In March 1980 a construction company was building an apartment house in Jerusalem. They accidentally uncovered yet another burial cave - a Hellenistic tomb. Archaeologists were called and they conducted the obligatory rescue excavation. They didn’t find anything out of the ordinary and thus the report was published only several years later (1994 and 1996). It took another decade before journalists and media took notice. A few years ago, around Easter time this quarter-century-old archaeological discovery became a hot media topic.

The tomb became a sensation because it contained ossuaries (stone boxes for bones) inscribed with names known from the gospels. One ossuary even carried the name “Jesus son of Joseph”.

Beyond doubt, this was a tomb of Jesus, in which he lay until his body decomposed and his bones were gathered in this ossuary. But one thing has to be noted right away - for us Jesus is quite a unique name, and thus generated so much media attention. Today Jesús is a common personal name only in Ibero-America (Hispanic America).

In New Testament times Jesus was the fifth, perhaps even the fourth most common Jewish name. It was a common version of the biblical name Joshua. And it had profound religious and especially political significance - the name means “The LORD (is) salvation/liberation.” One can understand why it became so popular under the brutal circumstances of the Roman imperial occupation.

The second most popular male name of those times was Joseph. This name was given to babies after a patriarch who survived captivity, conquered a foreign empire, and delivered his family from destitution. This political name-giving expanded also to female names. The second most popular name was Salome - derived from the Hebrew word for peace, and the third most popular name was even more direct - Shelamizon which means “Peace from Zion.”

In the New Testament times, in times of Jesus from Nazareth, about every eleventh man or boy was named Jesus and every seventh was Joseph, while every fourth or fifth female was Mary. There were thousands of Jesuses!

A discovery of a tomb of Jesus is not anything surprising. Even the presence of other biblical names in that cave is not particularly surprising. Jesus was a common name of uncommon hope for deliverance, justice and peace in the midst of despair. Time was ripe for a quantum step of new divine deliverance.

Thus finding a tomb of Jesus son of Joseph is not any surprise. A true surprise would be to find a tomb of the crucified Jesus or for that matter a burial of any crucified person. But that will open a completely new theme for another article. We plan to talk about it and about the mystery and powerful symbol of empty tombs in our last Lenten Lecture. I would like to invite you to all of the lectures. Please see additional information on the advertisement next page ....

Pastor Andrew

Holy Week and Easter at Rutgers Presbyterian Church

Palm Sunday with procession, March 24 at 11:00 a.m.
Maundy Thursday, March 28 at 7 p.m.
Good Friday, March 29, at 7:00 p.m.
Easter Sunday, March 31, Morning Service at 9 a.m. followed by breakfast on the fifth floor.
Easter Worship Service at 11 a.m.
The Children’s Sunday School year started off with a “bang” as we explored the story of Jonah with a storyteller on Homecoming Sunday. We also welcomed Marie Aguirre as our new preschool teacher to work with “Miss Wanda” Diaz. In the wake of Hurricane Sandy our Sunday School children assembled hygiene kits consisting of wash cloths, hand towels, tooth brushes and other personal hygiene items for Presbyterian Disaster Relief. In early December, we started practicing for our Christmas pageant and presented the Christmas story to the congregation on December 16.

We started S.K.A.T.E Jr. for children in 5th and 6th grade. Our first meeting was in October at the church building where we feasted on pizza and participated in an indoor scavenger hunt. In mid-December S.K.A.T.E., Jr. families decorated Christmas cookies. We’re looking forward to several more activities this school year.

Church families, Community Programs families, and VBS families all participated in our Thanksgiving party in November and our Trim the Tree party just prior to Christmas. We also held our first ever Halloween event, “Where the Wild Things Are”, for our Upper West Side community.

S.K.A.T.E. News

Early in the fall of 2012 we welcomed Jacob Baccus as our new youth ministry associate. Jacob has just finished his studies at Union Theological Seminary and is continuing a Theater Arts degree at City College.

The S.K.A.T.E. year began with our traditional overnight at the church. We created sidewalk graffiti with Pastor Andrew and took a late night field trip to Café Viand for dessert. In October, we cooked together and carved pumpkins. In November, Hurricane Sandy caused us to move our annual ice skating event to Rockefeller Center from Wollman Rink in Central Park. We warmed up with hot chocolate and cookies at Au Bon Pain when we were done skating. December saw us heading uptown to spend the night at the Cathedral of St. John the Divine for their Nightwatch program. We learned how to chant, played basketball, acted out folk tales, and learned about the Cathedral’s organ. In January, we went out on the town to see Newsies with a stop for dinner at Five Guys Burgers and Fries. We’re looking forward to making our own pizzas and playing games in February and our annual retreat at Stony Point Conference Center in March.

Confirmation Class

Our 2013 Confirmation class began on January 6 with 7 confirmands in attendance. We’ll meet on Sunday afternoons through the Winter and Spring looking forward to Confirmation Sunday early in June. The class is being taught by Pastor Andrew Stehlik and Education Director, Ivy Beckwith.

Jesus in Jerusalem

History, Archeology, and Myths

February 20
Sacrifices - and their (patho)logic

February 27
Apocalypses - revolutionary dreams

March 6
Crucifixions - scandal of brutal empires

March 13
Tombs - (mytho)logic of empty tomb

236 West 73rd Street  just off Broadway
Lectures can be attended individually.  
Light meal starts @ 6:30, lecture begins at 7pm.
How Can We Draw a Map of the Rutgers Community?
by Dave Mammen, Church Administrator

Every time I go into Pastor Andrew’s office, I enjoy looking at the world map on his wall. It turns our regular view of countries and oceans upside down and explains “The world, like a ball, has no top. We can look at it from any point of view. Top is a matter of habit, convention and emphasis.”

I like different kinds of maps. Many years ago, as a college student I spent a summer studying with Buckminster Fuller whose Dymaxion map minimized distortions of size and shape and, he hoped, would give viewers a clearer understanding of what he called Spaceship Earth.

I’m also reminded of that great Saul Steinberg map of the U.S. from the cover of the New Yorker magazine, which shows the emphasis of many New Yorkers when we look west to the rest of the world.

In my work as Church Administrator I have occasion to wonder what is the Rutgers community? Or perhaps I should say, where is the Rutgers community? In the coming year I hope to provide staff support to the long-term planning effort that will be taking place, so I’ve been thinking How can we draw a map of the Rutgers community? In drawing this map, can we take a step away from our usual habit, convention and emphasis to see if we can view the Rutgers community from a different point of view?

Location, location, location

When I interviewed for this job two years ago, I read the 2007 Mission Review to familiarize myself with Rutgers. Looking at this again recently, I realized that the section titled What is the community in which Rutgers functions is all (and only) about the Upper West Side, defined in most people’s minds as 59th to 110th, Central Park to the Hudson river. When we were negotiating a new lease with Chase Bank, their Vice President for Retail Real Estate talked about what a great location we enjoyed, at the crossroads of the Upper West Side. What does it mean to be at this crossroads? We’re right across the street from the IRT station served by the 1, 2 and 3 trains. According to the MTA, this station had weekday ridership of 39,180 in 2011, making it the 20th busiest station (out of 420 station complexes) in the system. [Ridership is defined as all passengers (other than NYC Transit employees) who enter the subway system, including passengers who transfer from buses. Ridership does not include passengers who exit the subway.] On weekends, ridership is 51,546 making it the 15th busiest station. The M104 bus carried 12,500 passengers on an average weekday in 2011 -- most of them seem to be on the bus whenever I ride it.

The Upper West Side is coterminous with the boundaries of Community Board 7. A great source of information about the Upper West Side can be found in the annual Community Board’s District Needs Statement; this 21-page report should be required reading for our long-term planning effort. But sections of Community Board 4, which runs south of 59th street, are just as close -- or closer—to West 73rd Street as is 96th street or 110th. I think often our sense of “our community” may not extend south of 59th, or 57th. Perhaps we should also be learning about the needs of Community District 4, as well as 3. And what about north of 110th – Community District 9?

As Programs Administrator, I help make decisions about how and where to spend our precious advertising dollars. Should we focus only on media that target the UWS? Or beyond? Such practical matters draw on our understanding of “our community”. The fact is that while most of the families who participate in Rutgers Community Programs live on the UWS, we have 2 children who live in Lower Manhattan, another who lives in the Bronx, and one person who takes an adult fitness class who lives in New Jersey. We’re in the Department of Education’s District 3, which runs from 59th to 122nd Street. But parts of District 2, to the south and east of us, are just as close -- or closer -- to West 73rd Street as are schools in the northern part of District 3. We should probably also be familiar with data and issues from Department of Education District 2 and District 5, to our north.

The city as our community

We don’t keep records, but I would guess that many of the organizations that utilize our facilities have participants who live outside of the UWS -- for example Front Runners. When the NYC Coalition for Block and Community Leaders used our facilities for a day-long meeting, it drew participants from all over the city.

In the fall I started to think about how we could take our great instructors out to work with kids and adults who can’t come to us and who don’t have such opportunities where they are; Rev. Laura Jervis calls this “in-reach”. While I was just thinking about how to do it, Hurricane Sandy came along and our instructors saw needs and just figured out a way and started to do it! The Sandy “art relief kits” project involved all of the instructors, many families enrolled in our Programs, and church families as well. More than 375 holiday art kits – each with a handmade greeting card and filled with craft projects and art supplies – were made and distributed to kids in all 5 boroughs through churches and community organizations.

One of those organizations is Amethyst Women’s Center in Coney Island, a nonprofit addressing the complex issues affecting women and families living with or impacted by HIV/AIDS, drug dependency and domestic violence in Brooklyn. Cindy Schaffer, one of our instructors, has started volunteering with Amethyst; in the aftermath of Sandy, she
went to Coney Island with a big bag of art supplies, saw the neighborhood emergency center in a parking lot, turned a cardboard box over to use as her worktable, and helped neighborhood kids make art. When Cindy and I delivered art relief kits to Amethyst on December 14—almost 7 weeks after the Hurricane—they still did not have power in their offices, their usual program of activities was still disrupted, and families that depend on them were still suffering. Later Cindy brought her handprints and art play workshop to their holiday party.

In 2013, we are trying to find ways for our Programs instructors to work on a regular basis with Amethyst on Fridays when we don’t hold classes here at Rutgers, and we hope to do similar “in-reach” with other community organizations. It is just over an hour by subway from Rutgers to the Amethyst Women’s Center offices in Coney Island, Brooklyn. Hurricane Sandy, the distribution networks for our art relief kits, and Cindy’s work with the Amethyst Women’s Center in Coney Island have helped me understand that our notion of “community” doesn’t have to be limited to geographic proximity to 73rd and Broadway.

The death of distance?

We also need to be where people spend a lot of their time—on the internet, whether at home, office, or on a portable device. A cover story in The Economist magazine published several years ago when the internet was starting to become popular declared that distance was dead. Indeed our presence on the internet lets us be anywhere and everywhere, 24/7.

This past year we were able to relaunch the church website with a brand-new design, easy-to-use content management system, integrated social media, livestreaming of our worship service, and other features. Average daily visits to the site have increased 47% since it was relaunched last April, and traffic from Google searches has increased 70% because we employ best practices in search engine optimization. Return visitors to the site are up 30%, and some visits are referred from the church’s Facebook pages. In the coming year we’ll be make more improvements including strengthening connections between our Facebook pages and the website.

Our global community

Perhaps we can simply take a cue from our Giving Network, which provides financial support to organizations in three categories: local (many, but not all, are organizations on the UWS), national, and international. All are seen as part of our Giving Network’s communities of interest. We now have WiFi in Fellowship Hall and with our overhead projector, screen, and Skype we could have easily a video meeting with any of our national or international Giving Network recipients if we wanted to learn more about their work, the problems they are trying to address, and how our gifts are helping their communities.

I would love to hear your thoughts about how to draw a map of the Rutgers Community. Please join the conversation by posting a comment on our website and/or on our Facebook page.

Rutgers Church Community Programs
by Jennifer Moore, Community Programs Administrative Assistant

The Winter/Spring 2013 semester at Community Programs, which began on January 7, has been a busy and productive one. Classes for children and adults are filling up with new and familiar faces.

Beyond the classroom, we hosted two free workshops for parents this winter. On January 14, psychologist Michelle Canarick led a workshop called “When It’s Time to Change: How to Help Your Child Manage Life’s Big and Small Transitions. Attendees called the seminar “informative,” “perfect,” and “exactly what I needed.” On February 4, nearly 100 people attended our free information session on public pre-k, led by school admissions experts Robin Aronow and Clara Hemphill, which offered very clear and specific information on the daunting application process.

We look forward to other special events this winter. First is our annual Chinese New Year party on February 22, where we’ll celebrate the Year of the Snake with performances (by children and adults), food, and crafts. Then, on March 11, we’ll host a free workshop offering guidance to parents searching for a private preschool. Information about these events can be found on the church website and the Rutgers Community Programs Facebook page.
## Preaching Schedule

<table>
<thead>
<tr>
<th>Date</th>
<th>Preacher</th>
<th>Sermon</th>
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<tbody>
<tr>
<td>March 2</td>
<td>David Prince</td>
<td>4th Sunday in Lent</td>
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<tr>
<td>March 9</td>
<td>Cynthia Campbell</td>
<td>5th Sunday in Lent</td>
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<tr>
<td>March 16</td>
<td>David Prince</td>
<td>Palm Sunday</td>
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<tr>
<td>March 23</td>
<td>David Prince</td>
<td>Easter Sunday</td>
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<tr>
<td>March 30</td>
<td>Phil Gates</td>
<td>2nd Sunday of Easter</td>
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### Community Programs

- **March 24**: Community Programs through May 23
- **March 29**: Good Friday
- **April 1**: SKATE Retreat through Saturday afternoon
- **April 2**: Opera Rehearsal Every Saturday

### Additional Events

- **February 2013**: Preaching Schedule
  - Rev. Andrew Stehlik
  - Rev. George Williamson

### Key Dates

- **March 24**: Chinese New Year Party
- **April 2**: Easter Sunday, March 31
- **April 2**: Rev. Charles Amstein, March 10

**Notes:**
- **March 21**: Chinese New Year Party
- **April 2**: AA Meeting
- **April 3**: AA Meeting
- **April 5**: AA Meeting
- **April 6**: AA Meeting
What Do You Think?
1. Do you really need all of that?
2. Don’t feel guilty if you can’t afford to contribute.
3. Have you made an unflattering comment to someone and then years later those same words are said to you?
4. Has a wish come true that you regret?
5. Can you ever be completely satisfied?
6. Do you lie at job interviews?
7. What’s your excuse this time?
8. Do you give gifts so you can receive the glory?
9. Do you want or need someone to help you?
10. Who’s the boss in your relationship?

Till next time, Jacquelyn M. Carpenter

What Is One Great Hour of Sharing?

Immediately following World War II, Protestant churches in the United States made appeals for the relief and reconstruction of areas devastated by the war, primarily Europe and Asia. In 1949 the leaders of several denominations formed a committee to organize an appeal to support their churches’ separate campaigns. A program called “One Great Hour” was broadcast on March 26, 1949, over major networks and many independent stations. The broadcast closed with a request that listeners attend their local church the following morning and make a sacrificial contribution. No exact measure of receipts was possible, but it was estimated that more than 75,000 churches participated. The next year, the offering was repeated, using the name “One Great Hour of Sharing” for the first time.

From the beginning, the offering has been an ecumenical effort. As denominations changed and merged, One Great Hour of Sharing has varied from 8 to 29 participating communions. While each denomination allocates its gifts differently, all use their funds for ministries of disaster relief, refugee assistance, and development aid. Today, projects supported by One Great Hour of Sharing are under way in more than 100 countries, including the United States and Canada.

Your gift to this offering allows Presbyterian Disaster Assistance to restore communities around the world affected by disaster including those now recovering from Hurricane Sandy. It helps the Presbyterian Hunger Program work with Presbyterians and other partners to alleviate hunger and eliminate its causes in this country and internationally and makes it possible for Self-Development of People to affirm the dignity of all by assisting in the empowerment of economically poor, oppressed, and disadvantaged people.

Thank You for your gift!