocese’s coaching program, with participants in each training session committing to six months’ participation, Huck said. Some returned in October to continue with the coaching for another six months.

The Rev. Diana Clark, rector of St. John’s in Montclair, attended the Oct. 16 symposium at Calvary Church in Summit.

“I was attracted to the way that this program supports the ongoing spiritual health of participants, operating on the assumption that all participants are creative, resourceful and whole,” she said. “I am coached by one other person, and I also act as coach for another person. Our relationship is collegial, not hierarchical; we ask each other questions that will help us to clarify our intentions and actions in a relationship that is egalitarian, not authoritarian.”

Each participant works in a triad, as coach for one clergy member and coachee for another, Huck explained. Coaching can

be via phone, with sessions typically lasting 45 minutes.

“The purpose of the coach is not to be a counselor,” she said. “It’s really not somebody who’s giving advice but somebody who is listening to what the coachee wants to talk about and encouraging the clergy to set goals.” Those goals, she added, could be personal or professional.

“It’s a marvelous opportunity, I think, for clergy to not be isolated,” she said, “to have somebody that’s really going to listen, and it’s another person that understands all the nuances of what it means to be a clergy person. Yet, at the same time, it’s not that person’s responsibility to interject any advice but just to really listen and often question and prod you along in your own resolutions. You develop a really good rapport.”

A new training session is planned for April. For more information about the program, contact Huck at revbev1@aol.com or 973-627-3304.

Voice Editor Sharon Sheridan contributed to this article.

# EFM gives students clearer sense of ministry

By Carole Ann King

Education for Ministry, a four-year, distance-learning seminar course for laity offered through the University of the South, Sewanee, Tenn., could just as accurately be called “Thinking Theologically” or “The Layperson’s Seminary.”

“I was looking for a Bible study but quickly realized that EFM is so much more,” recounted Margaret Eraths, a Lutheran who was introduced to the program several years ago by a Presbyterian friend who is an EFM graduate. “It is a place where we learn about faith, grow as an individual and ask questions in a safe environment.”

Eraths participates in an EFM group at the Community of St. John Baptist, an Episcopal convent in Mendham. She is among 60 people of diverse faith backgrounds – although mostly Episcopalians – participating in one of eight EFM seminars in the diocese at seven Episcopal churches and the convent.

EFM is an adult learning experience in that participants decide the breadth and depth of their own study and are responsible to each other, and for each other, to fully engage in the seminar. Each group is multi-level, with students in each of the four years of study – Hebrew Scriptures, New Testaments, Church History, and Contemporary

History and Theology – meeting together. Participants commit to completing one year at a time, meeting weekly for 34 to 36 weeks, but can take a hiatus between years.

“It’s a big commitment in time, between the weekly meetings and the hours of study, and it costs \$340 a year, but it’s a seminary education that a lot’s cheaper than attending a seminary,” said Joseph S. Pickard, vicar of St. John the Divine Church, Hasbrouck Heights, who is EFM coordinator for the diocese and mentors a seminar group in his parish. Most congregations offer scholarships, and he is building a scholarship fund, Pickard said.

### More than academics

“After people go through the course they have a clearer idea of their ministry and they know how to accomplish it,” said Pickard.

Indeed, according to Sewanee’s website, <http://theology.sewanee.edu/programcr>, “While the course materials provide substantial academic content, the focus of the program is on life as ministry and in understanding that ministry.” (The university also offers an EFM online seminar, but the diocese does not yet have an online group.)

People who participate in EFM see their whole lives as ministry, are more conscious of their own ministry and are better at asking others to join them in it, said the Rev. Cathy Deats, rector of St. James’, Hackettstown.

Much of what EFM does toward building faith and exploring ministry comes through the depth of the conversations within the group.

EFM has provided her, as an Episcopalian, with the vehicle to spend more time in studying the Bible and in opening up to share and explore her faith journey with others, said Heather Webster, who belongs to the EFM group that meets in Mendham. “These two crucial things had been missing in my church life, and, as a result of EFM, I have grown spiritually. Thanks be to God.”

And, while having all four years meet together in a single seminar might seem distracting, it doesn’t seem to be a problem. “Being in a class with all four years strengthens our experience; it is always interesting to hear a different interpretation of each year’s lessons,” said Barbara White, a member of St. James’, an Episcopalian for four years and in her third year of EFM.

EFM has challenged her “to evaluate, identify and focus on my individual call to ministry and helps me to understand how tradition, culture and past experiences have shaped my beliefs,” she said.

But EFM isn’t for everyone, said Mark Waldon, rector of Christ Church, Totowa, who mentors the convent group. “A few times I have had to say, ‘This isn’t for you,’ after someone has taken a sample class and

has been unable to share their faith.”

Waldon, who mentors two other EFM seminars, said he became involved in mentoring “because I wanted to help people have a deeper faith.” While he may have learned more facts in seminary, he said, he has learned to think theologically in EFM and has been better able to “internalize” the material and apply it to his life.

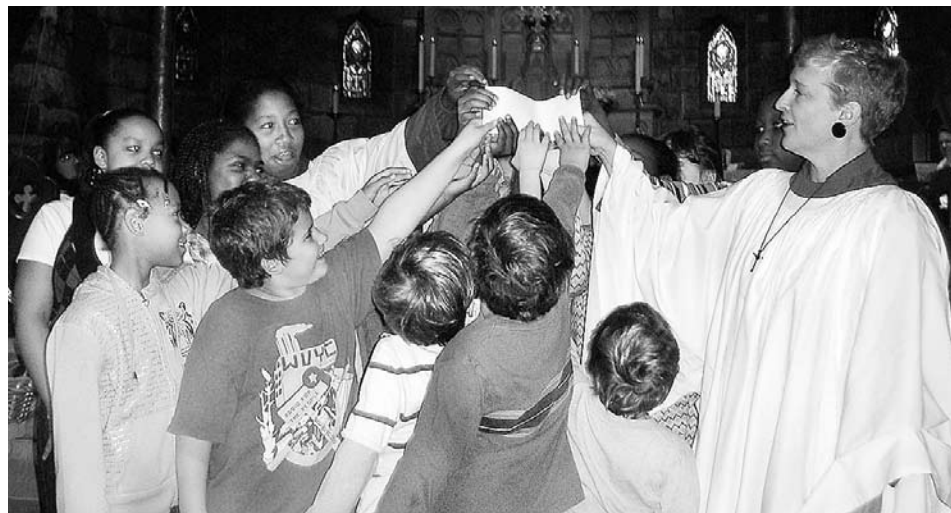
But EFM seminars aren’t just about learning facts and reflecting theologically. EFMers also are challenged to struggle with contemporary ethical issues through the lens of theology. Deats takes her St. James’ EFMers on field trips two or three times a year. One such trip was to a legislative debate over gay marriage.

“We wanted to know how New Jersey legislators came to their decisions for and against the issue,” she said.

More recently, the Muslim community invited the group to come to dinner and to learn about Islam and what Muslims practice today. The students also have attended a Purim service at a local synagogue.

Waldon believes EFM is what Jesus wants the church to be – inclusive, willing to accept others and to listen, he said. “What an astounding experience it is when it happens.”

Carole Ann King attends St. Peter’s, Morristown, and is an EFM graduate.



### Passing legacy on

Children of Christ Church, Bloomfield/Glen Ridge, accept a tithe of the proceeds from the sale of Trinity, Montclair, from Canon to the Ordinary and Congregational Development Director R. Carter Echols on behalf of their parish. Members of the former Trinity Church, which closed in 2007, now are active at Christ Church and had voted to take a tithe of the proceeds to their next parish.

### Paths

Continued from page 9

Year’s and Lent, the outdoor one for summer’s eves.

In another version, St. Mark’s, Teaneck, has a 32-foot labyrinth set into the carpeted floor in Carroll Hall, open daily and evenings for prayer. According to the church website, it serves as “a walking meditation tool that incorporates mind, body and spirit and a way to pray.

“The labyrinth is offered to persons of any faith and those seeking faith.”

In 2005 and 2006, those attending Diocesan Convention had an opportunity to try out a labyrinth.

According to Kitty Kawecki, director of resources at the diocese’s Bishop Anand Resource Center, Tim Wong, missionary for youth and young families at St. Paul’s, Chatham, has a rather large youth group. A

few years back, one of its members made a labyrinth (perhaps 20 feet by 20 feet) that was available for use at the conventions.

This same labyrinth is used three times a year when the young people preparing for confirmation go on retreat with the bishop. Friday nights, teens from districts whose confirmations are scheduled close together are called together. On Saturday, they are introduced to different types of worship through different activities. While some are painting a three-legged stool, stringing prayer beads or talking with the bishop, others have a chance to walk the labyrinth.

Kawecki remarked, “Each walk of the labyrinth is a very personal, very private experience.”

In the end, the importance of having labyrinths available around the diocese is known by those who walk them.

Beth Batastini attends Christ Church, Newton.



# Tracing the steps toward ordination

By Marie Panton

The Rev. Tom Murphy grew up a Roman Catholic. In December 2000, a colleague invited him and his wife to visit her church, St. Paul's Episcopal Church, Jersey City. As a local history buff, Murphy said, he was very curious to see the inside of the charming 19<sup>th</sup>-century wood-frame church.

"I ended up getting much more than I bargained for," said Murphy. "That first Sunday at St. Paul's was one of the most powerful spiritual experiences of my life. I was deeply moved by the beauty of the liturgy, the diverse and welcoming congregation and the intelligent, passionate preaching. Walking home that day, I remember thinking that I had found my home. 'As the months went by, I felt that old sense of call reawaken inside me, and I finally worked up the courage to make an appointment with our rector, setting in motion a chain of events.'"

Historically, the diocesan Commission on Ministry has focused on assisting the bishop with individuals seeking to become priests and deacons. Working closely with other commissions and committees, it provides encouragement, training and resources throughout the discernment process.

When an individual feels a call to ordained ministry, he or she meets first with his or her congregation's priest to begin a series of conversations relating to his or her sense of call, said Paul Shackford, commission chair. "Since each person's process of discerning God's call is different, there is no defined time period. However, these conversations generally last a minimum of four to six months.

"It's important to understand that the process of discernment is one that happens in community and that a person cannot perform this discernment on his or her own," he said.

Because of the need for community, an individual must be an active member in good standing in a church for at least one year before beginning the process with his or her

priest. During this time, both aspirant and priest should carefully read the guidelines provided by the diocese ([www.dioceseofnewark.org/comhome](http://www.dioceseofnewark.org/comhome)), scheduled to be revised by year's end, to gain an in-depth understanding of the process, Shackford said.

## Moving forward

When the aspirant and priest believe that the aspirant is ready to proceed, the aspirant is told to contact the conference chair of the Commission on Ministry. The aspirant is given the name of several other priests in the diocese, and the aspirant must contact and meet with at least one of them. "The purpose of meeting with a second priest is to provide another opportunity to discuss the aspirant's sense of call with someone who does not know the aspirant," Shackford said.

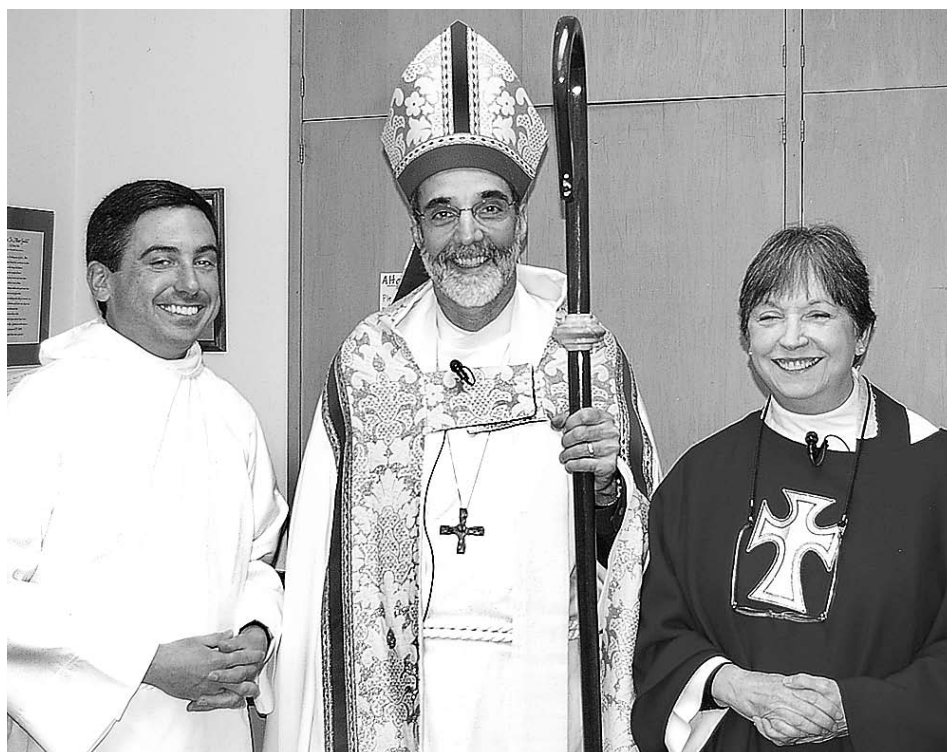
At the same time, the aspirant's priest contacts the commission about creating a parish discernment committee to meet over a period of six months with the aspirant. A commission member will meet with the aspirant's priest, the parish discernment committee and the aspirant to discuss this phase and the role and purpose of the committee.

Julia Ho was a member of Murphy's discernment committee. Its role was to be available to talk and offer opportunities for him to experience ministries that would be a part of life as a priest: working with the elderly, participating in youth retreats, preaching, leading services, participating in regular services and visiting the sick.

"During this time, we have to be aware and supportive of the process on the diocesan level and discuss progress and issues that may arise," Ho said.

Murphy was challenged to explore issues that might shape the kind of pastoral care he offered when he served as a chaplain intern at a Jersey City hospital during his clinical pastoral education training. One of his tasks was spending a lot of time visiting patients.

"There were many powerful and heart-wrenching encounters with people who were very sick and with the people who loved



Nina Nicholson photo

The Rev. Thomas Murphy, shown here with Bishop Mark Beckwith and the Rev. Lauren Ackland, is now assistant priest at Grace, Madison, where Ackland is rector.

them," said Murphy. "In the midst of so much suffering, there were many times that I wondered what I had gotten myself into. ... I look back at that summer as the single most valuable experience in my preparation for ordained life.

"I draw upon it all the time in my preaching and in the pastoral care that I try to offer to the parishioners at Grace Church [in Madison]."

At the end of this phase of the process, the discernment committee issues a report to the bishop, commission and Standing Committee.

Although the time it takes to complete the entire process varies, Shackford said, typically it takes four to six years. Besides his or her priest and discernment committee, each aspirant attends a nominee conference to meet with a committee of the commission. Later, the aspirant attends a postulancy conference to meet with the entire 20-member

commission – for about 2 ½ hours – in smaller groups asking questions. In a typical process, the individual then attends seminary for three years, becoming a candidate while in seminary. After graduation, the candidate may apply for ordination to the transitional diaconate and, ultimately, ordination to the priesthood.

Now an assistant priest at Grace Church, Murphy said he found the ordination process helpful because he always felt that the Commission on Ministry was working with him to determine if he really was called to be a priest.

"Like [for] everyone else in the process, the postulancy and candidacy produced some anxiety," he said, "but usually the questions I was asked helped me to think more clearly about the sense of my own ministry and my place in the church."

Marie Panton is the former Faithworks editor for Episcopal Life.

## Hands-on workshops and repetition teach children Bible stories and themes



Janice Pedersen photos

Kitchen workshop teacher Rick Hampson leads fifth- and sixth-graders in a Seder as they explore the story of the exodus from Egypt.

Ancient feasts and ancient-looking documents are part of a new, hands-on workshop approach to church school at Christ Church, Ridgewood.

Youngsters spend four weeks on one story or theme, rotate to a different workshop each week, explained Curate Nathan LeRud. For the Moses/Exodus unit, for example, they sampled a Seder in the kitchen workshop. In the art workshop, they made "parchment" out of coffee and paper and inscribed them with updated versions of the 10 Commandments.

The program is called Workshop Rotation and is beginning to take off in some Episcopal churches, LeRud said. "The idea is that, by repetition and exploring different aspects of the same story over four to six weeks, the kids learn better – they sort of 'own' the stories, as opposed to a lectionary-based curriculum (which we'd been using when I arrived), where there's no real sense of how everything fits together from week to week.

"It's been an interesting thing to try," he reported. "Personally, I think it's more fun than the way we were doing Sunday school before,

although it requires a bit more organization, and it's going to take awhile for the parish to really 'get' the new format, which does away with a lot of the traditional expectations of what Sunday school is supposed to look like."

– Sharon Sheridan



Arts workshop instructor Liz Camp and her son, Matthew Skrod, demonstrate for the K-2 class how to crumple paper before dunking it in coffee to achieve an antique parchment effect.



# Theological education is open to all

By James Murphy

*"The Newark School of Theology has offered the highest caliber of teaching in a wide array of theological disciplines. Its quality of education has been acclaimed by various accrediting entities. Yet beyond its intellectual rigor, the NST has gathered students who reflect the socioeconomic, religious and racial diversity of the local community, thus creating a learning community that creates a holistic educational experience."* — Bishop Mark Beckwith

For more than a decade, the Newark School of Theology at Two Park Place in Newark has been a resource for spiritual growth and advanced theological education. Founded as an independent, ecumenical and interfaith school, NST has deep affiliations with several Episcopal parishes and many lay and ordained leaders throughout the diocese. Since 1997, it has educated nearly 1,000 students.

"NTS holds as its icon the life and ministry of the Rev. Dr. Martin Luther King Jr., whose own commitment to sound academic theology was intertwined with an active engagement in social justice," said the Rev. Douglas Bendall, president and founder. The school's approach to teaching "is focused on engaged theology, which remains within the mainstream of theological inquiry but views religious and spiritual issues from the unique perspectives of ethnicity, race, class and gender identities."

The school is committed to being a place where all are welcomed and all are challenged and empowered for their spiritual journeys, Bendall said. "Students here seek

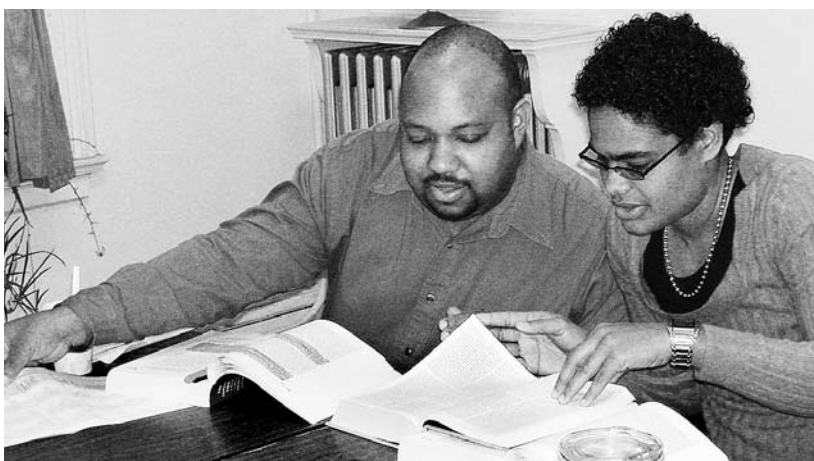
to develop a deeper understanding of the Christian tradition and the transforming power of God."

Those students include the diocese's transitional deacons who have studied at the school's diaconal education program.

"[E]ach class is populated by students with very diverse theological beliefs," said Deacon Diane Riley. "But because the goal is firmly fixed on growing individually on your own path, the experience is not just educational but formative ... During the process of becoming a deacon, this was a very important experience because it forced me to get comfortable with my own beliefs but also made me much more tolerant and a better servant of all."

Besides diaconal studies, the NST offers certificate programs in theology, pastoral counseling and police chaplaincy. Courses, which also are open to those not seeking a certificate, are offered in disciplines including Scripture, theology, pastoral care, counseling, spirituality, church history, preaching, world religions and biblical Hebrew and Greek. Faculty members hold advanced theological degrees and use the same texts as Harvard, Yale, Princeton, Drew University in Madison and Union Seminary in New York do.

Faculty from the diocese include the Rev. Jane Tomaine, author of *St. Benedict's*



Anthony Banks and Rachel Forbes examine texts during an Old Testament class at the Newark School of Theology.

*Toolbox.*

"It is a joy to be in my third year of teaching Benedictine spirituality to committed individuals whose spiritual lives are being enriched and deepened by the study of the *Rule of St. Benedict*," she said. "The backgrounds of many of my students are nonliturgical, and so being exposed to the beauties of the daily offices and the practical teachings of the *Rule* gives them a great appreciation for the richness and beauty of our Christian tradition."

Many students already have a bachelor's or master's degree, but anyone who desires to take a class, and can handle the course work, may matriculate at the school, which

offers sliding-scale tuition fees.

"The Newark School of Theology has challenged me not only academically but spiritually as well," said Glenda de Kruif from St. James', Ridgefield. "The small class size allows for in-depth discussions, which allows students to discover new insights into the materials being covered ... I highly recommend it to anyone who wishes to grow both theologically and spiritually."

NTS courses are recommended for college credit at the graduate and upper-division

levels by the American Council on Education. Recently, the school entered into an agreement with Thomas Edison State College to allow 35 hours of semester credit to count toward an undergraduate or master's degree.

To learn more about courses or programs at the Newark School of Theology or how to support its work, contact Bendall at 973-297-0505 or [nstnewark@aol.com](mailto:nstnewark@aol.com).

*James W.N. Murphy is associate program director for planned giving and endowment management at the Episcopal Church Foundation in New York and is a member of St. Peter's Morristown.*

## Bible study has fed clergy for more than 20 years

By Katie Boyer

Each Wednesday for more than two decades, a group has gathered at St. Elizabeth's in Ridgewood for Bible study. Unlike many other ongoing Bible studies, this one is composed of clergy from throughout the Newark diocese. It initially formed for clergy from nine churches in the Northwest Bergen Convocation, but it opened to other members when the local districts were formed. Now the group includes a wide variety of clergy from throughout the diocese.

The Rev. John Hartnett hosts the weekly meetings, whose primary goal is to discuss the liturgical readings that will be covered in the upcoming Sunday's services.

"A dozen or so people will come on any given Wednesday morning at 8:30," he said. "We have general conversation for half an hour, and we start promptly at 9 with morning prayer."

The group discusses the lessons for the week for the next hour, but "we are rigorous about stopping at 10 a.m.," Hartnett said. "This is a key element to the group, having real limits so everyone knows what the time commitment is."

Former member Lauren Ackland, now rector of Grace, Madison, joined the group nine years ago when she started at St. Alban's, Oakland. She laughed when she recalled the invitation from the Rev. Ivan Partridge. "I hung up the phone and I said to my husband, 'A weekly clergy group? Who has time for that?'"

"The group became such an important one to me, though. It was a lifeline, filled with very close friends and a strong support group."

The group serves as a sounding board for the priests, allowing them collectively

to discuss issues that they face in their congregations.

"Theologically and politically, there is a wide spectrum of people who attend the Bible study," Hartnett said. "The breadth of views spans decades of experience, as participants range from the newly ordained to retired priests."

The group's depth adds to its value, Ackland said. "We were a very diverse group of people, certainly not of the same liturgical stripe. But the trust level there was so high that people could be open about expressing their feelings."

The Rev. Liz Searle of Christ Church, Ridgewood, has been a member of the Bible study group since 2006. "The most valuable piece of the group has to do with our morning prayer, which tends to be deep, serious prayer time, and a time when folks are very present."

The Rev. Kevin Coffey of the Church of the Atonement in Fairlawn agreed. Having been part of the group for 12 years, Coffey attends every week, even when he knows he won't be preaching.

Coffey said he welcomed the chance to worship alongside fellow clergy. "Talking about the readings, we will discuss, 'What does it mean? What do we hear?' Often we will find there are ties between the reading and the issues that we are facing in our congregations."

Over the years, the group has modified its worship from straight morning prayer to supplemental liturgies offering more inclusive language. Coffey calls the time "leaderless worship," noting that everyone who attends contributes to the service.

Clergy interested in attending the meetings may contact Hartnett at 201-444-2299.

*Katie Boyer attends St. Peter's, Morristown.*

## Epiphany Term at General

January 2009

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Ruben Jurado photo

## Hispanic Ministry retreat

Twenty people from Dover, Kearny, Rutherford and Paterson attended an Oct. 25 retreat organized by the Commission on Hispanic/Latino Ministry at St. Paul's, Paterson.

## Lay Resources Manual completed

By Marie Panton

About five years ago, it started with an exploration of the questions surrounding ministry: What is lay ministry? Does ministry happen outside of church? How do we uphold ministry outside of church? Other questions were raised about the meaning of ministry, why people were not comfortable with the responsibility of ministry and how clergy uphold or diminish the authority of nonordained church members.

The discussion gained impetus during this year of intentional discernment by the diocesan Commission on Ministry as it sought to find ways to assist all the baptized in discerning ministry opportunities.

The commission soon will release a new *Lay Resources Manual*. The manual fulfills an already-existing need to provide a resource for the discernment of all ministers of the church, not just those who would become ordained ministers, according to commission officials.

"For me, the journey through these questions has changed the way I think about ministry and has really gotten me excited about the possibility of bringing about the kingdom of God," said the Rev. Diane Riley, deacon and commission member, who helped to produce the manual. "It made me profoundly hopeful."

The manual discusses issues such as how individuals and congregations can support lay ministry; spiritual direction; programs for groups to use to explore together their gifts for ministry; how ministry happens in rela-

tionships – personal, in the workplace and in the larger world; and liturgy suggestions for raising up, encouraging and celebrating lay ministry in worship services.

For Mary Barrett, a member of the commission's Lay Ministry Subcommittee, the most moving part of the process was having clergy and laity work together, all committed to supporting laity in their ministries. "These are people who met consistently and with great commitment for several years to work on ways to make this support meaningful and possible, and who ministered to one another as we went through our process," said Barrett, who assisted with producing the manual. "And all of this through times when lay ministry barely registered on a lot of people's radar."

Paul Shackford, chair of the Commission on Ministry, said he hoped the manual would help to place lay ministry on their radars.

"I am very excited about the publication of the *Lay Resources Manual*, which will provide a sound foundation for future activities," said Shackford. "Our goal is to provide support for all the baptized, and this is a very important step in that direction."

The manual will be available in November, free of cost, in both print and electronic versions.

A copy will be distributed to each parish and will be fully downloadable from the diocesan website ([www.dioceseofnewark.org](http://www.dioceseofnewark.org)).

"We imagine it as a work in progress and anticipate changes in the form of subsequent versions," said Riley.

## Reflection: Council contemplates service

By Fain Webb

Members of the Diocesan Council and diocesan staff, including the bishop, met together for a Friday evening and all day Saturday in September to deal with issues that concern the congregations of this diocese whom they serve. That means you, probably, if you are reading this. About 26 people went away to work on ways to better serve the diocese, which again means you.

We spent some time getting to know each other better in order to work together better.

We spent time reviewing the history of the council and noting how it has evolved into a more active leadership position in the diocese. We spent time reviewing the canons and what we are canonically called to do, and discussed where we were on top of this and where we were not.

We decided we especially had a need to take more oversight, planning and evaluation in the budget process. Aware that this year income is way below budget, the council took responsibility for looking into why and what can be done. We also acknowledged that, if the pattern continues, we need to cut the budget for 2009; and to that end we will need to evaluate the programs that best serve

the diocese and those that are less central. (This may sound very similar to discussions your own vestries may be having.)

We discussed the spiritual leadership of the diocese, our functioning related to the core values of the Gates of Hope: Worship, Spiritual Formation, Radical Hospitality and Justice/Nonviolence. The council work groups of Congregational Vitality, Discipleship, Inclusion and Outreach named the core values that were a part of their mission and action.

We were led in a discussion of leadership capacity and the structures through which we work and did some visioning for the next steps for making concrete progress with the budget and with our other responsibilities of bringing into being the decisions of convention.

It was a lot of work, done in good spirit and high energy by people who are deeply dedicated to the Diocese of Newark, their districts and their congregations. We wanted you to know we enjoyed the time spent together and hope that you will benefit from the time and work invested.

*The Rev. Fain Webb is vicar of Church of the Good Shepherd, Wantage, and a member of Diocesan Council.*

# Council discusses budget and congregational issues

By Jabez Van Cleef

Diocesan Council discussed possible implications of the global financial crisis, diocesan efforts toward inclusion, creating safe churches and congregational vitality, and communications issues at its Oct. 8 meeting at St. Agnes, Little Falls.

The council consists of 20 elected and four appointed representatives, half clergy and half laity, who govern the temporal affairs of the diocese through four work groups: Congregational Vitality, Inclusion, Discipleship and Outreach.

There was great interest in how recent turbulence in the economic and credit markets might affect the church's activities. "For the Outreach Work Group, of which I am a member, we would tend to think of an economic contraction as less of a threat and more of an opportunity to provide help to others," noted Richard Graham, diocesan chief financial officer.

Patty Watts of the Congregational Vitality Working Group drew attention to the shortfall of diocesan payments to the national church, an obligation which extends into last year. "I don't think it is proper for the diocese to expect timely payments from congregations and not to make their own payments in a timely manner," she said.

Bishop Mark Beckwith agreed, saying that the diocese was collectively committed to restoring order to this aspect of its finances.

During the work group reports, the congregational vitality group discussed a draft

covenant to increase ministry capacity and support congregations at risk, which will be introduced at Diocesan Convention. Ministry capacity includes external ministries, Christian identity, future goals of a congregation, functional adherence to canonical responsibilities, evangelism and church growth, and a congregation's capacity for shared ministry between clergy and laity.

The discipleship group discussed the importance of creating churches as safe places and the diocesan staff's experience with the online safe church curriculum, the Rev. Stuart Smith reported. He also discussed ways in which the work group could be a resource for the diocese.

The Rev. Joseph Harmon reported on the inclusion group's focus on increasing congregational efforts towards inclusion, and coverage of its progress on the diocesan website. The group has begun a conversation about the state of anti-racism training and received a proposal for radical hospitality training from the new diocesan canon for mission and ministry, the Rev. Gregory Jacobs.

The outreach group will update its grant process for next year and make the necessary changes to the diocesan website, Mary Sunden reported. It is continuing discussions regarding its engagement with senior housing projects in the diocese. The use of online communities such as Facebook to promote a heightened sense of community in congregations was discussed briefly.

*Jabez Van Cleef attends Grace, Madison.*



**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.

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# Reflections of a young chorister

By Nicholas Wilde

My name is Nicholas Wilde, and I am in the seventh grade at the American Boychoir School, located in Princeton, N.J. I am a member of the Concert Choir and also a chorister in the Grace Church Children’s Choir, located in Madison. In addition, I attend the Royal School of Church Music’s summer choir camp in Wilkes-Barre, Pa.

As you can tell, singing is a big part of my life. I will never forget what these amazing experiences have done for me in influencing my life and helping me to become the singer I am today.

My experience with the Grace Church Children’s Choir has been the longest. When I was 3 or 4, I joined the chapel choir, a junior choir focused on introducing preschool children to music, rhythm and singing. The rehearsals were for 30 minutes, once a week. Several Sundays a year, we would perform in front of the congregation, sometimes with the other choirs. This basic introduction and participation inspired my love of music. I continued in this choir until 2003, when I joined the “red choir.”

The red choir is for boys and girls from third grade through fifth grade, and second grade with permission from the director. This choir participates in all the weekly church services, several concerts held in the church and some community events. Rehearsals are one hour long, once a week. The red choir is focused on learning the basics – like sight-reading and vocal technique – and building on the chapel choir experience of singing in front of a large group of people.

My favorite experience singing with the red choir was singing in the Halloween Con-

cert. It was a great experience to get to sing with our local choral society, Harmonium, and the music was really cool! I continued with this choir until 2007, when I moved up to the blue choir.

The blue choir goes from the sixth grade through high school. It provides lots of opportunities to practice skills acquired over the years. Rehearsals are one hour and 15 minutes, once a week. This choir also participates in all the weekly church services and other concerts, but what I like about this choir is that we get to sing more pieces, more descant parts and from the gallery. We sing mainly church music, but also gospel, folk music and a large variety of other pieces. My favorite, though, is when we get to sing Evensongs, especially the most recent Boychoir Evensong with St. Peter’s in Morristown – I love the sound of boys’ voices.

### The next step

Within the red and blue choirs, there are chances to earn ribbons. These ribbons are symbols of music achievement. Singing with these choirs helped to prepare me for what was to come next. I wanted to do more because I liked singing. Dr. Anne [Matlack, the choir director at Grace] is a really good conductor. Because it was fun to work with her, I really wanted to do more singing.

Right before my sixth-grade year, I went to the RSCM summer music camp in Wilkes-Barre. At camp, we had a two-hour sectional rehearsal in the morning and a two-hour full rehearsal in the afternoon, every day except Sunday. On Sunday, everyone sang in an Evensong. The music sung was strictly church music.

This was one of the most intense weeks

I have ever experienced. This week helped me get a taste of really intense music study and life away from home. I liked both a lot, and so I decided to give ABS a try.

My first contact with ABS – the American Boychoir School – had come during my fifth-grade year when I auditioned for the choir after they presented a concert at Grace Church. They invited me to visit the school. I stayed overnight to get a taste of life at the American Boychoir School.

Once I had experienced choir camp later that summer, I accepted the invitation to attend ABS. I began my sixth-grade year in the Resident Training Choir.

This choir trains your voice and teaches beginners basic music skills. There is a one-hour sectional rehearsal and a one-hour full rehearsal daily, as well as an hour of music theory. This choir does several holiday concerts and a shortened 10-day tour at the end of the school year. Whenever you are ready for something more advanced, you are moved to the Concert Choir, usually after one year. However, I was moved to the Concert Choir right after Christmas break my first year.

The Concert Choir sings an average of 200 concerts a year, with three full-length tours and one shortened tour. Rehearsals are the same as the training choir. The music sung varies greatly. We sing church music, gospel, folk, traditional carols and an eclectic variety of other songs.

Our tours are always between 23 and 29 days long except for the short ones that are



Nicholas Wilde

10 days long. We have concerts on almost every day of the tours. So far, I have toured up and down the East Coast, through Florida and New England and to the Czech Republic. I also have performed in Carnegie Hall, Avery Fischer Hall at Lincoln Center, the Kimmel Center in Philadelphia and at the Dvorak Hall in Prague. I have participated in two recordings, including one with the Trans-Siberian Orchestra.

All of the preparation throughout the years has led to this amazing experience — and to think it all started at Grace Church, singing the children’s anthem when I was 3.

*A member of Grace Church in Madison, Nicholas Wilde is on tour with the Concert Choir of the American Boychoir School, Princeton.*

## A letter from the secretary of Diocesan Convention: Convention to consider voting system change

One of the first items of business at the 2009 Diocesan Convention will be a call to adopt an amendment to the diocesan canons on voting procedures for electing diocesan officers. The proposal is to switch from the preferential ballot system to a majority ballot system for use at this and future conventions.

The preferential system was adopted by the 1990 convention. The constitution later was amended in 1991 and 1992 to allow the use of the system for the election to national offices (General Convention deputies and alternates and Provincial Synod deputies and alternates). The system was adopted to provide a one-ballot election process that was envisioned as saving time and enabling minority opinions to be heard.

At that time, the dioceses of Bethlehem, Massachusetts, Long Island, Los Angeles, Harrisburg, New Hampshire, Indianapolis, Central New York, Western Massachusetts and Iowa reportedly used this system. Since then, most of them have discontinued using preferential balloting in favor of the majority system.

The preferential system was first used in Newark in 1992 for elections to diocesan offices. While no problems occurred that year, the system did not perform as expected the next year when the convention included elections to both diocesan and national offices. The convention concluded without computer-generated election results, and a manual count was conducted on March 6, 1993, to finish the work.

That experience generated sufficient lack of confidence in the system that convention decided to abandon the preferential system for election to national offices. The constitution was amended accordingly, but the preferential system continued to be used for diocesan offices.

The preferential system is difficult to explain. Computer calculations are crucial. Our consultant no longer is available to service the account, increasing our vulnerability to system problems such as happened in 2007, when the election results were not announced until after convention adjourned. No one wants a repeat of that episode.

An original argument in favor of the one-ballot preferential system was to speed up the convention. A return to majority balloting would not be time-consuming. Today’s scanning equipment and computer operations can tabulate a simple majority ballot quickly. It is possible to have a turnaround time of 15 or fewer minutes between the end of the ballot collection and the announcement of the results. In fact, a review of the years when the simple majority system was used indicates that generally most elections concluded with just two rounds of balloting. (This system of balloting should not be confused with the elections of the General Convention deputies that require election by a concurrent majority from both the clergy and lay orders. In those elections, it is more common to have multiple rounds of balloting, sometimes as many as six to eight.)

Another argument in favor of the preferential system addressed increasing minority opinion. Diversity in all categories for which we strive – race, age (16+), gender, sexual orientation and people with physical disabilities, different economic backgrounds and differing theological viewpoints – has been and continues to be realized not so much because of the ballot system used but through the efforts of the Nominations Committee to identify qualified candidates and because people in our diocese are willing to share their time and talents.

It’s time for our own good to return to the majority ballot.

– Michael Francaviglia

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

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Ruth S. Cobb, Director of Admissions  
Saint Thomas Choir School  
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212-247-3311  
www.choirschool.org





# Members of diocese join MDG witness

By Martha Gardner

"We must act as a community to change things. So we need a march not just from Lambeth. We need a march also to New York, to Sept. 25, when the United Nations will meet in emergency session. It is a poverty emergency session that needs an emergency session."

British Prime Minister Gordon Brown spoke these words in London, when more than 600 bishops plus their spouses and others marched in a "walk of witness" for the Millennium Development Goals. Sept. 25, 2008, was then designated to be a day dedicated to "prayer, fasting and witness" for the MDGs.

On Sept. 25 our witness in New York began by marching from the front of the Episcopal Church Center to the park across from the United Nations, where the high-level session, convened by the secretary general, was taking place. Carrying signs and banners, the group consisted of bishops from El Salvador, Costa Rica, Nigeria, Uganda and the Dioceses of Olympia (Washington state), New York and Connecticut. In addition, participants had traveled from Maryland, Washington, D.C., Rochester, N.Y., and Michigan as well as the local dioceses.

We began our vigil across from the United Nations by snapping our fingers every 3 seconds – to represent that a child dies from poverty every 3 seconds. Leaders from other faiths joined us, and we prayed, told stories and challenged the governments meeting across the street to keep the promises they had made.

Later that day, we gathered on the steps of the Cathedral of St. John the Divine for a teach-in and rally. Again, religious and secular leaders spoke to the need to keep our focus on the MDGs. Several members of our diocese were present, including Bishop Mark Beckwith.



Daphne Mack/ENS photo

Marge Christie, far left, and other members of the Diocese of Newark participated in a rally and "teach-in" on the steps of the Cathedral of St. John the Divine in New York hold banners supporting the United Nations Millennium Development Goals.

- Goal 1: Eradicate extreme hunger and poverty
- Goal 2: Achieve universal primary education
- Goal 3: Promote gender equality and empower women
- Goal 4: Reduce child mortality
- Goal 5: Improve maternal health
- Goal 6: Combat HIV/AIDS, malaria and other diseases
- Goal 7: Ensure environmental sustainability
- Goal 8: Develop a global partnership for development

At 6 o'clock, we had an Interfaith Service of Recommitment and Witness to the Millennium Development Goals at which Presiding Bishop Katharine Jefferts Schori officiated. Mary's *Magnificat* was the theme of the sermon by Dr. John Sentamu, Ugandan-born, who as archbishop of York is the second-ranking prelate in the Church of England.

In his powerful presentation, the archbishop expressed his own concerns and prayers for the world that suffers so very much. "We all need to clean out the old yeast of our selfishness and greed that we may become a new batch of a reconciled humanity," he said. "The *Magnificat* speaks of God calling us to radical transformation of the way we relate to each other, to the world and to God. And when all three have coalesced together, will we sing and be magnificat." (The text of his sermon can be found at [www.anglicancommunion.org/acns/news.cfm/2008/10/1/ACNS4532](http://www.anglicancommunion.org/acns/news.cfm/2008/10/1/ACNS4532))

We ended the day with a lovely reception in Synod Hall on the cathedral close.

I was honored to be able to participate in the Walk of Witness in London in July and again in all the opportunities to witness on Sept. 25 in New York City. As we move into the second half of the timeframe for implementation for the MDGs (2015 being the deadline), I have the following thoughts:

- As much as we can do as individuals, congregations and dioceses – and we should continue to educate ourselves, take action and advocate – it is absolutely critical that our government live into the commitments it has made. As of now, it falls woefully short of doing so. If you haven't already joined the Episcopal Public Policy Network, which sends regular policy alerts on legislation related to the MDGs, please join more than 20,000 Episcopalians and go to [www.episcopalchurch.org/eppn](http://www.episcopalchurch.org/eppn) or call 800-228-0515. If you haven't already committed as an individual or congregation to the One Campaign, you can do this at the same time.
- We pay very little attention to MDG 8 –

Develop a Global Partnership for Development – which is really the one that we as a developed nation should focus on. I urge you to look at the details of MDG 8 at [www.unmillenniumproject.org/goals/gti.htm#goal8](http://www.unmillenniumproject.org/goals/gti.htm#goal8) and discuss how we can advocate to make the necessary changes in our economic and trade policy.

- While the MDGs are focused, timely and doable, they have not enabled us to tackle how unjust economic systems, consumerism and greed deprive many from living in dignity. The gap between rich and poor is growing wider, here in New Jersey and around the world, and our gospel mandate is to challenge this. As the archbishop of York preached, "God is calling us to a radical transformation." My prayer is that, as a diocese, we'll embrace the opportunity to have this discussion in our congregations.

Martha Gardner attends St. George's, Maplewood, and is director of programs for the Anglican Communion Office at the United Nations.

## Lessons in love provide firm foundation

By Meg Bottomley

WOODY: World Of Our Diocesan Youth.

I got a lot of funny looks in high school when I gave that answer to the common question, "What are you doing this weekend?" No matter what was going on in my life as a teenager full of angst, there were two weekends every year that I could let it all go and be completely me.

WOODY retreats were full of insights, laughter, back rubs, prayer, one-minute mysteries that actually took 20 minutes, screaming teenagers, songs of praise and love. Everywhere you went, there was love.

We addressed a variety of topics throughout each weekend. My most vivid memories are of the WOODY when we watched the *Breakfast Club*. In small groups, we talked about the masks we all wear. It was the first time I didn't feel alone.

WOODY was like that. It was okay to be full of fear and anxiety the way teenagers can be. The weekend retreats always reminded me that it didn't matter how things looked on the outside or how I thought things should look. What matters is who I am and what I believe in – and am I willing to live my life in accordance with it.

My life has taken many twists and turns since my times as one of those screaming teenagers. Everyone has his or her ups and downs. I've been happily married. I've been on my own, homeless with an infant to care for. I've known that God was there no matter what. I've felt like I had nowhere to turn, that even God was through with me.

One of the things I learned from my years at WOODY is that it's always okay to ask for guidance. No one but myself thinks I should have all the answers all the time. Even in the very bleakest times I knew I was being cared for. And in the greatest highs of life I knew that God was working through me and I was living a life he'd be proud to have me live.

I grew up going to church every Sunday. I went to Sunday school and confirmation class, sang in the choir, went to youth group and was an acolyte.

But at WOODY I learned to grow. I learned to have faith. I learned to believe in myself. I learned to believe that God believed in me. And that is what has carried me through, every time.

I'm a proud single mother today. I love my life. I'm wise and compassionate. I teach my son what Christ taught us. I live my life striving to love more perfectly. Christ's greatest commandment is to love one another as he loved us.

That isn't something I think I ever could have learned sitting in a pew at 15. In learning to love others, I've learned to love myself. And in learning to love myself, my love for others grows more pure and perfect.

Today I am back in touch with many friends from WOODY. They mean more to me today than they did when I was young. With them and through them, I learned who I am. And I took flight.



In August 2008, roughly 50 WOODY and Eagle's Nest Camp alumni and their families gathered for a reunion at Van Saun Park in Paramus. More than 100 alumni were found throughout the planning of this event. For information on upcoming reunions, contact Meg Bottomley at [megahloo@gmail.com](mailto:megahloo@gmail.com).



# Bells still call faithful to worship



Denise Haines/photo  
 DeeDee Allen and Jim Little play the handbells at Calvary, Summit.

By Denise Haines

The human voice calls Muslims and Hindus to prayer, but for Christians over the centuries, the call has come from church bells. In the not-so-distant past, the Angelus rang at 6 a.m., noon and 6 p.m., and the devout stopped to pray wherever they were.

While some churches still ring the hours (often electronically produced hymns), bells are more likely to be heard as timekeepers than as prayer reminders. Sunday is the exception; bells all over the world still call the Christian faithful to worship.

St. Peter’s, Morristown, has undoubtedly the most elaborate tower bells in the diocese. As carillon player of one of only three manually played carillons in the state, John

Dyer mounts the 120 steps to the belfry four times each Sunday to play worshippers in and out of the two principal services.

The 49 bells, suspended another 125 steps above him, are played from a console and set in motion by a mechanical action. The largest bell weighs 4,600 pounds; they total 17 tons. Thirty-five were installed in 1923 and another 14 in 1992. All were given as memorials.

In earlier years, and still in many historic churches, people called “change ringers” played tower bells by pulling ropes. Handbells were designed in the late 1600s so that change ringers didn’t have to practice in their draughty towers.

Handbells were introduced in America at the beginning of the 20th century. In the last three decades, several diocesan churches have begun choirs, typically with a two- to three-octave range. Handbells weigh from 4 oz. to 22 lbs.

Holy Innocents, West Orange, has a vibrant intergenerational bell choir, led by Doris Merrick, which rehearses after the Sunday coffee hour. This five-year-old choir has a healthy percentage of the congregation participating. They regularly visit local nursing homes as well as enliven Sunday worship.

At St. James’, Hackettstown, the multi-generational bell choir (also five years old) is up to 14 members, which means that they need to add a third octave, said Director Louise Olshan. Ringers learn not only the notes but also a body rhythm in the hands. Ringing two bells is more satisfying than ringing one. (Ringing more than two bells is difficult but possible.)

Unlike vocal choirs, which can rehearse if one of the

altos is not there, if a G or an F-sharp bell is missing, the bell choir rehearsal is seriously hampered. This means that the commitment for bell ringers is high. Olshan has divided the year into seasons so that people can sign on for a time without having to make a year-long commitment.

Jim Little’s bell choir at Calvary, Summit, is only one year old. He spent a week at the Westminster Choir College in Princeton last summer to learn more about bell-ringing technique. It has a vocabulary all its own: shake, thumb damp, swing, brush damp, echo, etc.

The best part of being in a bell choir, all reported, is the relationships that develop and the fun people have making music together. The Holy Innocents choir definitely has been a congregation builder, said the Rev. Fairbairn Powers, interim rector. New members are incorporated easily.

People sometimes find themselves in tears when they hear church bells, whether handbells, tower bells or the Sanctus bells that ring in some churches at the holiest times of the Eucharist. There is something deep within that resonates, that knows something important is happening, that prayer is an appropriate response.

The Rev. Carr Holland, rector of Grace Church in Newark, recalled being a student at General Theological Seminary in New York when a beloved dean was dying. Walking on the streets of Chelsea, he heard the tower bells begin to toll. “I came to understand the meaningfulness of the bells when I heard that bell toll signaling the dean’s death. I knew I had to go to the chapel, where everyone would be gathering.”

In joy and sorrow, celebration and grief, bells speak to memory and hearts.

The Rev. Denise G. Haines attends Calvary, Summit.



## Window blessing

Bishop Mark Beckwith blesses one the new windows in the undercroft at St. Gregory’s, Parsippany, on Sept. 28. All told, 28 windows were replaced in the building, including the entire undercroft and kitchen, in a project funded partly by the Bishop’s Extension Fund.

## Pre-convention meetings set

The 135th Annual Convention of the Episcopal Diocese of Newark will be held Jan. 30-31 at the Hilton Hotel in Parsippany.

Convention-related deadlines are: Nov. 15, resolutions, amendments to the *Constitution and Canons*, items of proposed business for convention; Nov. 30, nominations for elected offices; Dec. 1, late nominations for inclusion in pre-convention materials; Dec. 8, exhibits space requests; Jan. 23, late nominations for elected offices; Jan. 28, late budget resolutions.

Pre-convention meetings will be held to help prepare deputies for the business at convention. Presentations will be made on the diocesan budget, resolutions, task force reports and other matters. Orientation information will be available for first-time deputies. The meetings will begin at 7:30 p.m. Meetings will be held: Jan. 7 at St. Elizabeth’s, Ridgewood; Jan. 13 at Christ Church, East Orange; Jan. 15 at Church of the Saviour, Denville.

For additional information, visit the diocesan website at [www.dioceseofnewark.org](http://www.dioceseofnewark.org) or call Secretary of Convention Michael Francaviglia at 973-430-9919.