

The Archdiocese of Newark *150 years...*



*Celebrating our
sesquicentennial,
building the Church,
proclaiming the
Gospel of Christ*

The Catholic *Advocate*

Official Commemorative Edition

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A note to our readers

An opportunity to publish a special commemorative edition of *The Catholic Advocate*, such as this, comes along only once every 150 years. So, we wanted to take advantage of this occasion to offer to our readers some interesting facts, figures, recollections and reflections about the Archdiocese of Newark that reach beyond the usual scope of our biweekly newspaper.

We also wished to present this issue in a different style that reflects and enhances the historical content. You will no doubt be somewhat surprised, but we hope that will quickly change to pleasure at the discoveries that you might make within these pages.

We decided to publish the 150th memorial edition more as a magazine than a newspaper, incorporating design elements and editorial features in what we hope is an easily readable format.

There is so much to say...so many stories to tell...pictures to print...names and achievements to document. Yet we only have less than 90 pages in which to encapsulate 150 years and to give the people of the Archdiocese (parishioners, friends, clergy, Religious and advertisers) their voice in the celebration.

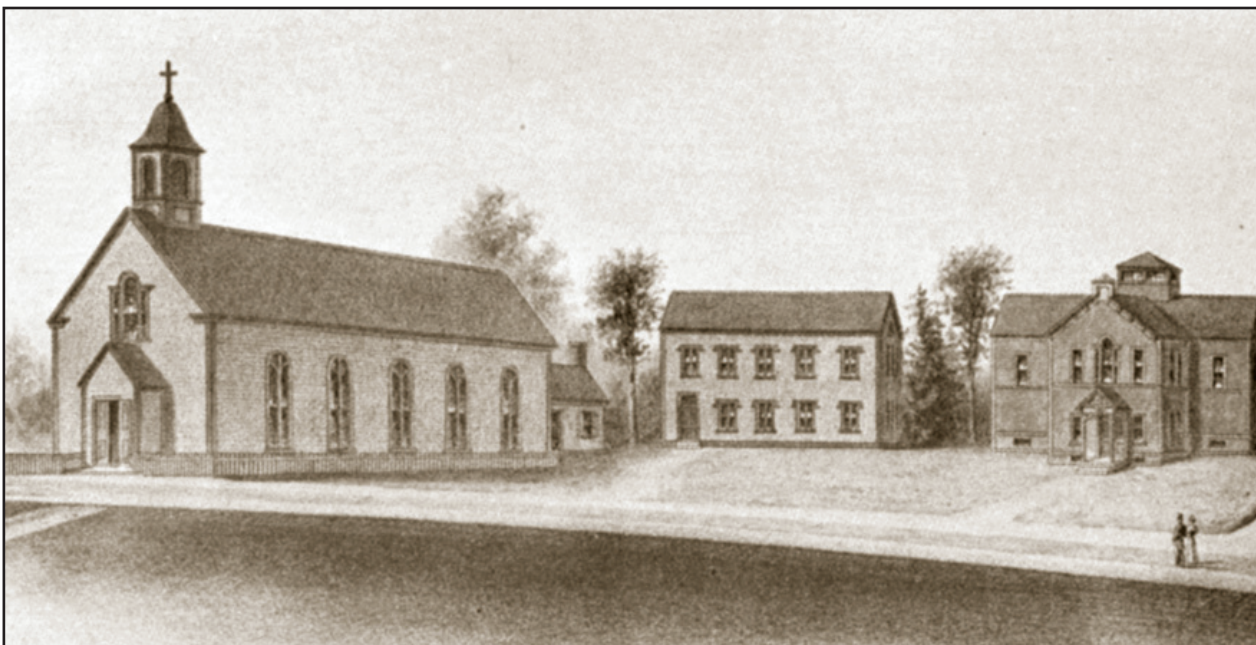
A note of gratitude to all who contributed time and talent to producing this commemorative edition of *The Catholic Advocate*: writers, designers, advertising salespeople, printers, clergy, scholars, archdiocesan staff, and communications professionals. Our prayers of thanksgiving are raised up for you.

So please accept this offering from the staff of *The Catholic Advocate* as a part of our prayer of gratitude for the people and institutions of the Archdiocese of Newark, in service to God and His one, holy and apostolic Church.

The Editors



Archbishop Thomas J. Walsh



St. John Church, Newark, 1851

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On the cover...

Images of the Archdiocese of Newark throughout the years: The first Bishop of Newark, James Roosevelt Bayley; a crucifixion scene at St. Gertrude's Cemetery, Colonia; the Bayonne Bridge; a cantor at the Cathedral Basilica; a girl awaiting a glimpse of the Holy Father; Archbishop Theodore E. McCarrick serves Holy Communion to Mother Teresa of Calcutta; a silver gilt monstrance created for Archbishop Walsh's golden anniversary; Pope John Paul II arrives in Newark; celebration of Mass at Immaculate Conception Seminary; St. Aedan Church, Jersey City; Catholic elementary school pupils; Archbishop John J. Myers greets a mother and child outside the Cathedral Basilica



His Eminence, Edward Cardinal Egan, Archbishop of New York

Your Excellency:

The bond between the Archdiocese of Newark and the Archdiocese of New York is strong and historic. What is now the Archdiocese of Newark was originally part of the Diocese of New York; and the first Bishop of Newark, His Excellency, the Most Reverend James Roosevelt Bayley, was a nephew of Elizabeth Ann Seton, the first American-born saint and a New Yorker as well. The second Bishop of Newark, His Excellency, the Most Reverend Michael A. Corrigan, succeeded to the Archdiocese of New York as its third Archbishop. Finally, the fourth Archbishop of

Newark, who is now His Eminence, Theodore Cardinal McCarrick, Archbishop of Washington, was ordained a priest for the Archdiocese of New York and served here both as secretary to His Eminence, Terence Cardinal Cooke, and as one of his Auxiliary Bishops. Apart from these historic links between the two Archdioceses, there is something much deeper that binds us together—our faith in the Lord and our commitment to His Church. Though separated by the Hudson River, we are united in our commitment to serving the clergy, Religious and the faithful of our Archdioceses and to witnessing to the Gospel

of Our Lord and Savior, Jesus Christ, throughout New York, New Jersey, and Connecticut—our Tri-State community. On the occasion of the 150th anniversary of the Archdiocese of Newark, I write to assure Your Excellency and the faithful of the Archdiocese of my prayerful best wishes and those of the People of God of the Archdiocese of New York. With kindest personal regards, may I remain

Very truly in Christ,
+Edward Cardinal Egan
Archbishop of New York



October 15, 2003

Dear Brothers and Sisters in Christ,

This year we, the people of the Church of Newark, celebrate a special moment—a look back at our first 150 years as a diocese. Our story is one of joy and celebration, of challenges and sadness, of generosity and witness to the Gospel of Jesus Christ. Our story provides a mirror of our life from many perspectives: the bishops and priests who have led the Church of Newark through the years; the growth of the diocese from our early days as mission parishes to a Church of at least 1.3 million men, women and children of varied ethnic and cultural backgrounds; the countless contributions of Religious sisters, brothers and priests, as well as lay women and men; the changing attitude toward Catholics from a past marked by prejudice to our present-day. Most of all, though, these past 150 years tell a story of people—of loyal and devoted Catholics like you, many of whom brought their traditions and depth of faith from distant lands to seek a new life. By that you have also strengthened the Church here in New Jersey. The chronology of parish foundings in this special edition of The Catholic Advocate reflects that continued depth of faith. The stories of the parishes and the bishops of Newark mark the continuing tide of change and renewal by new immigrant groups who build up the Church. In the two years since I have been part of the life of the Archdiocese of Newark, I have come to know so many generous people who labor for the Church in her mission. I have been most fortunate to share in your celebrations, your joys and sadness, your hopes and your challenges, and your moments of witness. I have also learned that as an Archdiocese we are who we are because the Catholics who came before us believed strongly in the Church and her teaching. The Church today faces some significant problems that I know we will overcome through reliance on the essential truths that our faith has revealed to us. If the first volume of our history teaches us one thing, it is this: just as strong, devout Catholics who came before us have written our past, strong, devout Catholics like you, your children and all who join this Church of Newark will shape our future.

Sincerely in the Lord,

+The Most Reverend John J. Myers
Archbishop of Newark



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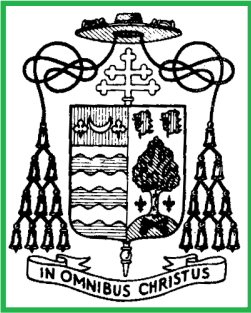
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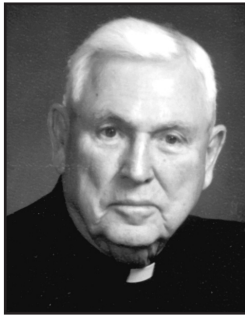
Most Reverend Peter Leo Gerety, Archbishop Emeritus of Newark

What can one say in a brief statement about 150 years of diocesan life in the State of New Jersey? It is a long history of many accomplishments made by our people under the able direction of so many bishops.

We look around ourselves and see so many evidences of all their hard work in the fields of education, health care, religious instruction, preparation of men for the priesthood and men and women Religious for their service to Christ.

It is almost impossible to praise the faith-inspired developments that are visible all around us.

From the perspective of a retired Archbishop, I can only say to our wonderful people, to our clergy and Religious, may God continue to strengthen your faith and pour forth His graces upon you with abundance.




Most Reverend Arthur J. Serratelli, Vicar General and Moderator of the Curia


The proverb says, "Absence makes the heart grow fonder." As a young man living eight years away from home, I grew up with a greater appreciation for the closeness and tight knit community of the Ironbound where I was raised. Newark was the street I lived on, the park I played in, the Ann Street Public School and Mt. Carmel School I attended.

Newark was the parish church where my grandparents and parents were married and I was baptized. The smile and laughter of family and friends was the face of Newark for me. It was downtown filled with stores and teeming with activity.

While living away from home, I learned how much home meant to me. Coming into contact with people of different cultures and different backgrounds expanded my horizons. It developed an ability to see so much good in other people.

Today the Archdiocese of Newark is alive with the heartbeat of people from every part of the world. It is an exciting place where Christ is present, where Christ is seen and loved and spoken of in many different languages and accents. The priest, the religious and the laity work to make our churches a true home where the faith is strengthened by bonds of charity. Our long history as an Archdiocese has been a story of welcome and warmth to the stranger and to those in need. Our Cathedral Basilica that lights up the evening sky witnesses the tenacity of faith, the courage of convictions, and the willingness to work together that makes me proud to call Newark home.





Most Reverend David Arias, O.A.R., Regional Bishop of Hudson County

The Archdiocese of Newark was established 150 years ago. It is right for all of us to celebrate this event: parishes, schools, institutions, and every single Catholic person living in the counties of Bergen, Hudson, Essex and Union. Why should we rejoice?


The Archdiocese has worked and served well the people of this area for the past 150 years. A good portion of its membership has always been the immigrants, European at the beginning and Latin Americans nowadays. The service to them and those already born here made her members grow in high numbers.

When the Archdiocese was established, the percentage of Catholics in New Jersey was rather low. Today Catholic people amount to 50 percent of the population. That should make us rejoice. We see how the Church founded by Christ is striking roots in the area of New Jersey.

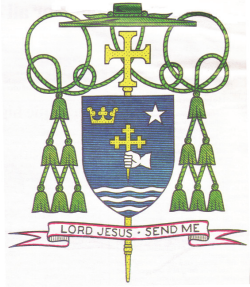
Worth noting through the past 150 years was the construction of the Sacred Heart Cathedral, one of the most beautiful in this country; the establishment of Seton Hall University and other colleges, schools and parishes. The educational service provided by the Archdiocese is immense, while its spiritual service and net social services are amazing. For all of this we must rejoice.

The fact that I have been able to serve the people of the Archdiocese is for me a reason to thank God and all those persons who have helped me to carry out my mission as an Auxiliary Bishop for 21 years. Particularly my pastoral service has taken place in Hudson County, at the Parish of St. Joseph of the Palisades, West New York, and has involved the care of the Hispanic people of this Archdiocese.

I invite everyone to joyfully celebrate the 150 years of life and service of the Archdiocese of Newark in this area of New Jersey. May its work in the years ahead be even more fruitful and richer. "Ad Multos Annos."



Most Reverend Charles J. McDonnell, Regional Bishop of Bergen County



Founded in 1853, the Archdiocese of Newark is celebrating its 150th Anniversary.

This reminded me of the great number of individuals who gave of themselves, during that time, to pass our faith on to us. People, much

like ourselves, touched by God, who cared enough to be sure that we would be able to understand the great love that God has created for each of us. A love that caused Him to send His Son, Jesus Christ, to die on a cross to save us from our sins.

How did we receive our faith? For most of us our parents, our grandparents and so many of our relatives, who by the way they lived their faith gave us a great example of how much our faith should mean to us.

Generations of Bishops, Pastors and Priests have given their lives to be sure that we receive the true teachings that Jesus Christ proclaimed. The Religious Sisters, who deeply involved themselves in our schools, sacrificing themselves, over the centuries, to walk with so many of us as young children, to strengthen our knowledge of God's love for us. The missionaries, who went throughout the world, announcing the kingdom of God, brought that gift to many, including some of our ancestors. They worked to spread our faith to those who had no notion that Jesus loved them enough to die for them. Especially we must remember parents, the first teachers of their children, who, down through the ages, provided their children with the knowledge of God's wonderful gift of our faith. They are the real heroes, for while others helped strengthen that faith, they gave it to their children.

Now it is our turn. We have the gift of faith from Jesus Himself, passed down for more than 2000 years, so that it could be given to us. God's gift is a precious gift. It must be cared for and offered to those who come after us. God depends on us to pass on our faith. Those who come after us need that faith, so that they can come to Our Lord and receive His loving reward of total and complete happiness. How much do you love God? Do you care enough for your grandchildren and those who follow them to give them the most precious gift you have, your Faith? When they celebrate a future anniversary, will they look back and thank you for the gift of faith you passed to them?

Most Reverend Edgar M. da Cunha, S.D.V. Regional Bishop of Essex County

When I was asked by my superiors to come to the United States, I did not think twice. My response was an immediate and firm "yes." When I met an American priest in Brazil and told him I was coming to the United States, he asked me where I was going to live. When I told him I was going to live in Newark, his response was: "Sorry to hear that. Of all places, you are going to live in Newark"

Well, the Archdiocese of Newark has been home to me for the last 25 years, except for a few years in Florham Park. When I arrived from Brazil in 1978, my first home was at St. Michael's Rectory, Newark. I was ordained Deacon, Priest and



Bishop in Newark. Although a priest belonging to a religious community, I worked most of my life as a priest in the Archdiocese of Newark. I am still in Newark and I hope to be here for many more years, if that is in God's plan.

My life as a religious and as a priest was very connected to my religious community, the Vocationist Fathers. With my appointment as a Bishop, I am now incardinated into the Archdiocese of Newark. I am happy to be a part of this great and diversified Archdiocese, made up of people from so many different countries, languages and traditions. This culturally diversified population, presents a great challenge to all of us, but it is also a source of great blessing and it enriches our local Church.

As we celebrate 150 of service to God's people, we are proud of all that has been done in the past. We are grateful to all the people who gave their time, their talents and their treasure to make this Archdiocese what it is today. We pledge our commitment to continue working hard to serve God's people in these four counties.

Most Reverend Edward T. Hughes, Bishop Emeritus of Metuchen

May I offer my sincere and prayerful congratulations to you and the entire Church of Newark as you celebrate the 150th anniversary of your founding. It is truly a testimony to your faith that the presence of God has remained vibrant and powerful among you for a century and a half. Such strong faith required constant nourishment from the bishops, priests, religious and the laity who have ministered to each other over these many years. Surely this long history of dedicated service to the people of God gives hope for the future.

Fidelity to God's teaching in the past

Most Reverend Dominc Marconi, Retired Auxiliary Bishop

I rejoice with the Archdiocese of Newark as it observes its 150 years of Pastoral Service to the people of God in the State of New Jersey.

Many changes have occurred in the world and in the Church during this century and a half. Yet despite these various challenges, the Church of Newark, through the dedication of her spiritual leaders, priests, religious and laity, has addressed the various religious, educational and social needs of our Catholic people.

As a son of Immigrant Italians, what has impressed me most, is that the Archdiocese has always welcomed the number of immigrants who have come from various countries throughout the world. This also is true today, as you and I observe the varied ethnic makeup of the parishes in the Archdiocese of Newark.

As one who was born and raised in the City of Newark, and having been privileged to serve the Archdiocese now for 50 years as a priest and 27 years as an Auxiliary Bishop, I have always been edified and inspired by the zealous and loving service of its priests, religious men and women, as well as the people of God.



One of the personal privileges and joys of my priesthood and episcopacy has been the opportunity to help in the implementation of the Documents of the Second Vatican Council. During this period, I have been encouraged and inspired by the faith, the talent and generosity of our priests and religious, who together with their pastoral staffs, have made their faith communities caring, just and prayerful.

As the Archdiocese looks to the future, my prayer is that our spiritual leaders and God's people may continue to make present the Good News of God's love in today's society, despite the various challenges and difficulties that the Church is currently experiencing.

encourages our own efforts to persevere faithfully in the days ahead. The example of the Church of Newark gives strength to this newest of New Jersey dioceses—the Diocese of Metuchen. We are grateful to be one of your suffragan Sees, and we pray that someday our diocese may joyfully celebrate our own 150th anniversary. When we do, the Church of Metuchen will have found much of its strength in the example and inspiration of our neighboring Archdiocese.

May God continue to bless you, your priests, your religious and your people for all the years that lie ahead.



Most Reverend Nicholas DiMarzio, Bishop of Brooklyn

One hundred and fifty years in the life of the Church universal is not a very long time, however, the 150 years of the Archdiocese of Newark has been a special time of gracefilled events which have ministered to God's people from the establishment of the diocese 150 years ago.

It has been my privilege to live in the Archdiocese of Newark for over 50 years. In particular, I have some personal recollection of the 100th anniversary which occurred in 1953, since I was nine years old at that time. I grew up in the shadows of the Cathedral across the street, on Ridge Street. It was during this time that Sacred Heart Cathedral was being renovated and reopened, which actually occurred, I believe, in 1954. There was great excitement around the opening of the Cathedral. The campaign that made it possible was accomplished through the many people who sacrificed to reopen the symbol of the Archdiocese dedicated to God's glory. Standing on the highest place of the City of Newark, the Cathedral is a sign to all the world that, as Christ told us, we must be a light for all people to see.

The Archdiocese of Newark, throughout its

history, has been a light shining in darkness with its many ministries to God's people. Newark has been in the past one of the poorest cities in the nation. The Church has stayed in the City of Newark and made it its place of commitment, while at the same time reaching out to those in the surrounding counties which make up the Archdiocese of Newark. The identity of the Archdiocese in many ways comes from the service offered in so many ways to God's people: the pastoral services, the social services, the educational services and the health services. All of these symbols of commitment to people have made the Archdiocese of Newark one of the greatest in the nation.

I am happy to trace my roots to the Archdiocese and am happy to have been ordained a priest and bishop for the Archdiocese of Newark. Although I now serve in another diocese, my heart will always remain in the diocese where I was physically born and where my spiritual birth was nurtured for so many years.

Congratulations and many more years of faithful service to Christ and His Church.

Most Reverend Michael A. Saltarelli, Bishop of Wilmington

The Archdiocese of Newark will always hold a very special place in my heart. It is where my ancestors first made their home as they came to this country from Italy in search of the abundant opportunities America has to offer. It is the place where I was born, and where, at my parent's knees, the first seeds of faith were sewn in my heart and in the hearts of my siblings. It is where the wonderful Filippini Sisters at Holy Rosary Elementary School nurtured my formation in the Catholic faith.

It is the place where I attended high school, college and seminary and where, in 1960, Archbishop Thomas A. Boland ordained me to the priesthood in Sacred Heart Cathedral. Thirty-five years later, as Auxiliary Bishop of Newark and Rector of Sacred Heart, I had the honor and privilege of welcoming His Holiness,

John Paul II to that same beautiful cathedral during his historic 1995 visit to the United States.

For me, the most wonderful thing about the Archdiocese of Newark is its archbishops, priests, Religious and its people—especially the good people of Holy Family Church, Nutley; Our Lady of Assumption Church, Bayonne; Saint Catherine of Siena Church, Cedar Grove; Sacred Heart Cathedral Parish, Newark and others. It was an honor to serve them during my priestly ministry. They were and continue to be an inspiration to me.

On behalf of the Catholic community in Delaware and Maryland's Eastern Shore, please accept my sincere congratulations on your 150th anniversary. You are in my heart and in my prayers as you celebrate this momentous occasion. May God continue to richly bless you.

Most Reverend Paul G.

Bootkoski, Bishop of Metuchen

When I think of Newark, I think of home—the place where I was nurtured as a child, ministered as a priest, and where I continue to be rooted even today as Bishop of Metuchen. And so it is with a deep sense of pride and gratitude that I celebrate the 150th anniversary of the Archdiocese of Newark with you.

This momentous occasion is a time to reflect on and give thanks to God for the abundant blessings He has bestowed on the Archdiocese throughout its long history. Built securely on a foundation of discipleship, the Archdiocese has continued to be strengthened by the many challenges the Church has endured, and in doing so, has grown as a proud community of faith.

Led by the Spirit and fostered by its dedicated bishops, priests, clergy and laity, the Archdiocese has never wavered from its mission to carry on the work of Christ among its people—and that is something of which I, as a "Newark boy," am very proud.

Today I can say with great feeling that I am most grateful for the spiritual nurturing I received, the faithful I was privileged to serve, and the wealth of experience I gained during the journey of my vocation in the Newark Archdiocese. It is my sincere hope and prayer that those lessons will continue to serve me well as I serve the faithful in the fledgling Diocese of Metuchen.

Knowing how the hand of God has been at work in the Church of Newark over the past century and a half, I believe that God's graces will continue to flow out upon this wonderful Catholic community as it continues its mission in God's name.

I pray that the joy you realize in celebrating 150 years of the past will energize you for the work that remains in your future and the future of the Church.

Archbishop leads pilgrimage to Shrine of Fatima

Newark's Archbishop John J. Myers, has long planned a pilgrimage to Fatima, which is scheduled to take place from Oct. 26 to Nov. 2. The trip to the sacred site, about 90 miles from Lisbon, Portugal, is part of the celebration of the 150th Anniversary of the Archdiocese of Newark. Archbishop Myers will be the spiritual director and the main celebrant at all Masses of the pilgrimage. The Rosary will be prayed each evening during a candlelight procession at the Shrine.

In addition to Fatima, the pilgrims will travel to Lisbon and visit a variety of ancient monasteries, convents and medieval villages.

The idea for the pilgrimage, explains Anne Breslin of Great Experiences, Inc., came more

than a year ago when she had organized a trip to Rome for the Archbishop's Pallium Mass. It was then that Archbishop Myers talked to her about a 150th Anniversary pilgrimage as a way of thanking God and the Blessed Virgin Mary for all the graces bestowed upon the Church of Newark over a century and a half of its existence.

The villagers at Fatima are devoted to the Shrine, not surprisingly, Breslin noted. Located on a hilltop, the ascent is a prayerful time that dramatically gives one the sense of being a pilgrim, Breslin added. Our Lady appeared to three local children six times in 1917.



The main entrance gate to the Basilica of Our Lady of Fatima.





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of the
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of the Archdiocese of Newark**

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Sesquicentennial Celebration
of the
Archdiocese of Newark




*is pleased to join in the celebration of
the Archdiocese of Newark's
150th Anniversary*

Bishop David Arias, D.D.
and the Parishioners of
ST. JOSEPH of the PALISADES



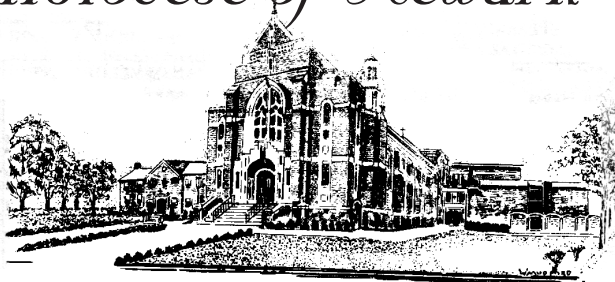
Congratulate
THE ARCHDIOCESE
of NEWARK
on its 150th Anniversary



St. Joseph of the Palisades Church
6401 Palisades Avenue
West New York, NJ 07093

ST. GENEVIEVE'S

*Prayerful congratulations to
the Archdiocese of Newark*



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Congratulates the Archdiocese of Newark and
Invites You to Two Upcoming Events:



*An Evening with G.K. Chesterton--
The Apostle of Common Sense
Sat., Oct. 25, 2003 8:00 p.m.
Starring Author Dale Ahlquist
and character-actor John Chalberg
Admission: \$20*



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*The Queen of Peace Parish Community
congratulates the great Archdiocese of Newark
on 150 years of ministering to the people of our area.
May God's blessings continue!*

Rev. Msgr. William J. Fadrowski, Pastor
Rev. Msgr. Thomas G. Madden, Pastor Emeritus

Parochial Vicars
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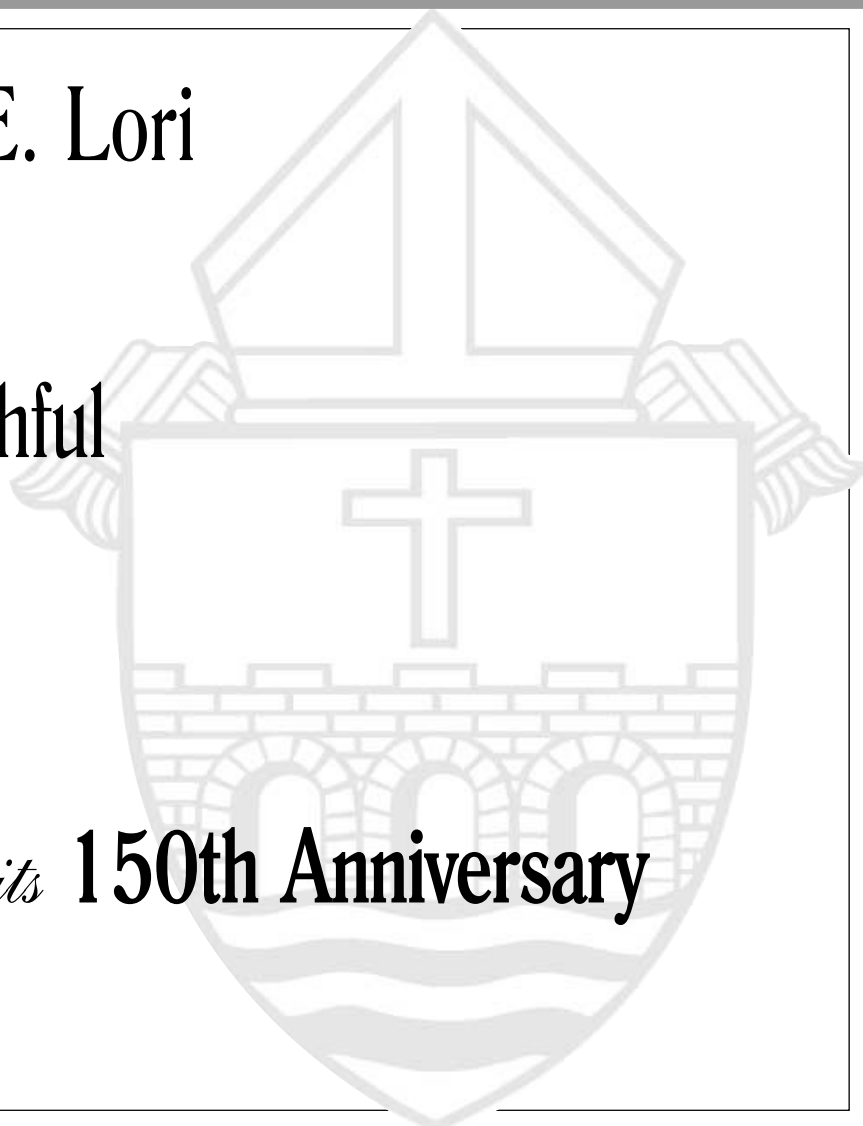
and

*the Clergy, Religious, and Faithful
of the Diocese of Bridgeport*

congratulate

the Archdiocese of Newark on its 150th Anniversary

Ad Multos Annos!



More than a century of serving needs of people in the community

The Archdiocese of Newark has long been known for its numerous and immense contributions of social services to its people and beyond, throughout the state of New Jersey. Catholic Community Services, which has evolved and grown over a century to become the comprehensive organization that it is today, is a primary source of this aid and assistance.

Serving the community has always been the cornerstone of the Catholic Community Services mission and tradition. It has a long history of reaching outside its walls to identify the needs of the community and develop services to meet those needs.

The organization traces its roots back to July 1903, when a group of lay Roman Catholics in the Newark Archdiocese founded the Catholic Children's Aid Society of New Jersey, the predecessor of the current Family and Adoption Services program. This organization was noted as being the first Society for the prevention of cruelty to children established by a Catholic diocese for Catholic children in the United States, and the second to utilize the system of placing Catholic orphan children in private Catholic homes for the purpose of adoption.

In 1927, 15 orphanages collaborated with the Children's Aid Society to form Associated Catholic Charities, which provided organized family services that included child welfare.



The Mt. Carmel Guild Soup Kitchen was established in the basement of St. Patrick's Pro-Cathedral in Newark to serve meals to people in need. The soup kitchen closed in late 1941 after having prepared more than 1,632,000 meals.

On Sept. 25, 1929, Bishop Thomas J. Walsh announced his intention to establish the Newark Mt. Carmel Guild, which he had organized back in 1911. The purpose of the Guild was two-fold: to assist public assistance recipients through spiritual, mental and physical relief, and to utilize the association's own corps of Catholic women volunteers in the spirit of Christian charity. Twenty-six centers were organized throughout the Archdiocese; within a year, 35,000 volunteers were active in these centers.

At the height of the Great Depression, the Mount Carmel Guild Soup Kitchen was estab-

lished in the basement of St. Patrick's Pro-Cathedral in Newark to serve meals to people in need. Staffed by more than 168 volunteers and one paid worker, the soup kitchen closed in late 1941, after having prepared more than



The Older American Kinship Center was established in 1982. In 1988, the name was changed to the Engel Center, in honor of the tremendous support from the Engel family.

1,632,000 meals. In the years that followed, the Guild distributed clothing, medicine, eyeglasses and orthopedic shoes to people in need.

In 1949, Bishop John J. McNulty, Moderator General of the Mt. Carmel Guild, established a program to address the needs of homeless, alcohol-addicted men in Newark. Located in a former warehouse on Plane Street (now University Avenue), the Mt. Carmel Social Service Center offered food, clothing, shelter and rehabilitation services to these individuals and operated a salvage and repair center.

The 1950's marked the restructuring of the Guild to better address the needs of the community. In 1953, the agency concentrated its resources on three major service areas: special services, social services and the Apostolate. A substance abuse counseling program was established in 1956 to help individuals return to productive lives.

In 1958, the Archbishop Thomas A. Boland Rehabilitation and Training Center in Newark was established as a branch of the Mt. Carmel Guild. Located at 99 Central Ave. in Newark, the Boland Center offered vocational rehabilitation and occupational training services in daily living, home management, nurse's aide, dietary aide, welding, maintenance/janitorial service and power sewing to eligible residents in the Newark Archdiocese.

Under the direction of Reverend Monsignor Joseph A. Dooling and Reverend Monsignor Francis LoBianco, St. Francis School, the second private school in the United States dedicated to special education, was established in Ridgefield Park in Sept. 1965.

Four years later, on Nov. 19, 1969, Monsignor Dooling dedicated the Mt. Carmel Guild Multi-Service Center at 17 Mulberry St.,

a modern complex bordering the Ironbound section of Newark.

The Mt. Carmel Guild Special Hospital, a 20-bed psychiatric unit for adults, opened in the Multi-Service Center in 1973. The following year, the first Archbishop's Gala fundraiser was held at the Twombly Mansion in Madison.

In an effort to identify the various social service elements with the mission of the Newark Archdiocese, Archbishop Peter Gerety merged Associated Catholic Charities and the Mt. Carmel Guild to form Catholic Community Services (CCS) as a separate corporation in 1976; that same year, Reverend Monsignor Francis R. LoBianco was appointed as the executive director of Catholic Community Services.

Also in 1976, the Office of Migration was established to provide immigration assistance and refugee resettlement services to new arrivals in our country.



In 1958, the Archbishop Boland Rehabilitation and Training Center in Newark was established as a branch of the Mt. Carmel Guild. Vocational rehabilitation and occupational training services in home management, nurse's aide, dietary aide and power sewing were offered to eligible residents in the Newark Archdiocese. Archbishop Boland is pictured here with two trainees. Today, the Workforce Development program for disabled and disadvantaged clients continues to serve needs at the Boland Center.

Responding to an influx of unaccompanied refugee minors in the years following the Vietnam War, CCS established the Project Haven program in 1980 to help these young people locate permanent foster homes. The decade also witnessed the resettlement of at least 10,000 Cuban and Haitian immigrants in the area.

In 1982, the Older American Kinship Center was established as the result of a collaborative effort of CCS, the Union County Division on Aging and the family of Frank and Anna Engel. In 1988, the program was renamed in recognition of the Engels' support; in 2002, the Engel Center celebrated its 20th anniversary of operation.

Today, CCS touches the lives of more than 100,000 individuals and families each year

Continued on page 14




*The Parish Family of
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and the Archdiocese of Newark
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priests, religious and faithful of the
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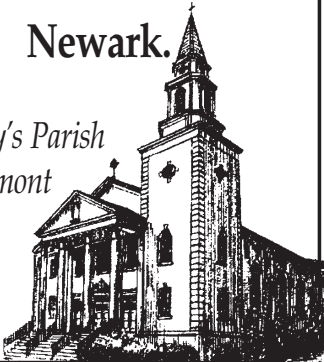
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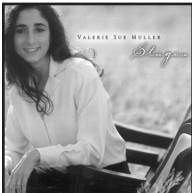
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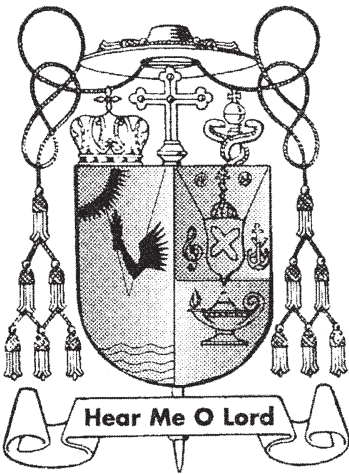
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*May the Lord God grant to Archbishop Myers,
the clergy and faithful of the Archdiocese of Newark,
peace, health and happiness for many years.*

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History of hospitals in Archdiocese reveals charity of the people

One of the most concrete ways the Archdiocese of Newark has sought to serve its people is through striving to make available professional medical care.

The first Catholic hospitals in the state of New Jersey were launched in the 1860's, when St. Mary Hospital in Hoboken (also the second hospital of any kind to be opened in New Jersey) and St. Francis Hospital in Jersey City were established under the care of the Sisters of the Poor of St. Francis in 1863 and 1864, respectively. Saint Michael Hospital in Newark was established under the Sisters of Charity in 1867.

By the 1920's, a dozen hospitals had been established throughout the state. The work and self-sacrifice of Catholic Religious made these hospitals affordable centers for many thousands of poor of all nationalities and faiths, while growing professionalism helped develop a high level of care.

Today, 11 Catholic hospitals (including two nursing homes, one rehabilitation center, and one center for



In 1978, members of the Sisters of the Poor of St. Francis—the order that initiated St. Francis Hospital in Jersey City in 1864—get to know some of the young patients at the reorganized St. Francis Community Health Center. Today, St. Francis Hospital functions as a rehabilitation center.

psychiatric and drug detoxification care and assistance) operate—all having served in one form or another for decades—with in the Archdiocese, providing the highest quality medical care to the people of the Church of Newark.

Cathedral Healthcare System, an archdiocesan network of several of these hospitals (Saint Michael's Medical Center, Saint James Hospital and Columbus Hospital in Newark; Pope John Paul II Pavilion at St. Mary's Life Center and Hospital Center at Orange, both in Orange), was organized originally as Health Corporation of the Archdiocese of Newark in 1980; it became Cathedral Healthcare System in 1986. The agency endeavors in its mission to "minister to those in need of healing, according to the values of Christ as taught in the Gospel, to foster the values of love, compassion, justice and reverence for life, and to support health services which improve or maintain the quality of life."

Newark

Mt. Carmel Guild Hospital (psychiatric and drug detoxification services), established 1973, conducted by Catholic Community Services

Saint James Hospital, established in 1900 as Saint James Roman Catholic Orphan Asylum and Hospital; the two facilities were incorporated in 1890, and opened in May 1900; renamed Saint James Hospital in 1958

Saint Michael's Medical Center, established 1867

Columbus Hospital, established in 1934 by a small group of community leaders; became part of Cathedral Healthcare System in 1999

Cedar Grove

St. Vincent's Nursing Home (a division of St. Joseph's Regional Medical Center), established originally as St. Vincent's Nursery for orphans in 1898 in Montclair by the Sisters of Charity of St.

Elizabeth; became St. Vincent's General Hospital in 1926; established as a nursing home in the mid-1980s; relocated to Cedar Grove in 2001; conducted by the Sisters of Charity of St. Elizabeth.

Elizabeth

Trinitas Hospital, established in 2000 after a merger between St. Elizabeth Hospital and Elizabeth General Hospital (the latter lay hospital of which had acquired in 1990 the Alexian Brothers Hospital, established in 1892 by the Congregation of Alexian Brothers); conducted by the Sisters of Charity of St. Elizabeth

Hoboken

St. Mary Hospital, established 1863, conducted by Bon Secours and Canterbury Partnership for Care

Jersey City

St. Francis Hospital, established 1864; became a rehabilitation center at the beginning of the millennium for people coping with physical and emotional challenges as a result of injury or illness; there is also an emergency room with limited hours; conducted by Bon Secours and Canterbury Partnership for Care

Orange

Pope John Paul II Pavilion at St. Mary's Life Center (nursing home), established originally as St. Mary's Hospital in 1904 in Orange as a private institution by Rev. V. Romenelli and was then taken over by the Sisters of St. Francis, Third Order Conventuals of the Mission of the Immaculate Virgin; became a nursing home in 1996

Continued on page 14



Today's Catholic hospitals

Continued from page 13

Hospital Center at Orange, established in 1873 as Orange Memorial Hospital; became part of Cathedral Healthcare System in 1998

Teaneck

Holy Name Hospital, established 1925, conducted by the Sisters of St. Joseph of Peace



Established in January 2000, the modern countenance of Trinitas Hospital graces Williamson Street in Elizabeth.

Catholic Community Services

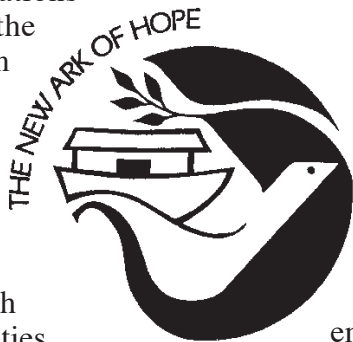
Continued from page 9

through more than 150 programs from 51 sites. As evidence of the agency's ongoing commitment to quality, CCS has in recent years received accreditations or reaccreditations from the Commission on Accreditation of Rehabilitation Facilities (CARF), the Joint Commission on Accreditation of Healthcare Organizations (JCAHO), and the National Association for the Education of Young Children (NAEYC).

Mt. Carmel Guild continues to function under the auspices of CCS with programs and facilities including the Mental Health Initiative, Supported Employment Program and Mt. Carmel Hospital, all under the Mt. Carmel Guild Behavioral Healthcare System; Mt. Carmel Guild Children's Center, Preschool (for "preschool disabled" 3-5 year-olds), and School (for 9-14 year-olds with behavioral and learning disabili-

ties); and the Guild Social Services Center, which houses the Mt. Carmel Guild House for Alcoholic Men.

Although times have changed, many needs still remain. As we move further into the 21st century, CCS will continue to build on its 100-year legacy of providing help and creating hope for people in need.



Archbishop John J. Myers has said of the largest private social service agency in the state, "With a focus on supporting family and community, CCS daily meets an ever-broadening range of education, employment, respite, crisis intervention, medical and social challenges facing thousands of people in northern New Jersey. The staff of CCS does so with a solid commitment to the Gospel of Our Lord Jesus."

This history was submitted by Christina Crovetto, CCS Director of Communications.




Saint Michael's Hospital on High Street in Newark as it appeared in the mid-1960's. It began as a 13-bed facility in a converted private residence on Bleeker Street in Newark in 1867 (below). Today, Saint Michael's Medical Center is located on Martin Luther King Boulevard in Newark.



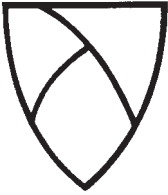
St. Mary's Hospital, Orange, Sister Mary Noreen, Director of Nursing, teaching a full class of nursing students in 1950.





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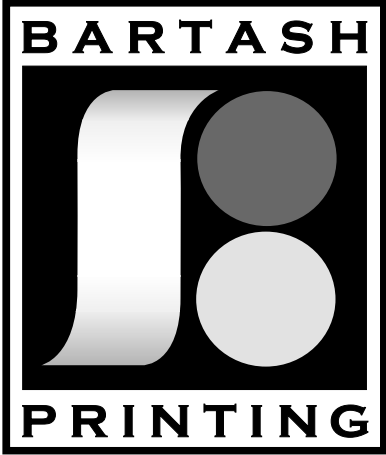


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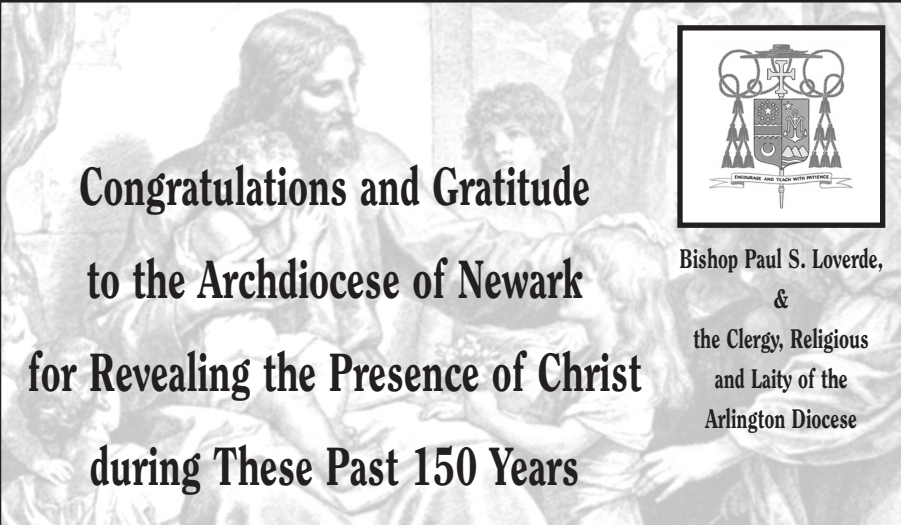



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during These Past 150 Years**



*With gratitude for yesterday,
and hope for tomorrow,
our mission will always continue together....*

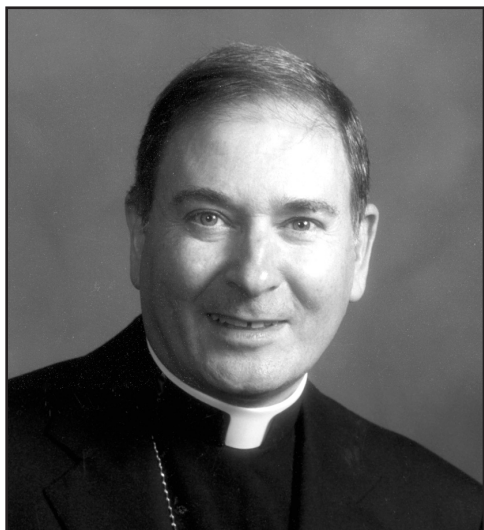


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*"Thus should one regard us:
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and stewards of the mysteries of God."*
1 CORINTHIANS 4:1

Twenty-two Auxiliary Bishops of Newark since 1935

According to Our Sunday Visitor's Catholic Encyclopedia, an auxiliary bishop is a bishop assigned by the Holy See to assist a resident bishop or archbishop in the pastoral care and administration of a diocese. Although an auxiliary has the fullness of Holy Orders, he does not have the same degree of jurisdiction of governing power as the residential bishop.



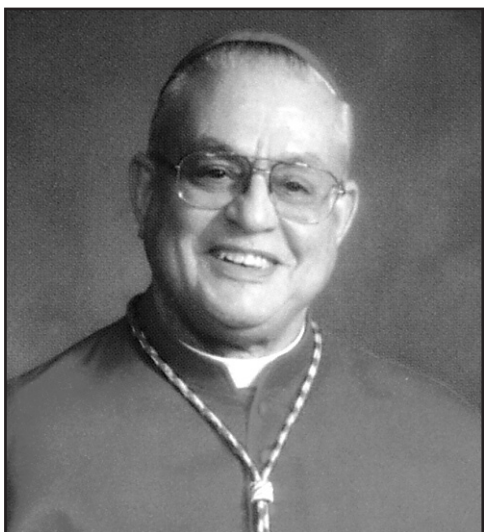
Most Rev. Arthur J. Serratelli, S.T.D., S.S.L., D.D.

**Vicar General and Moderator of the Curia
Appointed Titular Bishop of Enea and
Auxiliary Bishop of Newark, July 3, 2000,
episcopal ordination, Sept. 8, 2000.**

The auxiliary must be appointed at least an episcopal vicar. He does not have the automatic right of succession when the residential bishop dies, is transferred or retires.

Auxiliary bishops assist the residential bishop in the administration of the sacraments, especially Confirmation, and often represent him at various types of functions. In some dioceses, auxiliary bishops are given charge of either specific territories within the diocese or special areas of ministry, such as ministry to ethnic groups.

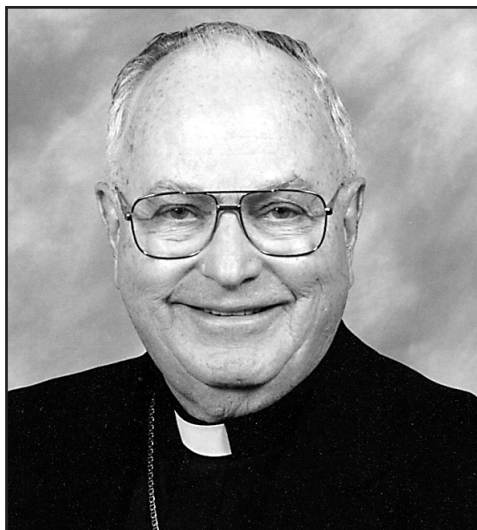
All auxiliary bishops are given a "titular dio-



David Arias, O.A.R., D.D.
**Regional Bishop of Hudson County and
Vicar for Hispanic Affairs
Appointed Titular Bishop of Badie and
Auxiliary Bishop of Newark, Jan. 25, 1983,
episcopal ordination, April 3, 1983.**

cese." This is a diocese that once existed but has since been suppressed by the Holy See. Thus the auxiliary is bishop of a diocese in title only. The reason for this is that historically a bishop is supposed to be the head of a diocese. Yet the pastoral and administrative needs of many large dioceses are such that one bishop cannot adequately meet all of the demands. If assistance is needed in the form of one with the episcopal character, then auxiliary bishops are appointed (cf. Canons 403-411).

Other auxiliary bishops in the Newark Archdiocese, and their years of service, include: Most Rev. Thomas H. McLaughlin, Auxiliary Bishop of Newark, 1935-1938; first Bishop of Paterson, 1938-1947; died, March 17, 1947. Most Rev. William A. Griffin, Auxiliary Bishop of Newark, 1938-1940; Bishop of Trenton, 1940-1950; died, Jan. 1, 1950. Most Rev. Thomas A. Boland, Auxiliary Bishop of Newark, 1940-1947; Bishop of Paterson, 1947-1953; Archbishop of Newark, 1953-1974; died, March 16, 1979. Most Rev. James A. McNulty, Auxiliary Bishop of Newark, 1947-1953; Bishop of Paterson, 1953-1963; Bishop of Buffalo, 1963-1972; died, Sept. 4, 1972.



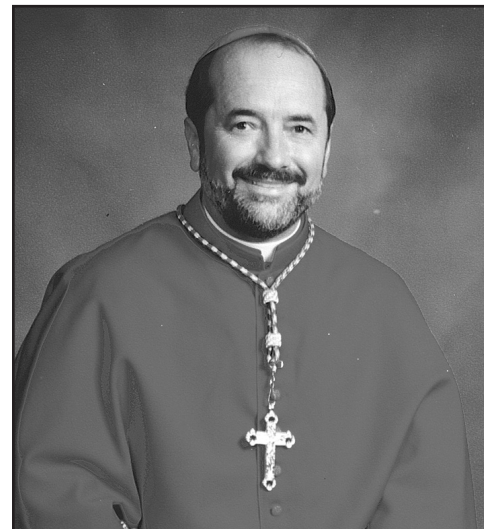
Most Rev. Charles J. McDonnell, D.D.
**Regional Bishop of Bergen County
Appointed Titular Bishop of Pocofelto and
Auxiliary Bishop of Newark, March 15,
1994, episcopal ordination, May 12, 1994.**

Most Rev. Justin J. McCarthy, Auxiliary Bishop of Newark, 1954-1957; Bishop of Camden, 1957-1959; died, Dec. 26, 1959. Most Rev. Martin W. Stanton, Auxiliary Bishop of Newark, 1957-1972; retired, 1972; died, Oct. 1, 1977.

Most Rev. Walter W. Curtis, Auxiliary Bishop of Newark, 1957-1961; Bishop of Bridgeport, 1961-1988; retired, 1988; died, Oct. 18, 1997. Most Rev. John J. Dougherty, Auxiliary Bishop of Newark, 1963-1982; retired, 1982; died, March 20, 1986. Most Rev. Joseph A. Costello, Auxiliary Bishop of Newark, 1963-1978; died, Sept. 22, 1978. Most Rev. Jerome A. Pechillo, T.O.R., Prelate Ordinary of Coronel Oviedo, Paraguay, 1966-1976; Auxiliary Bishop of Newark, 1976-1991; died, Jan. 1, 1991.

Most Rev. Robert F. Garner, Auxiliary Bishop of Newark, 1976-1995; retired, 1995; died, Dec. 25, 2000.

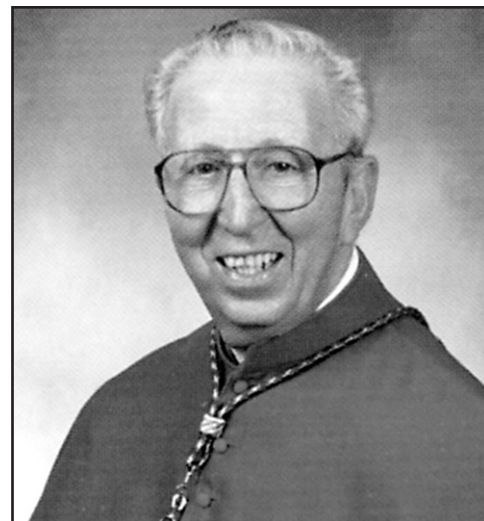
Most Rev. Joseph A. Francis, S.V.D., Auxiliary Bishop of Newark, 1976-1995; retired, 1995; died, Sept. 1, 1997.



Most Rev. Edgar M. da Cunha, S.D.V., D.D.
**Regional Bishop of Essex County
Appointed Titular Bishop of Ugres and
Auxiliary Bishop of Newark, June 27,
2003, episcopal ordination, Sept. 3, 2003.**

Most Rev. John M. Smith, Auxiliary Bishop of Newark, 1988-1991; Bishop of Pensacola-Tallahassee, 1991-1996; Coadjutor Bishop of Trenton, 1996-1997; Bishop of Trenton 1997-present. Most Rev. James T. McHugh, Auxiliary Bishop of Newark, 1988-1989; Bishop of Camden, 1989-1999; Bishop of Rockville Centre, 2000; died, Dec. 10, 2000.

Most Rev. Michael A. Saltarelli, Auxiliary Bishop of Newark, 1990-1996; Bishop of Wilmington, 1996-present. Most Rev. Nicholas A. DiMarzio, Auxiliary Bishop of Newark, 1996-1999; Bishop of Camden, 1999-2003, Bishop of Brooklyn from 2003. Most Rev. Paul G. Bootkoski, Auxiliary Bishop of Newark, 1997-2002; Bishop of Metuchen, 2002-present.



Most Rev. Dominic Marconi, D.D.
**Auxiliary Bishop Emeritus of Newark
Appointed Titular Bishop of Burie and
Auxiliary Bishop of Newark, May 3,
1976, episcopal ordination, June 25,
1976, retired July 1, 2001.**



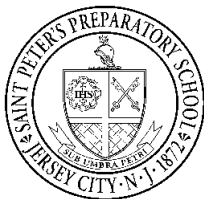
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150th Anniversary

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deacons, religious
and lay people of the
Archdiocese of Newark.*



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of faith for 150 years.*

Prayerful best wishes from
Bishop John M. Smith,
Retired Bishop John C. Reiss,
The priests, deacons, religious
and lay people of the
Diocese of Trenton



*In thanksgiving to
Our Heavenly Father for the many
Graces and blessings bestowed upon*



THE ARCHDIOCESE OF NEWARK

*during these 150 years of Service
may the Spirit continue to guide us*



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of your Sesquicentennial*

*Congratulations to
The Archdiocese of Newark*

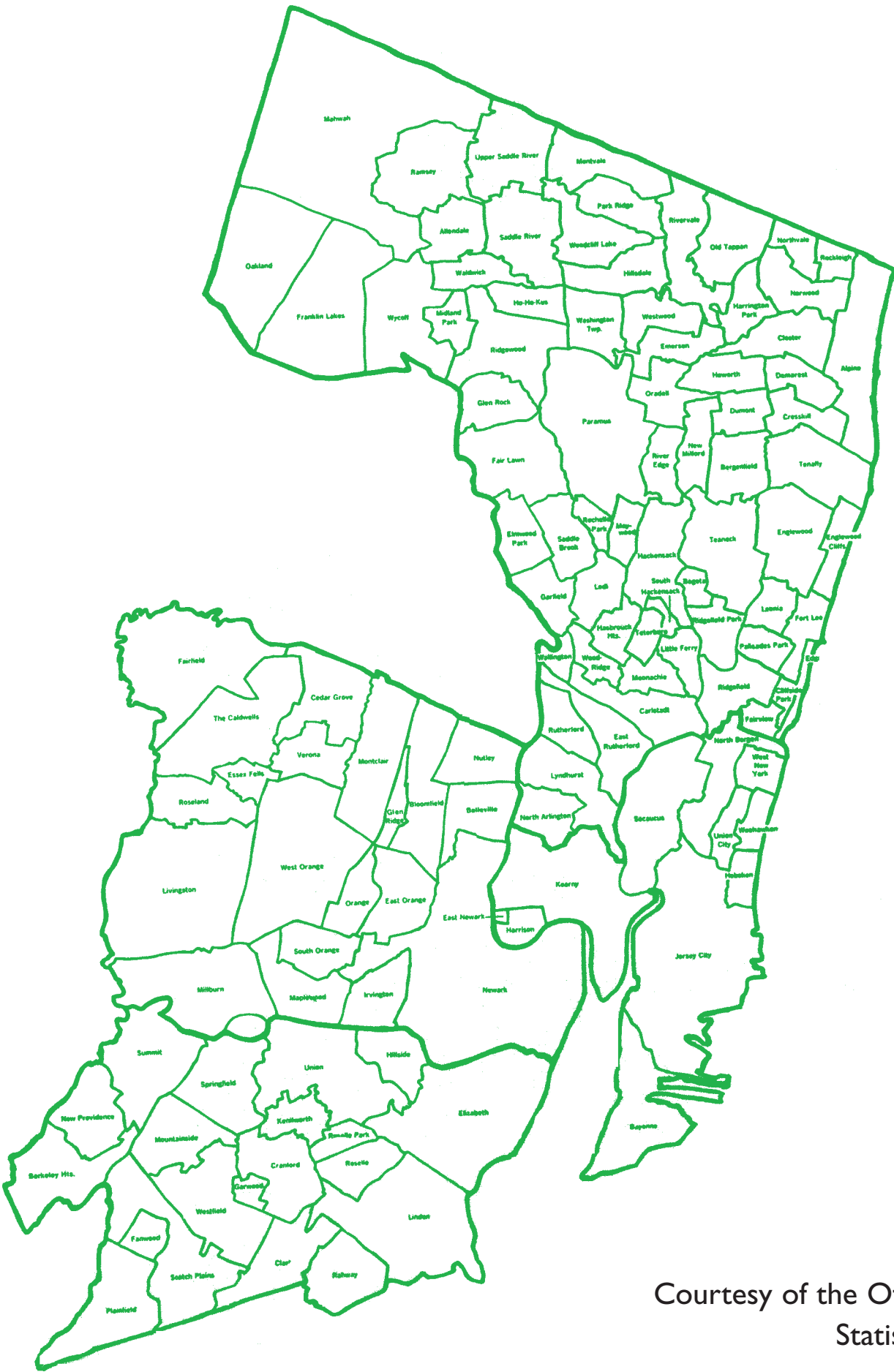
and

*Archbishop
John Joseph Myers*

The Star-Ledger
The Voice of New Jersey

The Archdiocese of Newark

Statistics and Facts



511 square miles
234 parishes
54,700 children in religious education
42,338 elementary school students
16,196 high school students

Total population of the four-county area:
2,809,267
Total Catholic population of the Archdiocese:
1,319,558

Bergen County
(78 parishes)
475,041 Catholics
54% of total county population

Essex County
(62 parishes)
277,107 Catholics
35% of total county population

Hudson County
(52 parishes)
316,694 Catholics
52% of total county population

Union County
(42 parishes)
250,716 Catholics
48% of total county population

Priests 969
- Archdiocesan 742
- Religious 227

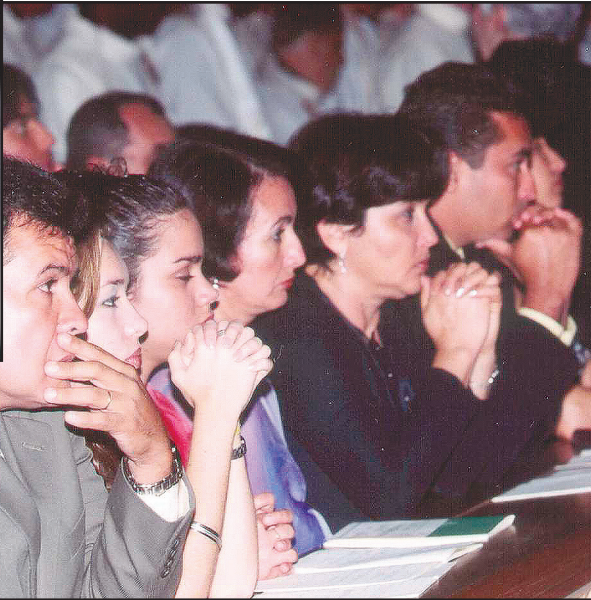
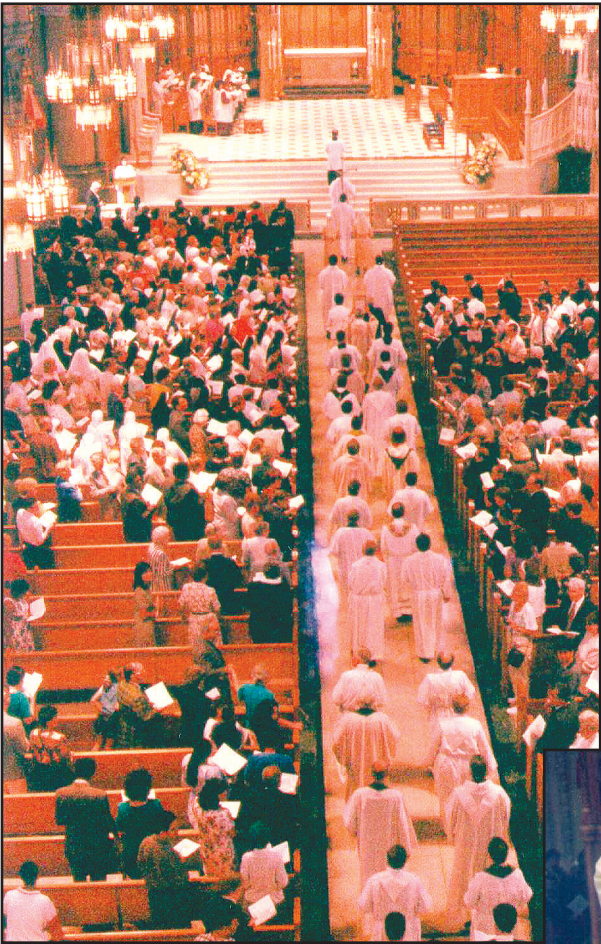
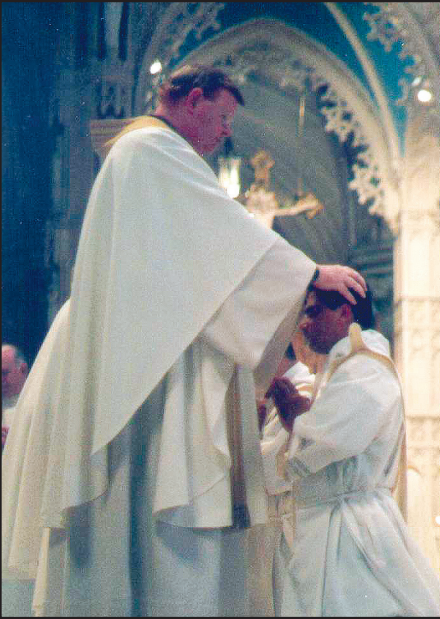
Deacons 248

Sisters 1,216

Brothers 104

Courtesy of the Office of Research and Planning
Statistics as of 2003





The foundation of the Church of Newark

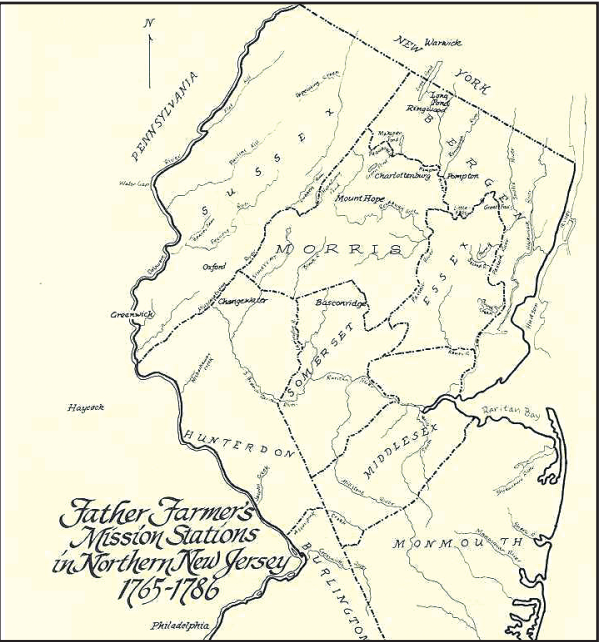
I. The first missionaries

The earliest extant record of a Catholic in New Jersey dates from 1680, when the Colonial Assembly, meeting in Elizabethtown on June 10 expelled William Douglass, one of the two members representing Bergen (present-day Journal Square, Jersey City). The reason given: “for upon examination owning himself to be a Roman Catholicick.”

The situation of Catholics in New Jersey continued to be an uncertain one. A law adopted by the General Assembly at Perth Amboy in 1698 guaranteed religious freedom to all believers in God and in His son, but with the one exception that “this shall not be extended to any of the Romish religion to exercise their manner of worship.”

When New Jersey became a Royal Colony in 1702, the first governor, Lord Cornbury, was instructed by Queen Anne of England “to permit liberty of conscience to all persons (except Papists).” Such continued to be the official attitude, periodically reaffirmed, throughout the remainder of the 18th century.

Despite this unfavorable atmosphere (which was not greatly different from that which prevailed in most of the American colonies) Catholics began to appear in scattered places in New Jersey during the 18th century. The first missionary priests to serve the needs of these Catholics were German Jesuits, based mainly in Philadelphia.



The Jesuit missionaries made periodic journeys throughout the colony during the middle and later years of the century. Among these founders of the faith in New Jersey was Rev. Theodore Schneider, S.J., who is recorded as arriving in New Jersey in 1744. In fact, he traveled throughout eastern Pennsylvania, Delaware and western New Jersey. Father Schneider, originally from Bavaria, had been rector of a German university, and spent a full 20 years on the New Jersey mission.

Due to stringency of New Jersey laws against Catholic priests and, having some medical skills, Father Schneider usually traveled in the disguise of a physician, bringing with him his own hand-copied Roman Missal. During

his journeys, “Dr. Schneider” said Mass for little congregations, blessed marriages and gravesites, baptized many, heard numerous confessions, and on occasion, dodged.

Beginning in 1758, and continuing for 28 eventful years, the missionary priest from this period who is best known is Rev. Ferdinand Steinmeyer, who was called “Father Farmer.” He crisscrossed New Jersey ministering to Catholics as it was transformed from a colony to an independent member of a Confederation to the third state to ratify the new federal constitution.

Each spring and autumn, Father Farmer traveled a circuit, starting his journey from his base in old St. Joseph’s Church in Philadelphia, crossing the Delaware River into Salem County and working his way on foot, horse, stage and boat through the colony, ending in Elizabethtown and New York City. Thus, most Catholic communities in New Jersey were visited at least twice a year.

Among those priests to accompany Father Farmer on one of his journeys was Rev. John Carroll, who was to become the first Roman Catholic bishop in the United States, when the Diocese of Baltimore was established in 1789. As Superior of the Mission in the United States, Carroll was empowered to celebrate the sacrament of Confirmation, which he did in the northern New Jersey town of Macopin in the fall of 1785. This was the first time the sacrament of Confirmation was celebrated in New Jersey.

As the years went on, his flock grew and his health declined. Father Farmer began to correspond with a young priest who was a former Jesuit, Rev. Lawrence Graessl, who accepted Father Farmer’s invitation to join him on the New Jersey Mission. Father Graessl arrived in the United States in November 1787, only to learn that the celebrated Jesuit missionary priest had passed away four months prior to his coming.

Fr. Graessl picked up the work of Father Farmer, finding the new language and new customs of the young nation profoundly challenging. Despite playing a significant role in the Revolutionary War, a role which was recognized by many (including George Washington), Catholics in the new United States of America found themselves still viewed with suspicion and disdain. This prejudice was inscribed in nine of the new state constitutions of America, including that of New Jersey, where Catholics were barred from holding public office.

Notwithstanding these obstacles and prejudices, Father Graessl ministered for six years in New Jersey prior to his death. Indeed, he had become so well regarded by his fellow priests that his name had been submitted to Pope Pius VI as a possible candidate to work with and eventually succeed Bishop Carroll.

If Bishop Carroll was unable to take advantage of Graessl’s gifts as his coadjutor, he did have some reason for hope as he surveyed the

situation of the Catholic Church in America in the first years of the new Republic.

Bishop Carroll’s diocese comprised the entire United States at that time. The missions of New Jersey continued to be served by Jesuits from Philadelphia and from New York. Fathers Ennis,



Saint John Church, Newark

Bulger and Neal succeeded Farmer and Graessl. Their work was supplemented by three trips of Bishop Carroll through the state to celebrate Confirmation, help resolve disputes, and take stock of the situation of the state’s approximately one thousand Catholics.

In 1808, the Diocese of Baltimore was raised to the dignity of an Archdiocese, and the country was divided into four further dioceses, each with a resident bishop. New Jersey found itself split: the western portion of the state in the Diocese of Philadelphia and the eastern portion in the Diocese of New York. Both of the new bishops, Most Rev. Michael Egan of Philadelphia and Most Rev. John DuBois of New York, took some interest in the spiritual welfare of the state, but the needs of the Catholic communities in Pennsylvania and New York remained central for these bishops.

Six years after the creation of these dioceses, Bishop Egan visited New Jersey to dedicate the first Catholic church built in New Jersey, St. John’s, Trenton. The first church to be built in the present-day Archdiocese of Newark would be St. John’s in the city of Newark, which was dedicated in 1828. The founding pastor in Newark was Rev. Gregory Bryan Pardow, a priest of New York, who began with a little congregation of just thirty Catholics.

The period from the raising of the first Catholic churches in New Jersey to the establishment of the Diocese of Newark saw a tremendous series of changes within the state and the state’s Catholics. Far-scattered communities were knit together by the construction of railways.

Continued on page 25



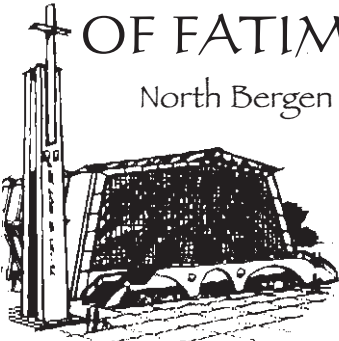
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150

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celebrates and rejoices our Anniversary

150

Happy Anniversary from Holy Rosary - St. Michael's Church, Elizabeth


Happy 150th Anniversary to our great Archdiocese!




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With Prayerful Best Wishes to the Archdiocese of Newark on the occasion of its Sesquicentennial Anniversary



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Clergy, Religious and Faithful
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Founded on the faith of the apostles and built by the witness of martyrs, the Church of Christ is meant to last. We thank God for the 150 years that the Church of Newark has been a part of this miracle.

Our Lady of the Blessed Sacrament
Roseland


Prayers from **OUR LADY of the VISITATION** Paramus

Congratulations Archdiocese of Newark Celebrating 150 Years



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1853-2003

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The Sisters of St. John the Baptist


*Congratulations
to the
Archdiocese of
Newark on its
150th Anniversary*

THE PARISH FAMILY
OF ST. ANNE
From Generation to Generation
We Share Our Faith
1904 - 2004



The priests and people of
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thank God for
150 years of His love
and blessings for the
Archdiocese of Newark

Rev. Anthony F. Granato,
Pastor




**St. Paul
Church**
Ramsey, NJ


*Congratulations
to the
Archdiocese
of Newark*

Our Prayers and
Best Wishes to you!

**Best Wishes
on a
Very Special
Anniversary**




**St. Anthony of Padua
Union City**



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150th anniversary
of the
Archdiocese of Newark

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to the Archdiocese
on your
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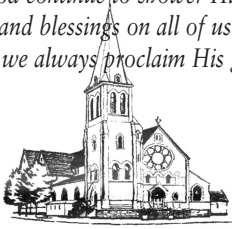
*The Parish of
Sts. Joseph and Michael
in Union City
congratulates the
Archdiocese
of Newark
on its
150th Anniversary*

150th
*With Gratitude for
the Past
Joy in the Present
and
Hope for the Future*

Benedictine Sisters
St. Walburga Monastery
Elizabeth, NJ

**CONGRATULATIONS
to the
ARCHDIOCESE of
NEWARK!**

*May God continue to shower His graces
and blessings on all of us.
May we always proclaim His glory.*



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we have only because we
stand on the shoulders
of those who
went before us.*



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The Archdiocese
of Newark
on your glorious
150th
Anniversary
Celebration*



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As our Archdiocese
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our Parish Centennial
in 2005
✱*

*St. John the Evangelist
Bergenfield*



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as she celebrates 150 years.



Brother Brian M. Walsh, C.F.C.,
Province Leader,
On behalf of the Christian Brothers
Celebrates the Sesquicentennial of
the
Archdiocese of Newark

Remembering the Past, Living the Present, Seeking the Future

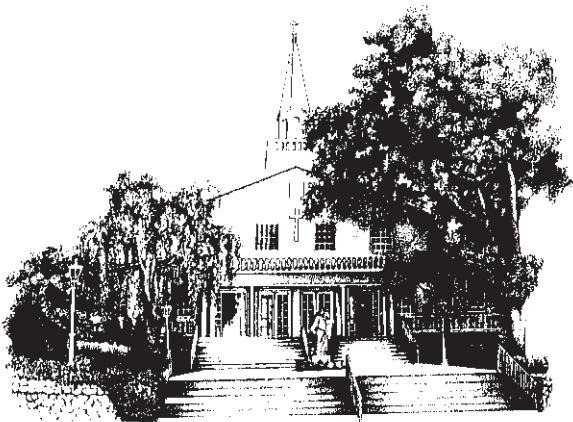
The Benedictines of Newark Abbey
(first monastery 1857)
and
the family of St. Benedicts Prep
(founded in 1868)



**salute our
brothers and
sisters in the
Archdiocese of
Newark.**

**May the Lord
help all of us
to continue
witnessing to
God's presence
in
the city!**

St. Gabriel the Archangel Parish
Saddle River



With thanks and praise to God for
the countless graces of life in the
Archdiocese of Newark.
Happy 150th Anniversary to all!

Msgr. Robert J. Fuhrman, Pastor

The new diocese

Continued from page 21

Catholics in New Jersey were heartened by changes to New Jersey’s constitution in 1844, which allowed them to hold elected office in the state. Yet, despite many promising signs of progress, the developing Catholic community still faced a great number of challenges.

In addition to the general antipathy that had always greeted Catholic immigrants, as Catholics and their churches became both more numerous and more prominent in the state, there was also a significant new negative reaction against them. “Nativist” sentiment, also fed by events in Philadelphia and New York, and a rising tide of immigration, crystallized in New Jersey during the 1830’s and 1840’s with the establishment of the “Know-Nothing” Party in 1846. Tension between Catholics and non-Catholics would remain for many decades.

II. The first Bishop of Newark (1853-1872)



Most Rev. James Roosevelt Bayley, D.D., nephew of Saint Elizabeth Bayley Seton, was the first Ordinary of the Diocese of Newark. He was the descendant of two well-known colonial families of New York; his grandfather, Richard Bayley, was a distinguished surgeon and the father of Elizabeth Ann, who, as Mother Seton, was the founder of the Sisters of Charity in the United States.

He was the first child of Guy Carleton Bayley and Grace Roosevelt, born on Aug. 23, 1814. Baptized and reared in the Protestant Episcopal Church, young James studied for its ministry, and in 1840 was appointed pastor of St. Andrew’s Church in Harlem. Growing doubt about the authenticity of his Protestant faith led Bayley to resign his rectorship in the autumn of 1841 and to journey to Rome where he was received into the Catholic Church in April 1842. He attended St. John’s College, Fordham, for his seminary studies and was ordained on March 2, 1844 in New York by Bishop Hughes.

Father Bayley served briefly as Vice President of St. John’s College and as pastor of the parish at New Brighton, Staten Island, until December 1846. He was then recalled to New York City to become Bishop Hughes’ secretary. This position he filled to the Ordinary’s immense satisfaction until his selection as bishop across the Hudson River.

On October 30, 1853 Bayley was consecrated the first Bishop of the Diocese of Newark. This episcopal ordination took place in St. Patrick’s Cathedral on Mott Street, New York, together with Bishop Loughlin of Brooklyn and

Bishop Louis De Goesbrind of Burlington, VT. Archbishop John Hughes of New York preached the homily at Bishop Bayley’s consecration but was prevented by illness from officiating at his installation in St Patrick’s Cathedral, Newark, on Tuesday, Nov. 1, when the new bishop formally took possession of his new see.

There was much for Bishop Bayley to do for the faith in New Jersey. Much that he did still survives today, so that he may well be called the founder of the Church in New Jersey. His mission for the fledgling Diocese was to establish Catholic education as he said, “In our present position, the schoolhouse has become second in importance to the House of God itself...[our ambition is to have]...every Catholic child in the state in a Catholic school.” The Diocese would continue this work to the present time.

A major piece of legislation of the first diocesan synod of 1856 required pastors of churches to establish schools in their parishes as soon as possible.

Bayley realized that in order to be effective in his mission he needed the help of a Diocesan community; because, as he put it, “no one can fill that most important office so effectually as Religious women.” In 1857 a group of Benedictine Sisters arrived from Pennsylvania and in the following year Bayley sent five women to train with the Sisters of Charity. Many other communities of Religious men and women joined the Diocese in the next decades.

As rapidly as their numbers allowed, the Sisters of Charity took charge of schools in parishes throughout the Diocese.

The pinnacle of Bishop Bayley’s school system was to be a diocesan college, the beginning of which was noted in his diary on April 10, 1854: “Purchased the Chegaray Farm at Madison for \$8,000.”

Two years were spent preparing the buildings and the course of studies, and on August 31, 1856 Chegary Academy (Old Seton Hall) opened in Madison. In 1860 the school moved to its present location in South Orange and was incorporated into a college by the state of New Jersey in 1861. The College also had a seminary, which was necessary for educating new priests. Despite the original need, the number of new recruits exceeded the abilities of the seminary. Bayley was instrumental in the founding of the North American College in Rome at the request of Pope Pius IX, where he sent a young seminarian by the name of Michael Corrigan.

Works of charity received the early attention of Bishop Bayley. When he came to Newark he found a small orphanage attached to St. Patrick’s Cathedral church. He immediately requested and obtained the services of Sisters of Charity from New York to take charge of it, in place of several ladies of the parish. Several years later this institution, under the name of St. Mary’s Orphanage, was moved to the Vailsburg section of Newark. Similar institutions were developed in Paterson,

Continued on page 27

Chronology of all parishes in the diocese of Newark

1826	Saint John’s Church	Newark
1831	Saint Peter’s Church	Jersey City
	(merged as part of Resurrection in 1997)	
1837	Saint Peter’s Church	Belleville
1842	Saint Mary’s Church (Newark Abbey)	Newark
1844	Saint Mary of the Assumption Church	Elizabeth
1848	Saint Patrick’s Pro-Cathedral	Newark
1850	Saint Joseph’s Church (closed 1980)	Newark
1851	Our Lady of Grace Church	Hoboken
1851	Saint John’s Church	Orange
1851	Saint Mary’s Church	Plainfield
1851	Saint Michael’s Church	Union City
	(merged with Saint Joseph in 1983)	
1852	Saint Michael’s Church	Elizabeth
	(merged with Holy Rosary in 1985)	
1852	Saint Rose of Lima Church	Short Hills
1854	Saint Benedict’s Church	Newark
1854	Saint Francis de Sales Church	Lodi
1854	Saint James’ Church	Newark
1854	Saint Mary’s Church	Jersey City
	(merged as part of Resurrection in 1997)	
1854	Saint Joseph of the Palisades	West New York
1854	Saint Mary’s Church	Rahway
1856	Saint Joseph’s Church	Jersey City
1857	Holy Family Church	Union City
1858	Church of the Madonna	Fort Lee
1858	Saint Patrick’s Church	Elizabeth
1861	Holy Trinity Church	Hackensack
1861	Saint Mary Star of the Sea Church	Bayonne
1861	Saint Paul’s Church (Greenville)	Jersey City
1863	Saint Boniface’s Church	Jersey City
	(merged as part of Resurrection in 1997)	
1863	Saint Teresa’s Church	Summit
1864	Immaculate Conception Church	Montclair
1864	Saint Luke’s Church	Ho-Ho-Kus
1864	Saint Peter’s Church (closed 1974)	Newark
1865	Holy Cross Church	Harrison
1866	Saint Cecilia’s Church	Englewood
1867	Saint Michael’s Church	Jersey City
	(merged as part of Resurrection in 1997)	
1868	Saint Paul of the Cross Church	Jersey City
1869	Saint Bridget’s Church	Jersey City
	(merged as part of Resurrection in 1997)	
1869	Saint Columba’s Church	Newark
1869	Saint Patrick’s Church	Jersey City
1871	Sacred Heart Church (closed 1983)	Elizabeth
1871	Saint Joseph’s Church	Hoboken
1871	Saint Mark’s Church	Rahway
1872	Holy Trinity Church	Westfield



Bishop William Murphy

and the

clergy, religious and laity of the

Diocese of Rockville Centre

wish God's continued blessings on the

Archdiocese of Newark

on the joyous occasion of the

150th anniversary of its founding

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Congratulations*

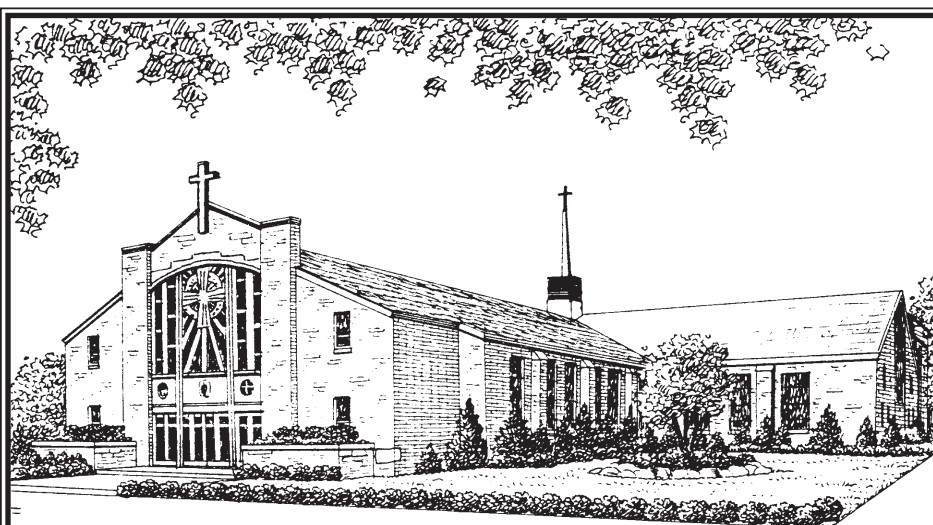
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Deacon Eliut Casanova, Sisters, Parish and School Staff,
and the whole community of*

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*Join the Archdiocese of Newark
in the celebration of its 150 years
at the service of the Lord in His people.*

May God bless us all!

*Congratulations to the
Newark Archdiocese for
150 years of great service to all.*

*Continued success and heartfelt
well wishes.*

*Cecelia Polizzi & Family
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Bayley and Corrigan

Continued from page 25

Jersey City, Trenton and Orange. The bishop founded hospitals throughout the state, including St. Michael's, the fourth Catholic Hospital in New Jersey.

In addition to supporting institutional charitable work, Bishop Bayley was active in other ways. He strongly supported the establishment of conferences of the St. Vincent de Paul Society, especially in the city parishes. He personally contributed to their work by lecturing for the society wherever it was established.

One of the final accomplishments of Bishop Bayley was to procure the site of the present Cathedral Basilica of the Sacred Heart, Newark. As early as 1859 he had realized the inadequacy of St. Patrick's. On Jan. 17 of that year he purchased a piece of property at the corner of High and Kinney Streets as a site for a new cathedral. Two years later he disposed of this property and purchased another located on what was then called South (now Lincoln) Park, facing up Broad Street.

Bishop Bayley served the developing Diocese for 19 years until he was appointed Archbishop of Baltimore in July 1872. He was installed in Baltimore's cathedral Oct. 13 of that year.

Shortly before Bayley died in 1877, on a visit to his old see, he spoke of himself by saying, "I am Archbishop; I have been Bishop; but I like Father Bayley best of all." After a requiem Mass in Newark, and a solemn pontifical requiem Mass in Baltimore, he was buried at St. Joseph's Emmitsburg, beside the final resting place of his aunt, St. Elizabeth Ann Seton.



III. The second Bishop of Newark (1873-1880)

Most Rev. Michael Augustine Corrigan, D.D. was consecrated the second Bishop of Newark on May 4, 1873. Corrigan, unlike his predecessor, came from a Roman Catholic family. He was born Aug. 13, 1839 on Market Street, Newark, one of nine children of Irish immigrant parents. Soon after his birth he was baptized in his own home by Father Patrick Moran, Pastor of St. John's Church. As there were no parochial schools in Newark at that time, Michael was enrolled at a private school on Plane Street, which was run by Bernard Kearney, his godfather.

He received his religious education at St. John's Sunday school, serving Mass at that church and also later at St. Patrick's, where he received his first Holy Communion at the age of 12. His parents sent him to St. Mary's College in Wilmington, DE where he was confirmed by St. John Neumann who was at that time the

Archbishop of Philadelphia.

Corrigan received his bachelor's degree in 1858 and traveled abroad in Europe, especially Italy and France, during these years. His seminary studies (1863) and his Doctorate in Divinity (1864) were achieved in Rome at the newly founded North American College. Upon returning to Newark, he was appointed director of the Seminary at Seton Hall where he would later serve as president.

His priestly ordination came on Sept. 19, 1863, when he received the sacrament of Holy Orders from Cardinal Patrizi in the Basilica of St. John Lateran. The following day Father Corrigan offered his first Mass for his parents in the chapel attached to the North American College. Only a year later he was made vice president of Seton Hall College and named director of the seminary. There he worked in close collaboration with Father Barnard J. McQuaid, the president of the institution, until the latter was appointed first Bishop of Rochester.

Father Corrigan succeeded Bishop McQuaid as president of Seton Hall in July 1868, and three months later became Vicar General of the Diocese. While holding this position he twice had the responsibility of administering the Diocese, when Bishop Bayley was summoned to the Vatican Council in 1869 by Pope Pius IX, and again when Newark's first Bishop was transferred to the archiepiscopal See of Baltimore.

In 1873, he received word that he would be the Second Bishop of the See of Newark. This appointment made him the youngest bishop in the country at 34.

Bayley said of him, "Dr. Corrigan had learning enough for five bishops and sanctity enough for ten." Within five months of taking office, the Panic of 1873 began a nationwide economic depression, which caused problems for Catholics and non-Catholics alike. Despite the hardships of this time the people of the Diocese gave to the Church and its many charities.

Corrigan met another great challenge when the religious needs of Catholic boys in reform school became an issue. These boys were forced to attend Protestant Services and were not allowed access to Catholic Mass. The Bishop offered the services of his clergy to the state, but he was refused. The Catholic Protectory was the result of this situation. One was set up in Denville for boys and one in Newark for girls. These youths were not only taught in their religion but were also taught skills and trades.

Because Catholics were still a comparatively small minority, it was often necessary to make a determined stand in defense of the Church's rights. To achieve this purpose a lay society known as the Catholic Union was organized in the Diocese with Bishop Corrigan's backing.

Bishop Corrigan's 1876 Report to the Diocese addressed the urgent need for the state to be divided into two Dioceses and nominated Trenton be the seat for the new one. This happened after

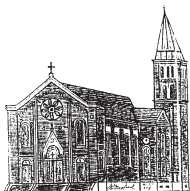
Continued on page 29

1872	Saint Joseph's Church	East Rutherford
1872	Saint Michael's Church	Cranford
1873	Our Lady of Mount Carmel Church	Tenafly
1873	Our Lady of the Valley Church	Orange
1873	Saint John the Baptist Church	Fairview
1874	Saint Augustine's Church	Newark
1875	Saint Antoninus Church	Newark
1876	Saint Mary's Church	Nutley
1877	Saint Aloysius Church	Newark
1878	Sacred Heart Church	Bloomfield
1878	Saint Leo's Church	Irvington
1878	Saint Michael's Church	Newark
1882	Our Lady Help of Christians Church	East Orange
(merged with Holy Spirit, Orange, in 1983, to become Holy Spirit/O.L. Help of Christians)		
1884	Saint Anthony's Church	Jersey City
1884	Saint John the Baptist Church	Jersey City
1884	Saint Lucy's Church (closed 1986)	Jersey City
1885	Holy Rosary Church	Jersey City
1886	Holy Rosary Church (closed 1985)	Elizabeth
1886	Saint Ann's Church	Newark
1886	Saint Augustine's Church	Union City
1886	Saint Nicholas Church	Jersey City
1886	Saint Venantius	Orange
(merged with Saint Andrew Kim in 1983)		
1887	Our Lady of Sorrows Church	South Orange
1887	Saint Bridget's Church (closed 1985)	Newark
1887	Saint Joseph's Church	Union City
(merged with Saint Michael in 1983)		
1887	Saint Lawrence's Church	Weehawken
1887	Saint Philip Neri Church (closed 1968)	Newark
1888	Saint Francis Church	Hoboken
1888	Saint Joseph's Church	Bayonne
1888	Saint Rose of Lima Church	Newark
1889	Cathedral of the Sacred Heart	Newark
1889	Our Lady of Mount Carmel Church	Newark
1889	Our Lady of Mount Carmel Church	Ridgewood
1889	Saint Andrew's Church	Westwood
1889	Saint Henry's Church	Bayonne
1889	Saint Peter and Paul Church	Hoboken
1889	Saint Stanislaus Church	Newark
1890	Saint Anthony's Church	Northvale
1890	Saint Francis Church	Ridgefield Park
1891	Immaculate Conception Church	Hackensack
1891	Saint Lucy's Church	Newark
1892	Sacred Heart Church (Vailsburg)	Newark
1892	Saint Aloysius Church	Caldwell
1893	Saint Cecilia's Church	Kearny
1893	Saint Mary Magdalene Church	Newark
(closed 1927)		





St. John
Orange



Our Lady of
Mount Carmel
Orange



Holy Name of Jesus
East Orange



Holy Spirit &
Our Lady, Help of Christians
East Orange



Our Lady of
the Valley
Orange



St. Joseph
East Orange



St. Andrew Kim
Orange

*We've come this far by faith
Leaning on the Lord and each other;
the parishes of Central Essex Deanery 17
rejoice and celebrate
the Sesquicentennial of the
Church of Newark.*

DEANERY #1 NORTHWEST BERGEN COUNTY
offers our congratulations to the **FAMILY**
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for 150 years of service to **GOD'S KINGDOM.**

Allendale:
Guardian Angel

Franklin Lakes:
Most Blessed Sacrament

Glen Rock:
St. Catherine

Ho-Ho-Kus:
St. Luke

Mahwah:
Immaculate Conception
Mahwah:
Immac. Heart of Mary
Midland Park:
Church of the Nativity
Oakland:
O.L. of Perpetual Help
Ramsey:
St. Paul

Ridgewood:
O.L. of Mount Carmel

Saddle River:
St. Gabriel

Upper Saddle River:
Presentation

Wyckoff:
St. Elizabeth

A third bishop

Continued from page 27

Corrigan left for New York. Before Corrigan was elevated, St. Peter’s College opened in Jersey City in September of 1878. Corrigan was named coadjutor to Cardinal McCloskey in New York and left on November 9, 1880.

Bishop Wigger wrote of him in the Diocesan register, “The Diocese loses a Bishop whose zeal and piety are worthy of an Apostolic Age, whose gentleness receives the memory of his patron St. Frances de Sales, and whose faith makes him the worthy Son of his predecessor and Father in Christ.”

In 1885, Bishop Michael Corrigan became Archbishop of New York and served as such until his own death May 5, 1902. Perhaps the best summary of the life and character of Newark’s second bishop was given by Cardinal Martinelli, the apostolic Delegate to the U.S. at the time: “[He] was a man of great learning and eminent piety, with a mind molded to advance the welfare of the Church...He was conservative, and he has left behind him institutions of great value, whose usefulness will be progressive with the age.”



IV. The third Bishop of Newark (1881-1901)

Most Rev. Winand Michael Wigger, D.D. was consecrated as the third Bishop of Newark on Oct. 18, 1881, the Feast of St. Luke. He served the Diocese in this role for two decades, which saw incredible growth and challenge in the Church of New Jersey. During his tenure the state was divided into two dioceses.

Wigger was born in New York City on Dec. 9, 1841, the second of four sons of immigrant parents who had come from Westphalia. The family was prosperous and fit in with the German community of New York. Though not in the best of health as a youth, Winand was an accomplished student and a skilled musician. He was rejected at St. Joseph’s Seminary, Fordham due to poor health, but the Seminary at Seton Hall accepted him.

He went on to earn his degree at Brignole Sale Seminary in Genoa, where he was ordained on June 10, 1865. It was in Italy that he learned Italian, (he already spoke German and French) and that his health improved. The languages would be invaluable to him when he became Bishop to the culturally diverse See of Newark. On the return trip to the U.S. the steamship on which he was traveling suffered an outbreak of cholera among the passengers in steerage. For two weeks the young priest remained on board ministering to the sick and dying.

When he finally reached Newark, Bishop

Bayley assigned him to St. Patrick’s Cathedral, Newark, where his first pastor was the redoubtable Msgr. George Hobart Doane. He spent only two years there before he was asked to return to Rome to complete a doctorate. And when he came back to the U.S. for good, in 1869, he was made pastor of St. Vincent’s Church in Madison. Wigger was delighted with his new parish where he showed himself as a conscientious pastor, watching over the people, the parish finances, school and temperance society with great attention. He did so well that Bishop Corrigan asked him to undertake another arduous task.

St. John’s Parish, Orange, was more than a quarter million dollars in debt, an enormous sum in that or any day. The choice of one so gentle and scholarly as Father Wigger speaks volumes of his administrative abilities. He was able to raise about \$2000 every month above and beyond expenses, but the strain on his health was too much.

For two years, from 1874 to 1876, Father Wigger worked in Summit as the founding pastor of St. Teresa’s. Once the parish was well established he was called to return to St. Vincent’s, Madison. Again he took to the road to minister to the faithful from Whippany to Springfield, to labor quietly and zealously for his old friends who warmly welcomed his return.

In 1880, Cardinal McCloskey of New York was given a coadjutor—Newark’s Michael Corrigan—and on the same day of the appointment of Bishop Corrigan’s successor in Newark, Rome divided the state of New Jersey into two dioceses, Newark and Trenton, on Aug.11, 1881.

By all accounts, Wigger’s appointment as Bishop of Newark, though unexpected, was well received by the clergy, Religious communities and laity. When Wigger arrived in Newark he made his thoughts on diversity clear when he said to the people of his new flock, “In the Church of God there is no distinction of race, color or tongue.”

Conflict arose among the German-speaking immigrant population who were attracted to non-Catholic societies and religions, and Bishop Wigger was committed to preserve the faith of the German immigrants. He insisted on German parishes, with their own schools, and the preservation of German culture.

During this period, the Church in America was influenced by a movement, called “Americanism,” which sought to assert the independence of the Church in the U.S. from its European fathers, while preserving the doctrines of the ancient faith.

Bishop Wigger became known for his conservatism and non-compromising attitude. In the field of Catholic education, especially, his zeal for the Catholic faith was evident. He even exercised the threat of excommunication of those parents who sent their children to non-Catholic schools. At the same time he attempted to introduce state legislation to secure the state’s support for Catholic schools. He was roundly defeated.

Amid all the trials of this intense period, Wigger

Continued on page 31

1894	Saint Vincent de Paul Church	Bayonne
1895	Saint Anthony’s Church	Elizabeth
1895	Saint Cassian’s Church	Upper Montclair
1895	Saint Joseph’s Church	Roselle
1895	Saint Mary’s Church	West New York
1895	Saint Peter and Paul Church	Elizabeth
1896	All Saints Church	Jersey City
	(merged with Assumption of the Blessed Virgin Mary)	
1896	Our Lady of Mount Carmel Church	Orange
1897	Corpus Christi Church	Hasbrouck Heights
1897	Saint Aloysius Church	Jersey City
1898	Our Lady of Mount Carmel Church	Bayonne
1899	Saint Anthony Of Padua Church	Union City
1899	Saint Matthew’s Church	Ridgefield
1899	Saint Rocco’s Church	Newark
1899	Saint Valentine’s Church	Bloomfield
1900	Saint Ann’s Church	Hoboken
1900	Saint Bridgid’s Church	North Bergen
1901	Holy Trinity Church	Newark
	(merged with Epiphany October 2002)	
1901	Our Lady of Mount Virgin Church	Garfield
1901	Saint Anthony’s Church	Belleville
1901	Saint Anthony’s Church	East Newark
1902	Our Lady of the Assumption Church	Bayonne
1902	Our Lady of Good Counsel Church	Newark
1902	Our Lady of Libera Church	West New York
1902	Our Lady of Mercy Church	Park Ridge
1902	Saint Elizabeth’s Church	Wyckoff
1902	Saint Stephen’s Church (closed)	Newark
1903	Saint Joseph’s Church	Oradell
1903	Saint Anne’s Church	Jersey City
1904	Saint Stephen’s Church	Kearny
1905	Sacred Heart Church	Jersey City
1905	Sacred Heart Church	Lyndhurst
1905	Our Lady of Mount Carmel Church	Jersey City
1905	Saint Adalbert’s Church	Elizabeth
1905	Saint John the Evangelist Church	Bergenfield
1906	Blessed Sacrament Church	Newark
1906	Holy Rosary Church	Edgewater
1906	Holy Trinity Church	Fort Lee
1907	Assumption of the Blessed Virgin Mary	Irvington
	(Hungarian) (founded in Newark, moved to Irvington in 1969, closed)	
1907	Church of the Assumption	Roselle Park
1907	Immaculate Conception Church	Elizabeth
1907	Our Lady of Mount Carmel Church	Montclair
1907	Saint Michael’s Church	Bayonne
1908	Immaculate Conception Church	Secaucus
1908	Our Lady of Czestochowa Church	Harrison
1908	Saint Anastasia’s Church	Teaneck
1908	Saint Casimir’s Church	Newark



150
years

The Bayonne Parish Families
of Deanery 13
offer our Prayers and Heartfelt
Best Wishes on the occasion of the
Sesquicentennial Anniversary of the
Archdiocese of Newark.

Our Lady of the Assumption
Our Lady of Mount Carmel
St. Andrew
St. Henry
St. Joseph
St. Mary, Star of the Sea
St. Michael
St. Vincent DePaul

The Parishes of Bloomfield
are pleased to
join in the celebration
of the
Archdiocese of Newark
on the occasion of its
150th Anniversary

May God continue to
bestow His blessings upon us!



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the Apostle**
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973-338-9190
Rev. Msgr. William C. Hatcher
Pastor




**Church of
the Sacred Heart**
76 Broad Street • Bloomfield
973-748-1800
Rev. Richard Kwiatkowski
Pastor



**Church of
Saint Valentine**
125 No. Spring St. • Bloomfield
973-743-0220
Rev. Msgr. Robert M. Chabak
Pastor

Saint Philomena Parish
(FOUNDED 1927)
&
Aquinas Academy,
(FOUNDED 1952)
Livingston
congratulate the
Archdiocese of Newark
on its
150th Anniversary

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Many immigrants

Continued from page 29

held fast to the dream of a new cathedral for his see, to be called the Cathedral of the Sacred Heart. At the time, the estimated cost of the building was \$1 million. In January 1898 he broke ground for the majestic building, which exists today.

After celebrating the pontifical Mass of Christmas in St. Patrick's Cathedral in 1900, he was stricken with pneumonia. He died in his bedroom at Seton Hall College, Jan. 6, 1901. Archbishop Corrigan came back to Newark to celebrate the solemn requiem Mass, and Bishop James A. McFaul of Trenton delivered the eulogy.

In 1881, at the time of his ordination as bishop, there were 121 priests, 83 churches, 18,396 school children, and 145,000 registered Catholics under his administration. In 1901 at the time of his death, there were 256 priests, 153 churches, 34,817 children and 300,000 Catholics in the Diocese of Newark.

Bishop Wigger was buried in the priests' plot in the Cemetery of the Holy Sepulcher in East Orange.



V. The fourth Bishop of Newark (1901-1927)

Most Rev. John Joseph O'Connor, D.D. was consecrated the fourth Bishop of Newark on July 25, 1901 by Archbishop Corrigan. Of all the bishops and archbishops in the history of the Church of Newark, O'Connor served the longest.

Born of Irish immigrant parents on June 11, 1855, young John O'Connor had thought of entering the priesthood early on, and his parents sent him to Seton Hall. He received his A.B. degree, graduating first in a class that also included the future Bishop of Trenton, James

McFaul. Bishop Corrigan then sent him for theological studies to the North American College in Rome, after which he spent another year at Louvain University. He was ordained to the priesthood in the Cathedral of Mechlin on Dec. 22, 1877.

Upon his return to the U.S., Father O'Connor was assigned to the faculty of Seton Hall College and Seminary. From 1878 to 1892 he was a professor of metaphysics and later of moral and dogmatic theology. In rapid succession he was made a member of the College of Consultors, Vicar General of the Diocese, Rector of the Seminary, then Pastor of St. Josph's Parish, Newark.

He remained pastor of St. Joseph's and Vicar General of the Diocese until 1901 when Bishop Wigger died. The nomination of his successor was made according to the Third Council of Baltimore and manifested a great deal of simplicity and "democratic" procedure. Twelve of Newark's outstanding clergy, including Father O'Connor, were called to the residence of Archbishop Corrigan in New York. A number of ballots indicated that Father O'Connor was the first choice, and so his name was submitted to Pope Leo XIII as being "most worthy."

The nomination was approved by the Holy See in May 1901, and Bishop O'Connor was subsequently consecrated in St. Patrick's Cathedral in Newark. In his homily at the episcopal ordination, Bishop McQuaid of Rochester said, "Let the new bishop receive such loyal support that the example of the Diocese of Newark will inspire the more sluggish dioceses elsewhere to more urgent effort."

Soon after his consecration, Bishop O'Connor sent a pastoral letter to all the churches of the Diocese asking for funds to help in the construction of the Cathedral of the Sacred Heart. He hoped that the project begun by Bishop Wigger might be completed in time to celebrate the golden anniversary of the Diocese in 1903. It was not, but a Mass of thanksgiving was celebrated on Nov. 3, 1903 before

Archbishop Diomedede Falconio, the Apostolic Delegate, in St. Patrick's Cathedral, Newark.

For their generous contributions toward the completion of the cathedral, the new Bishop thanked the people of Newark. "Years may elapse before it is brought to completion, but yours will be the honor of having come to the rescue at a critical moment and of having saved us from the dishonor of discontinuing even for a time an enterprise so important and so necessary for the Diocese."

On the same fiftieth anniversary occasion, O'Connor stressed the importance of Catholic education, calling it "our most precious treasure to be preserved and strengthened." He went on, "To support, improve and extend our Catholic schools, academies and colleges will doubtless be the chief aim of our endeavors during the next 50 years. When the centenary of our Diocese will be celebrated it will be recorded as a matter of just pride and glory that in this all-important work of Christian education the clergy have been loyally upheld and supported as they have been during the past 50 years by the generous, zealous and self-sacrificing laymen of the Diocese of Newark."

Bishop John J. O'Connor himself worked diligently to advance the cause of Catholic education by the institution of CCD. This provided children who could not attend Catholic school with instruction in the faith at Sunday classes. During his term, the Catholic high school system was improved with the openings of many new schools across the area.

O'Connor's term was marked by the explosive population growth before World War I and the new America following the war. The Catholic population of the Diocese more than doubled during this era. After the war the population began to change from immigrant to American. Instead of ministering to various groups who spoke different languages, the new generation spoke English and was assimilated into the mainstream culture. The Diocese ministry changed from

Continued on page 32

1908	Saint Mary's Church	Rutherford
1909	Assumption of the Virgin Mary (merged with All Saints)	Jersey City
1909	Holy Family Church	Nutley
1909	Saint Anne's Church	Fair Lawn
1909	Saint Elizabeth's Church	Linden
1909	Saint Joseph's Church	Hackensack
1910	Saint Charles Borromeo Church (merged with Blessed Sacrament in 1999)	Newark
1910	Saint John Nepomucene Church	Guttenberg
1910	Our Lady of Victories Church	Harrington Park
1910	Saint Ann's (Lithuanian) Church (closed)	Jersey City
1910	Holy Name of Jesus Church	East Orange
1911	Most Holy Name Church	Garfield
1911	Our Lady of Czestochowa Church	Jersey City
1911	Saint Ann's (Polish) Church	Jersey City
1911	Saint Joseph's Church (closed 1986)	Elizabeth
1912	Saint Aedan's Church	Jersey City
1912	Saint Catherine's Church	Hillside
1912	Saint John the Evangelist Church	Leonia
1912	Saint Mary's Church	Closter
1912	Saint Michael's Church	Lyndhurst
1912	Saint Michael's Church	Palisades Park
1912	Saint Rocco's Church	Union City
1913	Our Lady of Grace Church	Fairview
1914	Our Lady of All Souls Church (closed 1993)	East Orange
1914	Our Lady of Lourdes Church	West Orange
1914	Our Lady of Sorrows Church	Jersey City
1914	Sacred Heart Church	Haworth
1914	Saint Andrew's Church	Bayonne
1914	Saint Francis Xavier Church	Newark
1914	Saint Joseph's Church	Maplewood
1914	Saint Mary's Church	Dumont
1915	Immaculate Heart of Mary Church	Mahwah
1915	Our Lady of Sorrows Church	Kearny
1916	Church of the Epiphany	Cliffside Park
1916	Our Lady of the Most Bl. Sacrament (closed 1993)	East Orange
1916	Saint Joseph's Church	East Orange
1917	Our Lady of Sorrows Church	Garfield
1917	Our Lady of Victories Church	Jersey City
1917	Sacred Heart Church	North Bergen
1917	Sacred Heart Church	Rochelle Park
1917	Saint Francis Church	Hackensack
1917	Saint Joseph's Church	Lodi
1917	Saint Stanislaus Kostka	Garfield
1918	Our Lady of the Rosary Church (closed 1992)	Newark
1919	Saint Stanislaus Kostka Church	Plainfield



1920	Saint Genevieve's Church	Elizabeth
1921	Immaculate Conception Church	Norwood
1921	Saint Bernard's Church	Plainfield
1922	Blessed Sacrament Church	Elizabeth
1922	Queen of Peace Church	North Arlington
1923	Our Lady of the Lake Church	Verona
1923	Saint James' Church	Springfield
1923	Saint Nicholas Church	Palisades Park
1925	Immaculate Conception Church	Newark
1925	Our Lady of Mount Carmel Church	Nutley
1925	Sacred Heart of Jesus Church	Irvington
1925	Saint Anne's Church	Garwood
1925	Saint Hedwig's Church	Elizabeth
1925	Saint John the Baptist Church	Hillsdale
1925	Saint Theresa's Church	Linden
1926	Church of the Assumption	Wood-Ridge
1926	Immaculate Heart of Mary Church	Newark
	(founded as St. Joseph Spanish/Portuguese Church in 1926, name changed in 1965)	
1927	Saint Philomena's Church	Livingston
1928	Saint Michael's Church	Union
1929	Saint Joseph's Church	Bogota
1930	Christ the King Church	Jersey City
1930	Immaculate Conception Church	Mahwah
1930	Queen of Angels Church	Newark
1931	Holy Spirit Church	Orange
	(merged with Our Lady Help of Christians, East Orange, in 1983)	
1931	Saint Anthony's Church (closed 1955)	Moonachie
1931	Saint Joseph's Church	Demarest
1931	Saint Leo's Church	Elmwood Park
1931	Saint Paul's Church	Ramsey
1931	Saint Therese of Lisieux Church	Cresskill
1932	Saint Peter Claver Church	Montclair
1934	Saint Joseph's Church	West Orange
1939	Saint Thomas the Apostle Church	Bloomfield
1940	Saint Margaret's Church	Little Ferry
1942	Most Sacred Heart of Jesus Church	Wallington
1942	Our Lady of Peace Church	New Providence
1947	Church of the Assumption	Emerson
1947	Immaculate Heart of Mary Church	Elizabeth
1948	Christ the King Church	Hillside
1948	Saint Bartholomew's Church	Scotch Plains
1948	Saint John the Apostle Church	Linden
1948	Saint Paul the Apostle Church	Irvington
1948	Saint Peter the Apostle Church	River Edge
1949	Saint Catherine of Siena Church	Cedar Grove
1949	Saint Theresa's Church	Kenilworth
1950	Our Lady Queen of Peace Church	Maywood
1952	Church of the Annunciation	Paramus
1952	Our Lady of the Visitation	Paramus

Golden jubilee

Continued from page 31
many distinct groups to a main-stream Catholic community.

O'Connor was considered a progressive on the issues of women's rights, including suffrage. He also saw the contribution that women made to society in both the religious life and in the raising of the family. He spoke at the first commencement of St. Elizabeth's College saying, "No degree of material or mental training can be too great for those upon whom the welfare of the home chiefly depends." Many orders of Religious women did their part to help the Diocese and O'Connor at this time. The Sisters of St. Joseph made tremendous contributions by teaching the blind industrial related skills as well as how to read and write.

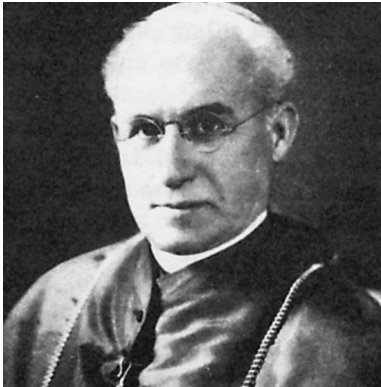
Early in 1926 the Macmillan estate at Darlington (Mahwah, Bergen County) was purchased by the Diocese and on Oct. 12 it was dedicated as the home for the Seminary of the Immaculate Conception. The dedication was the last public affair at which the Bishop presided due to his declining health. The separation of the seminary from the diocesan college campus was considered by many to be the culmination and crowning achievement of his episcopacy.

For the last few years of his life, the Bishop was afflicted with an asthma condition that steadily sapped his strength. O'Connor died on the evening of May 20, 1927, in his home on the campus of Seton Hall, just a few months before the golden jubilee of his ordination. His entire life and career as priest and bishop had been dedicated to Newark, and on May 25 his body was given its final resting place in the vault of the Cathedral of the Sacred Heart.

During Bishop O'Connor's tenure one important organization, the Holy Name Society, was established in the Diocese, and another, the Society for the Propagation of the Faith, was reorganized and rejuvenated to accomplish its important work.

In 1901 there were some 300,000 Catholics in the Diocese of Newark, and by 1927 the number had more than doubled to a total of 683,287. A July 1901 diocesan survey showed that there were 190 diocesan and 75 Religious priests; 114 churches and 41 missions, and 34,800 pupils in 99 parochial schools. In 1927 there were 470

diocesan and 240 Religious priests; 223 churches and 50 missions, and 83,000 pupils in 148 parochial schools.



VI. The fifth Bishop and first Archbishop of Newark (1928- 1952)

Most Rev. Thomas Joseph Walsh, S.T.D., J.C.D. formerly Bishop of the Trenton Diocese was appointed Fifth Bishop of Newark on March 2, 1928. Bishop Walsh chose to use the new Cathedral of the Sacred Heart for worship for the first time. It was decided that his installation would take place on May 1, 1928 in the unfinished cathedral. The Diocese was divided again in 1937 to form the Paterson Diocese. This new Diocese served the counties of Morris, Sussex and Passaic. The Newark Diocese continued to serve the counties of Essex, Bergen, Hudson and Union. In that same year the Newark Diocese was elevated to the rank of Archdiocese and Bishop Walsh was appointed Archbishop on December 10, 1937. He was installed as Archbishop on April 27, 1938 in the Cathedral.

The future first Archbishop of Newark was born on Dec. 6, 1873 in Parkers Landing, PA, the first of four sons of Thomas and Helen Curtin Walsh. After the family moved to western New York State, Thomas was educated in public and parochial schools until he was sent by the pastor of the Wellsville Church, Father Henry M. Leddy, to St. Bonaventure College. After graduation from the college he went on to attend St. Bonaventure's seminary, from which he was ordained a priest by Bishop Quigley of Buffalo on January 27, 1900.

After six months as an assistant at the cathedral in Buffalo, Father Walsh was selected by the Bishop to be chancellor of the diocese, a post he filled with ability and distinction until he was selected by the Holy See as Bishop of Trenton on May 10, 1918. During those years he was given one year-long leave of

absence, which he spent in Rome in the study of canon law and theology, in each of which he received a doctorate in 1907.

During these years in Buffalo, Father Walsh brought to life the Mt. Carmel Guild, an organization that foreshadowed much of what came to be called "Catholic Action," and that was to be so intimately associated with its founder all the days of his life.

The consecration of Bishop Walsh took place July 25, 1918 in St. Joseph's Cathedral in Buffalo. The consecrating prelates were Archbishop John Bonzano, Apostolic Delegate to the United States; Archbishop Dennis J. Dougherty of Philadelphia, and Bishop John J. O'Connor of Newark. The new Bishop was solemnly installed in St. Mary's Cathedral, Trenton, on July 31 by Cardinal Farley of New York. He remained in Trenton for ten years, during which time he established 21 new parishes, 40 new parochial grammar schools and 15 new secondary schools.

Pope Pius XI appointed him to be the fifth Bishop of Newark in 1928. As Bishop O'Connor's health had declined, the local Church had entered a state of relative quiescence. Even the diamond jubilee of the Diocese, planned in the final months before O'Connor's death, was to be rather low-key. Bishop Walsh, arriving in Newark on May 1 of that year, had very different ideas, and immediately set out to reenergize his flock.

As the new Ordinary of Newark, Bishop Walsh put his interest in education at the fore of his efforts. At one time he stated, "I'd rather lay the cornerstone of one Catholic school than lay the cornerstones of 10 Catholic churches." He raised \$2 million in 25 days to build the Immaculate Conception Seminary in 1936, (today that would be more than \$1.2 billion). He pushed for Seton Hall Prep and Seton Hall College to receive state accreditation in 1931 and 1932 respectively. He laid the cornerstone for the auditorium/gymnasium, which was the largest and most renowned such facility in its day; he would later be the biggest fan of the basketball team. In 1948 he officially opened the college radio station, WSOU. The following year he launched plans for the college to earn University status.

In 1928 the city of Newark and much of northern New Jersey was riding high on the crest of the "Roaring Twenties." Population, Continued on page 33



Archbishop Walsh

Continued from page 32

industry, commerce and manufacturing all expanded rapidly during this period. Indeed, at the time, Four Corners in Newark was called the “busiest intersection in the world.” During his first month on the job, the Bishop of Newark visited the Seton Hall campus, the College of St. Elizabeth, the Seminary of the Immaculate Conception and two high schools. The Bishop received three groups of students and two groups of teaching sisters and began correspondence with the Jesuits to reopen Saint Peter’s College, which had been shuttered during World War I.

The Bishop also encouraged the establishment of Juniorates for Religious orders to help provide improved training and formation for young women considering the sisterhood. During the initial decade of Bishop Walsh’s governance of the Diocese, he would open nine new grammar schools and two new high schools. Bishop Walsh was unable to replicate entirely the numbers that had been possible in the Diocese of Trenton because, a year and a half after his arrival in Newark, the Great Depression cast a heavy pall over the Catholics, as well as everyone else, in his new see.

At the regular quarterly Conference of Clergy, held on Sept. 25, 1929, Bishop Walsh announced his intention to establish in the Diocese of Newark the Mt. Carmel Guild, dedicated to the work of Christian charity and education, which had played such a large role in Buffalo and Trenton. Just before the initial organizational meetings the stock market crashed and the Catholics of New Jersey found themselves faced with economic calamity, that made the work of the Mt. Carmel Guild all the more urgent.

In the winter months of 1930, tens of thousands of Catholics gathered to help organize a wide system of physical relief that would be open to all citizens, regardless of race, ethnicity or religious affiliation. Thirty-five thousand volunteers in 26 centers throughout the Diocese, many struggling themselves, assisted thousands of families and individuals—providing food, emergency shelter, clothing, rent payments and job opportunities.

While the Mt. Carmel Guild worked on a diocesan level and St. Vincent de Paul Societies endeav-

ored to help on the parochial level, many pastors also labored to provide their parishioners with both immediate relief and the chance to work. Building projects in the Diocese, rather than being curtailed or suspended, were extended and expanded, when possible, for the jobs they provided. Sixteen new parishes were established and more than 125 churches, schools, convents and other buildings were erected during the Depression years, at a cost of over \$20 million.

The ever-growing Catholic population and multiplication of institutions within the Diocese made additional help from the wider Church indispensable. The first Auxiliary Bishop of the Diocese, Thomas McLaughlin, was consecrated on July 25, 1935. Vicar General, past president of Seton Hall, and Rector of the Immaculate



Conception Seminary, McLaughlin would be the first of many auxiliaries who have provided important service and leadership in the Diocese over the years. Bishop Walsh had been confirming more than 21,000 people per year prior to the appointment of Bishop McLaughlin. Now he could share the sacramental and administrative duties, and the two men became great friends.

The Diocese of Newark had undergone such growth during the first four decades of the 20th century that the Holy See recognized that it was time to raise it to the dignity of an Archdiocese, the chief Diocese of the new ecclesiastical Province of Newark, which would also include the newly created Diocese of Paterson, as well as the Diocese of Trenton and Camden. The new Archdiocese of Newark itself would be geographically the smallest archdiocese in the nation, just 514 square miles—consisting of Bergen, Essex, Hudson and Union Counties.

As a sign of his particular communion with the Holy Father and of his jurisdiction in the new Province, Archbishop Walsh received the pallium, a white lambswool stole, worn over his vestments at Mass,

which was presented by Archbishop Amleto Cicognani, the apostolic Delegate of the Holy See in the United States, in a special ceremony in the still-unfinished Sacred Heart Cathedral, on April 27, 1938.

The next dozen years of Archbishop Walsh’s tenure saw the rise of totalitarianism in Europe, a devastating world war, disruptions at home and the loss of local men and women in battle. On Dec. 5, 1941, Archbishop Walsh wrote to his priests, asking them to volunteer for service as chaplains in the armed forces. Two days later, the U.S. naval base at Pearl Harbor, HI, was attacked.

In 1950, Seton Hall College, which had first been accredited by the Middle States Association of Colleges and Secondary Schools in 1932, became a university. A surge of new students enrolled there under the GI Bill. And for the seminary, these post-war years brought a large number of young veterans who began studies for the priesthood and the Religious life. For the institutions of the Archdiocese, the decade of the 1950s brought unprecedented expansion.

Walsh oversaw the launch of the diocesan newspaper, *The Advocate*, which first appeared on December 30, 1951. It was one of the last of his major undertakings. Walsh said of the newspaper, “I want it to be a real newspaper, not just the goings and comings of the Archbishop.”

Auxiliary Bishop McLaughlin became the first Bishop of Paterson in 1938, and Archbishop Walsh ordained his second Auxiliary, William A. Griffin. Two years later, Thomas A Boland became the third Auxiliary Bishop in the history of the Archdiocese. Then, in 1947, James A. McNulty became the next Newark Auxiliary. Over these years a number of the bishops and priests of Newark became bishops in other sees throughout the Northeast region.

On Tuesday, June 6, 1952, Archbishop Walsh attended the commencement of Caldwell College, but he did not stay for the entire ceremony because he did not feel well. Later in the week he asked Bishop McNulty to officiate at the ordination of 19 priests at the Cathedral. He suffered a heart attack and passed away on June 6, 1952 and was buried in the Cathedral crypt where Bishop O’Connor had previously been laid to rest.

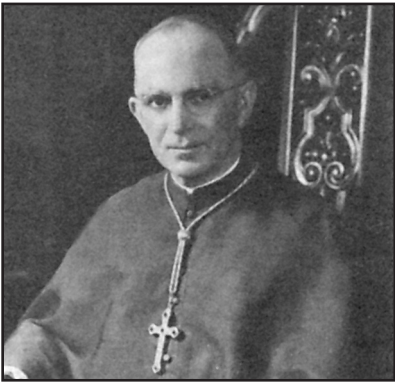
Continued on page 34

1952	Saint Gabriel’s Church	Saddle River
1953	Church of the Ascension	New Milford
1953	Saint Catharine’s Church	Glen Rock
1953	Saint Philip’s Church	Saddle Brook
1954	Guardian Angel Church	Allendale
1954	Immaculate Heart of Mary Church	Maplewood
1954	Saint Pius X Church	Old Tappan
1955	Blessed Sacrament Church	Roseland
1955	Church of the Little Flower	Berkeley Heights
1955	Church of the Nativity	Midland Park
1955	Holy Family Church	Linden
1956	Our Lady of Fatima Church	Newark
1957	Saint Thomas Aquinas Church	Newark
1958	Our Lady of Lourdes Church	Mountainside
1959	Our Lady of Good Counsel Church	Washington Twp.
1960	Our Lady of Perpetual Help	Oakland
1961	Most Blessed Sacrament Church	Franklin Lakes
1961	Our Lady of Presentation Church	U. Saddle River
1961	Saint Agnes Church	Clark
1961	Saint Rafael’s Church	Livingston
1962	Saint Thomas More Church	Fairfield
1963	Holy Spirit Church	Union
1963	Notre Dame Church	North Caldwell
1963	Our Lady of Fatima Church	North Bergen
1963	Our Lady of Mercy Church	Jersey City
1964	Immaculate Heart of Mary Church	Scotch Plains
1964	Our Lady of Perpetual Help Church	Newark
	(closed 1979)	
1966	Our Lady of Mount Carmel Church	Lyndhurst
1967	Our Lady Mother of the Church	Woodcliff Lake
1968	Saint Helen’s Church	Westfield
1972	Saint Andrew Kim (Korean)	Orange
	(merged with St. Venantius Parish in 1983)	
1973	Our Lady of Fatima Church	Elizabeth
1992	Epiphany Parish (Portuguese)	Newark
	(merged with Epiphany October 2002)	
1997	Resurrection Church	Jersey City
	(St. Boniface, St. Bridget, St. Mary, St. Michael, St. Peter merged in 1997 to form Resurrection Parish)	
1998	Saint Joseph Korean Catholic Church	Demarest
1998	Church of the Korean Martyrs	Saddle Brook
1999	Blessed Sacrament/St. Charles	Newark
	Borromeo merger	
2003	Holy Trinity/Epiphany merger	Newark

Courtesy of
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Archdiocese of Newark
Revised September 2003



Continued from page 33



VII. The second Archbishop of Newark (1953-1974)

Most Rev. Thomas Aloysius Boland S.T.D., LL.D. was installed as the Second Archbishop of Newark on January 14, 1953.

Thomas Boland was born in the Archdiocese of Newark, in the town of Orange on February 17, 1896. His father, John Peter Boland, was a contractor in the town, while his mother, Ellen Agnes O'Rourke, took care of Thomas, his two brothers and his three sisters. He went to public grammar school, followed by studying briefly with the Christian Brothers at St. John's. When he completed grammar school, being the eldest son, he went to work (at the age of 13) to help support his family, starting out as a mill worker and then a clerk in the town's power plant, while taking classes at night to try to continue his schooling. Amid his work and study, the teenager felt the call to the priesthood and was encouraged by one of his parish, Father Nicholas Marnell.

Thomas attended St. Francis Xavier High School, a military academy in New York. Impressed by his Jesuit instructors, Boland nevertheless decided to pursue the diocese priesthood and entered Seton Hall College, while continuing to work part-time in Orange to support his family until residency requirements for philosophy students at the college finally compelled him to stop.

Boland became valedictorian of his Seton Hall class. He was a seminarian at the North American College in Rome where he was also ordained by Cardinal Pompili, the Vicar General of Rome, Dec. 23, 1922 in the Basilica of St. John Lateran. He celebrated his first Mass at Our Lady of Lourdes Church in West Orange and was assigned as a parochial vicar at St. Catherine's Church, Hillside, where he remained until September 1923.

Father Boland was assigned to Seton Hall Preparatory School and College as a teacher of Latin and Greek. He was transferred to the faculty of the Immaculate Conception Seminary in 1926, where he taught sacred Scripture, moral theology and canon law until

1938. Bishop Walsh assigned him various other duties, and in 1938 the newly designated Archbishop appointed Father Boland as Chancellor. In addition, the priest served as administrator of two Archdiocesan parishes.

Thomas Boland was ordained a bishop on July 25, 1940 and appointed to the post of rector of the seminary, where he had spent a total of 12 years as a professor. Then, in 1947, he succeeded the late Bishop McLaughlin as Bishop of Paterson, which comprised three counties, Passaic, Morris and Sussex, and had 240 priests at the time. The Catholic population was 135,000. Five years later Boland was appointed Archbishop of Newark, and he took canonical possession of his new see on Jan. 12, 1953. The installation ceremony took place in Sacred Heart Church, in the Vailsburg section of Newark. Archbishop Amleto Giovanni Cicognani, Pope Pius XII's Apostolic Delegate to the U.S., celebrated the solemn pontifical Mass.

In short order, Archbishop Boland began a program of establishing new parishes. He also embarked on an extensive building program of schools and convents, as well as new buildings—dormitory, science hall and library—at Seton Hall University and a new library of Caldwell College. His predecessor, Archbishop Walsh, had started a Catholic Youth Organization program, and Boland enthusiastically continued and expanded the outreach to teenagers of the Archdiocese.

During this period, young men and women filled the seminaries and novitiates of the Archdiocese and Religious orders. Catholic hospitals took care of the Catholic sick. Catholic orphanages, homes for the elderly, residences for the blind and the Mt. Carmel Guild gave witness to Catholic charity. Catholic magazines, book clubs and television shows filled Catholic homes. Catholic fraternal organizations such as the Knights of Columbus, the National Councils of Catholic Women and Men, Rosary Confraternities and the Holy Name Society joined dozens of parochial groups to provide a complete Catholic social life for many of the faithful.

There were also some significant areas of Catholic concern which needed the pastoral care and attention of the Archbishop. Previous immigrant communities had usually brought their own clergy with them as they arrived in New Jersey. The growing number of Hispanic Catholics in the Archdiocese often did not have this advantage. Likewise thousands of African-Americans had moved north during and after World War II. Their presence and pastoral needs presented a challenge to a Church hitherto of overwhelmingly European heritage.

New ethnic groups, new ways of thinking and new ways of life had to be dealt with. This was an issue not just for the Archdiocese of Newark under Archbishop Boland, but for the universal Church. To address these issues and other problems and challenges of the modern world, Blessed Pope John XXIII convoked an ecumenical council to be held at the Vatican—not to define dogma or condemn threats to the Catholic faith, but for the Church to take stock and open itself up to the world, to formulate ways to speak the truth of the faith so that contemporary men and women might hear and respond.

Archbishop Boland, along with 2,500 bishops from around the world, participated in the Vatican Council in Rome, which was in session from 1962 to 1965. He was accompanied by Newark's Auxiliary Bishops, Martin Stanton, John Dougherty and Joseph Costello. Boland missed none of the sessions of the council. He was elected by his peers to head the Bishops' Study

Movement, especially in the riots of 1967. Archbishop Boland made it clear that he would not allow the rights of African Americans to be compromised. He urged compliance with the Bishops' Letter on Social Justice (1958) which emphasized the Catholic obligation to ensure that all African-Americans enjoyed the rights guaranteed under the U.S. Constitution. The riots and ongoing social and political conflicts did not deter the clergy from their mission.

Archbishop Boland faced myriad problems and daunting responsibilities in his 22 years as the Metropolitan Ordinary of Newark and the Ecclesiastical Province of New Jersey. The language of the liturgy of the Mass changed from Latin to English and to other local languages, many of which were spoken in the Archdiocese. Each of the sacraments was at least partially revised, often changing parish life dramatically. A new style of architecture and vesture, a new hymnody, a new sense of understanding the Church arose post-Vatican II.

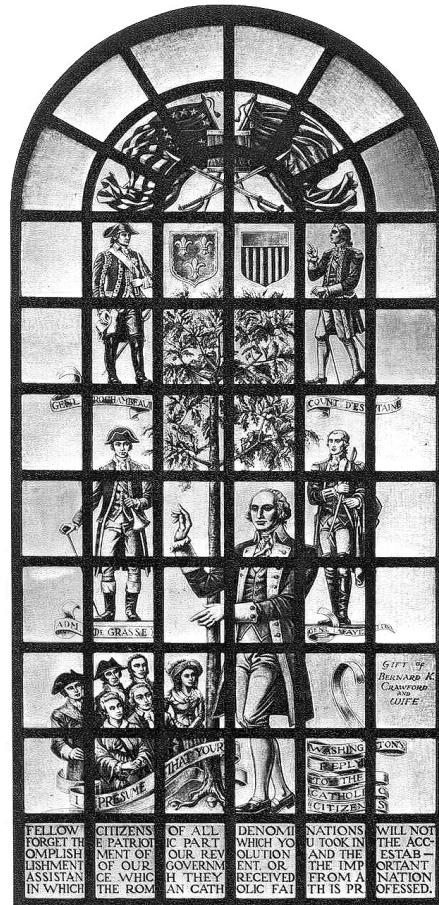
Managing these waves of secular and ecclesiastical changes during turbulent times called for great, prayerful efforts by the Archbishop. He had to become aware of social justice issues in a way that had not been done before. Indeed, notwithstanding the work of the Mt. Carmel Guild and other Catholic charities as well as the support Archbishop Boland gave to urban parishes in funds and assignments of priests, in 1969 he was accused by a group of priests of not combatting racism or promoting the civil rights of black Americans.

Wounded by these charges, which were contrary to everything he was attempting to do, Archbishop Boland met with the priests, "as a father to his sons," and established an interracial committee of priests and lay people to meet regularly with the Archbishop to discuss community problems. Beyond civil rights, Boland had to listen closely to parishioners distraught by physical changes in their churches.

He had to begin to change the nature of decision-making in many areas in the Archdiocese, seeking consultation and collaboration among the faithful. He had to treat clergy who chose to leave the active ministry with kindness and Christian grace. Financial burdens grew and loomed large over the Archdiocese. Above all, Archbishop Boland had to, and wanted to continue to proclaim the Gospel with fidelity and charity.

Boland had dedicated the finished Cathedral of the Sacred Heart on October 19, 1954, some 55 years after the cornerstone had been laid by Bishop Wigger and 100 years after the founding of the Diocese. He retired on April 2, 1974, at the age of 78, and died on March 16, 1979. His remains rest with

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Patriotic window in Queen of Peace, North Arlington, featuring Revolutionary era figures.

Committee, to which he was reelected each of his three years there. Additionally he was chosen to serve on the Catholic Mission Board of the United States, Chair of the Episcopal Committee and as liaison between women Religious and the hierarchy of the United States.

Upon returning to Newark to implement the work of the council, the turmoil of the 1960's was erupting all around him. The Newark community was torn with racial strife during the Civil Rights



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VIII. The third Archbishop of Newark (1974-1986)

Most Rev. Peter Leo Gerety, D.D. of Portland, Maine was appointed the third Archbishop of Newark on April 2, 1974 and installed on June 28, 1974.

Peter Leo Gerety was born on July 19, 1912, in Shelton, CT, the first of nine sons of Peter L. and Charlotte Daly Gerety. Both his parents were natives of New Jersey. They moved to Shelton shortly after their wedding, and Leo—as the family addressed the first-born—attended public schools there and was captain of the football team. The family subsequently moved to Bridgeport, and finally to Fairfield. But from his childhood Archbishop Gerety remembers the frequent outings to New Jersey to visit relatives.

“My mother and father had a tremendous religious faith, and a tremendously optimistic view of life,” he recalled years later. Second to his parents as an influence in his vocation to the priesthood, Archbishop Gerety has credited the priests in his home parish, St. Joseph’s in Shelton. He entered St. Thomas Seminary in Bloomfield, CT, and was chosen for study abroad at St. Sulpice Seminary in Issy, France.

Gerety was ordained to the priesthood at Notre Dame Cathedral in Paris in 1939. During his priesthood his work reflected a cultural unity, which was well before its time. He ministered to people of many races and cultures and tried to instill in everyone a spirit of unity. He spent the first 27 years of his priesthood in parish ministry—the longest of any of the bishops and archbishops of Newark.

The first parish Father Gerety was assigned to was St. John the Evangelist’s, New Haven, CT. After just two years there, the bishop asked Gerety to help establish an interracial center to serve African-Americans in the inner city. The Blessed Martin DePorres Center, created in 1942 from a former police station, served the poor and working classes and began with just over 100 families.

Following the Second World War, the little community, shepherded by Gerety, was able to build first a church, then a school, and finally became an official

parish in 1956. After nearly 24 years at St. Martin DePorres (who had been canonized in 1962), Msgr. Gerety (he had been named a monsignor in 1963), took the next step in his priestly ministry.

On March 4, 1966, Pope Paul VI appointed him coadjutor with right of succession to the aging Bishop Daniel J. Feeney of Portland, Maine. He was ordained to the episcopacy on June 1, 1966, in St. Joseph’s Cathedral, Hartford. In less than a year, on Feb. 18, 1967, after Bishop Feeney suffered a stroke, Bishop Gerety became Administrator of the Diocese of Portland, conducting all the activities and making all the decisions that fall to the ordinary of a diocese. His formal accession to the Portland See occurred on Sept. 15, 1969, following the death of Bishop Feeney.

Though Peter L. Gerety was not a member of the episcopacy during Vatican Council II, his style as a bishop was closely attuned to the Council’s spirit. Even before he became ordinary of the Portland diocese, while he was still coadjutor, he undertook to visit every parish and meet every priest in the vast see, which comprises the entire state of Maine. At the time it had about 350 diocesan and Religious priests, more than 1,000 sisters, 134 parishes, 56 grammar schools, 14 high schools and 9 hospitals, serving 270,000 Catholics.

On April 2, 1974 came the announcement that Bishop Peter L. Gerety of Portland, Maine, had been appointed by Pope Paul VI as Archbishop of Newark, to succeed Archbishop Thomas A. Boland, who was retiring at the age of 78 after 21 years as Newark’s Ordinary.

It was an appointment that drew comment in the national media. Bishop Gerety, known as a progressive, and outspoken defender of the rights of minorities, had been appointed to the Church of Newark. After his installation in Newark, he continued his efforts to include all peoples into the one Church built by God.

In 1974, he made it clear that he would not ignore anyone when he said, “The inner city problems are enormous, but so, too, are those of the folks in the suburbs...The Body of the Archdiocese of Newark is a totality, and a narrow focus will end in disaster.” It was also in this spirit of unity that he began a Ministry to Divorced Catholics because he realized that “if Christ, Our Lord, is interested in suffering people, I think this ministry is of great importance in carrying out the mission of the Church.”

He tackled the large Archdiocesan debt, which had saddled the Newark Church for many years. In 1975 he began the Archbishop’s Annual

Appeal, which continues today. This fund drive made it possible to finance the many projects and offices of the See of Newark. He evoked the “freeing of the spirit” on Sept. 17, 1977, at the Day of Dialogue, to which he invited 300 representatives of the clergy, religious and laity, to give a kind of “State of the Archdiocese” report after three years in office.

Gerety reported that toward his goal of “mutually shared responsibility” and communication, the Archdiocese had been restructured into four vicariates and 25 deaneries, that parish councils—whose effective operation he had prioritized during his first year—were in the process of establishment, and that deanery councils would follow. He stated that steps were being taken to revive the archdiocesan Pastoral Council, which he had said in the past ought to emerge from the “grassroots,” that is, build upon solidly established parish councils.

He explained changes, the amalgamation, in 1976, of Associated Catholic Charities and the Mt. Carmel Guild into Catholic Community Services, the establishment of Immaculate Conception Seminary, Darlington, as a separate corporation with a board of lay people, clergy and religious; and the seminary’s new role of educating for ministry lay people as well as clergy.

In December 1975, Archbishop Gerety published the first financial statement of the Archdiocese, indicating that no money had been borrowed since the previous April, and that all bills, including the interest on mortgages and loans, were being paid on schedule. And in December 1977 Archbishop Gerety announced that after a decade of deficit financing, the Archdiocese had operated within its means during the previous year and had reduced its debt by \$4.1 million.

The restructuring of the Archdiocese to facilitate communication with the vast complex of 253 parishes, early emerged as a top priority on his episcopate. When he arrived, the Senate of Priests already had on its drawing board a vicariate plan. Gradually, in consultation with Archbishop Gerety, it was revised to a deanery setup similar to the one he had mounted in Portland in consultation with its Senate of Priests.

Although the first two permanent deacons were ordained by Auxiliary Bishop John J. Dougherty a few weeks after Archbishop Boland’s retirement was announced, it fell to Archbishop Gerety to confer orders on the first full class of 77 men in December 1975. By 1978 there were 177 permanent deacons, carrying on a ministry of service, which included nearly 50,000 man-hours a year in hospitals, nursing homes, prisons and other institutions, as

well as assisting in parishes with education and liturgical functions.

Religious women also became highly visible in archdiocesan posts previously restricted to priests. In addition to Sister Mary George, S.H.C.J.—first in the planning office, then in the position of Director of Administration—there were Sister Anastasia Hearne, S.S.J., appointed Assistant to the Chancellor in 1978, and Sister Mary Moughan, a Sister of St. Francis, of Philadelphia, who was the first woman member of the archdiocesan tribunal.

The Charismatic Renewal movement, which had been growing in the Archdiocese since 1969, was encouraged by Archbishop Gerety, who on several occasions indicated that it offered proof that the Spirit of God is moving in the contemporary Church. He also was present and enormously supportive at the birth of RENEW International.

Archbishop Gerety has said of RENEW, “It was the brainchild of two of our truly apostolic-minded archdiocesan priests, Msgr. Thomas Ivory and Msgr. Thomas Kleissler. They were the ones who came up with the idea. I must say that while I was delighted with it, I am happy to give all credit to them. I simply bowed my head and said, ‘Go to it.’”


On the eve of Pentecost—May 13, 1978—the most stunning demonstration of the influence of the Charismatic Renewal in the area was held. Nearly 55,000 people turned out for a day of prayer and praise in Giants Stadium in the Meadowlands sports complex, and ecumenical celebration of Pentecost jointly sponsored by the People of HOPE and Logos International of Plainfield.

The canonization of Elizabeth Ann Bayley Seton as the first American-born saint was fraught with significance to the Newark Archdiocese. The Sisters of Charity of St. Elizabeth of Convent Station, one of the congregations of Religious women whose roots reach back to Mother Seton’s foundation in Emmitsburg, Maryland, had served the Archdiocese for 100 years. Newark’s first Bishop, James Roosevelt Bayley, was her nephew. And the archdiocesan university, Seton Hall, was named for her. Archbishop Gerety led Newark’s pilgrimage to Rome for the Sept. 14, 1975, canonization, at which he was a concelebrant of the liturgy with Pope John Paul II on the steps of St. Peter’s Basilica.

Gerety created the Office of Pastoral Renewal in an effort to help parishes establish councils. This office began writing a column for *The Advocate* called, “Parish Life.” The success of these ventures brought about a true renewal, which focused on spirituality

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The Most Reverend Thomas G. Doran
and the Clergy, Religious & Laity
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offer prayers and best wishes
on the occasion of the
150th Anniversary
of the
Archdiocese of Newark

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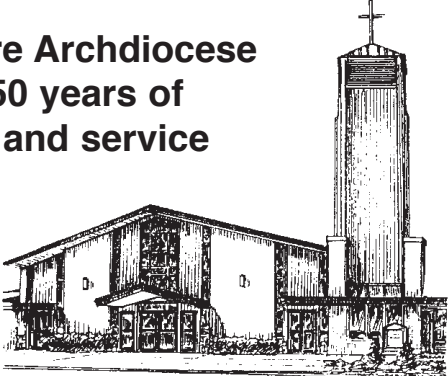

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Cathedral Basilica of the Sacred Heart symbolizes progress, heartbreak and joy

Dominating the highest peak in Newark, the Cathedral Basilica of the Sacred Heart is a landmark known as one of the most spectacular edifices of its kind in the country. The French Gothic structure, inspired by Notre Dame in Paris, had an off-and-on construction period that lasted some 55 years.

The site of the Cathedral Basilica, adjacent to Branch Brook Park, was actually the third location in the state's largest city under consideration by Newark's first bishop, James Roosevelt Bayley. Ultimately what was considered the most appropriate and desirable site was purchased for \$60,000 on Jan. 2, 1871.

In August of the following year, however, Bishop Bayley was transferred to Baltimore. Succeeding him was Bishop Michael A. Corrigan. During the years 1875-76, he arranged for the grading and leveling of the property. But he too left Newark in 1880 when he was named coadjutor Archbishop of New York.

Actual construction began under the tutelage of Newark's third bishop, Winard M. Wigger. As a preliminary step he first established a new parish in 1889. He had a small temporary church built to serve the new Parish of the Sacred Heart. Eight years passed before additional action on the cathedral was possible.

In 1897 Bishop Wigger felt the time had come for decisive action. Financing plans were put in place and

in November the Newark architectural firm of Jeremiah O'Rourke was hired. The firm's plans called for a building substantially the size of what exists today: 365 feet long, 53 feet wide in the nave and 165 feet in the transepts. The design was derived from English and Irish Gothic models.

Excavation work began in the spring of 1898. Next were the foundations for the walls and other preliminary construction. On June 11, 1899 Bishop Wigger presided at ceremonies laying the cornerstone.

That summer bids were solicited for erection of the outside walls to a height of 50 feet. On Sept. 20, 1899, a contract was awarded to the firm of E.M. Walsh & Co. of Newark. The stone selected was New England granite. Work was completed in April 1902. Bishop Wigger, however, had died on Jan. 6, 1901 and it was Bishop John Joseph O'Connor who arranged for continuation of the construction.

A contract for completion of the front towers, erection of the 24 foot interior columns that would carry the clerestory wall to prepare for installation of the roofing, was signed on Aug. 1 of that year. That contract, however, was nullified in November of 1904. A more limited contract was inked on Jan. 3, 1905. It reduced the amount of work to be completed within the next three years. During execution of the new contract, friction developed between the architect and general contractor, which, at times, impeded construction. Eventually O'Rourke firm was dismissed.

The situation reached crisis proportions in June of 1908 when the interior columns, designed to support the clerestory walls, proved inadequate. Architect and builder exchanged charges and counter-charges leading to arbitration. It was decided to remove the columns and reset them on better foundations. Succeeding the dismissed firm was I.E. Ditmars of New York who was the diocese's representative during the arbitration.

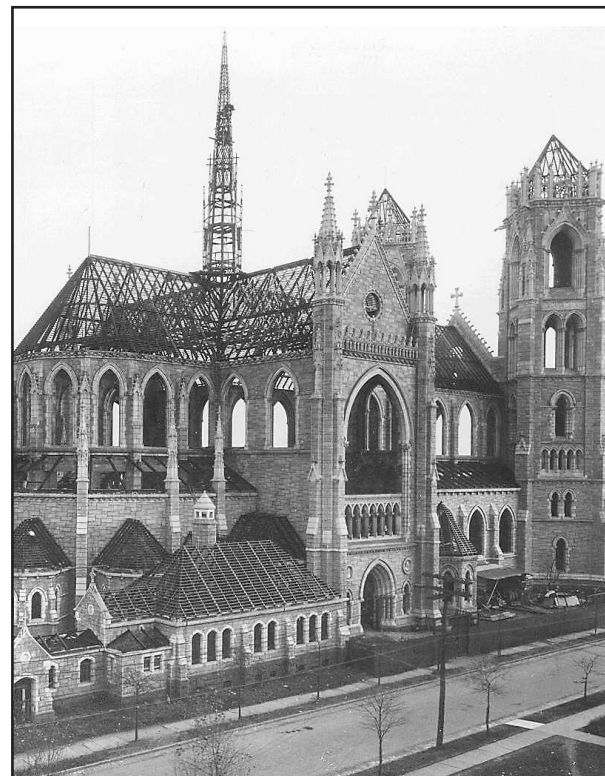
The 1905 contract was fulfilled by the end of 1910. The walls now rose 60 feet above ground; the front wall and towers had reached a height of 98 feet, six inches.

Before work resumed, Ditmars made extensive changes in the design. The English and Irish Gothic were eliminated and replaced by French influences, especially those derived from the Cathedral of Chartres. It was not until June 3, 1913 that new contracts were signed.

The general contractor became Edward M. Waldron, Inc. That pact was supplemented by another with the Webb Granite and Construction Co. of Worchester, MA for exterior work. Fulfillment of both contracts would leave the building ready for roofing and raise the towers to their full height of 196 feet. All of that was accomplished by 1916.

During the next two years the steel structural work for the roof was installed. The roof itself was built by Baier & Conrad of Newark. Part of the contract included the copper fleche that rises 131 feet above the ridge of the roof and reached a point 260 feet above ground, 28 feet higher than the peaks of the front towers. The roofing was substantially completed by November 1919. Next was installation of window frames, glass and the entrances.

Continued on page 56



The City and the Diocese

Since its inception 150 years ago, the link between the Archdiocese of Newark and City of Newark has been irrevocable.

Intriguing evidence of that interdependency can be found in the origins and early milestones of the many parishes that call the state's largest city home.

Although large, the tract of land for St. Aloysius Parish, wrote Father Walter Fleming, "unfortunately is 19/20ths marshy meadowland, irreclaimably irredeemable." The church was dedicated on May 8, 1881.

The first Mass at St. Michael's Parish was celebrated on Christmas Day, 1878 with dedication ceremonies the following month. It was Thanksgiving Day, 1902 when the dedication of Church of the Blessed Sacrament took place.

Founded by the Dominican Fathers in 1875, St. Antonius Parish dedicated its church on May 14, 1882.

The first consecrated parish, St. John's on Mulberry Street, has an impressive architectural lineage. The architect was Very Rev. Patrick Moran, who was also the architect for St. Patrick's Cathedral and St. Peter's in Belleville. St. John's was built with brownstone from a quarry on 8th Avenue in Newark.

The beginnings of St. Mary's Parish were humble, with a 50x30 foot frame church dedicated to the Immaculate Conception in the fall of 1842. Five years later the church was sacked and destroyed by a mob of Orangemen.

Called St. James the Less when the cornerstone was laid on June 19, 1854, a 40x80 foot building was used as a church and school.

The roots of St. Augustine's Parish go back to 1874 when it was decided to organize a congregation for German Catholics.

What would become St. Columba's Parish began as a dream by the city's Catholics for a cathedral fronting Lincoln Park. Matters seemed

Continued on page 56



The majesty of the Cathedral Basilica of the Sacred Heart during a Mass of Ordination.

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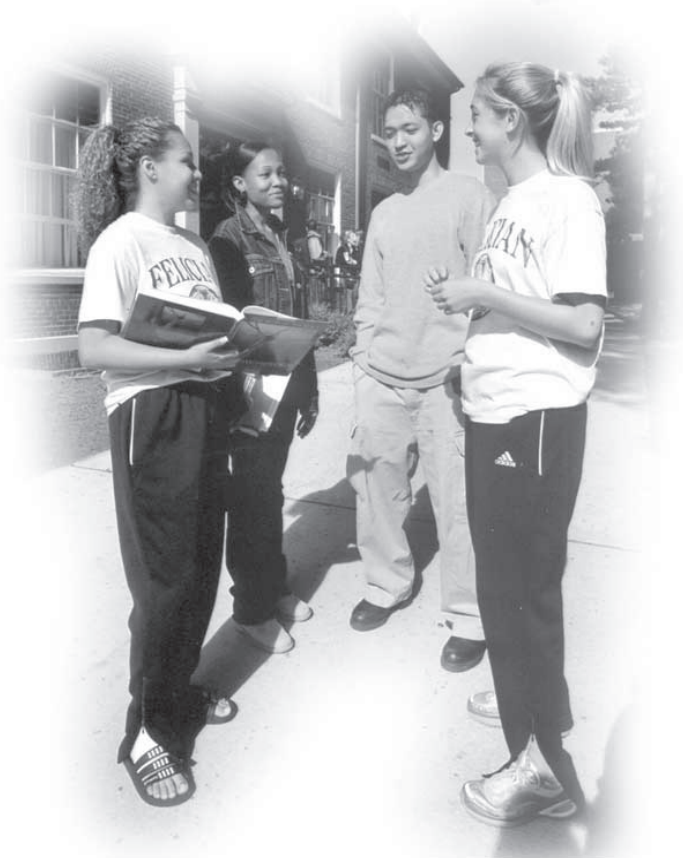
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Archdiocese has long history of welcoming newcomers

BY MSGR. ROBERT J WISTER, HIST. ECCL. D.

Special to The Catholic Advocate

With a rich ethnic heritage established through influxes of people from throughout the world, the Archdiocese of Newark is a microcosm of the universal Church. The people who represent the Church of Newark are an ever-changing kaleidoscope.

Long before the coming of the Europeans and Christianity, the first inhabitants were the Lenape. Their world disappeared as one nation after another settled in what would become New Jersey.

In 1524, the first European to sight these shores was Giovanni da Verrazano, an Italian sailing for the French, who was eventually executed by the Spanish. From this first sighting, almost 500 years ago, this region developed a multi-ethnic character.

The first Catholics to settle in New Jersey, as best as can be determined, came in the latter part of the 17th century. They encountered a land where the Dutch, Swedish, English and other European cultures intermingled with one another and with Native Americans.

The first Catholic to leave an imprint was William Douglas from Bergen (present-day Jersey City), who was elected to the colonial assembly in 1680. Early in the 18th century, a small mission was established near Salem, and was served by the first recorded missionary, Rev. Theodore Schneider, S.J., who arrived in 1744.

In 1789, New Jersey Catholics received their first bishop when John Carroll was named Bishop of Baltimore, a diocese that stretched from Maine to Georgia, from the Atlantic to the Mississippi River. Almost 20 years later, New Jersey was divided between the newly established dioceses of New York and Philadelphia.

In 1814, the first Catholic church, St. John's, was built in Trenton. The first church to be built in Newark was similarly named St. John's, opened in 1828. The congregation of St. John's, Newark was predominately Irish. St. Mary's opened in 1842 to serve the German community. The Irish and German Catholic presence would rapidly multiply as immigrants fled the Great Famine of 1845-50 in Ireland and the aftermath of revolutions in the German states during 1848.

In the next half-century, dozens of parishes would sprout up to serve this first great wave of immigrants. Religious and cultural societies, within and across parishes, would express the national and religious character of these communities. Societies including Holy Name, Rosary, Altar, St. Vincent dePaul and Children of Mary were in every parish. Organizations such as the Ancient Order of Hibernians, and social and

athletic Vereins brought large number of Irish and German men and women together across parish boundaries. Parades and parish feasts were commonplace. These activities set a pattern that each new ethnic group would follow in their own distinct manner.

In the late 19th century, wars, revolutions and economic crises would bring Catholics to New Jersey from southern and eastern Europe as well.

The greatest number came from Italy and dismembered Poland. Lithuanians, Czechs, Slovaks, Hungarians, Slovenians, Croatians and

Dominicans, Colombians, Mexicans, and Catholics from all of Latin America would, over the next 50 years, make Newark a diocese with one of the largest Latino populations in the United States.

The immigration reform acts of 1965 and the following years opened the doors to the rest of the world. Catholics from the Philippines, Vietnam, Korea, China, India, and many other nations made the diversity that is Asia a vital aspect of the Church of Newark.

Africa, whose descendents had long been a part of the Newark-area community, soon gave



Msgr. Robert Wister, Special Curator of People of Newark, an exhibition at the Walsh Library Gallery of Seton Hall University in celebration of the 150th Anniversary of the Archdiocese of Newark, directs a young visitor to the display featuring a variety of Madonnas.

Ukrainians came from the Russian and Austro-Hungarian Empires. The immigration continued until World War I when the restrictive immigration laws of the 1920s closed the door. At the same time, smaller numbers of Spanish and Portuguese Catholics arrived primarily from the Canaries and the Azores. The beginning of the great internal migration of African Americans added to the small community of black Catholics.

From the 1920s until after World War II, the Church of Newark continued to serve all those whom it had welcomed over its first century. In the last 50 years, the cycle was repeated, resulting in a Church that is not only multi-ethnic, but multi-racial, representing all the continents of the world.

In the 1950s, fellow citizens from Puerto Rico came to the Archdiocese, soon followed by the great Cuban migration of the 1960s.

the local Church Catholics from Nigeria, Kenya, Uganda, Cameroon, Zambia, Congo and other African countries.

From the Caribbean came Haitians and Jamaicans, and people from a myriad of islands. The Middle East, the cradle of the faith, added Catholics from Egypt, Palestine, Lebanon, Syria, and elsewhere.

Simultaneously, Catholics from Europe continued to arrive, in particular, from Portugal and from central and eastern Europe.

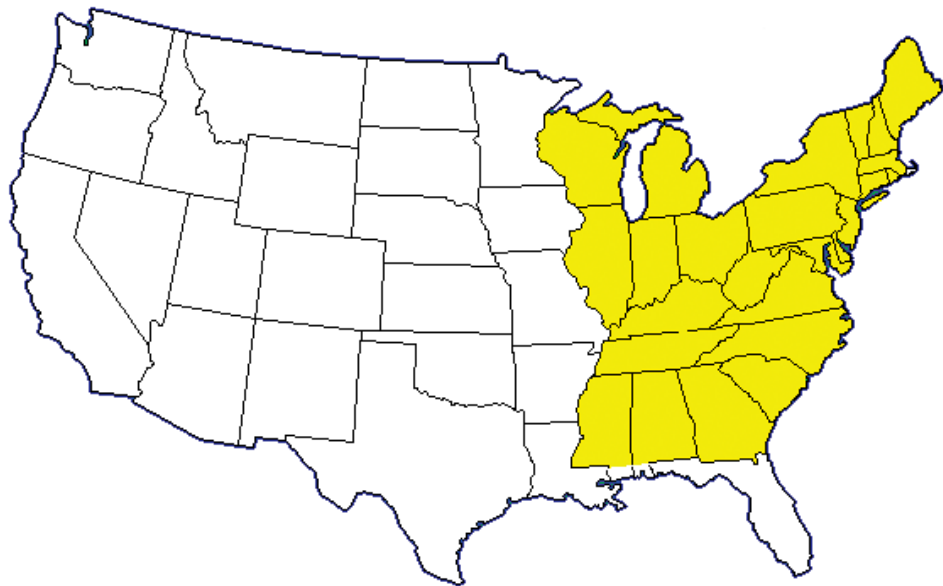
Today, on a given Sunday, Mass is celebrated throughout the Archdiocese in dozens of languages. There are parishes that are predominately "Euro-American," Filipino, Latino or Korean. Other parishes are bi-cultural, serving perhaps a Latino and Haitian population. There are some that serve three or more distinct cultural groups. Many serve all comers.

The Catholic people of the Archdiocese of Newark are urban and suburban, 12th and first generation Americans, "green card" holders awaiting citizenship, or recent arrivals waiting for their "papers."

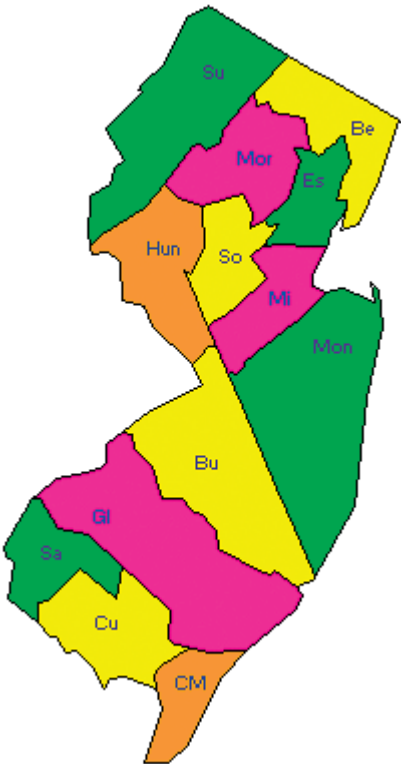
All bring their unique spirituality, their unique love for the faith, their Catholic presence.

*Today, on a given Sunday,
Mass is celebrated
throughout the Archdiocese
in dozens of languages.*

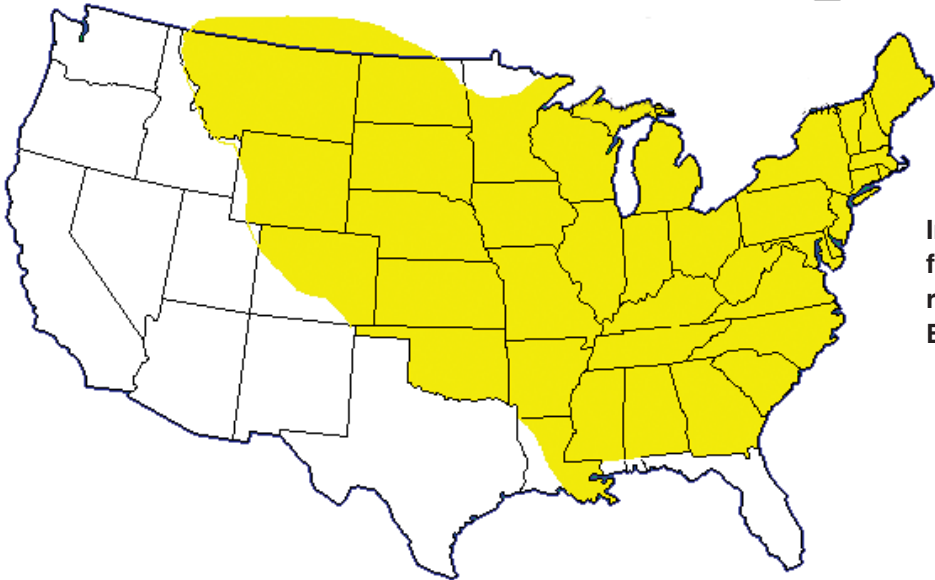




The Diocese of Baltimore encompassed all of the new country of the United States in 1789.

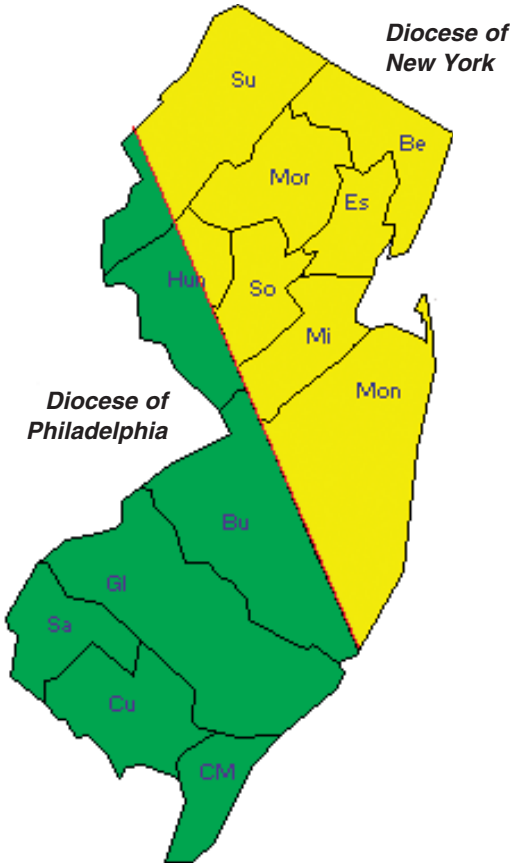


In 1789, in the *Apostolic Brief Ex hac apostolicae*, Pope Pius VI established the Diocese of Baltimore. It comprised the entire United States from the Atlantic Ocean to the Mississippi River, from British North America (Canada) to the Spanish Colony of Florida. New Jersey was part of this vast diocese. The few Catholics in the state were served by priests from New York City and Philadelphia. The most famous of these “circuit riders” was Father Ferdinand Steinmeyer, S.J., known as “Father Farmer.” The map shows the county boundaries of 1789, when New Jersey was divided into 13 counties.



In 1805, Bishop John Carroll, the nation’s first bishop appointed in 1789, had responsibility for the Dioceses of Baltimore and Diocese of New Orleans.

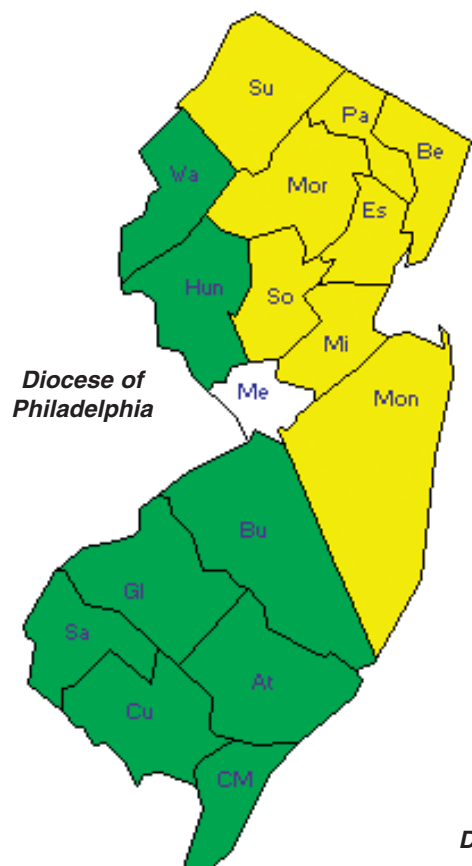
In 1808, in the *Apostolic Brief Ex debito pastoralis*, Pope Pius VII established Baltimore as a metropolitan see, and created new dioceses in Boston, New York, Philadelphia, and Bardstown. New Jersey was split between New York and Philadelphia roughly following the line that divided the old colonial provinces of East New Jersey and West New Jersey. *Ex debito pastoralis* assigned the “eastern part of New Jersey” to New York and the “western and southern part” to Philadelphia.



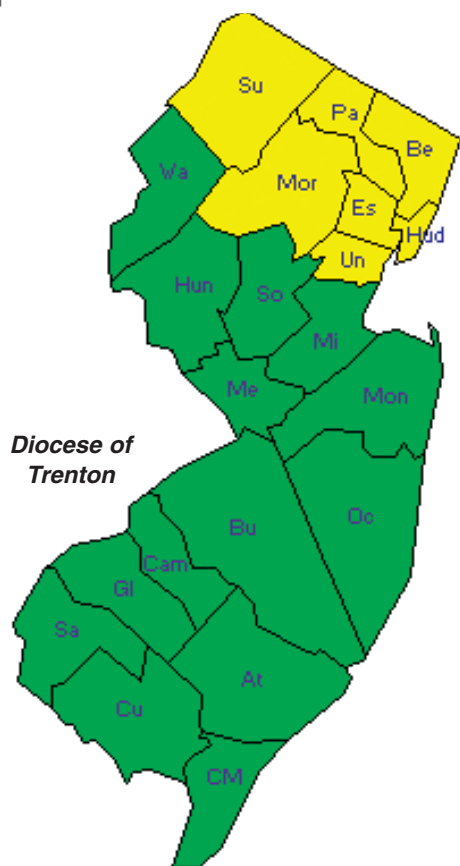
Eventually it became necessary to more clearly delineate the boundary between the dioceses of New York and Philadelphia. To that end in 1834, Pope Gregory XVI, in the *Apostolic Brief Benedictus Deus*, specified the diocesan boundaries. Sussex, Bergen, Morris, Essex, Somerset, Middlesex and Monmouth counties were assigned to New York. To Philadelphia went Hunterdon, Warren, Burlington, Gloucester, Salem, Cumberland and Cape May counties. In 1834, there were 14 counties in New Jersey.



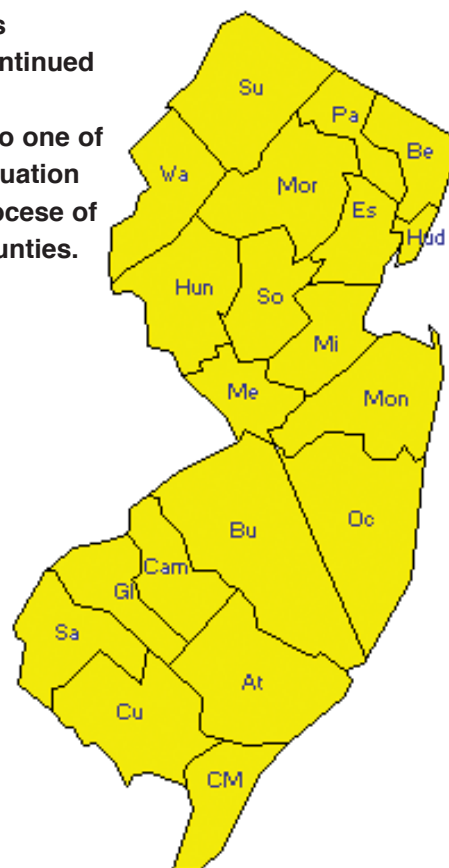
In 1838, Mercer County was formed. It is unclear whether the old county lines continued to serve as the diocesan boundaries, or whether the new county was assigned to one of the other dioceses. Such a nebulous situation continued until establishment of the Diocese of Newark. By 1838 New Jersey had 17 counties.



Diocese of New York



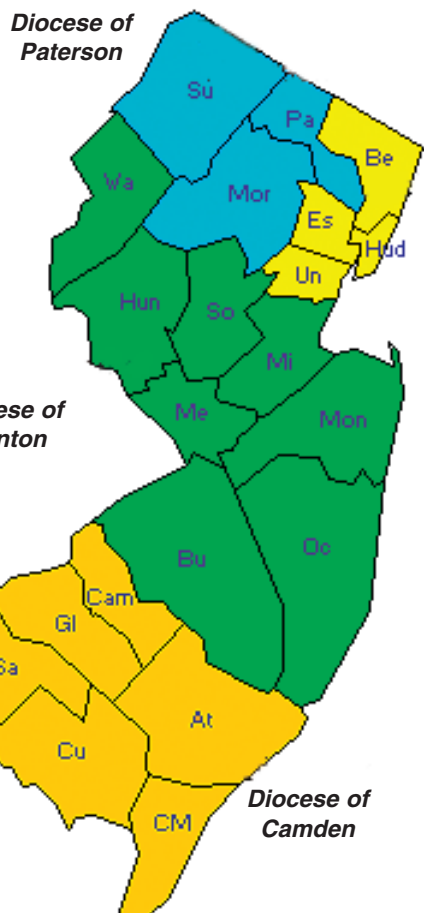
Diocese of Trenton



On July 29, 1853, in the Apostolic Brief *Apostolici ministerii*, Pope Pius IX separated New Jersey from the dioceses of New York and Philadelphia and established it as the Diocese of Newark. For the first time since 1808, the Catholics of New Jersey were under one episcopal jurisdiction. In the Apostolic Brief, the diocese is referred to as *ecclesia episcopalis Newarcensis*. Eventually the more classical form *Novarcensis* would be used in official Latin documents referring to the diocese.

The growth of the Catholic population of New Jersey prompted the Holy See to establish the Diocese of Trenton encompassing 14 counties. That left seven counties in the Church of Newark with three-quarters of the state's Catholic population.

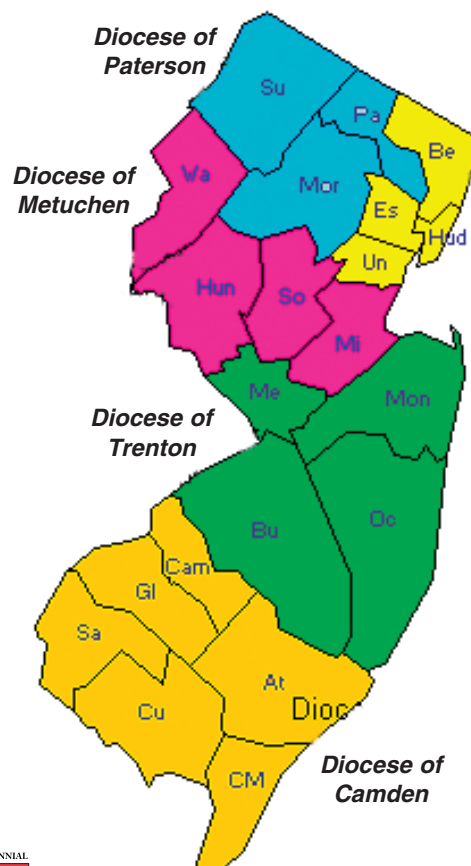
The choice of bishops for the two sees resulted in confusion and surprise. The *terna* submitted by the bishops of New York province for Newark placed Michael O'Farrell first for Newark and Winard Wigger first for Trenton. Officials in Rome apparently mixed up the ternas. It was O'Farrell for Newark and Wigger for Trenton. When the letters of appointment were issued, it was Wigger for Newark and O'Farrell for Trenton. Winard Michael Wigger became the third Bishop of Newark.



Archdiocese of Newark

In 1937 the Ecclesiastical Province of Newark was established by the Holy See. Newark became the Metropolitan Archdiocese along with Trenton and the newly established dioceses of Camden and Paterson as suffragan sees.

Some questioned the geographical division of Newark and Paterson. However in 1927 the seminary had been moved to Bergen County. It is quite likely that Bishop Walsh was reluctant to have the seminary in another diocese and urged.



Archdiocese of Newark

After World War II, the Catholic population of New Jersey grew. Much of the growth followed along the New Jersey Turnpike and Garden State Parkway. Three decades ago it became evident that the Diocese of Trenton needed to be divided. In 1981 the Diocese of Metuchen was established. The Ecclesiastical Province of Newark includes the Archdiocese of Newark and the four suffragan sees of Camden, Metuchen, Paterson and Trenton.




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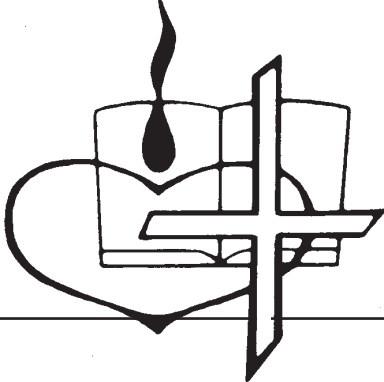
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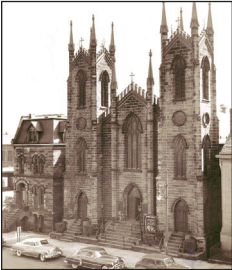
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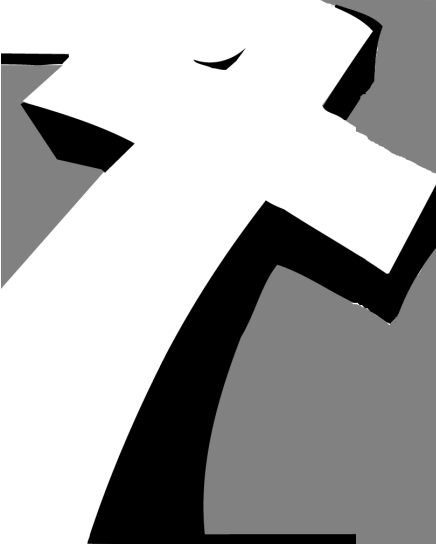
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Renewal efforts

Continued from page 35

in both parish and individual's lives. Gerety also embraced the Charismatic and Ecumenical movements. This was done to increase both spirituality and unity, and the effort succeeded in a resurgence of both.

Archbishop Gerety opened the Cathedral's doors to the Episcopal Church when John Shelby Spong was consecrated coadjutor Bishop for the Episcopal Diocese of Newark in the Cathedral sanctuary. There was no Episcopal church big enough to handle the expected crowd, so the Archbishop invited them to use the Cathedral. This historic event took place on June 12, 1976.

Archbishop Gerety ordained three auxiliary bishops of Newark on June 25, 1976: Robert F. Garner, Joseph A. Francis, S.V.D., and Dominic A. Marconi. He also welcomed Bishop Jerome A. Pechillo, T.O.R., from Paraguay to Newark as an Auxiliary the same year. Bishops John J. Dougherty and Joseph A. Costello continued as auxiliaries during Archbishop Gerety's tenure, as well.

Another aspect of peace and reconciliation in which Archbishop Gerety felt it was important for the Catholics of the Archdiocese to be involved was in civil rights. His long experience at St. Martin De Porres attuned him to the needs of minority and urban communities and to the injustices that they suffered.

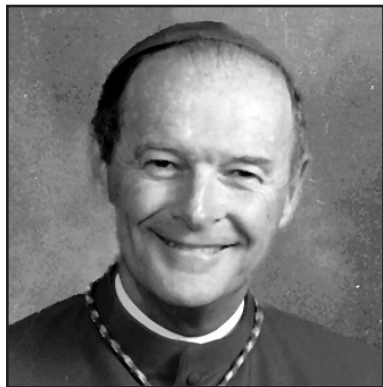
He was also and always singularly direct and forthright in expressing his opinions, and Church teaching about the "bloody horror" of abortion, legalized the year before he came to Newark, or about the rights of the unemployed and underprivileged, the dignity of the aged and the terminally ill, and the just needs of racial and ethnic minorities.

The Archbishop was the principal speaker at the first northeast regional Encuentro of Hispanic Catholics. He worked hard to listen to and cooperate with African-American ministers' groups active in the city of Newark and in the state. Archbishop Gerety was able to call upon the gifts of many people as he grappled with justice issues, including the Archdiocese's first African-American bishop (Bishop Francis, and only the fourth in the entire nation). He also ordained Bishop David Arias, O.A.R., in 1983, whom he appointed as Regional Vicar of Hudson County.

His vision was truly of an all-encompassing Church. Archbishop Gerety retired on June 1, 1986.

He celebrated his 90th birthday in July 2002 at a special Mass in the Cathedral Basilica, during which he preached an inspiring homily about the Church, local and universal, in the con-

temporary world, post-Vatican II. He will celebrate the 65th anniversary of his priesthood in 2004, and he continues to enjoy good health, remains active in the Archdiocese and travels to Connecticut and Maine when he can to visit family and friends.



IX. The fourth Archbishop of Newark (1986-2000)

Most Rev. Theodore Edgar McCarrick Ph.D., D.D. was appointed the Fourth Archbishop of Newark on May 30, 1986. His installation took place in the Cathedral of the Sacred Heart, Newark, July 25, 1986.

The only child of Theodore Egan McCarrick and Margaret McLaughlin, Theodore was born on July 7, 1930, in New York City, at the beginning of the Great Depression. Theodore McCarrick's father was a merchant sea captain from Norfolk, Virginia and had been in the U.S. Navy during World War I. When his only child, Theodore, was just three, McCarrick died from tuberculosis. Theodore Edgar's mother was left alone to care for her son in the profoundly difficult economic times of the 1930's.

Still, she was a woman of faith and of hard work, and went to work in an auto parts factory in the Bronx. This faith in adversity was something Margaret passed on to her son. Their Church of the Incarnation, on St. Nicholas Avenue in the Washington Heights section of Manhattan, bustling with life, under the direction of Msgr. Joseph Delany, five curates, and the Sisters of Charity, who cared for the grammar school that Theodore McCarrick would attend. Even as a young boy, McCarrick had already begun to think about the priesthood. Graduating from Incarnation, he went on to study at Fordham Prep and then to Fordham University.

He did not complete his studies there, but traveled and studied in Europe and returned to the U.S. in 1952—and then entered St. Joseph's Seminary to study for the priesthood for the Archdiocese of New York. His academic talent was recognized by Cardinal Spellman and, soon after his ordination to the priesthood on May 31, 1958, Father McCarrick was sent to the Catholic

University of America, in Washington, DC, to complete a second master's degree and a doctorate in social sciences. While completing his degrees, McCarrick also served as an assistant chaplain at Catholic University, Dean of Students, and Director of Development. From Catholic U., Father McCarrick was sent to the Catholic University of Puerto Rico, where served for four years as president.

Returning home to New York in 1969, McCarrick (now a Monsignor) became Associate Secretary for Education for the Archdiocese of New York, taking up residence at Blessed Sacrament Church on West 71st Street. He was able to work there for only two years, before Cardinal Cooke asked McCarrick to be his secretary. Serving for almost six years with Cardinal Cooke would give McCarrick great insight into diocesan administration.

In 1977, Pope Paul VI named Msgr. McCarrick as one of three new auxiliary bishops for Cardinal Cooke. The Cardinal asked McCarrick to serve as his Vicar for East Manhattan and the Harlems. His availability, drive, unfailing memory for names, gifted capacity for work, and natural pastoral sense when preaching to and working with ordinary people, all assisted McCarrick in the labor.

The expansion of suburban New Jersey had brought greatly increased numbers of Catholics to the central part of the state. Providing effective pastoral care for these Catholics became an increasingly important need. On November 19, 1981, Bishop McCarrick was appointed by Pope John Paul II to undertake an important new task—organizing an entirely new diocese, that of Metuchen, as its founding bishop.

Drawn from the Diocese of Trenton, the Diocese of Metuchen comprised four counties of New Jersey, with half a million Catholics. It contained 93 parishes and was served by over 200 priests and almost 600 Religious. The diocese would be shepherded by Bishop McCarrick for the first five years of its life.

When Archbishop McCarrick came to the Archdiocese in 1986, it was the seventh largest diocese in the United States (in population). In an effort to serve the Archdiocese's significant Hispanic population, he implemented a pastoral plan for continued ministry to Hispanics. He also established an office to coordinate the many needed services to people infected with HIV, as well as a comprehensive drug prevention program. Additionally, the Archbishop took steps to serve all of the diverse linguistic and cultural backgrounds of the Archdiocese by opening an Office

of Evangelization.

Archbishop McCarrick served as Chairman of the United States Bishops' Committee of Aid to the Church in Central and Eastern Europe from 1992 to 1997. In this capacity he tried to help the ongoing political and ethnic struggle of the area formerly known as Yugoslavia. He visited this war-torn area many times as part of his official duties. He was twice elected to head the USCCB's committee on migration. In this capacity, he asked the U. S. Congress "to recognize and support the important task of nurturing new citizens so that they may begin to play a full role in the future of this nation."

During the 1980's, Archbishop McCarrick served as an official observer to the Helsinki Commission many times. In 1987 he traveled to Poland and Romania to observe the Commission on Security and Cooperation in Europe. In 1988 he was asked by the U.S. State Department to observe the Helsinki Commission in Moscow. The department called on him again to serve as part of the Commission Delegation in 1991.

Perhaps one of the most groundbreaking events the Archbishop has played a part in was a 1988 meeting with Fidel Castro in Cuba. This was an interfaith meeting and the first of its kind since the Communist takeover of Cuba in 1959. Because of his experience in overseas affairs, he was elected Chairman of the USCC Committee on International Policy in 1996, and has met with many government leaders including Presidents Bush and Clinton on these matters.

Another great contribution which took place during his service is the Continue the Mission drive, the five year capital campaign that has successfully helped to keep the Archdiocese solvent. Additionally, he called for the Tenth Archdiocesan Synod to shape the future of the See of Newark into the next century.

In continuation of the Archdiocese's long-standing commitment to education, McCarrick stated an important goal in his 1994 Pastoral Letter in Response to the Synod: "The need of greater faith education for young people and their ability to play a role in the Church. I have no doubt that this intensely felt need for greater participation in the life of the archdiocese by young people is truly an impulse of the Holy Spirit and a call to us to provide for the future of the Church of Newark." Archbishop McCarrick also brought the Stewardship Way of Life to the Archdiocese in the late 1990s.

In June 1995, McCarrick had the honor of hosting Blessed Mother Teresa of Calcutta at the Cathedral of the Sacred Heart, where she accepted the vows of ten Sisters. This marked the

Continued on page 47





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Year of jubilee

Continued from page 45

Nobel Prize-winning sister's third visit to Newark.

Pope John Paul II visited in October of that same year. On October 4, Evening Prayer Services were held in the Cathedral of the Sacred Heart where even cloistered nuns came to join the momentous celebration. President and Mrs. Clinton also attended the service, which marked the first time in United States history that a president and a pope were at the same church service. That night, in a conversation between Pope John Paul II and the Archbishop, the Cathedral received a new honor. The Cathedral would become a minor basilica. This distinction made it the only one in New Jersey and one of a handful in the United States.

The following day, the Pope celebrated mass at Giants Stadium in a tremendous downpour. Despite the rain, the crowd stayed to hear the words of Pope John Paul II and to participate in the Eucharist. This show of faith not only impressed the media, but more importantly, it impressed the Pope himself. At a public audience in Rome several weeks later he declared, "The strong faith, united with hope, of the Church of New Jersey was meaningfully expressed...at Giants Stadium where not even the driving rain so badly needed in that state could dampen the enthusiasm and devotion of those present."

In addition, Archbishop McCarrick ordained several Auxiliary Bishops over the years: John Mortimer Smith, now the Bishop of Trenton, in 1988; James T. McHugh, the late Bishop of Rockville Centre, in 1988; Michael A. Saltarelli, now Bishop of Wilmington, in 1990; Charles J. McDonnell, in 1994; Nicholas A. DiMarzio, former Bishop of Camden and now Bishop of Brooklyn, in 1996; Paul G. Bootkoski, currently Bishop of Metuchen, in 1997, and Arthur J. Serratelli, the Vicar General of the Archdiocese of Newark, in 2000.

During the Great Jubilee of 2000, the Pope asked Archbishop Theodore E. McCarrick to become the Archbishop of Washington, DC. Serving the Archdiocese of Newark had been the longest assignment that Archbishop McCarrick had had in his priesthood, yet like Bishops Bayley and Corrigan before him, when called upon, McCarrick placed his gifts at the service of the wider Church. The Holy Father elevated him to the cardinalate on Feb. 21, 2001.



X. The fifth Archbishop of Newark (2001-present)

Most Rev. John Joseph Myers, J.C.D., D.D. was appointed as Archbishop of Newark on July 24, 2001 and installed as the ninth ordinary and fifth archbishop on October 8, 2001. He received the pallium from Pope John Paul II on June 29, 2002.

Born in Ottawa, IL on July 26, 1941, John J. Myers is the oldest of seven children of Jack Myers and Margaret Donohue. Growing up in the 1940's and '50's, John and his three brothers and three sisters experienced on his family's farm a sort of life which had become all but extinct in the Archdiocese of Newark. If, however, farming had become scarce in the Archdiocese of Newark, the Myers family's life was otherwise very similar to many Catholic families throughout America at the time.

The entire family regularly attended Mass at St. Theresa's Church, where John would be an altar server for several years. Early on, he developed a fascination for science fiction—a fascination that he shared with his boyhood friend Gary Wolf, the creator of the character Roger Rabbit. To this day, both have remained close friends, and have collaborated on a proposed science-fiction novel.

After receiving his education in local public elementary and high schools, John Myers began attending Loras College in Dubuque, Iowa. There he felt a strengthening in his call to the priesthood, and transferred to the school's seminary program.

After graduating from Loras in 1963, John Myers began studies for the priesthood in Rome, and was ordained a priest for service to the Diocese of Peoria at St. Peter's Basilica, Rome, on Dec. 17, 1966.

During this time of study in Rome at the Pontifical North American College, Father Myers received a licentiate in sacred theology from Georgian University. However, one of the most important events in his life and that of the Church occurred during his training for the priesthood:

the Second Vatican Council.

"To be a Catholic then," the young priest once said, "was exciting and a little bit unsettling because of all the depth of possibilities for renewing the faith of people of the Church. But to be there, studying in Rome while the Council was taking place, was something else. There was always some news, some activity, that drove our conversations about how we as Catholics and priests would face the future."

The depth of the Council's actions and new direction for the Church have always been uppermost in this future bishop's life, as evidenced by the framed front page of the Oct. 11, 1962 edition of the Vatican newspaper *L'Osservatore Romano* announcing the Council that hangs in his office in the Archdiocesan Center in Newark.

Despite the tumult and excitement of the Council, Father Myers returned to his home diocese of Peoria, where he began fulfilling his promise to serve the local Church.

As an assistant pastor and associate pastor in two parishes, he entered into the daily faith life of the people and eventually began relying on their insights and concerns to shape his thinking about issues affecting Catholics.

During this time, Father Myers started several lay study groups to examine Scripture and its relevance to people's lives. Questions raised often became the basis for Father's homilies.

A few years after entering parish life, Father Myers was sent to Washington, DC to pursue studies for a doctorate in Canon Law at Catholic University of America. Upon completion of his studies, he returned to Peoria and began serving the Church of Peoria in a number of administrative as well as pastoral posts, including Administrator of the Cathedral, diocesan Vice-Chancellor and ultimately Chancellor, Director of Vocations and Vicar General.

He was appointed coadjutor Bishop of Peoria on July 14, 1987, with the right of accession, and acceded as Ordinary of Peoria in 1990. While serving as Bishop of Peoria, Myers again resurrected the idea of lay involvement in the development of issues of the day. With the assistance of members of his diocesan pastoral council, Bishop Myers developed pastoral letters that addressed a range of topics of concern to the people of Peoria, among them the role of fathers, the sanctity of life, educating children and adults in the faith and the Eucharist.

When Bishop Myers received the call on July 4, 2001 stating that Pope John Paul II had named him to lead the Church of Newark as its new Archbishop, he said, "I was profoundly humbled." Later, when his appointment was made public on July 24 and

he was questioned about differences between Peoria and Newark, he said both have "good people who have a deep faith and a deep love for the Church. It will be a great adventure as we follow the Lord with trust into the 21st century. Surely He will help us to do the part He intends for us in His great plan for the human family."

Hardly had those words stopped echoing in the halls of the Archdiocesan Center in Newark than the faith of the people of the Church of Newark was tested by the Sept. 11 terrorist attacks on the World Trade Center and Pentagon.

Archbishop-designate Myers, still in Peoria because of the federal government's ban on air travel, immediately reached out to the people of his new home by phone through the archdiocesan administrator Bishop Paul Bootkoski, because so many people living in New Jersey were affected both directly and indirectly by the attack.

In a general statement, the new Archbishop said, "Even as I am taking leave from my family and friends here in Illinois, I pray for those in my new family who are suffering in whatever way. I am grateful for and proud of the many ways that the parishes, hospitals, social services, schools and other institutions of the Archdiocese of Newark have found to offer help and support."

The new Archbishop reached Newark in the first week of October, and immediately he and Bishop Bootkoski visited Ground Zero at the World Trade Center to pray with and console the rescue and relief workers. "I was visiting with a woman at the Port Authority Temporary Headquarters," Archbishop Myers said after the visit. "She said something which struck me as very wise. She said, 'Archbishop, I understand that you are coming from the Midwest into a new and different situation. But, you know we are all in a new and different situation, too. Maybe we have more in common than we once imagined!' And I thought, 'She is right. We are all in this new situation together!'"

"Another woman came up and said that she hadn't prayed since the attack. I told her 'That's okay. I'll pray for you.' I gave her my Rosary and we prayed together."

Although still smarting from the attack, the Church of Newark welcomed its new Archbishop on Oct. 9, 2001 in an installation ceremony at the Cathedral Basilica of the Sacred Heart that was broadcast on television throughout the state. In the days and weeks that followed, there were many other opportunities to reach out to try and heal the hurting. At special Masses and funerals, Archbishop Myers commended police and fire officers who perished, and thanked the many emergency service

Continued on page 49



*Special
Best Wishes on
your 150th
Anniversary*

The Adorno Fathers
Ramsey, NJ

*We are grateful to have been
a part of the journey.
May our Archdiocese
continue to flourish and be
blessed by God
Through the rich diversity
of our people*

Rev. Jorge E. Chacon-Pastor
Rev. Aurelio Yañez-Parochial Vicar
Parishioners of
*Immaculate Conception Church
Elizabeth, New Jersey*

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Archdiocese of Newark
1853 - 2003

Ad Multos Gloriosque Annos!



St. Casimir Church
Newark, NJ
Rev. Gerald A. Bajek, *Pastor*
Rev. Stanley Kostrzomb, *Parochial Vicar*

*We rejoice with the
Archdiocese of Newark
on your
150th Anniversary*



**ST. THOMAS
MORE CHURCH**
Fairfield


*Congratulations
Archdiocese of
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**The Church of
St. Anne**
Fairlawn

*AD MULTOS
ANNOS!*

Congratulations

**MOST SACRED
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**Saint Cassian
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Congratulates the
Archdiocese of Newark
on 150 years of
Dedication and Service

TY AGOSTA
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**Foundation acknowledges
with heartfelt respect this
momentous occasion**

Prayerful
Congratulations to the
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150th Anniversary

**HOLY TRINITY
CHURCH**
Rev. Steven Conner
Fort Lee, NJ

**Prayerful
Congratulations**



**Our Lady of
Sorrows Church**
Garfield

Warmest Congratulations

+


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*The Parish Community of
St. Peter's, Belleville*

Our 165th year

*Fourth Oldest Parish in the
Archdiocese of Newark.*

Congratulations



Fr. George Ruane
&
The Parish Family of
HOLY ROSARY
Edgewater

Sept. 11 tragedy

Continued from page 47

workers, police, chaplains and hospital staffs and volunteers who rushed into action after the attack.

The Archbishop also sought to address the spiritual needs of the Catholic people of Newark through a new pastoral, "If God Is For Us, Who Can Be Against Us?"—issued one month after the attack, that addressed in question-and-answer format the range of emotions felt by everyone. Also during the first weeks, Archbishop Myers began to "get acquainted" with the full scope of the institutions and services of the Archdiocese.

Several days were spent visiting with the staffs and clients of many Catholic Community Services agencies serving the homeless, refugees and AIDS patients. He toured the Cathedral Health Care hospitals to see how the Church is meeting the health needs of inner-city residents. And he visited several schools and parishes as well.

By the end of 2001, Archbishop Myers issued his second pastoral letter, "A Reason For The Hope That Lies Within Us." Again employing the question-and-answer format, this new pastoral was a true teaching document, expressing for the people of Newark the relationship of the local Church to the universal Church, and outlining a vision for individuals to participate fully in the faith. The timing of this new pastoral was coincidental to a significant crisis in the Catholic Church of the United States.

Between December 2001 and early 2002, a growing number of media reports about a case of serial sexual abuse of minors by a priest in the Archdiocese of Boston spawned a growing revelation of past and present offenses by current and former Catholic clergy. This revelation quickly developed into a scandal that overtook the country and the Catholic Church in America.

The Church of Newark also began to feel the pain of this scandal, as information about events alleged to have taken place both currently and well into the past began to reach the Archdiocesan Center. As these events unfolded, Archbishop Myers quickly instituted a series of steps to strengthen the already strong processes in place in Newark for such actions.

The Archdiocese already had a review board of lay people with expertise in investigation, law enforcement, law, medicine and psychology in place and operating since 1993, to review cases for the Archbishop. Additional volunteer members were added to the board. Archbishop Myers publicly announced that no priest would serve in ministry if the review board found an allegation credible. And the Archdiocese

would continue to provide counseling and other support services to victims.

In the following months, a number of priests in the Archdiocese left ministry while the review of allegations—often 20, 30 or more years old—continued. The Archbishop took on an additional assignment from the U.S. Conference of Catholic Bishops—as a member of the AD Hoc Committee on Sexual Abuse. In this role he helped draft the Charter for the Protection of Children and Young People. As part of the Charter, Newark and all other dioceses were charged with instituting "safe environment" programs to increase awareness of the problem of sexual abuse.

The Archdiocese had been involved in the development of a program—"Protecting God's Children"—and had already introduced it to the Archdiocese's Youth Ministry program. During 2003, it would be implemented at all levels of the Archdiocese for anyone working or volunteering in programs serving children or adults. In addition, a Victim Assistance Coordinator was added to the process to assure the people that allegations of abuse would receive appropriate counseling as soon as possible.

The Archbishop also asked a retired New Jersey Supreme Court Justice to serve as a consultant to the Review Board to assure that all appropriate and available steps are taken in every case of misconduct. During this time, some Catholics and others were questioning the scandal in terms of its sexual nature. Archbishop Myers sought to address some of these questions within the context of the teaching of the Church and Pope John Paul II's earlier work on the theology of the body in a third pastoral letter "And the Word became Flesh—A Theological Reflection on the Human Body."

At this point, the Archdiocese has reviewed most of the allegations brought to its attention. Several priests remain on leave during this process while the cases move toward a tribunal under the Canon Law of the Church. Civil authorities have tried two cases under current law. Archbishop Myers has continued to assure all that any victim of abuse will be heard, and all allegations will be investigated, in order to restore trust in the Church of Newark.

In 2001, early signs of financial troubles for the Archdiocese, troubles not seen since the time of Archbishop Gerety, began to surface. Growth and income from investments of the Archdiocese endowments, which had for many years allowed the Church to expend in order to meet growing and changing needs, were disappearing. The Church was falling victim to the same



Archbishop John J. Myers and Bishop Paul G. Bootkowski view the aftermath of terror at Ground Zero in Lower Manhattan.

economic forces that were plaguing businesses and individuals throughout the country. The overall financial downturn also had an adverse effect on giving at the parish and archdiocesan levels.

With less coming in, it became apparent by 2002 that some dramatic changes were needed in the structure and operation of the Archdiocese. At the same time, a number of demographic shifts in all of the four counties of the Archdiocese began to indicate that many of the programs, operations and institutions of the Archdiocese may not have been meeting the needs of Catholics and others they serve.

Archbishop Myers took the unpopular but necessary step of requesting all parishes, schools and Archdiocesan institutions to reexamine their current operations to see where expenses and programs would be changed to address the reality of having to do more with less.

At the same time, he charged two independent task forces—one for parishes and one for schools—to develop guidelines that will enable these critical sources of Catholic teaching and worship to remain vital into the future. Both task forces are preparing to deliver their recommendations on the future life and operation of parishes and schools.

"No places touch our lives more than Church and school," Archbishop Myers says. "They speak directly to the heart of my role as bishop—that of teacher and spiritual leader. They also speak to the commitment that we, as people of faith, make to the Church we love and serve. In many ways, we remain a mission church like in colonial days. Over the last 150 years, the people of this Archdiocese have supported many amazing and beautiful buildings and important programs as expressions of their love for God and His Church. We must be innovative and ready to adapt to what the world presents to us today."

One parish inextricable part of Archdiocese's history

The history of St. John Parish, well known for its soup kitchen, is the oldest in the Archdiocese, having celebrated its 175th anniversary in 2001. "St. John's Church" was established in 1826, through meetings held in a carpenter shop belonging to one of the parishioners. Before the church was built, Mass was celebrated in the homes of parishioners.

Land for the church was purchased in 1827. That original church, built by Father Gregory B. Pardow, remains to this day. Father Patrick Moran, a later pastor, expanded the building.

It was Father Moran who opened the first circulating library in Newark, 13 years before the city's public library.

He arranged for the building of a school near Market Street. Bells were added to the parish towers in 1859 and kept cadence as the Union Army troops left for duty in the Civil War. These same bells ring every day.

In 1976, to mark the 150th anniversary, the church was placed on the National Register of Historic Places by the U.S. Department of the Interior. The designation means that the building is protected against being condemned by the Federal Government for such things as highways or airports.

In the 1970's, Msgr. John P. Hourihan, then pastor of St. John's, opened a chapel in Newark Penn Station—just across the street from the parish—offering weekday Masses for commuters. The tradition continues today.

It was also Msgr. Hourihan who started the soup kitchen over 20 years ago. Today, Msgr. James Finnerty, Pastor, continues that work. The kitchen serves 150-175 people for breakfast and about 300 for dinner on a daily basis.

Under Msgr. Finnerty, the church ministers to the hungry and homeless, and to the commuters of Newark and employees who work downtown. "St. John's still stands as a beacon to all who might be looking for spiritual and temporal healing," he said.

Immaculate Conception Seminary forms men as priests for Newark

While the formal founding of Immaculate Conception Seminary is dated Sept. 10, 1860, it had been envisioned as early as April 10, 1854, when Bishop James Roosevelt Bayley, first Bishop of Newark (1853-72) and later Archbishop of Baltimore (1872-77) purchased the Chegaray estate at Madison, with the intention of establishing "a college in which the young men of the diocese who give signs of a vocation to the priesthood will be trained."

Two years passed before Seton Hall College actually opened at Madison on Sept. 1, 1856 with five students. One of these, Leo G. Thebaud, was ordained in 1867. However, during the Madison period (1856-60), Seton Hall functioned only as a preparatory and collegiate institution and did not offer professional courses in theology.

On April 2, 1860, 66 acres were acquired at South Orange and Seton Hall College was transferred there on Sept. 10, 1860. Fifty collegians studied in the college building, while divinity students resided in the Elphinstone mansion, later termed the seminary of the Immaculate Conception. No one knows how many seminarians enrolled that day in 1860, but on Feb. 5, 1862, Bishop Bayley reported that there were 10 ecclesiastical students in his seminary.

The first rector of the seminary was Rev. Bernard J. McQuaid, later Bishop of Rochester (1868-1909). He was assisted from 1860-61 by Rev. Prudentius Gehin as professor of philosophy. The next year, 1861-62, Father Gehin was replaced by Rev. Januarius de Concilio, who served as the first theology professor.

The relationship between Immaculate Conception Seminary and Seton Hall College found expression in the fact that Father McQuaid served the former as rector and the latter as president, as well as the fact that from the earliest years the seminary operated as the college graduate school. From 1866-1932, seminary students annually took the Master of Arts degree in virtue of the Seton Hall charter granted on March 8, 1861.

In 1863, a graceful Gothic chapel that still adorns the Seton Hall campus, was built for the seminary. In 1866-67, as a consequence of the fire that destroyed the original seminary building on Jan. 27, 1866, the seminary was provided with a handsome brownstone edifice, now known as President's Hall.

The first two priests to complete their four years of theology at the Seminary, Rev. Michael Kane and Rev. James Dalton were ordained June 24, 1865. In President's Hall, the seminary community lived and studied from 1867-1927.

Until recent times, the seminary never had a faculty of more than seven (and often not more than four). There were 28 students in 1870, 22 in 1880, 22 again in 1900, and 59 in 1920.

The growth of the institution caused attention to be drawn to its needs for the future.

In 1919, the Bishop of Newark and the Seton Hall trustees began discussion of larger accommodations. In 1925, plans were authorized for a new edifice for 140 students on the South Orange campus.

It was Archbishop Thomas J. Walsh (1928-52), who made this a reality. By 1933, there were 112 students taxing all the facilities of the McMillin structures. A diocesan-wide building campaign was launched in 1936 in which \$1.8 million was pledged. On April 23, 1937, ground was broken for the chapel of Christ the King and the 300-room Walsh Residence Hall to the south of the original Darlington mansion, later known as O'Connor Hall.

On Sept. 24, 1938, 141 students entered into residence in the new complex which was dedicated on Dec. 8, 1938, in the presence of Amleto Cardinal Cicognani, later to become Papal Secretary of State.

It was in August of 1938, that a 35-member committee made its recommendations on the seminary's academic structure. In accord with this report, the seminary's first two years of study are integrated with the College of Arts and Sciences of Seton Hall University and lead to the degree of Bachelor of Arts. On Aug. 23, 1938, an affiliation was entered into, which became final on Dec. 23, 1947, whereby four years of theology at Darlington in affiliation with Catholic University of America led to the baccalaureate in theology.

In February of 1982, then-Archbishop Peter L. Gerety announced the re-affiliation of Immaculate Conception Seminary with Seton Hall University. He also announced the sale of the Seminary's buildings and its 444 acres of property in Mahwah.

The seminary relocated to the campus of Seton Hall University in South Orange, where it was founded.

Archbishop Gerety, discussing relocation of the seminary, said, "the world is changing, education is changing, colleges are changing, Vatican II has happened. The Church has to respond. It's in the university scene that the Church meets the world of today. The Church has to know the intellectual world in which we are immersed."

"We're not moving because of the financial needs of the Archdiocese," the Archbishop said. "The basic reason is to put the seminary into a setting where it can be in touch more intimately with the world in which we live."

In announcing the affiliation of the seminary and Seton Hall, both of which were under the sponsorship of the Archdiocese, Archbishop Gerety cited his personal conviction that the merger would strengthen both institutions. "Seton Hall's Catholic character will be enhanced by the presence of seminary

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Christ the King Chapel of Immaculate Conception Seminary at Darlington, June 8, 1967.

However, on July 15, 1926, the Bishop was able to purchase the McMillin estate at Darlington and there, on Oct. 12, 1926, in connection with Bishop O'Connor's Episcopal jubilee, the new campus was formally dedicated. The transfer of faculty and students from Seton Hall was became official on April 21, 1927. One month later, Bishop O'Connor died, leaving to his successor the development of the new property.

Higher education seeks to instill knowledge, faith

Catholic education in the United States wasn't always a given. It began as a concerted effort of bishops and other diocese leaders, clergy, pastors, Religious, parishioners and parents who wanted their children to have the benefits of an education that provided spiritual guidance as well as academic instruction.

Establishing and instilling this tradition, from primary grades to the collegiate level, was an aspiration to which Bishop James Roosevelt Bayley, D.D., the first bishop of the Diocese of Newark (established in 1853), gave high priority.

"In our present position, the schoolhouse has become second in importance to the House of God itself...[our ambition is to have]...every Catholic child in the state in a Catholic school," Bishop Bayley had asserted.

He realized that in order to be effective in his mission, he needed the help of the Diocesan community. He reasoned, "No one can fill that most important office so effectually as Religious women."

In 1857 a group of Benedictine Sisters arrived from Pennsylvania to assist in this endeavor, and in the following year Bishop Bayley sent five women to train with the Sisters of Charity. Many other communities of Religious men and women joined the Diocese in the next decades, all with the same purpose—to further Catholic education with diocesan and parish schools and learning institutions.

Bishop Bayley saw the need for a Catholic college, which was filled on August 31, 1856 with the opening of Chegary Academy in Madison. In 1860 the school, renamed Seton Hall, in honor of the Bishop's aunt, Saint Elizabeth Bayley Seton, a pioneer in Catholic education herself and the first American-born saint, moved to its present location in South Orange and was incorporated into a college by the state of New Jersey in 1861.

During the 19th century, in spite of setbacks, lean times and the Civil War, Seton Hall College expanded. By 1937, it established a University College. This marked the first matriculation of women at Seton Hall. (Seton Hall became fully coeducational in 1968.)



Caldwell College

The college was organized into a university in 1950, following an unprecedented growth in enrollment. The College of Arts and Sciences and the schools of business, nursing and education comprised the university; the School of Law opened its doors in 1951, with Miriam Rooney as the first woman dean of law in the United States, a progressive move in the spirit of Saint Elizabeth Ann Seton.

The next two decades saw the construction of a library, science building, residence halls and the university center. Many new programs and majors were inaugurated, as were important social outreach efforts. New ties were established with the private and industrial sectors, and a growing partnership developed with federal and state governments in creating programs for the economically and educationally disadvantaged.

The 1970's and 1980's continued to be a time of growth and renewal. New business and nursing classroom buildings and an art center were opened. In 1984, the Immaculate Conception



Saint Peter's College

Seminary returned to Seton Hall, its original home until 1926, when it moved to Darlington.

The recreation center was dedicated in 1987. With the construction of four new residence halls between 1986-88 and the purchase of an off-campus apartment building in 1990, the university made a significant change to its previous identity as a primarily commuter institution. Seton Hall is now recognized as a residential campus, providing living space for approximately 2100 students.

The physical development of the campus continued in the 1990's. The \$20 million Walsh Library opened in 1994, and its first-class study and research resources marked the beginning of a technological transformation of Seton Hall.

Kozlowski Hall, the university's newest academic center dedicated in 1997, reflects Seton Hall's commitment to undergraduate education and the expanding role of information technology in higher education. All classrooms in this six-story, 126,000 square-foot building are wired for network and Internet connections, and many of



Felician College

the lecture halls are equipped with distance-learning technology.

The Seton Hall School of Diplomacy and International Relations was founded in 1997 in an alliance with the United Nations Association of the United States of America.

In 1998, all incoming full time, first-year students were issued laptop computers as part of the university's nationally recognized mobile computing program.

This advancement, over a century and a half, backed by a history and tradition that provide a foundation upon which to continue building and prospering, reinforces the school's mission to prepare students to be servant leaders who will make a difference in the world.

Today, Seton Hall University, the largest and oldest diocesan university in the U.S., headed by Msgr. Robert Sheeran, S.T.D., President, has 58-acres and houses over 35 buildings, including six residence halls. It has approximately 4,800 undergraduate students and 6,000 graduate students. This includes people from 35 U.S. states and countries all over the world.

About 70 percent of the student body is from the New Jersey area, clinching the institution's role as one of the premier providers of higher learning to residents of the Garden State.

Caldwell College was founded as a Catholic liberal arts college by the Sisters of Saint Dominic under the leadership of Mother M. Joseph Dunn, O.P., with the approval of the Most Reverend Thomas Joseph Walsh, fifth Archbishop of Newark, who became its first president.

The college was incorporated on August 10, 1939, as an institution of higher learning for women. In 1952, Caldwell College received full accreditation from the Commission on Higher Education of the Middle States Association of Colleges and Schools. Caldwell has maintained this accreditation which was last reaffirmed in November 2000.

In 1974, Caldwell College became the first institution in New Jersey to award the Bachelor of

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Catholic colleges

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Fine Arts degree. In 1979, it became one of the few institutions in the state to offer a unique external degree program. In 1985, the Board of Trustees of the college voted to make Caldwell College fully coeducational, enabling men to receive the superior education and career preparation that women had been able to receive for fifty years. Caldwell College welcomed the first full time male students in the fall of 1986.

In November 1992, Caldwell College reached another plateau: the New Jersey Board of Higher Education granted approval for the College to offer the Master of Arts degree in Curriculum and Instruction. During the summer of 1993, the first graduate students began classes.

The college now offers nine graduate programs or degrees, along with a number of Post Baccalaureate and Post Masters' programs. The college has consistently shown growth in the area of Graduate Studies, including the following additions: in 2000, the college was the first in New Jersey to offer a specialization in Art Therapy within the M.A. in Counseling Psychology; in 2001, the college initiated a Post Baccalaureate Teacher Certification Program in Special Education and a dual Certification Program in Early Childhood and Elementary Education; and in 2003, the college began offering an M.B.A. program in the Business Department.

Sister Patrice Werner, O.P., the Caldwell's seventh and current president, oversees a student body of 2200 students. The student/faculty ratio is 13 to 1, providing small classes and individualized attention. The close relationship between faculty and students helps foster a spirit of camaraderie throughout the campus community.

The inherited Dominican integration of the arts, humanities and sciences, with the deepest expression of the contemplative and creative spirit of men and women, forms the basis of the educational philosophy of Caldwell College.

Felician College, a coeducational liberal arts college, is a Catholic, private, independent institution for students representing diverse religious, racial and ethnic backgrounds. The college operates on two campuses, in Lodi and Rutherford.

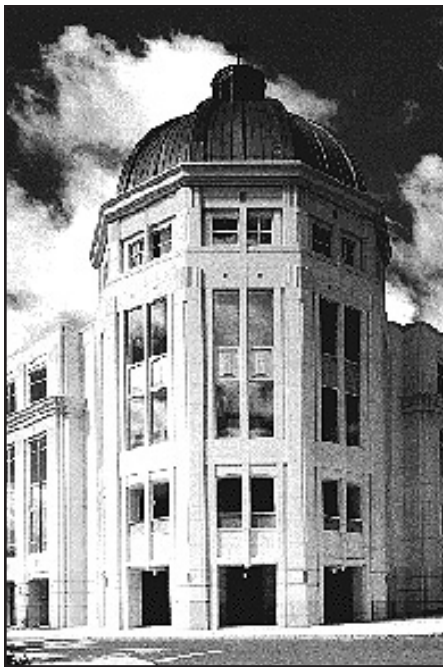
Founded by the Felician Sisters of Lodi, it began as Immaculate Conception Normal School with the first summer session commencing on July 5, 1923.

For more than a decade, the Normal School trained in-service teachers and qualified them for state certification. On May 27, 1935, the Normal School was raised to the status of a teacher training

college, approved by and affiliated with Catholic University of America. Students who belonged to a Religious order completed a maximum of seventy-two semester hours of their undergraduate work at the college and then transferred to Catholic University of America, Seton Hall College or Fordham University.

The institution became reorganized as a junior college in 1941, and on March 26, 1942, it was incorporated as Immaculate Conception Junior College.

In December 1963, the New Jersey State Department of Education granted to the college the power to confer, in its own name, the degree of Associate in Arts. By September 1964, the college extended its curriculum to admit the first class of laywomen.



Seton Hall University

At about the same time, St. Mary's Hospital in Orange transferred its nursing program to Immaculate Conception Junior College. The first class of nursing students was admitted in September 1965.

In June 1967, the State Department of Education authorized Immaculate Conception Junior College to offer a four-year program in Elementary Teacher Education under its new name, Felician College.

In May 1986, Felician College became coeducational, accepting men and women into all programs and courses.

In 1989, Felician College was authorized by the New Jersey Department of Higher Education to offer a Bachelor of Science degree in Business Administration.

In September 1994, the College inaugurated Kirby Hall, 48,000 square feet of renovated convent space.

In 1995, the New Jersey Commission on Higher Education approved the college's amended mission to include the

offering of graduate programs and authorized the implementation of a Master of Science degree program in Nursing, the college's first Master's degree program.

In 1997, the State approved the college's offering of a Master's Degree in Catechesis (Religious Education). This program prepares people for ministries that seek to make God's Word dynamic and intelligible to people at every stage in their lives.

State approval of M.A. programs in Teacher Education (1999) and English (2000) have helped the college broaden its commitment to a rising graduate student population.

At present time, Felician College has more than 1700 students. Commuters and residents attend day, evening and Saturday programs leading to undergraduate and graduate degrees in the arts and sciences, health sciences and teacher education.

An Honors Program offers special opportunities for independent study, research and leadership on campus and in the community. Sister Theresa Mary Martin, C.S.S.F., President, heads the institution.

Saint Peter's College, the Jesuit College of New Jersey, was founded as a liberal arts college for men in 1872. In 1918 the college closed as a result of World War I. It reopened in 1930 on the fourth floor of the Chamber of Commerce Building in downtown Jersey City, and women were admitted to the Evening Session for the first time.

In 1936 the college moved to its present location on Kennedy Boulevard in Jersey City. Saint Peter's became fully coeducational in 1966 when women were admitted to the Day Session. In 1975 Saint Peter's established a branch campus, a "college for adults," in Englewood Cliffs.

The college offered its first graduate program in education in 1980.

Saint Peter's is one of 28 Jesuit colleges and universities in the U.S. and the only one in New Jersey.

With an 18-acre main campus in Jersey City, and a second campus for adult learning in Englewood Cliffs, the college has an enrollment of approximately 3,700 full time and part time students.

Saint Peter's College, under the leadership of its president, Father James N. Loughran, S.J., Ph.D., seeks to prepare its students for a lifetime of learning, leadership and service in a diverse and global society.

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Information for this article was obtained from archdiocesan records and the colleges' websites.

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Reverend Daniel J. Fisher, D.D., 1857-1859

Reverend Bernard J. McQuaid, D.D., 1859-1867

Reverend Michael A. Corrigan, D.D., 1867-1876

Reverend James H. Corrigan, D.D., 1876-1888

Reverend William F. Marshall, D.D., 1888-1897

Reverend Joseph F. Synott, D.D., 1897-1899

Right Reverend John A. Stafford, S.T.L., 1899-1907

Right Reverend James F. Mooney, D.D., LL.D., 1907-1922

Most Reverend Thomas H. McLaughlin, S.T.D., 1922-1933

Most Reverend Francis J. Monaghan, S.T.D., 1933-1936

Right Reverend James F. Kelley, Ph.D., 1936-1949

Right Reverend John L. McNulty, Ph.D., LL.D., 1949-1959

Most Reverend John J. Dougherty, S.S.D., LL.D., S.T.D., L.H.D., 1959-1969

Reverend Monsignor Edward J. Fleming, Ph.D., LL.D., (Acting President), 1969

Reverend Monsignor Thomas G. Fahy, Ph.D., 1970-1976

John A. Cole, M.B.A., LL.D., (Acting President), 1976-1977

Robert T. Conley, Ph.D., 1977-1979

Reverend Laurence T. Murphy, M.M., Ph.D., 1979-1980

Edward R. D'Allesio, Ed.D., (Chief Operations Officer), 1980-1981

Edward R. D'Allesio, Ed.D., 1981-1984

John J. Petillo, Ph.D., (Chancellor), 1984-1989

Reverend Monsignor Dennis J. Mahon, Ph.D., (Acting Chancellor), Dec. 1988-April 1989


Reverend Monsignor Richard M. Liddy, S.T.L., Ph.D., (Acting Chancellor), Jan. 1990-Jun. 1990

Very Reverend Thomas R. Peterson, O.P., Ph.D., (Chancellor), 1990-2000

Reverend Monsignor Robert T. Sheeran, S.T.D., 2000-present

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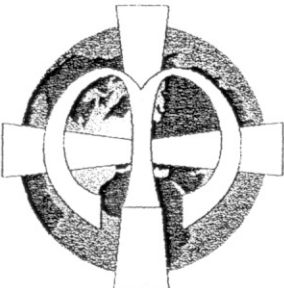
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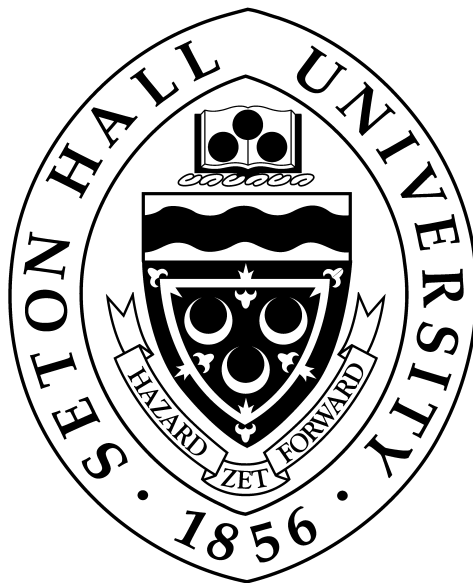
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“They devoted themselves to the teaching of the apostles and to the communal life, to the breaking of the bread and to the prayers ... And every day the Lord added to their number those who were being saved.”

Acts of the Apostles 2:42,47

Lively diary entries give glimpse into mind of 19th-century bishop

Bishop Michael Augustine Corrigan, the last Bishop of Newark to have all of New Jersey as his diocese, provided a rare glimpse into the day-to-day operation of the Church of Newark over a century ago through a journal covering the years 1872-80. Examples of his entries, exactly as he entered them, read as follows:

Oct. 3, 1872 Went to Jersey City Heights to adjust affairs of Sisters of Mercy, lately received into the Diocese, and to appoint their first Superior, Sister Mary Regis.

Oct. 16, 1873 Went to see Abp. McCloskey about my Will, and about receiving the Dominicans in the Diocese.

Sept. 7, 1873 Confirmed over 300 in the beautiful Basement Chapel of St. Michael's, Jersey City. Preached at Vespers on the Presentation of the B. Virgin.

May 24, 1874 Commencement at Seton Hall. Commencement Day at the College. The largest number of Graduates in the history of Setonia—17 Bachelor of Arts, 12 M.A., and 1 Doctor of Science (Dr. deGomme). The Speeches were good and well received. The weather delightful. Bp. Loughlin attended, and many friends from N.U. All in good spirits.

March 9, 1875 This morning's papers give the news that on next Monday, March 15, the Holy Father intends to raise to the dignity of Cardinal several eminent Prelates, and among them the Most Rev. Archbishop of New York, Dr. McCloskey.

St. Patrick's Day, 1876 Pontifical Mass, as usual, on St. Patrick's Day. Parade of the Societies in the afternoon. Entertainment by the children of the parochial Schools in the evening.

June 29, 1876 [After listing "clerical changes" made that day, Bishop Corrigan wrote:] The usual difficulties following the making of these appointments. Time will tell whether the objections made by certain disappointed parties are well grounded or not. It is impossible to please all, and to find candidates with all the qualities desirable in a good, active, pious Pastor. So one must do what one deems *coram Deo* (in the sight of God), and leave the issue to Divine Providence.

Nov. 10, 1878 On Sunday, Nov. 10, the magnificent Church of Our Lady of Grace, Hoboken, the largest thus far in the Diocese, was dedicated with great ceremony.

June, 1879 Presided at the First Commencement of St. Peter's College, Jersey City—held in St. Aloysius Hall. The day was exceedingly hot, no ventilation in the Hall. The pupils did creditably. Returned to New Brunswick that night.

Oct. 7, 1880 In the afternoon, the Cornerstone of St. Rose's home for the Aged, under the care of the Little Sisters of the Poor, Newark, was laid.... On account of the breaking of the bridge over the Passaic, I was delayed in arriving.... The day was very windy, and it was as much as one could do to keep Mitre on one's head.

Information for this story is from The Diocesan Journal of Michael Augustine Corrigan, Bishop of Newark, 1872-1880, edited by Joseph F. Mahoney and Peter Wosh, published in 1987 in Newark and South Orange by the New

Jersey Historical Society and New Jersey Catholic Historical Records Commission. The journal itself is held in the archdiocesan archives in the Archives and Special Collections Department, Walsh Library, Seton Hall University.



Upon the announcement of his appointment as the third Archbishop of Newark, Bishop Peter L. Gerety of Portland visited his new see several times before he was installed. Here he is shown at a meeting with his predecessor, the second Archbishop of Newark, Thomas A. Boland, who retired after 21 years as the Metropolitan Ordinary, at the age of 78.

Heroes went 'above and beyond'

During its 150 years, the Archdiocese of Newark has produced three "chaplain heroes." Perhaps the most famous is Father John P. Washington, 1908-43, the third pastor of St. Stephen's Parish, Kearny.

Father Washington was appointed a chaplain in the United States Army shortly after Pearl Harbor.

He was aboard the USAT Dorchester in February of 1943 when it was sunk by a German U-boat.

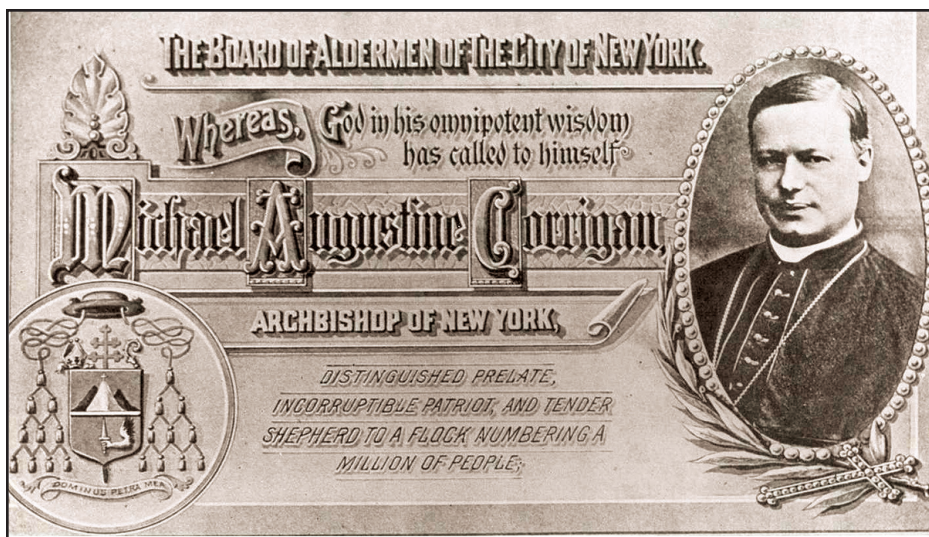
Father Washington and three other clergy of different faiths gave their life jackets to four young soldiers. Arms linked, the clergymen were heard praying as the ship went down. In 1948 the United States Post Office issued a commemorative stamp honoring the four chaplains. Father Washington is the only alumnus of Seton Hall University and Immaculate Conception Seminary to have been so honored.

Father Charles Watters, 1927-67,

was awarded the Medal of Honor. Father Watters exposed himself to both friendly and enemy fire between two forces in order to recover two wounded soldiers. Later, when the battalion was forced to pull back into a perimeter, Father Watters noticed several wounded soldiers lying outside the perimeter. He left the perimeter three times in the face of small arms, automatic weapons and mortar fire to carry and to assist the injured men to safety.

He then began to assist the medics. Father Watters was giving aid to the wounded when he was killed.

Father Thomas M. Reardon, U.S.N.R. (1909-87) was ordained to the priesthood for the Diocese of Newark in 1934. He was the first chaplain to go ashore with the Marines at Guadalcanal. His exploits were featured in the book and film *Guadalcanal Diary*. Msgr. Reardon later served as Regent of the School of Law of Seton Hall University and pastor of Sacred Heart Parish in Bloomfield.



The Board of Aldermen of the City of New York issued this unique memorial to the late Michael Augustine Corrigan, Archbishop of New York, previously the second Bishop of Newark. He died May 5, 1902, having earned the nearly universal respect and affection of both dioceses of which he was the head.

Cathedral Basilica

Continued from page 37

Because of the unexpectedly high cost, a considerable delay developed. It was eventually decided to use terra cotta for the windows and granite only for the entrances. The Federal Terra Cotta Company, which signed a contract on Nov. 24, 1920, supplied the frames for the three great rose windows, the 46 tracery windows in the nave, transept and apse and for the 140 other plain windows. The Pittsburgh Plate Glass Company supplied the outer protective glass.

Work during the next four years focused on the building of underground tunnels for heat and electrical power and partial completion of the burial crypt beneath the sanctuary. Major effort also went into interior stonework of the sanctuary and transept walls. As part of this phase of the construction, advice was sought from the New England architectural firm of Ralph Adams Cram with an eye toward cost savings.

It was decided to complete the sanctuary floor, walls, and ceiling and to extend the wall covering the Indiana limestone into the ambulatory surrounding the sanctuary as well as into the transepts. The contract for this undertaking was signed on May 10, 1926 with the provision the work be completed by Oct. 1.

That date, however, was not met. The work was finally completed in the fall of 1928. By that time Bishop O'Connor had died. He was buried in the still unfinished crypt. Bishop Thomas Walsh was installed May 1, 1928.

Work completed in 1928 was done without any debt. That was because the bishops went ahead with construction only as funds became available. Work would not resume again until 1952.

Although Bishop Walsh found it impossible to do anything toward completion of the cathedral until the last years of his life, he kept it in the public mind. In doing so he prepared the way in 1950 for a campaign to finish the structure. Part of keeping the cathedral in front of the public prompted Bishop Walsh to be installed in the unfinished structure on May 1, 1928. It was in the unfinished cathedral that he received his sacred pallium on April 27, 1938, observed the silver anniversary of his consecration on July 25, 1943 and celebrated the 50th anniversary of his priestly ordination on May 1, 1950.

The Archbishop's interest in the new cathedral led him to turn the observance of his golden jubilee into the beginning of a campaign to complete the building so that it could be the centerpiece of the diocesan centennial in 1953.

In the spring of 1950 he inaugurated a diocesan-wide parish campaign to raise a minimum of \$5 million. A year later this was supplemented by a special memorial gifts campaign with the goal of raising \$1

million to help defray the cost of such items as altars, windows and furnishings.

With financing in place, Archbishop Walsh signed a contract on May 4, 1951 with the architectural firm of Paul C. Reilly of West Orange and New York. That same day the archbishop engaged the firm of Prof. Gonippo Raggi & Sons of Orange to design, provide and install numerous works of art such as the altars and altar rails, pulpit, throne, baptismal font, stations of the cross, stained glass windows, light fixtures and ornamental woodwork.



Advocate photo - Ward Miele

Immaculate Conception Seminary

Continued from page 50

students and faculty," he said, "while the seminary will benefit from exposure to scholars from a broad spectrum of academic disciplines."

In 1984, the current site of the Immaculate Conception Seminary and School of Theology opened in the fall. The Seminary moved into the newly built Milton and Rita Lewis Hall at the University.

In the intervening two decades, the Seminary has become a vital part of the University, and has taken advantage of the opportunities presented by operating within a major Catholic university.

Since its return to Seton Hall, Seminary enrollment has fluctuated, but in recent years it has increased. The hallmark of the last 20 years, and especially the last decade, has been growing diversity in the student body.

On Jan. 21, 1952, Archbishop Walsh signed a contract for the general work on the cathedral with the George A. Fuller Co. of New York City. The final construction push began a short time later.

The exterior was cleaned and repointed. Substantial revisions were made to the heating and ventilation system. Sheathing of the interior walls with limestone was continued as was the tile work of the ceiling. The floor was completed, pews installed, the throne and pulpit erected and the altars, of Cararra marble, set in place in the sanctuary and side chapels. Installation of the stained glass windows began in March 1953. Fourteen great bells, manufactured in Padua, Italy,

under the supervision of Vatican experts, were blessed by Archbishop Thomas A. Boland on Sept. 28, 1953.

It proved impossible, however, to have the building ready for the diocesan centennial on Nov. 1, 1953.

The cathedral was nearer completion but still unfinished when it was used for the consecration of Bishop Justin J. McCarthy, auxiliary to Archbishop Boland, on June 17, 1954. At that time the main gallery and chancel organs, constructed by the Schantz Organ Company in Ohio, had not yet been installed. Awaiting installation too were the great bronze entrance doors that were being made in Florence, Italy.

The Cathedral Basilica covers about 40,000 square feet, an area equal to London's Westminster Abbey. It is larger than St. Patrick's Cathedral in New York City. The cost, originally estimated at \$1 million came in finally at \$18 million over the years. Most of the funds were raised through church collections from the people of the Archdiocese of Newark.

Newark and the Diocese

Continued from page 37

on the verge of becoming a reality when the cornerstone for the cathedral chapel was laid on Nov. 21, 1869. The chapel was erected but not the cathedral. In the fall of 1871 a new parish was planned for the southern portion of the city.

To fulfill the need for a growing number of Catholics living in the "Hill" section of Newark, St. Joseph's church and school were built in 1859.

For Italian Americans, St. Philip Neri Parish was established as was St. Benedict's Parish, founded June 28, 1857, for Germans in the eastern section of the city.

Belmont Avenue in 1854 was the beginning of St. Peter's Parish. The church was dedicated on Oct. 27, 1862. The Church of Mary Magdalen separated from St. Aloysius on July 22, 1893.

St. Lucy's Parish was incorporated on Sept. 30, 1891 while the need to minister to Italians saw the foundation of Our Lady of Mount Carmel Parish take shape in 1890.

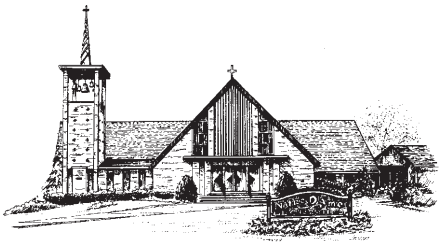
Before 1888, Polish Catholics had no place to worship, that resulted in formation of St. Stanislaus Parish.

St. Patrick's Pro-Cathedral was built as the result of members of St. John Parish on Mulberry Street not wanting to enlarge that church. The congregation of St. John's urged that a new church be built in the center of Newark. The church was completed in 1850. When the See of Newark was established in 1853, the church was designated a cathedral.

Information for this story was obtained from the archdiocesan archives housed at Seton Hall University.

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Msgr. Jeremias R. Rebanal, JCD, Ph.D.
Archdiocese Coordinator
Pastor, St. Aedan's Church
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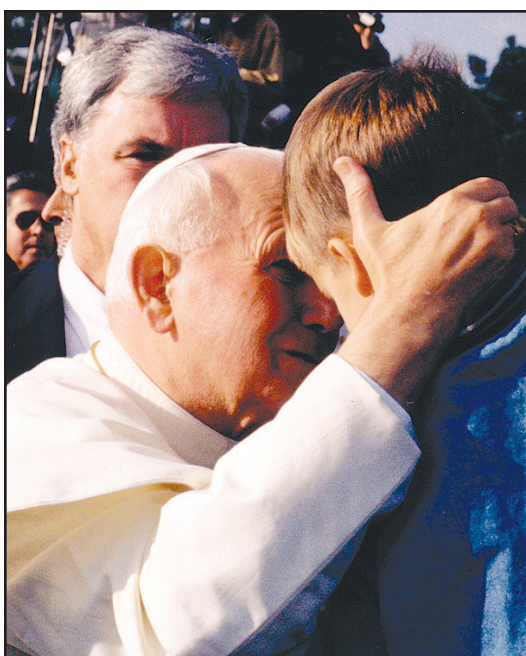


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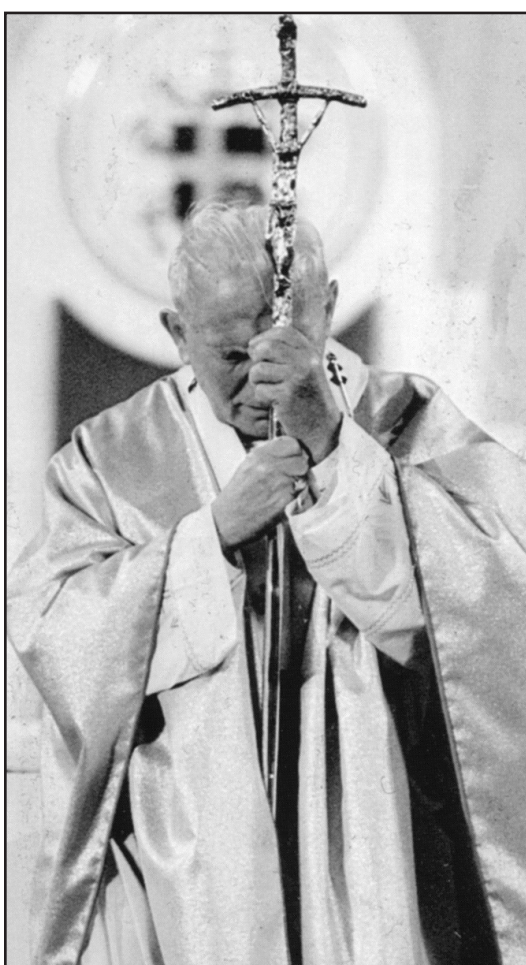
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Papal visit to Newark, Oct. 4-5, 1995



In the fall of 1995, Pope John Paul II made an historic visit to the metropolitan area and the Archdiocese of Newark. In the top photos, left to right, the Holy Father's image was projected onto the large screen at Giants Stadium as he spoke to thousands of the faithful; a favorite of the pope, young people, raised their papal flags on high as they greeted the pope, and at a prayer service in the Cathedral Basilica of the Sacred Heart, with then Archbishop Theodore McCarrick by his side, the pope greeted Msgr. Walter Jarvais. In the middle photos, left to right, Pope John Paul hugs a youngster and, despite the rain, worshipers listen intently to the Holy Father. In the bottom photos, left to right, the pope reflects during Mass at Giants Stadium; a view of the thousands who attended the Mass, and a parent holds up his child for the Holy Father.



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Archdiocese of Newark
on the occasion of their
150th anniversary

Myriad of incredible memories, relics, artifacts on display

BY WARD MIELE
Managing Editor

A walk through 150 years of Archdiocese of Newark history was no farther away than Seton Hall University. “People of Newark,” a special exhibit marking the spiritual journey of the Archdiocese and its people, has opened at the Walsh Library Gallery of Seton Hall University.

On loan from the four counties of the Archdiocese are artifacts that tell the poignant, challenging and productive history of the Church of Newark.

Exhibits are displayed in specific sections: pre-diocese, founding of the diocese, worship, chaplain heroes, parish life, devotion to the saints, and Catholic Community Services, which this year turns 100. Msgr. Robert J. Wister, Hist. Eccl. D., Special Curator of People of Newark, says public response to the exhibit has been “very good.”

Those who visit the gallery, the monsignor added, find the exhibits and information that is available to them “absolutely interesting, and many are astounded at the absolute beauty of the exhibits.”

Work on the exhibit began in the spring. Archbishop John J. Myers, Msgr. Wister stressed, “encouraged” parishes to participate. That they did to the point where only half of what was offered could be used by People of Newark.

Among the exhibits is the breve appointing James Roosevelt Bayley as

the first Bishop of Newark in 1853. It includes the parchment, manuscript and papal seal.

That is accompanied by the breve establishing the Diocese of Newark that same year.

An Apostolic Brief (or breve) is a papal letter authenticated with a stamped representation of the Seal of the Fisherman. Normally, it is signed by the Cardinal Secretary of State or his representative. In the 19th century, briefs to mission lands were signed by the



An Archiepiscopal Cross, on loan from the Cathedral Basilica of the Sacred Heart, Newark, is made of silver, gold plate and wood. The cross was made for Archbishop Thomas J. Walsh, Bishop and Archbishop, 1927-52, and made in 1938.

Cardinal Prefect of the Congregation for the Propagation of the Faith or his representative. These Apostolic Briefs decree the establishment of the Diocese of Newark and the appointment of its first bishop.

Another reminder of those early days can be found in the Bishop’s Letter Book. The manuscript covers the years 1853-1880.

An item familiar to generations of Catholic school children, the *Baltimore Catechism*, is on display, with the 1927 and 1977 editions.

Drawing particular attention among the public are the worship artifacts.

In that portion of the exhibit are an Archiepiscopal Cross of silver, gold plate and wood from 1938 and a Metropolitan Cross of silver and gold plate from 1968, both on loan from the Cathedral Basilica of the Sacred Heart in Newark.

St. Patrick’s Pro-Cathedral in Newark has lent a Processional Cross from the 1980’s, and a Monstrance from the 19th century, lent by Our Lady of Mount Carmel Parish, Montclair, and one, circa 1865, from Our Lady of Grace Parish, Hoboken, are on display as well. There is also an array of chalices from the 1870’s, early 20th century and the 1950’s.

Processional banners hang on the far wall of the gallery. They include Damas del Sagrado Corozon, a Holy Name Society banner, Altar Rosary Society banner and Easter Rebellion Cross.

Featured in the parish life section of the exhibit are items dealing with devotion to the Blessed Virgin Mary.

Of particular significance, Msgr. Wister pointed out, are two Madonnas. One is known as the “vandalized” Madonna, circa 1842, loaned by St. Mary of the Immaculate Conception Parish (also known as Newark Abbey). It was damaged in the anti-Catholic “Know-Nothing” riots in Newark in 1853. On loan from St. Patrick’s Pro-Cathedral is a mid-19th century Madonna.

The significance of their inclusion in the exhibition, the monsignor explained, is that both were made in the same town in Germany.

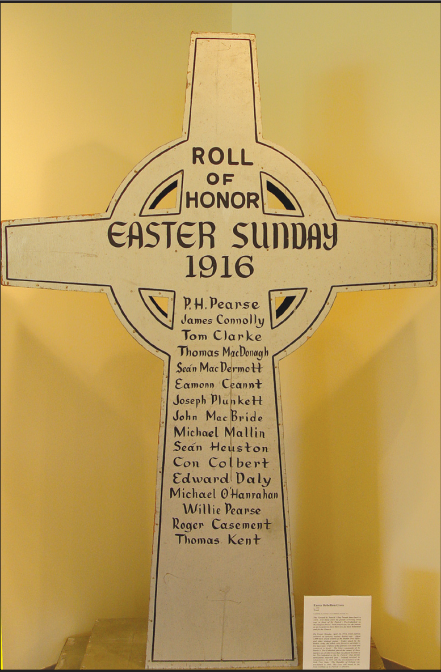
Looking around at the exhibit, Msgr. Wister expressed confidence that the “goal” of the People of Newark exhibit had been achieved.



A vandalized Madonna, damaged in the 1853 “Know Nothing” anti-Catholic riots in Newark, on loan from St. Mary’s Parish/ Newark Abbey; and a mid 19th century Madonna, from St. Patrick’s Pro-Cathedral. Both were made by the same German manufacturer.

That goal, he explained, was to include the different ethnic groups that define the Archdiocese of Newark “from the very first to the most recent” immigrants.

The theme, he added, is “diversity and unity....Unity in devotion to the Eucharist.”




On loan from St. Patrick’s Pro-Cathedral, Newark, the Easter Rebellion Cross, circa 1920, contains the names of Irish patriots sentenced to death by the British for their role in the April 24, 1916 Easter Monday uprising in which the patriots took control of the Dublin Post Office. The Celtic Cross was placed in front of St. Patrick’s Cathedral as the St. Patrick’s Day Parade marched past.



The crown section of the St. Sebastian Society Processional Vara, on loan from the St. Sebastian Society of Our Lady of Mount Carmel Parish, Montclair.



Advocate photos- Ward Miele



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Newark and the missions: 100 years of receiving and giving

When the Diocese of Newark was established in 1853, it was in dire need of many resources, including clergy and Religious to serve the flocks of parishioners, scattered as they were over large areas not always easily accessible, and funds in order to obtain or construct buildings for churches, rectories, convents and schools.

A century later, the Archdiocese of Newark was a major provider of missionaries as well as money for missions in other parts of the world. Today, the Church of Newark, having been on both ends of the spectrum, utilizes missionaries for parishes and ministries in need here, while continuing to be a supporter of missions throughout the world.

Following is an excerpt about the history of missions in the Archdiocese from the Archdiocesan 100th anniversary edition of The Catholic Advocate, Oct. 1954.

The story of the missions in the history of the Newark Archdiocese is one of gratitude expressed for favors received. But it is more the story of a living faith, generous in its spirit and loving in its solicitude for others. The organization of the mission effort can best be told by the growth of the Society for the Propagation of the Faith. Two other groups, however, merit at least passing notice.

The Diocese of Newark's first bishop, James Roosevelt Bayley, received help for his struggling diocese from the Leopoldinen-Stiftung of Vienna, an Austrian society which contributed to the support of German Catholics in America. In 1856 the Bishop acknowledged receipt of \$1,290 from the Leopoldinen-Stiftung and wrote that he would divide the money into three parts. One portion would go to the



"young woman of 20, an elderly widow and a successful businessman," the Society was formally founded on May 3, 1822 in Lyons, France. The young woman, Pauline Marie Jaricot, is commonly considered the prime mover in the work of the new society. Unlike other mission-aid groups, Jaricot's society aimed at helping the missions by prayers and alms, regardless of the nationality of the particular mission. She envisioned a society that would be as Catholic as the Church.

The Society of the Propagation of the Faith has never failed its objective. Missions in every part of the world have been beneficiaries of its charity. Now that the Catholic Church is so firmly established in the United States, it is difficult to realize that our country was a poor mission field when the Society was founded, and that for many decades afterward its bishops frequently appealed to the headquarters of the Society at Lyons for financial assistance. As a matter of record, two of the missions which received aid from the Society in the first year of its existence were New Orleans, LA and Bardstown, KY.

The state of New Jersey was no exception. The Church has enjoyed such a phenomenal growth in the "Garden State" that it is hard to realize that 132 years ago the number of Catholics here was so small and their economic so low that they could not form a diocese of their own. And the first church within the present boundaries of the Archdiocese with its own

pastor, St. John's on Mulberry Street, Newark, was not built and dedicated until 1828.

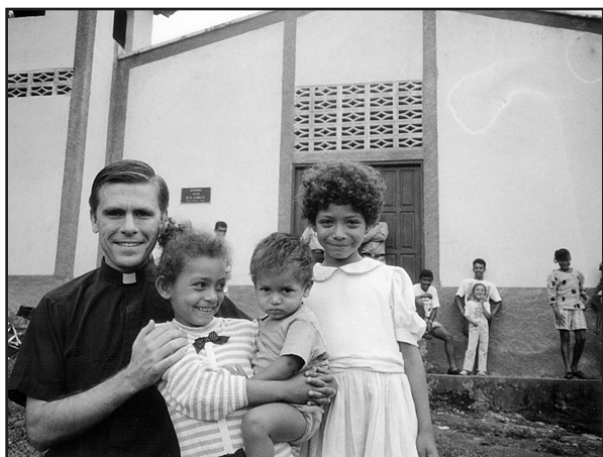
Had it not been for the timely aid given by the Society for the Propagation of the Faith, St. John's would soon have become only a faint memory. The cost of building the original church was far in excess of the estimate. Although all means possible were employed to raise funds to pay the bill of contractors, a large debt remained. To accentuate the difficulty, a major economic depression ensued, and the creditors pressed the trustees for immediate payment. There was imminent danger that the church would be sold at public auction.

When all other means failed, Bishop Dubois of New York (under whose jurisdiction the church was being built) had recourse to the Society in 1829. It made a loan of 22,960 francs, almost \$5,000, to the Bishop. All debts were paid, and the future success of the new church was assured.

In the decade of the 1850's the Church in the United States expanded rapidly. Driven to our shores by famine, revolution and persecution, millions of Catholics began a new life here. One result of this numerical increase was the erection of the Diocese of Newark, embracing the entire state of New Jersey, in 1853. Bishop Bayley turned to the Society for the Propagation of the Faith for assistance.

His first appeal was sent to the Society eight months after his installation. Pointing out that many Catholics had lost their faith because of an inadequate number of priests and churches, he stated, "...And what is most regrettable is that the state of New Jersey...does not possess a single institution of learning or religion, so necessary to the establishment and progress of religion. It is in view of these considerations that the Diocese of Newark awaits today the attention and benevolence of the charitable associations in favor of foreign mission; it believes it has a right to their assistance, since these dioceses (New York and Philadelphia), long since established, have kept all their colleges, their seminaries, and religious houses...Helped in the beginning, the Diocese of Newark will soon be able to take care of itself, and to give back the kindness which will have been meted out to it..."

The Society responded immediately with a gift of \$3,000. Bishop Bayley expressed his thanks in a letter to the Society and recalled,



German mission at Trenton, another to the German missions of the diocese for parish schools, and a share to the foundation of the diocesan college, Seton Hall.

One other foreign-mission aid group appealed to by Bishop Bayley was the Ludwig-Missionsverein at Munich, Germany. He

Continued on page 72



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Judeo-Christian Institute is a legacy of Second Vatican Council

BY BRIAN FORES

Staff Reporter

"Through studying and teaching, Christians can come to appreciate the richness of Jewish culture," noted Father Lawrence Frizzell, D.Phil., Director of the Institute for Judaeo-Christian Studies. In November, Seton Hall will celebrate the Institute's 50th anniversary.

The Institute is primarily a center for research and publication, focusing on the Church's roots in Judaism and the relationship between the Church and the Jewish people.

It offers an annual series of lectures, study days and conferences intended to inform the general public about various facets of Christian-Jewish relations. An annual lecture in the fall celebrates the memory of Msgr. John M. Oesterreicher, founder of the Institute. This year, the lecture will coincide with the anniversary celebration.

Msgr. Oesterreicher was an important collaborator in preparing the statement by the Second Vatican Council commonly known as *Nostra Aetate*, which means, "In Our Age." It addressed the Church's relationship to non-Christian religions, such as Hinduism, Buddhism and Islam. Msgr. Oesterreicher specifically worked on the section dealing with the Church's relationship with Judaism—"The Church's Bond with the Jewish People," he called it.

The Institute began a graduate program in Jewish-Christian studies in the fall of 1975. Three years later the program was incorporated into the College of Arts and Sciences; in 1979, it became a department of the College.

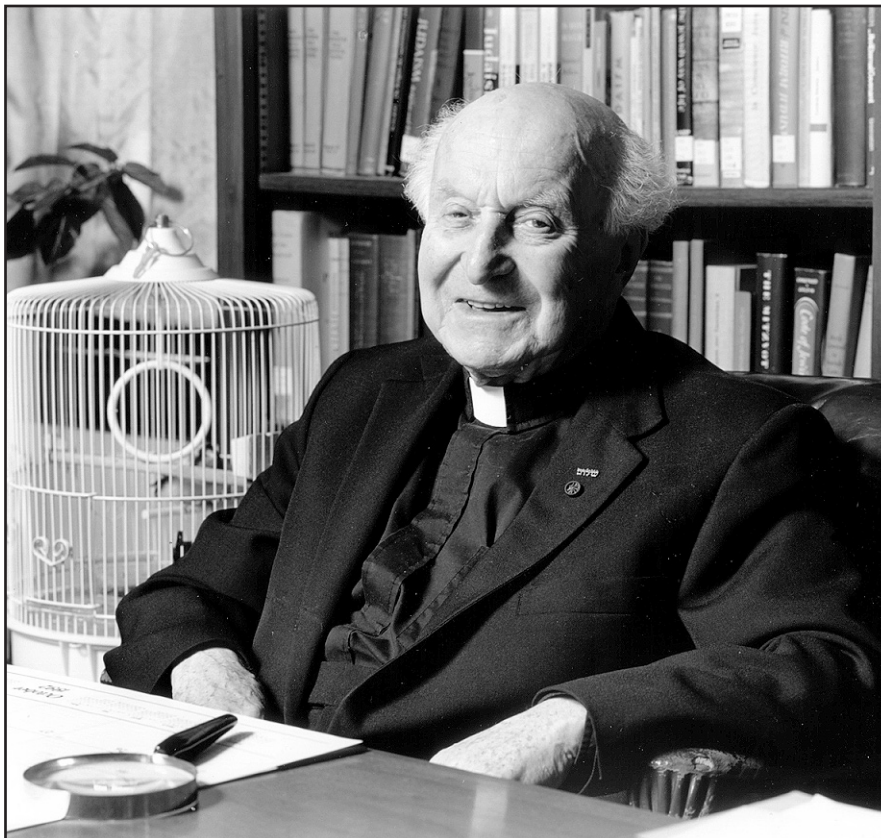
"He was a lone voice throughout the 1930's, '40's and '50's," Father Frizzell stated. "In each country, there were a handful of people who were articulating the message of the Church in a more positive way than others—these were the real heroes," he said.

John Oesterreicher (1904 – 1993) was born into a Jewish family in Moravia, where he received a Jewish-Zionist education. Later, he became a Catholic and was ordained a priest in 1927. In Vienna he founded the Paulus Werk, which was to serve Jews who had converted to Catholicism.

In 1938, Msgr. Oesterreicher fled Vienna, after Hitler invaded. "Msgr. Oesterreicher published a journal at the time, in which he openly criticized the Nazis. Many Christians turned a blind eye to the persecution of the Jewish people, but Msgr. Oesterreicher rightly predicted that it would not be long before Hitler would be coming after Christians too, or anyone who did not subscribe to his philosophy," explained Father Frizzell. The Nazis also destroyed copies of Msgr. Oesterreicher's

book, *Race-Hatred is Hatred of Christians*, Father Frizzell pointed out.

First he fled to Paris, until Hitler invaded France in 1940, landing Msgr. Oesterreicher in New York. There, he gradually found his calling as a Catholic pathfinder for the Christian-Jewish dialogue. In 1953, he founded the Institute of Judaeo-Christian Studies at Seton Hall University.



Msgr. John M. Oesterreicher

In 1960 he was selected as a consultant to the Secretariat for Christian Unity in Rome, where he served on a committee to help prepare the declaration *Nostra Aetate*.

Nostra Aetate became the decisive turning point of the Catholic Church regarding Judaism and is until today the foundation of this reciprocal relationship.

The document refutes the notion that the Jewish people are responsible for the death of Christ, often referred to as the "deicide charge," which has been a festering source of anti-Semitism throughout history.

"Even though the Jewish authorities and those who followed their lead pressed for the death of Christ, (cf. John 19:6), neither all Jews indiscriminately at that time, nor Jews today, can be charged with the crimes committed during his passion," the document reads. It continues, "Therefore, the Church reproves, as foreign to the mind of Christ, any discrimination against people or any harassment of them on the basis of their race, color, condition in life or religion."

The document was among the last to be ratified in the Second Vatican Council, as compet-

ing forces politicized the issue. "Finally, it had to be explained that the document was not meant to address current political concerns, but rather important theological issues," noted Father Frizzell.

After coming to the United States, Msgr. Oesterreicher continued his work, publishing the yearbook *The Bridge*, of which five volumes appeared. The series contains important essays for the Christian-Jewish dialogue, written by noted Catholics. The fifth volume, 1970, includes four Jewish contributors. The comprehensive volumes reflect the work of the Council.

After the Council, Msgr. Oesterreicher worked tirelessly—publishing books and articles, and giving lectures—to improve the relationship between Jews and Christians.

In his last years, Msgr. Oesterreicher's insights were embraced by Pope John Paul II, and by people in many countries, who have taken his ideas further and promoted Christian-Jewish dialogue in many areas. In addition, Vatican documents and statements concerning Catholic-Jewish relations have been published since the Second Vatican Council.

At the 40th anniversary of the Institute in 1993, Msgr. Oesterreicher recalled its beginnings: "Remembering some of the birth pangs of the Institute,

God's grace compels me to recall the joys of its birth. I dare say that a God-willed pattern has governed and still governs the growth of the Institute. All attacks on it, whether born of ignorance or malice, have been offset by words and deeds of leading bishops who put the seal of approval on the theological vision that has guided the Institute. Vatican II's Statement on the Church's bond to Abraham's stock is—if I may in all modesty say—the Institute's vindication."

Portions of this article were taken from an article appearing originally in German, in Orientierung # 10, Zurich May 31, 1993, by Dr. Ernst Ludwig Ehrlich.

Since Christians and Jews have such a common spiritual heritage, this sacred Council wishes to encourage and further mutual understanding and appreciation.... Indeed, the Church reproves every form of persecution against whomsoever it may be directed. Remembering, then, her common heritage with the Jews and moved not by any political consideration, but solely by the religious motivation of Christian charity, she deplores all hatreds, persecutions, displays of anti-Semitism leveled at any time or from any source against the Jews.

from Nostra Aetate, Vatican II, Oct. 28, 1965



Each parish has a unique story to tell, of history and faith

Throughout the four counties that now comprise the Archdiocese of Newark, the 234 parishes, some of them older than the founding of the original diocese itself, are witnesses of the Gospel in varied ways and in diverse communities. Each has a full and rich history, and some of the highlights, presented briefly and at random, follow.

Most Holy Name Parish, Garfield
The church, known for its dominant tower and gold cross, can be seen from four surrounding towns.

St. Theresa of the Child Jesus Parish, Linden
Through the early 1940's, the parish experienced substantial growth.

St. Patrick Pro-Cathedral Newark
This church, one of the oldest in New Jersey, served as the diocesan cathedral for nearly 100 years and still houses a magnificent *cathedra*, or bishop's chair, carved in walnut.

St. Mary of the Assumption Parish, Elizabeth
This is the oldest Catholic parish in Elizabeth and in Union County, pre-dating the founding of the Archdiocese of Newark by a decade.

St. Joseph Parish, Oradell/New Milford
In 1972 the parish was selected for the experimental concept of "Team Ministry."

Guardian Angel Parish, Allendale
For years the parish community has fed the homeless of St. John's Soup Kitchen, Newark, and every week used the parish barn as an overflow shelter for the homeless of Bergen County.

Our Lady of Mount Carmel Parish, Newark
This is the oldest Italian parish in Newark, and it has counted St. Frances Xavier Cabrini as its first Religious teacher.

Sacred Heart Parish, Bloomfield
Among the features of the church, completed in 1892, is its cornerstone, fashioned in a local quarry, which contains a slab of marble from Capernaum in the Holy Land.

Our Lady of Perpetual Help Parish, Oakland
Initially Mass was celebrated in the local American Legion Hall, and Religious Education classes were taught in the basement.

Queen of Peace Parish, North Arlington
The landmark Georgian colonial church, whose steeple is visible for miles around, is the anchor of a complex of five buildings.

Our Lady of the Visitation Parish, Paramus
After celebrating the Eucharist in the Spring Valley firehouse for two years, the parish moved into the basement of its new but unfinished church on Christmas Eve 1951.



St. John Parish, Orange
The current church was built in 1868, renovated several times since, and is known as the "Mother church of the Oranges," having given seven churches birth from its original parochial territory.

St. James the Apostle Parish, Springfield
The newest church building in the Archdiocese was dedicated on June 6, 2002.

Assumption Parish, Roselle Park
The first Mass was celebrated in a small church built and owned by one of the founding parishioners.

St. Mary Parish, Plainfield
During the period of civil unrest in the late 1960's, parishioners helped form and guide Mobilization of Churches, a city-wide organization of all faiths working to bring understanding, peace and harmony among all peoples.

St. Catherine of Siena Parish, Cedar Grove
The church was built on the site of the Grissing farm.

St. Theresa of the Child Jesus Parish, Linden
Through the early 1940's, the parish experienced substantial growth.

St. Francis of Assisi Parish, Ridgefield Park
The first Mass was celebrated in a newly built structure of wood and brick in July 1890.

St. Aloysius Parish, Newark
The parish, in the Ironbound section of the city, was originally St. Thomas Mission, attached to St. James Parish, Newark.

St. Lucy Parish, Newark
The parish spearheaded development of 104 units for the elderly and in 1981 subsidized low-rise, low-income family housing.

Our Lady of Victories Parish, Harrington Park
The first pastor traveled six miles by horse and buggy to hear confessions and celebrate Mass.

St. Rocco Parish, Newark
The fully domed church, the only one of its kind in Newark, and a reproduction of St. Blasius Church in Lendinara, Italy, is on the National Register of Historic Sites.



St. Anthony Parish, Belleville
St. Anthony was founded as a mission of Sacred Heart, Bloomfield, in 1899.

St. Rose of Lima Parish, Short Hills
Bishop John Dougherty was a pastor, having been president of Seton Hall University and a Council Father at the Second Vatican Council (1962-65).

Our Lady of Mount Carmel Parish, Nutley
This parish was founded by Bishop John J. O'Connor in 1925, to serve the local Polish Catholic community.

Sacred Heart of Jesus Parish, Irvington
In 1940, the parish had 600 families, and five years later it had doubled in size, requiring a new church building.

Immaculate Heart of Mary Parish, Maplewood
In 1954 this parish was carved out of Sacred Heart, Vailsburg; St. Leo, Irvington, and Our Lady of Sorrows, South Orange.

Holy Spirit and Our Lady Help of Christians Parish, East Orange
Holy Spirit Parish itself was founded as a mission to the African-American community in 1931.

St. Thomas the Apostle Parish, Bloomfield
Since the original 300 parish families worshiped under a giant tent while awaiting completion of the church building, they called themselves "tenters."

St. Antoninus Parish, Newark
Originally a Dominican parish, since 1975 it has been known as a charismatic parish, with a spirit-filled Sunday worship program.

St. Joseph Parish, Lodi
The parish began with the faith and wisdom of Italian immigrants who wanted a church of their own to honor St. Joseph.

Madonna Parish, Fort Lee
Overlooking the Hackensack Meadowlands from the highest geographical point in Bergen County, Madonna Chapel is the county's oldest Catholic church.

St. Augustine Parish, Newark
Originally a German parish, the Augustinian Recollects took over in the 1970's and initiated a mission to Haitian immigrants.

Sacred Heart Parish, Haworth
Sacred Heart was a mission until 1950 when it became an independent parish with 80 families.

Continued on page 74



Religious orders have been in Newark since early days

Since its founding 150 years ago, the Archdiocese of Newark has been home to a myriad of Religious orders and congregations who have served with love, commitment and selflessness.

Over the years many men and women of God have come and gone in their service to the faithful of the four counties. An overview of representative orders follows. This overview is not exhaustive, but gives a sense of the progress of the orders, especially within the first 100 years of the Diocese and Archdiocese.

Orders of Priests

Unique in the annals of the Order of St. Benedict is the growth of a full-fledged Abbey from a simple city parish; such was the beginning of St. Mary's Abbey, Newark.

Father Nicholas Balleis, O.S.B., a monk from Bavaria who came to this country to work among German immigrants, founded St. Mary's Church in Newark in 1841.

On Sept. 5, 1854, the church was ransacked and destroyed by a mob of Orangemen. Father Balleis saved the Blessed Sacrament at the risk of his life.

Father Balleis was succeeded the following year by Father Martin Haslinger, who remained in Newark until returning to Germany two years later.

In that short time much was accomplished. Construction on the Abbey church was started. The cornerstone was laid by Bishop James Roosevelt Bayley on Nov. 1, 1856. The church was dedicated on Dec. 20, 1857.

During this time the bishop had been negotiating for a branch of St. Vincent's Abbey for the Benedictine Order in Newark. In September 1858 Bishop Bayley conveyed to

tory school and today is St. Benedict's Prep.

Father Gerard Pilz built the Abbey complex and the monastery. Independent Abbey status was obtained with a Papal Brief on Dec. 19 1884.

In 1860 the Passionist Fathers preached their first mission in New Jersey at old St. Mary's Parish in what was then known as West Hoboken and today is Union City. A year later, St. Mary's Hall, on the same hill, became the first state foundation where the first pioneer Fathers took care of Our Lady of Mercy Parish.

The year 1863 saw the Passionist Monastery of St. Michael the Archangel build on the same site in the Kerrigan Woods section of West Hoboken. A short time later, the first Passionist community began full observations there. The Monastery Church of St. Michael, built in 1857, was destroyed by a fire in 1934.

From the ashes arose the new St. Michael's, with its massive twin towers dominating the Jersey City skyline.



A Franciscan and Dominican brother converse outside the courtyard of the Monastery of St. Dominic, for the Cloistered Nuns of the Order of Preachers, in Newark.

In their early years the Passionists were in charge of St. Mary's, Bayonne; Immaculate Conception, Montclair; and Sacred Heart, Shadyside. They also founded St. Lawrence Parish, Weehawken, and built and cared for St. Paul's, Greenville; Holy Family, Union City; and St. Joseph's, West New York.

When Father Anastasius J. Smits of the Carmelite Fathers presented himself to Bishop Bayley in 1878, the Diocese of Newark needed priests. The bishop told him he could take over the spiritual care of Bergen County on the condition his order could supply an adequate number of priests.

Being unable to do so, Father Smits was appointed to the pastorate of the Church of the Madonna, Fort Lee, and its mission of St. Cecilia, Englewood.

St. Peter's, pioneer parish of Jersey City, became the center of the Jesuit Fathers in the Archdiocese.

Father Victor Beaudevin, S.J. received the title to the church and school in April of 1871 and became pastor of St. Peter's. He began the college building in 1877. Classes began the following year.

The first members of the order Friars Minor Conventional came to Hoboken in 1872. Father Alphonsus Zoeller, O.F.M. founded St. Joseph Parish.



A Sister from the Missionaries of Charity at a Mass celebrated by Archbishop John J. Myers.

St. Antoninus Parish, Newark, was founded in 1875 by the Dominican Fathers. With rapid expansion of the parish, a church was built in 1882, a school seven years later and rectory in 1906. The original school was the victim of a fire on Jan. 30, 1923. The upper portion of the church was completed in 1941.

In 1919 the Dominican Fathers were invited by Bishop John J. O'Connor to take charge of Sacred Heart Parish, Jersey City.

Father Ferdinand Miller, O.F.M. and his small group of Franciscan Fathers came to the Diocese of Newark in August, 1876. From that starting point, the Franciscan Fathers expanded throughout what is now the Archdiocese of Newark.

Members of the Society of St. Francis de Sales, known as the Salesians of Don Bosco, opened Don Bosco High School, Ramsey, in 1915.

The Capuchin Franciscans began their work as parish priests and missionaries to Italian immigrants in the early 1900's.

Tenafly in 1921 was where the African Mission Fathers established St. Anthony's Mission House. The Pallontine Fathers came to St. Philip Neri Parish, Newark, in 1924.

Fathers of the Spanish Province of the Third Order Regular of St. Francis of Assisi arrived in 1926. Their responsibility was the Spanish and Portuguese-speaking population of St. Joseph Parish, Newark. They expanded their mission in 1947 at Immaculate Heart of Mary Parish, Elizabeth.

The Congregation of Oblates of Mary Immaculate arrived in the Diocese in 1927 at St. Nicholas Parish, Palisades Park.

Continued on page 68



Bishop Arthur J. Serratelli, Vicar General and Moderator of the Curia, celebrates Mass at the Redemptoris Mater Archdiocesan Seminary, Kearny.

the Benedictines the property belonging to St. Mary's and entrusted to the monks the care of the congregation.

In 1868 a college was opened to provide a classical education to students from the greater-Newark area. It developed as a prepara-

Continued from page 67

Orders of Sisters

The original Benedictine Sisters came from Germany in 1852 and settled in Pennsylvania. Five years later six sisters arrived in Newark. The motherhouse remained in Newark until 1887, when it moved to Maryland. Newark then became a mission house.

In 1864, Father Henry Lempke applied to the convent for several sisters to take charge of his school, St. Michael's, Elizabeth which had opened in September. Formal establishment of the Convent of St. Walburga occurred in 1868 when the sisters moved from St. Michael's to the newly built convent of the Benedictine Sisters of Elizabeth. It is where they opened an academy and boarding school for girls in 1869.

The History of the Sisters of Charity of St. Elizabeth with their mother house at Convent Station is closely connected with that of the Diocese of Newark.

The Sisters of Charity follow the rule of St. Vincent dePaul as approved for the foundress of the Sisters of Charity in the United States, Elizabeth Ann Bayley Seton. Her nephew was Most Rev. James Roosevelt Bayley, who established the community in the Garden State.

When Newark became a separate diocese in 1853, the Sisters of Charity were unable to supply enough Religious to meet the need. Finally a new diocesan community was established.

In 1860 about 30 sisters went from Newark to Convent Station, then Madison, where the permanent mother house of the community was established in buildings formerly occupied by Seton Hall College.

The success of the Academy of St. Elizabeth for girls, founded in 1859, led to the demand for a Catholic college for women. In 1899 the Sisters of Charity opened the College of St. Elizabeth. It was the first college for women in New Jersey and among the first Catholic colleges for women in the United States to confer degrees.

The first Missionary Sisters of the Third Order of St. Francis came to teach in Holy Family School, Union City, in 1871. The Sisters of St. Joseph of Chestnut Hill, Philadelphia, were introduced into the Diocese of Newark in 1872.

The year 1873 saw the Sisters of the Order of St. Dominic, better known as the Dominican Sisters, came to Diocese to teach at St. Paul's, Jersey City.

The Sisters of the Third Franciscan Order, Minor Conventual, also known as the Sisters of St. Francis of Syracuse, came to the Church of Newark in 1875 when they opened St. Francis School, Hoboken. That same year, saw the first of the Sisters of Christian Charity, Daughters of the Blessed Virgin Mary of the Immaculate Conception, begin teaching at St. Augustine School, Newark and St. Michael's School, Elizabeth.

Bishop Corrigan's desire to provide for the aged poor resulted in the Little Sisters of the Poor coming to Newark in 1878.

The Dominican Nuns of the Second Order of Perpetual Adoration came to Newark because Bishop Corrigan wanted there to be a diocesan community of contemplatives.

Bishop Corrigan had become acquainted with the Nuns of the Second Order of St. Dominic in France. Four sisters arrived in July 1880. In the fall of 1882, ground was broken for a monastery on 13th Avenue in Newark.

The Dominican Sisters of Caldwell began as members of the Sisters of the Second Order of St. Dominic. Bishop Winard Wigger established them as an independent community of the Second Order at St. Dominic's Convent and Academy, Jersey City in 1881. Mother Mary Catherine Muth became the first prioress.

The mother house and novitiate were transferred to Caldwell in 1912.



In 1927 a new school building for Mt. St. Dominic went up. In 1938 permission was granted to establish the first college for women in the Archdiocese. Caldwell College opened a year later.

The Congregation of the Sisters of St. Joseph of Newark, founded in England in 1888, was received in the Church of Newark that same year.

On Dec. 21, 1891, the first community of the Dominican sisters of the Perpetual Rosary in America was founded with a convent in Union City.

Founded in Warsaw, Poland in 1855, the Felician Sisters came to Newark in 1895 from Detroit to teach at St. Stanislaus School.

The Sisters of the Catholic Apostolate, known as the Pallottine Sisters, came to Union City in 1897. They established an orphanage and Holy Rosary Academy. In 1901 the orphans were transferred to the new Sacred Heart Orphanage, Kearny.

Arriving in Newark in 1898, the Cabrini Nuns organized Mt. Carmel School which opened in the basement of a factory building. It was intended primarily for immigrant children. It closed in 1903 when the sisters opened St. Anthony's Orphanage in Arlington.

The Missionary Franciscan Sisters of the Immaculate Conception opened St. Francis Home, Jersey City, in 1899. The orphanage moved to Union City in 1904.

The Sisters of St. Francis of the Mission of the Immaculate Conception, Conventuals of the Third Order, came to Orange in 1905 to conduct a small 30-bed general hospital. It was the forerunner of the former St. Mary's Hospital.

The Sisters of St. John the Baptist, had their first American establishment at St. Lucy's Newark, in 1906.

Life Institute of the Daughters of Charity, Servants of the Poor, commonly known as the Sisters of Charity of Province, was founded in Montreal, Canada in 1843.

At the request of Father Alphonse Schaeken, pastor of St. Paul's Parish, Jersey City, the Sisters of Charity of Providence opened St. Ann's Home for the aged in 1911.

At the request of pastors of Polish language parishes, the Sisters of the Immaculate Conception came to the Diocese staffing Our Lady of Czestochowa School, Harrison, 1913; Sacred Heart School, Hudson Heights, 1917; and St. Hedwig's School, Elizabeth, 1926.

The first missionary cenacle of the Trinitarian Sisters was established at Mt. Carmel Parish, Orange in 1915.

The Dominican Sisters of the Perpetual Rosary, Summit, an off-shoot of the Dominican Sisters Convent, Union City, established the Monastery of Our Lady of the Rosary in 1919.

From Naples, Italy that same year, came the Franciscan Sisters of St. Elizabeth. They had been invited by the pastor of Holy Rosary Parish, Newark.

The year 1922 saw the Capuchin Sisters of the Infant Jesus come to Bayonne to staff an orphanage.

The Sisters of the Holy Child Jesus opened Oak Knoll School of the Holy Child, Summit, in 1924.

The work of the Sisters of St. Francis of the Providence of God began with the opening of Ss. Peter and Paul School, Elizabeth in 1926.

In 1929 the School Sisters of St. Francis began to staff area classrooms. That same year saw the first Sisters of the Institute of the Religious Teachers Filippini established as teachers at Our Lady of Mt. Carmel, Newark.

Responsibility of the St. Walburga Orphanage, Roselle, was given to the Missionary Sisters of the Immaculate Conception in 1931. In 1938, Sisters of the Third Order Regular of St. Francis came to the Church of Newark at Assumption School, Wood Ridge.

When the Archdiocese of Newark was celebrating a century in 1954, recent arrivals included Franciscan Sisters of St. Bernardine at St. Anne's, Garwood and the Sisters of the Congregation of Notre Dame, who went to St. Rose of Lima School, Short Hills.



Historic papal Mass filled stadium for rainy but spirit-filled event

More than 85,000 people took part in a once-in-a-lifetime event that made history — the celebration of a papal Mass in Giants Stadium.

As Pope Paul II welcomed the crowd on Oct. 5, 1995, everyone was able to see and hear him. That’s because of a careful seating arrangement and intricate design and planning that went into the canopied altar on the field.

The Vatican-approved pavilion featured a 50-square-foot platform eight feet higher than the stadium’s ground level. An eight-foot square wood altar was on top of the platform with the pope’s chair directly behind him.

Archbishop Theodore E. McCarrick, Cardinal Angelo Sodano, the Vatican Secretary of State and the Bishops of Camden, Metuchen, Trenton, Paterson and the Byzantine Diocese of Passaic were seated at the side of the altar. About 1,000 priests from throughout the state concelebrated the Mass.

“It is no small task to transform the environment of an outdoor stadium, which hosts football games and rock concerts, into a space of spiritual significance” explained architect Anthony Genovese of Ho-Ho-Kus, who donated his services. The historic celebration was the first papal Mass celebrated in New Jersey.

The architect noted at the time that a key definition of “church” is the gathering of people. The design was full of symbolism, and those who took the time to appreciate those symbols found their participation at the Mass enriched.

Three sides of a pyramid, formed by four aluminum beams, joined 75 feet above the praying field. Each of the sides was meant to represent a cardinal virtue — faith, hope and charity. The entire design recalled the soaring rafters of the Gothic cathedral.

A white canvas ceiling was stretched over the altar providing protection from the weather and representing “purity that is found in our life with Christ,” Genovese said.

The altar square symbolizing the house of God was designed by the architect’s son, Daniel, and was set in the circle of the stadium. The circle traditionally represents the universe. Four stairways to the altar formed a cross, reminding the faithful of the suffering and struggle to maintain the faith.

The entire setting was enclosed by an octagon representing the seven days of creation and an eighth side representing the completion of creation which is the resurrection.

A floral setting of gold mums, with white altar furnishings, including the white lacquered chairs, represented the papal colors. The 12 divisions of floral settings represented the 12 gates to the holy city of Jerusalem, and about 1,000 yards of red outdoor carpet reminded those at Mass that Christ shed His blood for the salvation of humanity.

Current Religious Orders

The Religious congregations and communities currently active in the Archdiocese of Newark include the following (a partial listing):

Religious Orders of Men

- Adorno Fathers
- Augustinian Recollects
- Benedictine Monks
- Capuchin Friars
- Carmelite Fathers
- Comboni Missionaries of the Sacred Heart of Jesus
- Dominican Friars
- Franciscan Friars
- Franciscan Friars of Atonement
- Franciscans Third Order Regular
- Jesuit Fathers
- Missionary Servants of the Most Holy Trinity
- Pallottine Fathers and Brothers
- Passionist Fathers and Brothers
- Paulist Fathers
- Redemptorist Fathers
- St. Patrick’s Missionary Society
- Salesians of Don Bosco
- Salvatorian Fathers
- Scalabrini Fathers
- Society of African Missions
- Union Lumen Dei
- Vocationist Fathers

Religious Communities of Women

- Adorers of the Blood of Christ
- Apostles of the Sacred Heart
- Augustinian Recollect Nuns
- Benedictine Sisters of Baltimore
- Benedictine Sisters of Elizabeth
- Bernadine Franciscan Sisters
- Sisters of Charity of St. Elizabeth
- Sisters of Charity of Ottawa
- Sisters of Christian Charity
- Dominican Nuns of Perpetual Adoration and Perpetual Rosary
- Dominican Nuns of the Perpetual Rosary
- Dominican Nuns
- Dominican Sisters of Blauvelt
- Dominican Sisters of Caldwell
- Dominican Sisters of Hope
- Dominican Sisters of St. Catherine of Siena
- Dominican Sisters of Sparkill
- Felician Sisters
- Religious Sisters Filippini
- Franciscan Missionary Sisters of the Sacred Heart
- Franciscan Sisters of Allegany

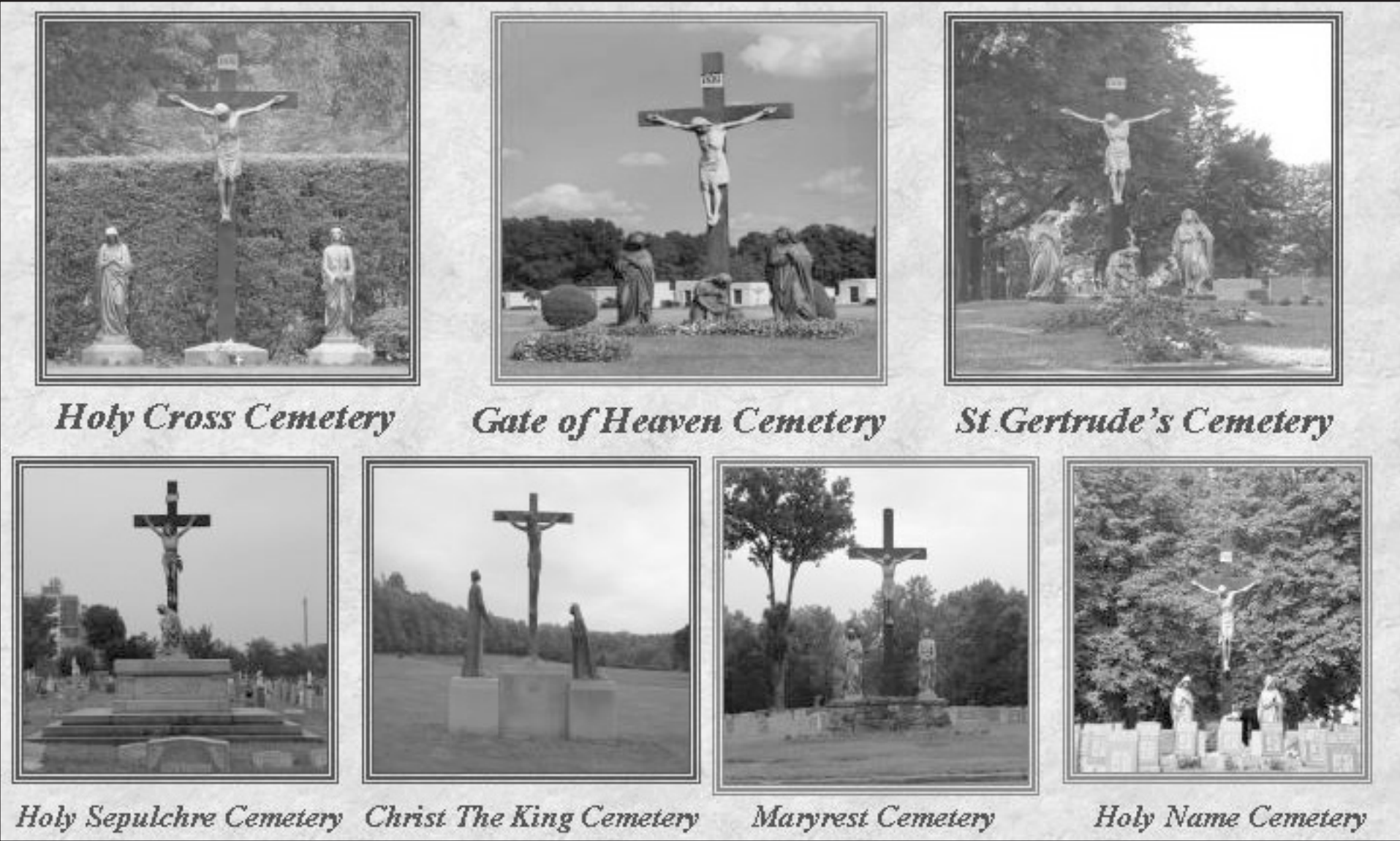
- Franciscan Sisters of Atonement
- Franciscan Sisters of the Immaculate Heart of Mary
- Franciscan Sisters of Peace
- Franciscan Sisters of the Poor
- Fanciscan Sisters of Ringwood
- Franciscan Sisters of St. Elizabeth
- Franciscan Sisters of the Third Order Regular
- Sisters of the Third Franciscan Order
- Grey Nuns of the Sacred Heart
- Society of the Holy Child Jesus
- Little Servants of the Immaculate Conception
- Maryknoll Sisters of St. Dominic
- Sister Servants of Mary Immaculate
- Daughters of Mary Mother of Mercy
- Sisters of Mercy of New Jersey
- Missionary Benedictine Sisters
- Missionary Franciscan Sisters of the Immaculate Conception
- Missionaries of Charity
- Missionary Sisters of the Heart of Jesus
- Missionary Sisters of the Immaculate Conception of the Mother of God
- Missionary Sisters of the Most Blessed Sacrament and Mary Immaculate
- Caritas Sisters of Miyazaki
- Congregation De Notre Dame Montreal
- Congregation of the School Sisters of Notre Dame
- Pallottine Sisters
- Sisters of the Divine Compassion
- Sisters of Peace of Pentecost
- Religious of the Virgin Mary
- Salesian Sisters
- Institute of the Sisters of St. Dorothy
- Sisters of St. Francis of Millvale, PA
- Sisters of St. Francis of the Providence of God
- Sisters of St. John the Baptist
- Sisters of St. Joseph of Brentwood
- Sisters of St. Joseph of Chestnut Hill
- Congregation of the Sisters of St. Joseph of Peace
- Congregation of the Sisters St. Martha
- Missionary Servants of the Most Blessed Trinity
- Union Lumen Dei
- Vocationist Sisters


Orders of Brothers

- Brothers of the Poor of St. Francis
- Christian Brothers
- De La Salle Christian Brothers
- Marist Brothers
- Xaverian Brothers



Depictions of the crucifixion of Christ at our Archdiocesan cemeteries





*The Parish Family of
Our Lady of Mount Carmel
Newark, NJ
wishes to extend it's sincere
congratulations and prayers to the
Archdiocese of Newark on this
its 150th Anniversary*


AD MULTOS ANNOS!

*"Whenever you did it for one of these
least ones, you did it for me."
On this occasion*

**Our Lady of
Peace Parish**
New Providence,

*Salutes all those who in the
name of our Lord, have
ministered to the poor in the
past 150 years.*

**St. Bartholomew's
Church**
Scotch Plains
Rejoices with the
Archdiocese
of Newark
on their
150th Anniversary



*Happy
150th Anniversary*

Immaculate Conception Church
Secaucus

*The Parish
Family
of the
Immaculate Heart
of Mary,
Newark
extends their
Prayers & Good Wishes
on your
150th
Anniversary*

*The Parishioners and
Clergy of
**OUR LADY OF
CZESTOCHWA,**
Harrison
extend their best wishes
to the
Archdiocese of Newark
on its
150th Anniversary*

We rejoice
with the
Archdiocese of
Newark on their
150th Anniversary

**OUR LADY of
MOUNT CARMEL**
Jersey City

Apostolic Brief of July 29, 1853 Establishing the Diocese of Newark

For a testimony unto posterity.

The nature of the Apostolic office demands that we erect new dioceses throughout the Catholic world when it contributes to the good of religion and the salvation of souls. Already our venerable brothers, the archbishops and bishops of the United States of North America, gathered in plenary council, fully understanding that it would be greatly beneficial to the rule of Christ's faithful if the entire State of New Jersey, which now belongs partly to the Diocese of New York and partly to that of Philadelphia, were separated from them and erected into a distinct diocese with its episcopal see established in the City of Newark, have besought us that this, so highly useful for the growth of religion, be done by our Apostolic authority.

We, therefore, having with our venerable brothers the cardinals of the Roman Church who are in charge of the Congregation of the Propagation of the Faith, carefully considered the matter, with special attention to the not small

advantage to the Catholic cause, have decided to take steps for the erection of this new diocese.

Wherefore, with clear knowledge and mature deliberation, and by the fullness of the Apostolic authority, we divide and separate the entire State of New Jersey from the Dioceses of New York and Philadelphia, and erect it into a distinct and proper diocese, and we establish its episcopal see in the City of Newark, from the name of which city the diocese or Episcopal church shall be called Newark.

We further wish this see to be suffragan to the archiepiscopal Church of New York, by provisional arrangement, until otherwise decreed by the Apostolic See. To this new episcopal church thus established by us, and to its bishops, we wish and understand that all faculties, honors, privileges, and duties are granted which by law or by custom belong to episcopal sees and to bishops.

This we wish and order, despite our rule, and that of the Apostolic Chancery, concerning the inviolability of an established right, as well as that

Pope
Pius IX



of our predecessor of happy memory, Benedict XIV, concerning the division of material things, and despite anything, even if worthy of special mention, contained in other Apostolic Constitutions and Decrees, whether general or particular, or published in universal, provincial, or synodal councils.

Given at Rome, at the Church of St. Mary Major, under the Fisherman's ring on the 29th day of July in the year 1853, in the eighth of our pontificate.

For the Lord Cardinal Lambruschini
J.B. Brancaloni Castellani, Substitute

Apostolic Letter of December 10, 1937 Erecting the Archdiocese of Newark

Pius, Bishop, Servant of the Servants of God,
For a record unto posterity.

In order that the welfare and rule of Christ's faithful may be more usefully and beneficially provided for in the ecclesiastical province of New York, which seems to extend over too great a territory, it is thought very opportune to divide it, and to erect therefrom a new province.

Wherefore, with the advice of our venerable brothers and cardinals of the Holy Roman church in the Sacred Consistorial Congregation, after consultation with our venerable brother, Amleto Giovanni Cicognani, titular Archbishop of Laodicea in Phrygia, Apostolic Delegate in the United States of North America, and with mature consideration, we, by the fullness of our Apostolic power, and with the consent, as far as is necessary, of those whom it concerns, and of those who presume it to be their concern, first separate from that ecclesiastical Province of New York, the Diocese of Newark together with its clergy and people, remove it from the metropolitan authority of the Archbishop of New York, constitute it an Archdiocese, and raise its cathedral church to the rank and dignity of a Metropolitan.

We further grant to this new Metropolitan Church of Newark and to its Archbishops all the rights, insignia, privileges, prerogatives, and honors which the other Metropolitan Churches and their Archbishops throughout the Catholic world possess and enjoy by common law, and we likewise obligate them with the same burdens and duties with which others are obligated. To the Metropolitans of Newark however, we especially grant the right of having the cross carried before them within the limits of their province, and of using the pallium according to the laws of the

liturgy, after, of course, it has been properly asked for and obtained in a sacred consistory.

Next we withdraw from the same Province of New York the Diocese of Trenton, and it, together with the Diocese of Paterson and the Diocese of Camden which were erected by us only yesterday by the Apostolic letters *Recta cuiusvis* and *Ad maius animarum*, will form a new ecclesiastical Province of Newark; and we constitute the cathedral churches of those dioceses suffragans of the Metropolitan Church of Newark, and subject their bishops to the metropolitan rule of the Archbishop of Newark.

For the execution of all this as disposed and arranged above, we select the venerable brother mentioned before, Amleto Giovanni Cicognani, Apostolic Delegate in the United States of North America, and we give him, therefore, the faculties necessary and opportune for it, even that of sub-delegating for the result in question any man possessing ecclesiastical dignity or office, and we impose upon him the obligation of transmitting at once to the Sacred Consistorial Congregation an authentic copy of the completed transaction. We wish, however, that to printed copies of these letters, provided they are attested to by the signature of a public notary and the seal of an ecclesiastical dignitary, there can be given precisely the same credence which would be given to the letters if they themselves were presented or shown. We wish and decree that these letters and their contents can never be censured, attacked, or challenged for the defect of concealment, falsehood, or nullity, or for any fault of our intention or for any other, even substantial and unforeseen; and they

Pope
Pius XI



shall be forever valid, as done with and emanating from certain knowledge and fullness of power; that they be granted and obtain their full and entire effects; that they be inviolably respected by all concerned; and that, if anything is attempted otherwise concerning them by anyone, by whatever authority, with or without knowledge, it is and shall be utterly invalid and void.

This we decree despite, as far as is necessary, contrary rules enacted in synodal, provincial, general, and universal councils, in special or general Apostolic Constitutions and Ordinances, and in any other disposition of our predecessors, the Roman Pontiffs, all of which, even those worthy of special mention, we do hereby repeal. No one, therefore, may curtail or contravene this letter of dismemberment, erection, subjection, decree, concession, commission, command, repeal, and of our will. If, however, any one in rash boldness presumes to attempt to do so, let him know that he will incur the wrath of God Almighty and of the blessed Apostles Peter and Paul.

Given at Rome at St. Peter's, in the year of Our Lord one thousand nine hundred and thirty-seven, on the tenth day of the month of December, in the sixteenth year of our pontificate.

Raphael Carl Cardinal Rossi
Secretary, Sacred Consistorial Congregation



Newark receives and returns charity

Continued from page 63

and recalled, "When I took possession of the Diocese, I found many churches loaded down with debts, and in such straits that they needed large sums of money to prevent their being sold under the hammer."

By the end of the summer of 1855, he again acknowledged a gift from the Society and explained that with the funds he had "been able to save two churches, on the point of being sold and lost to religion." In the same letter the Bishop estimated that there were 40,000 Catholics in the state, "the majority of whom are Irish immigrants, many thousands of Germans, some American, English, French and Canadians." He indicated the missionary character of the priests when he wrote, "To take care of their spiritual interests we have 35 missionary priests, of whom eight, including myself, were born in this country, 17 born in Ireland, five Germans, five French or Italians."

In 1858, Bishop Bayley wrote to the Society for the Propagation of the Faith that it would be difficult for him to do anything without the help of the Society: "Here our work is in the midst of bitter heretics, and although our poor people contribute generously according to their means for the support of our churches, it will be out of the question without your help to give to our establishments for education the means and protection necessary. Unless the work is done now, it will soon be too late."

Four more times the Bishop appealed to the Society for aid, and in April 1865, he was able to write to the headquarters in France, "I have no other revenue than a very slender salary, and it is owing to the allotment of the Propagation of the Faith that I am able to meet the interest of many debts I have contracted by helping the many poor parishes and in founding institutions of education and charity in the Diocese. Having made a review of the ten first years of my Diocese, I find that while the Catholic population has increased a third, the churches and priests have doubled in number."

The time for the end of financial help from Europe had arrived in 1865. Over a period of

12 years the Society had given to the Diocese \$23,600, a magnificent sum in those days. In the hundred years between 1822 and 1921, the French Society had contributed \$100 million to all foreign ministries; \$7 million of that total had gone to the United States.

The Diocese of Newark was not ungrateful. Even while still depending on the Society for assistance, Bishop Bayley organized branches in all parishes and sent to France annually more than any other diocese in the country, with the exception of New York. In fact, he sent so much, that in writing to the Society in 1862, he expressed fear that the officials of the Society were, in consequence, misjudging the conditions and the needs of the Diocese.

The Diocese of Newark continued to grow and prosper. It was divided in 1881 into the Dioceses of Newark and Trenton. Both before and after the division, the Diocese of Newark kept the promise of Bishop Bayley to "lend a helping hand to others."

In 1922 the Society for the Propagation of the Faith celebrated the centennial of its foundation. On that occasion, it published a centennial number of the Annals, in which it was recorded that the Diocese of Newark had contributed \$208,709.01 to the general fund of the Society up to that time. This did not include the incalculable sums which were given directly to individual missions by the priests and people of the Diocese.

The modern and most effective era in mission activity in Newark came in 1924. In that year, Bishop John J. O'Conner took steps to revitalize the Society of the Propagation of the Faith in Newark. He appointed as the first diocesan director, Father William A. Griffin, who was then a member of the faculty of Seton Hall College and who subsequently became Auxiliary Bishop of Newark and Bishop of Trenton.

Two months after the formal establishment of the Society in the Diocese in Feb. 1925, the first membership campaign was launched simultaneously in all parishes. The policy was formulated in the beginning of building up the Society upon parish unit. Memberships were to be solicited rather than collections. The director wished to form a diocesan-wide apostolate of prayers and alms, made

up of mission-minded men and women who would take continuous interest in mission activities in pagan lands, sympathize with the missionaries in their arduous and perilous tasks, pray for them and provide them with material resources.

In the first year of its existence, the Newark Diocese Branch contributed \$82,019.16 to the general fund of the Society, an increase of \$70,000 or almost 600 percent over the previous year.

In addition to this, \$20,515.34 was sent to the American Board of Catholic Missions for distribution among missions in the United States.



Besides these two sums, representative of membership dues, the Diocesan Office sent directly to other missions \$87,155.24. All told, it collected and distributed during its first year of operation \$188,211.

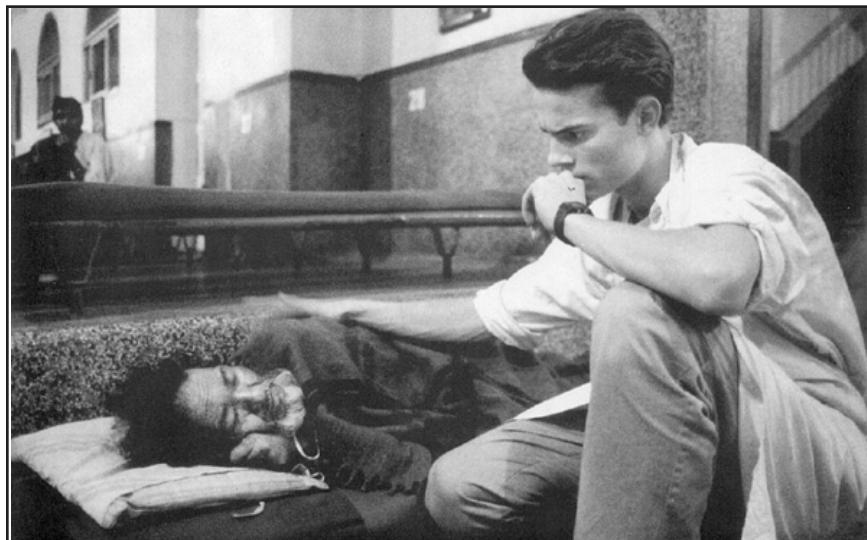
Breaking into the half million dollar bracket for annual donations in 1945, the Archdiocese maintained its position there for the next five years. In 1953, it collected \$805,619.97.

Thus by the end of 1953, the faithful of the Archdiocese of Newark had sent, through the Propagation of the Faith Office, in its 29 years of service, the sum of \$9,578,264.68.

As the Archdiocese of Newark begins another century of existence, it may feel proud and grateful that it has discharged with honor the debt which it owed to the Society of the Propagation of the Faith. It has done for others what was once done for itself. The faithful of the Archdiocese realize that when God gave them the faith, He expected them not only to keep it, but also to spread it.

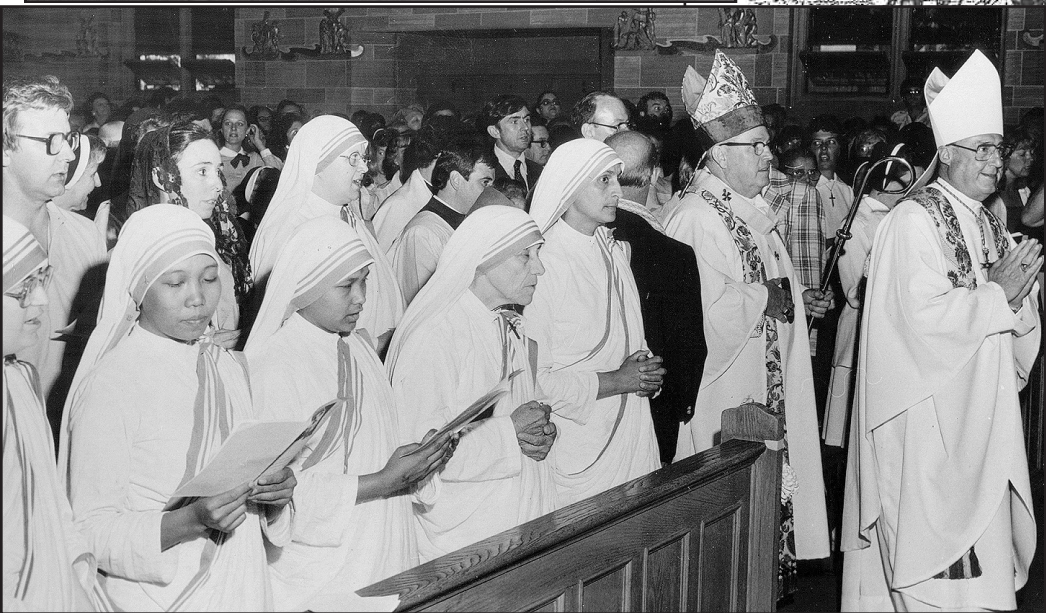
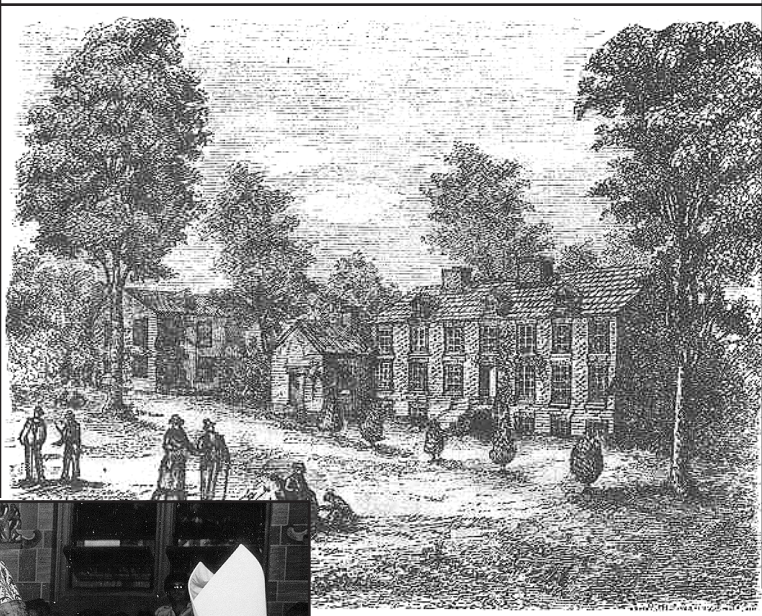
It would be false to tell the story of Newark's mission efforts only in dollars and cents. The prayers of her thousands of faithful have daily been offered for the laborers in the harvest. And she is rightfully most proud of her courageous sons and daughters who have left her geographical boundaries to bring the same faith to others.

In addition to the men and women from Newark who are engaged in the missions in our country, chiefly in the South, there are at the present time over 100 in the foreign mission field.



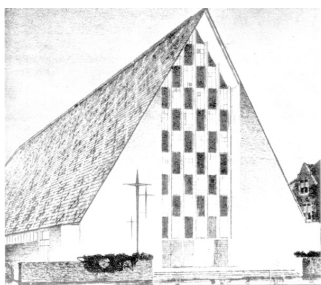


Clockwise, from top left: Sister Mary Xavier Mehegan, S.C., founder of the Sisters of Charity of St. Elizabeth; a drawing of Newark Abbey from the mid-19th century; a Religious sister cares for children in an orphanage; silver gilt chalice, from the St. Patrick Parish, Newark, Rosary Society; old St. Joseph's Church, Philadelphia, in 1734; Newark Auxiliary Bishop David Arias speaks to the press; Mother Teresa of Calcutta worships in the Cathedral; the old Archdiocesan Chancery building in downtown Newark.



Parish stories

Continued from page 66



St. Augustine Parish, Union City
First opened in 1881, St. Augustine School was the first in the Archdiocese to be accredited by the Middle States Association of Colleges and Schools and is currently registered at Harvard University in a special program for multiple intelligence.

St. Joseph Parish, Jersey City
On the "Hilltop" of Jersey City, St. Joseph's was established as the second parish in the city in 1856, with its first Mass on Oct. 26.

Queen of Angels Parish, Newark
Rev. Dr. Martin Luther King, Jr., visited Queen of Angels in 1968.

Sacred Heart Parish, Vailsburg
During World War II more than 1,200 parishioners served in the Armed Forces, including two parish priests.

St. Catherine of Siena Parish, Hillside
For many years it was the largest church in the community of Hillside, and its school opened in 1951.

SS. Peter and Paul Parish, Elizabeth
Lithuanian families began to settle in Elizabeth in 1878, and Bishop Winand Wigger authorized a new parish with a priest from Lithuania in 1895.

St. Patrick Parish, Elizabeth
The church was built of Maine granite in the Gothic style with geometric tracery and soaring twin spires.

Our Lady of Libera Parish, West New York
The history of this parish dates back nearly a century to emigrants from the village of Campobasso Province in Italy and has since ministered to Cuban-Americans and others from Latin America.

St. Rocco Parish, Union City
For more than 70 years the Pallotine Fathers ministered to the community, and the original wooden church burned to the ground in 1924.

St. Stephen Parish, Kearney
Its magnificent church building has been called the "cathedral of Hudson County."

Our Lady Mother of the Church Parish, Woodcliff Lake
Founded after the Second Vatican Council, it is a model for suburban parishes, with its beautiful grounds and modern church.

Church of the Korean Martyrs Parish, Saddle Brook
Currently there are nearly 800 families in this community which was established in 1986 by parishioners from St. Andrew Kim Church, Orange.

Nativity Parish, Midland Park
A bell specially cast in Loughborough, England, rang out from the newly built steeple to announce the first Sunday Mass in June 1954.

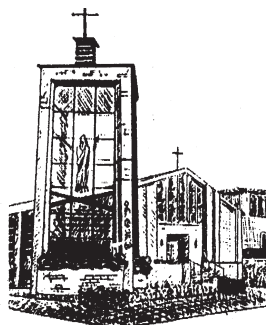


St. Anastasia Parish, Teaneck
The parish community is a pioneer in inter-faith activities, including the founding of the Lutheran Anglican Roman Catholic Covenant in Teaneck.

Our Lady of Fatima Parish, Newark
Archbishop Thomas A. Boland founded this parish to serve the Portuguese community in the Ironbound section of Newark.

Immaculate Heart of Mary Parish, Mahwah
The Polish traditions and adherence to Catholic doctrines and devotions remain a landmark of the parish community.

Our Lady of Mount Carmel Parish, Tenafly
The Sisters of Charity taught at the grammar school for 99 years.



Church of the Sacred Heart Parish, Rochelle Park
Franciscan Friars have served this church since 1916, when the parish was founded.

Sacred Heart Parish, Lyndhurst
The community celebrated its first Mass at Herman Froelich's store in February 1902.

St. Francis de Sales Parish, Lodi
Nearly 150 years old, to this day a common sight is three generations of the same family worshipping together.

Immaculate Heart of Mary Parish, Newark
Founded as San Jose parish by the Franciscan Fathers and the Missionary Sisters of the Blessed Sacrament and Mary Immaculate, the parish was renamed in 1967.

Immaculate Conception Parish, Newark
Like many churches throughout the Archdiocese, this parish began as a mission—in this case to serve the Italian immigrants of the North Ward of Newark.

St. Joseph Parish, Hackensack
After 1963 the interior of the church was redecorated, a carillon installed and the mortgage paid off.

St. Nicholas Parish, Jersey City
On Sept. 11, 2001 the school produced more than 1000 meals from its cafeteria to feed police, fire and rescue workers.

St. Joseph Parish, Bayonne
Founded in 1888, it is the oldest Slovak Roman Catholic parish in New Jersey.

Our Lady of Mount Carmel Parish, Bayonne
This church has had only six pastors since its inauguration in 1898 and dedication on Christmas 1899.

Immaculate Conception Parish, Mahwah
The first Mass was celebrated in the seminary carpenter shop.

Sacred Heart Parish, Lyndhurst
On Sept. 12, 1918 the first church was destroyed by fire and replaced by a temporary structure. The current church was dedicated in 1925.

St. John the Baptist Parish, Jersey City
The church features the third largest display of mosaics in a church in the United States.

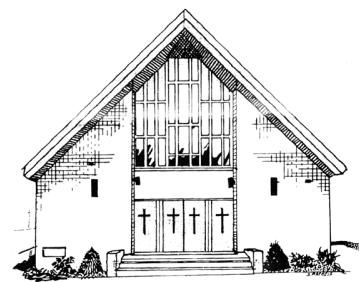
Our Lady of Mount Carmel Parish, Montclair
The "Montclair Connection," a conjoining of two commuter railroads directly into New York, augurs well for the parish's future.

St. Anthony Parish, East Newark
The first pastor purchased a small Protestant church on Second Street, which was converted and dedicated on June 24, 1901.

Holy Family Parish, Linden
The parish is unique in offering a Sunday Liturgy in the Slovak language.

St. Joseph Parish, Bogota
Sunday Masses were celebrated in a fire hall until the groundbreaking for the present church in 1927.

St. Peter Claver Parish, Montclair
Today the parish defines itself as a community of diversity committed to spiritual growth.



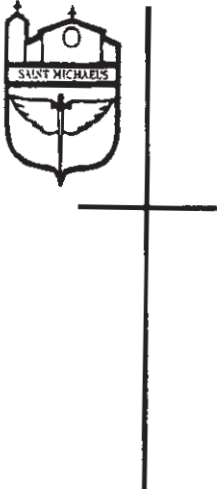
St. Michael Parish, Bayonne
As the parish flourished, the Perpetual Novena in honor of the Miraculous Medal was begun in 1941.

Our Lady of Czestochowa, Jersey City
The parish is part of the Paulus Hood Historic District of the city.



*Jesus is Lord to the glory
of the Father!
May we continue to
proclaim the Lordship of
Christ here in the
Archdiocese of Newark*

**ST.
ANTONINUS
CHURCH**
337 S. Orange Ave.
Newark, NJ 07013
(973) 623-0258



*St. Michael Church
Cranford, NJ*

*Congratulations
to the Archdiocese of Newark
on 150 years
of proclaiming & celebrating
the Good News of Jesus Christ.*

*Together may we continue
to witness Christ's message.*

**Merrill Lynch** Investment Managers

Congratulates

The


Archdiocese of Newark

on its

150th Anniversary

Contact: Aiden Redmond • phone: 609.282.3582 • email: Aiden_Redmond@ml.com

The Parish Community of
St. Michael's, Newark,
and the Vocationist Fathers,
rejoice with the
Archdiocese of Newark
on the occasion of its
150th Anniversary







*Congratulations to the
Archdiocese of Newark
on your 150th Anniversary!*

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147 Market St., Passaic
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Archdiocese of Newark for more than 70 years





We are Pleased and Honored to Congratulate

The Archdiocese of Newark


Upon 150 Years of Service to our Community

1853 – 2003

Sponsored by the Sisters of Charity of St. Elizabeth, Trinitas Hospital is a full service healthcare facility that resulted from the 2000 merger of Elizabeth General Medical Center and St. Elizabeth Hospital.

We're proud to announce the new "Seniors First" Program at Trinitas Hospital - a network of unparalleled services for the adult aged 65 and older. Highlights include our acclaimed Wound Healing Center, Diabetes Management Center, Geropsychiatry services, Oncology and Cardiology programs, along with many specialized components that include adult medical day care, care-giver support, long term care, geriatric assessment and care management, home health care and more. In addition seniors may join the "Seniors First Rewards Program" and receive discounts, gifts, free valet parking and more.

To learn more about our "Seniors First" program, please call 1-888-8TRINITAS.



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Elizabeth, New Jersey 07207
www.trinitashospital.com

The Catholic Advocate

The Official Newspaper of The Archdiocese of Newark
Serving the counties of Bergen/Hudson/Essex/Union

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Editorial & Advertising Issue Calendar 2004

2004

	JANUARY	7	Regular/Vocations/Tax & Financial Planning/Prof. Dir.
		21	Regular/Catholic School Week /Senior Pgs.
	FEBRUARY	4	Regular/Business Review & Black History Pgs./Prof. Dir.
		18	Regular/Winter Bridal/Lent Pgs. St. Patrick's Pgs./Senior Pgs.
	MARCH	10	Regular/Winter Shrines & Retreat Pgs./Prof. Dir.
		24	Regular/Communion Pgs./Senior Pgs.
	APRIL	7	Regular/Spring Home Improvement/Prof. Dir.
		21	Regular/Easter Edition/College/Education/Spring Open Houses /Senior Pgs./Vocation Pgs..
	MAY	5	Regular/National Hospital Week /Prof. Dir. /Mother's Day
		19	Regular/Ordination/Summer Fun & Things To Do Guide/Senior Pgs.
	JUNE	2	Regular/Graduation /Prof. Dir./Deacon's Ordained
		16	Regular/Father's Day/Summer Fun & Things To Do Guide/ Retreats & ShrinesPgs.
		30	Regular/Seniors Pgs./Priests Anniversaries
	JULY	14	Regular/Summer Fun & Things To Do Guide
		28	Regular/Senior Pgs. /Prof. Dir.
	AUGUST	11	Regular/Back To School supplement/Prof. Dir.
		25	Regular/Labor /Seniors Pgs.
	SEPTEMBER	8	Regular/ Fall Bridal /Prof. Dir./Open House
		22	Regular/Seniors Pgs./Fall Home Improvement
	OCTOBER	6	Regular/Vocations Pgs./College/Educ./Prof. Dir.
		20	Regular/Grief (All Saints)/Seniors Pgs./Halloween Ideas
	NOVEMBER	3	Regular/Family Health/Prof. Dir./Veterans Day
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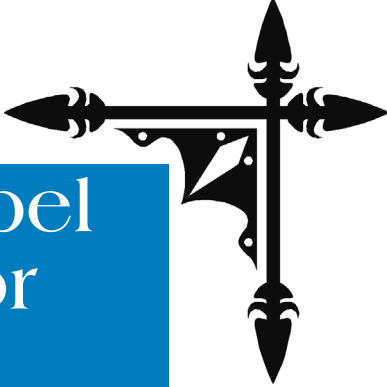
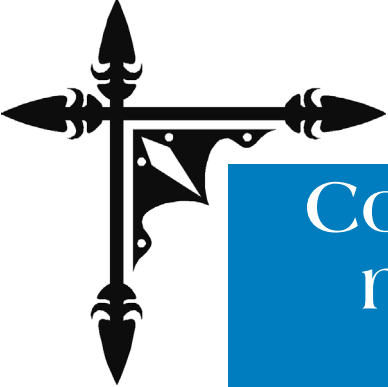


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