

February 8, 2013

EIGHTH
BISHOP
OF
THE
CAMDEN
DIOCESE



*Most
Reverend
Dennis J.
Sullivan*

*“In the
Breaking
of the
Bread”*

CATHOLIC
star herald

Bishop Dennis J. Sullivan

The Most Rev. Dennis J. Sullivan, ordained an Auxiliary Bishop in the Archdiocese of New York on September 21, 2004, was born in the Bronx on March 17, 1945. Bishop Sullivan is the third of four children to Hanorah Hayes Sullivan and John Sullivan who were members of St. Anthony's Church in the Bronx.

Bishop Sullivan, together with his brothers and sister, were educated at St. Anthony Parish Elementary School in the Bronx. Afterward, Bishop Sullivan attended Mount St. Michael Academy and later Iona College in New Rochelle, New York. As a sophomore, Bishop Sullivan left Iona College and entered St. Joseph's Seminary in Yonkers, New York.

In 1969, Bishop Sullivan attended the Summer Spanish Language Institute at the Catholic University in Ponce, Puerto Rico, and then returned to St. Joseph's Seminary where he earned a BA in 1967 and a Masters of Divinity in 1970.

On May 29, 1971, Bishop Sullivan was ordained to the priesthood by Terence Cardinal Cooke at the Cathedral of St. Patrick. Before long, Bishop Sullivan traveled to the Dominican Republic to learn Spanish as a way of assisting the growing population of Hispanic immigrants who were arriving in New York. Bishop Sullivan attended the Dominican Institute for Pastoral Adaptation in Muca, and the Dominican Republic & Mission Experience in Tenares, Dominican Republic.

From 1971 to 1981, Bishop Sullivan was appointed Parochial Vicar at the Church of St. Elizabeth, the Church of the Ascension in New York City, and the Church of Sts. Phillip and James in the Bronx. In 1982, Bishop Sullivan was appointed Pastor of the Church of St. Teresa in New York City and in 1999 he was named a Prelate of Honor to His Holiness. After twenty-one years at the Church of St. Teresa, Bishop Sullivan was then appointed as Pastor to the Church of Sts. John and Paul in Larchmont, New York in 2004.

He was the Vicar General of the Archdiocese of New York.

Pope Benedict XVI named Bishop Sullivan to head the Diocese of Camden on Jan. 8.

Throughout his ministry in New York, Bishop Sullivan has served on various Boards and committees:

- Three terms on the Presbyteral Council of the Archdiocese of New York as Representative of South Manhattan Priests
- Board Member of the Lower East Side Catholic Area Conference
- It's Time Inc. Social Service Agency
- Immigrant Social Service, Inc.



MOST REVEREND DENNIS J. SULLIVAN

- Two Bridges Neighborhood Associates
- Waterfront Coalition
- Asian Pastoral Immersion Experience
- Catholic Campaign for Human Development Committee
- Board Member of the Inter Parish Finance

"In the Breaking of the Bread"

Shepherding a Eucharistic People

By D.A. Barsotti

The episcopal motto of Bishop Dennis Sullivan, "In the Breaking of the Bread," is fundamental and familiar, yet intricately meaningful.

"The bishop's motto puts the emphasis on the importance of the Eucharist within the Christian community. It is the peak, the climax and the source through which faith in Christ revolves," said Professor Hellen Mardaga, Theology and Religious Studies, The Catholic University of America, Washington.

In the breaking of the bread and the sharing of the cup, Christians hold the memory of — and identify with — the ministry, life, passion, death and resurrection of Christ, Mardaga explained. "Through their common meal commemorating the salvific actions of God through Christ, Christians distinguish themselves," she said.

Recall the writings about Jesus's last days on earth, prompted Mardaga. The Four Gospels record how he gathers his disciples around him during a meal called the Last Supper (Mk 14:22-26; Mt 26:26-30; Lk 22:14-20). The focus is on the ritual breaking of bread and drinking from a cup.

"Breaking bread is an ancient tradition of all peoples, an expression of hospitality and camaraderie," explained Sister Pauline Chirchirillo, PBVM. "Thus, the Last Supper was the perfect way for Jesus to celebrate the institution of the Eucharist."

The Last Supper gained significance within the first Christian communities. Mardaga pointed to Luke, who wrote at length about "how two disciples travel to Emmaus, a village seven miles from Jerusalem, and encounter Jesus, but do not recognize him. (Lk 24:13-35) As they are talking to this 'stranger' it becomes evening and they ask the stranger to stay with them and have dinner. Once Jesus takes bread, blesses it and gives it to the two disciples, they recognize the stranger to be Jesus (Lk 24:30) upon which Jesus vanishes before their eyes."

"The Gospel of John ends with a narrative about how Jesus appears to Seven Disciples during a meal of bread and fish," Mardaga added. "The very roots of the Eucharist are found in the New Testament."

"The greatest privilege for a priest is to celebrate Mass," said Sister Pauline.

In the Archdiocese of New York,



"The Supper at Emmaus" by Caravaggio depicts the recognition of Christ by his disciples.

Sister Pauline serves as director of the Office of the Propagation of the Faith. When Bishop Sullivan was pastor of St. Teresa's Parish in lower Manhattan, she had the opportunity to work in collaboration with him on various programs.

She provided her insights: "As a minister of the Eucharist Bishop Sullivan encounters Christ and through his example he brings that message of love, compassion and understanding to others. His episcopal motto "In the Breaking of the Bread" is truly an expression of how he lives.

"During the many years I have known and worked with him, he carries his attention to the liturgy into life around the table. By reflecting on

Scripture he extends himself in welcoming and accepting all people, especially the immigrants and the poor, listening and responding to their needs, thus bringing the message of Christ's love to others."

In his remarks on the day he was ordained bishop, (Sept. 21, 2004), Bishop Sullivan said, "How could I not think of my years on the Lower East Side, America's greatest neighborhood. I was blessed by so many who taught me how to love the poor, and how to preach the social gospel of the church."

He spoke to those who came to celebrate with him that day, in English, Spanish and Mandarin Chinese. His ministry to immigrants and the marginalized of the city was

summarized in his own remarks: "We are all children of God and we need to be servants to each other."

Later, Bishop Sullivan, as vicar general of the Archdiocese of New York, wrote a column laying out the pastoral planning initiative beginning in New York City. In his words, "Pastoring means leading people to God; accompanying them on their journeys of faith; and shepherding our resources."

Words in action. Solidarity through common purpose. Faith. "In the Breaking of the Bread." The episcopal motto of Bishop Dennis Sullivan, the eighth bishop of the Diocese of Camden, provides the faithful with a window on the soul of their new shepherd.

"In the Breaking of the Bread"

Subway riding bishop used to challenges

By Peter Feuerherd

He's a strap-hanging bishop, traveling to confirmation ceremonies via subway. The 1, 2 or 3 Train won't make it to South Jersey, but Bishop Dennis Sullivan will be bringing along a lifetime of pastoral experience in Gotham to South Jersey after he is installed as bishop of Camden Feb. 12.

“He's not afraid to make a decision.”

His story begins in the Bronx, where he was born on St. Patrick's Day 1945, where, as a boy he thought that one day he would get a job, get married, and raise a family.

When he felt the longing towards priesthood, “It was a call I did not want to respond to,” he recalled in a chat with reporters from the Manhattan townhouse he shares with his boss, Cardinal Timothy Dolan.

He responded to the call, and it has placed him, while not far from the Bronx where he grew up, in places he would never have encountered otherwise. He knows what it's like to be thrust into a different world.

Spanish-language training as a young priest took him to a mountain village in the Dominican Republic, where the people lit off fireworks to announce the coming of a priest to a place that rarely saw one. Lines formed to baptize babies. After he asked for the nearest rest room, his hosts directed him to a river, thinking he wanted a bath, all part of a language mishap.

Back in New York, he followed the stream of Dominicans and other Latinos, becoming fluent in Spanish and, when his parish on the Lower East Side began attracting Asian immigrants, learning some Chinese as well.

That ministry to immigrants resonates with his mother's Irish immigrant story.

Hanorah Hayes Sullivan came to New York at the age of 19 from County Limerick. One of two older



A New Yorker, Bishop Dennis Sullivan is accustomed to taking the subway to confirmations.

sisters among 12 siblings, she left with instructions to make a life in the new world. She was not expected to return.

She wouldn't until 25 years later when, as part of an epic family trip, she brought her children, including eight-year-old Dennis and his three siblings, and her husband, John Sullivan, who worked as a New York cabdriver.

Having made contact with his Irish cousins, the young Dennis Sullivan returned to New York and grew up in the Bronx in a neighborhood near the Bronx Zoo, where the family would walk on warm Sunday afternoons after Mass.

Inspired by the example of a priest professor and his own parish priests, he was drawn to the clerical life during his second year at Iona College in nearby Westchester.

As a seminarian, he entered a church in ferment. It was 1965, and Vatican II had just concluded. The liturgy was changing, students were questioning their professors, seminary life was breaking out of its traditional isolation, and there was a clear call that priesthood meant serving the poor.

“We were a challenging class,” recalled Msgr. Robert T. Ritchie, now rector of St. Patrick's Cathedral, and a classmate of the bishop's. “We would challenge our professors to give us what we considered more and better theology.”

Of the 18 men ordained for the archdiocese in 1971, Father Dennis Sullivan was one of eight to immerse in Spanish studies, putting him on a track to serve New York's immigrant poor.

That he did as a parish priest until being called to become an auxiliary bishop in 2004. While he comes to the Diocese of Camden with no direct experience of running a diocese, he is definitely not a neophyte in the ways of Church administration.

For the past eight years, Bishop Sullivan has been vicar general for the sprawling New York Archdiocese, a collection of 375 parishes that runs from Staten Island, through the bustle of Manhattan and the Bronx, through the suburbs of Westchester and some 100 miles north to small town and rural upstate New York.

Named to that post by Cardinal Edward Egan, continuing under

Cardinal Timothy Dolan, Bishop Sullivan is known as a hands-on administrator, relied upon for his vast knowledge of the archdiocese. In the media capital of the world, Cardinal Dolan has taken on an international presence, while Bishop Sullivan has worked largely behind-the-scenes in administration with a style that has won him many admirers and some anger, particularly directed at the closing of valued churches.

“He's not afraid to make a decision,” said Msgr. Dennis P. Keane, pastor of Annunciation Church in Westchester County, and a classmate of the bishop.

The bishop comes to decisions by listening and paying attention. Once a course is decided, he will stick by it, said Msgr. Keane about his friend.

“He's quiet. He listens to what people are saying. In our archdiocese, he has a wealth of history and knowledge,” he said.

Msgr. Ritchie agreed that Bishop Sullivan is not afraid to make difficult decisions. A good number have landed on the bishop's desk, including parish consolidations and thorny conflicts between pastors and laity.

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“In the Breaking of the Bread”

Subway riding bishop used to challenges

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Bishop Sullivan, asked by a reporter what plans he had for the Diocese of Camden, responded that, at least for the first year, he will listen and find out what works and what needs improvement before coming to conclusions.

One issue he was charged with in New York was pastoral planning, as the archdiocese moved to consolidate its parishes, a process in many ways similar to what the Diocese of Camden has already undergone.

In 2007, as part of a process led by Bishop Sullivan, the archdiocese closed 10 parishes, merged 11 and made plans to create five new parishes in growing areas. As part of the archdiocesan process, Bishop Sullivan endured meetings where opponents of parish mergers vented their feelings, sometimes in heated ways.

“He wants to create vibrant parishes, where there are the numbers to be attractive and to evangelize people.”

While it may be a painful process, Bishop Sullivan’s admirers say he sees pastoral planning as essential to grow the church.

“He likes to plan. He has a clear vision,” said Father Donald C. Baker, pastor of St. Teresa’s Church on the Lower East Side of Manhattan, where he succeeded Bishop Sullivan.

Bishop Sullivan’s view of parish planning, said Father Baker, was formed not on the 19th floor of his current office on the Upper East Side, but on the streets of a much grittier neighborhood.

That vision was forged at St. Teresa’s (see side-



Photo by Maria R. Bastone

Bishop Sullivan welcomes parishioners at SS. John and Paul in Larchmont, N.Y.

bar story), a diverse, multi-ethnic parish on the Lower East Side of Manhattan with Sunday Mass in four languages: English, Chinese Mandarin, Chinese Cantonese and Spanish, combined with a rich tradition of community involvement.

“He wants to create vibrant parishes, where there are the numbers to be attractive and to evangelize people,” said Father Baker.

Bishop Sullivan left St. Teresa’s in 2004 and, after a short tenure as pastor of Sts. John and Paul Church in Larchmont, Westchester County, he was named an auxiliary bishop.

Father Baker composed a gift for the new bishop upon his consecration: a wide-angle photo of St. Teresa parishioners, brought together in all their diversity, with the Chinese group, the Spanish-speaking and the Anglos waving to their former pastor in the sanctuary of the church. The photo is on a mantle in Bishop Sullivan’s chancery office.

“This place taught him how to be a pastor,” said Father Baker. “I thought he would want a picture of his teachers.”

The lessons Bishop Sullivan learned at St. Teresa remain.

Carol Cain-Caraballo, office manager at the parish who also served under Bishop Sullivan, said the then-Father Sullivan knew his parishioners by name.

“If he knew someone was sick, he would find out how they were doing,” she said. “He was there in the good times and the bad,” she said, noting how the bishop was supportive to her during a crisis surrounding the death of her father.

While St. Teresa made the most impact, Bishop Sullivan is quick to remember his history with other parishes he served. They have, with one exception, a common thread: many immigrants, most of them Spanish-speaking, in city neighborhoods struggling to reach the middle class or emerge from poverty.

As a young priest, he was sent to St. Elizabeth’s in Washington Heights in northern Manhattan, an area which, at the time he was there in the early 1970s, was populated by Irish and Cubans, as well as a growing immigrant group from the Dominican Republic.

There were 17 weekend Masses in three different places. Trained in Spanish, with language immersion training during his seminary days in Puerto Rico, the then-Father Sullivan was a good fit as an associate pastor.

In his five years there, “I saw the Spanish community come out of the basement and into the upper Church,” he recalled. At the same time, the neighborhood was undergoing changes that heightened ethnic tensions. His own Irish background and Spanish fluency helped him serve as a bridge among the parish’s ethnic groups.

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Finding a mentor, a priest who was a friend of the poor

The following is excerpted from the article “True Pastor” that Claudia McDonnell wrote for *Catholic New York* in 2004, when Bishop Dennis Sullivan was named a bishop.

He was assigned to St. Pius V parish in the South Bronx, where current development is transforming what was then a scene of urban decay and despair.

“The South Bronx was burning at the time,” Bishop-elect Sullivan said. “It was drug-ridden.” But in the parish there was hope and vitality, and he found a mentor whom he describes as “an amazing priest”—Father John C. Downes, pastor of St. Pius V from 1969 until his death in

1976. The experience of working in the parish among people who were poor, with Father Downes as model and guide, affected him powerfully and helped set the course for his priesthood.

The parish population was largely Puerto Rican, and the bishop-elect said that Father Downes was one of the first priests in the New York Archdiocese to learn Spanish.

“What I saw in him was this friend of the poor, loved by his people and constantly with them,” he said. “I saw in him what I needed to see.” One image left an indelible impression. “After he would say daily Mass, he used to spend a long time in the sanctuary,” the bishop-elect said. “I

would observe that. I knew that was what gave him the strength and the power and the energy he needed for the day.”

His work at St. Pius V reinforced the commitment to serving the needy that he already had developed at Dunwoodie. He says it grew out of his studies, his reading and the influence of Vatican Council II.

“I felt the Church needed to be with the poor,” he said, and for most of his priesthood, that is where he has been. “I never felt I was doing something unique or special,” he said. “I felt this is where God wanted me to be. This is where the Church is; that’s why I’m here.”

“In the Breaking of the Bread”



Photo by Maria R. Bastone

Bishop Sullivan speaks to the congregation during Sunday Mass at SS. John and Paul Church in Larchmont, N.Y., where he was pastor in 2004.

Larchmont Days



Photo by Maria R. Bastone

Bishop Sullivan receives a warm welcome from parishioners at SS. John and Paul.



St. Teresa parishioners, brought together in all their diversity, with the Chinese group, the Spanish-speaking and the Anglos, waving to their former pastor in the sanctuary of the church.

Subway riding bishop used to new challenges

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In his next assignment, at St. Philip and James in the northeast Bronx, he was sent to minister to Latinos, most of whom were Puerto Ricans, and he also worked with English-speaking West Indian immigrants. After a short stint on the Upper West Side of Manhattan at Ascension Church, he was sent on his first pastorate at St. Teresa's.

After 21 years on the Lower East Side, Cardinal Egan called him to become pastor at Sts. John and Paul in Larchmont, a leafy, affluent Westchester suburb. Bishop Sullivan was afraid at first that he was a bad fit. "My preaching was honed in the street," he said, noting how often his homilies focused on themes of poverty and immigration. "I had never worked with rich people before."

The anxiety was unnecessary. He served in Larchmont for 18 months, adjusting to driving a car to do his errands after decades of subway rides and neighborhood walks, and was warmly received by the people there until being called to Chancery work as an auxiliary bishop by Cardinal Egan.

As a Chancery official, he quickly earned the respect of the priests and laity in the archdiocese. Last month, at the archdiocesan offices at 1011 First Avenue, staffers expressed chagrin at losing the bishop to South Jersey.

Meanwhile, back in the Diocese of Camden, many wondered what South Jersey Catholics can expect from their new bishop. The reviews are in: If the new bishop were a Broadway show, he would easily earn rave reviews from those who know him.

His friends back in New York expect him to bring the same attributes he brought serving as a big-city pastor down the Turnpike. He is, they said, a dedicated preacher, a hard worker, and a priest with a special affinity towards immigrants and the poor.

"He is someone who is going to be demanding, in a good sense that the Church needs to attend to the needs of the poor, that people do their jobs. But he is also someone who understands that it all might take some time," said Msgr. Ritchie.

Ms. Cain-Caraballo's message to Catholics in South Jersey is a simple one. In the strap-hanging bishop, she said, "You got a gem."

"In the Breaking of the Bread"

Formed by a New York immigrant parish

By Peter Feuerherd

Bishop Dennis Sullivan walks into a room, offers a round of handshakes, a quick greeting, followed by a get-down-to-business chat. Friendly, not too loquacious on the small talk, he presents a vibe of a New Yorker in a hurry.

Depending on how it's measured, some 90 miles separate the Archdiocese of New York from the Diocese of Camden, with its cluster of small cities, suburbs, farm villages and shorefront spread over six counties.

In many ways, it is an abrupt change for the new bishop. Or maybe it's not.

Wherever he's been, in any case, Bishop Sullivan has made a pastoral connection and felt at home with the people he's ministered to. That was especially true at St. Teresa's Church on the Lower East Side of Manhattan, where he was pastor from 1982 to 2004.

"I get nosebleeds north of 14th Street," he would tell the late Cardinal John J. O'Connor when they would discuss the priest's future ministry at St. Teresa's. It was his way of signaling that he felt at home in the parish, loved its people, and wanted to stay. The plea worked for more than two decades.

Bishop Sullivan's pastoral education was honed at the parish on Henry Street, long-known as a New York immigrant gateway. The parish has a storied past: once home to a Presbyterian congregation, the



Photo by Chris Sheridan, Catholic New York

Father Dennis Sullivan, pastor, St. Teresa's Church, leads participants in prayer.

Church building was sold to encroaching Irish papists in 1863. Then to the neighborhood came the Jews, the Puerto Ricans, Dominicans and now, the Chinese along with sons and daughters of the Midwest, seeking shelter in a hip spot within walking distance of burgeoning careers on Wall Street. Luxury condos and public housing stand side-by-side. The bodegas shout signs in Spanish, Chinese, and English.

While New York is stereotyped as an asphalt jungle, Bishop Sullivan

describes it as other sophisticated observers do. It is a series of villages, each defined by variables such as ethnicity, income, hipness, with unofficial boundaries frequently as well-defined as any New Jersey township.

For the past eight years, as vicar general for the archdiocese — the chief lieutenant for Cardinal Timothy Dolan and his predecessor, Cardinal Edward Egan — Bishop Sullivan has lived and worked in midtown East, a particularly tony village, with its high-end shops,

Rockefeller Center and St. Patrick's Cathedral. In that capacity, he developed pastoral planning for the archdiocese and shepherded a series of consolidations intended to better use the resources of the far-flung archdiocese, which reaches from Staten Island in the south to rural hamlets some 100 miles north of the city line.

But much of his heart and sense of accomplishment remained at St. Teresa's, the parish where he weathered what could be described as three major crises.

First, the roof collapsed in 1995, in the middle of the night. No one was injured, but the entire future of the struggling parish was in jeopardy.

The parish congregation found refuge for Sunday Mass in the local Jewish community center. Within seven years, the church had been rebuilt, thanks to the sale of an adjacent property — now a luxury apartment building — buoyed by the surge in property values in the neighborhood.

The second major crisis was 9/11. St. Teresa, while not in the immediate vicinity of the Twin Towers, is within walking distance of the World Trade Center. Today the renewed Liberty Tower dominates the skyline to the west. On that terrible day a dozen years ago, Bishop Sullivan was offering weekday Mass.

"I heard a crash," he recalled. Remembering the roof collapse six years earlier, "we thought something was falling upstairs."

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'In the breaking of the bread'

This article was written for Catholic New York when Bishop Dennis Sullivan was named a bishop in 2004.

Then-Father Dennis J. Sullivan was sent to the Dominican Republic shortly after his ordination in 1971 to learn Spanish and to experience the challenges of pastoral work there. He was asked to offer a scheduled Mass the evening he arrived.

"The village church was packed," he said. "There were no lights. I remember thinking, 'My God, they don't have electricity.'" The church was wired, but there was a power

outage. Parish assistants brought candles and placed them on the altar so that he would be able to read the prayers. As he offered Mass, he had what he called "a spiritual awakening."

"I had one of my first realizations of how the Eucharist unites us with those present and with the whole Church," he said. "Here I was in this very poor mountain town, surrounded by all these people in the dark, with the candles flickering on the altar around this bread and wine that I was consecrating — that was becoming, through my prayers as a priest, the body and

blood of Christ... Here I was, not in the splendor of some basilica but in a rather dilapidated chapel, but that made no difference because Christ was here, feeding his people."

The priest of the parish was responsible for 24 chapels, and the bishop-elect remembers visiting them, traveling by jeep and sometimes by mule over mountain streams. There was a system for announcing the arrival of a priest: A catechist would light Roman candles, and "the people would come streaming out of their homes," he said, for baptisms and

marriages and to arrange for Memorial Masses for the dead.

He said he began to understand "what it means to be a missionary," carrying out the mission of the Church.

"That's something I tried to bring to the parishes that I served in," he said. His message was: "We might not be in the poverty of the Third World, but...we have a mission." For himself as a priest, he added, that means that "You go out. You don't wait for people to come to you. You go out to them, and you meet them where they are."

"In the Breaking of the Bread"

Formed by a New York immigrant parish

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The small congregation and Father Sullivan gathered outside and watched as the second plane hit the towers. As a flood of office worker refugees reached the Lower East Side, Father Sullivan organized small groups to administer water for their smoke-scarred eyes, and also provided phones to contact loved ones.

"And we wept with the people," he recalled.

One young man from the Midwest, attired only in a running outfit, was staying at a hotel near the Towers in anticipation of a job interview that day. Father Sullivan made sure to contact his mother to assure her he was okay. The mother, a Presbyterian, later showed her gratitude for the priest's kindness with a large donation to the parish.

The third crisis was the ongoing changes in the Lower East Side neighborhood, some for good, some mixed, others that meant hardship for its struggling parishioners.

Today, the area around St. Teresa's is vibrant, filled with Chinese immigrants, whose signs mark the small shops, older Latino neighbors, and young professionals, often doubling and tripling up in apartments to be near work and in a neighborhood with an increasingly hip reputation.

But that wasn't always the picture of the Lower East Side. When Father Sullivan was pastor, the city experienced an unprecedented rise in violence (up to 4,000 murders a year) and the neighborhood was infested with drug dealing and prostitution. Father Sullivan and his parishioners fought back.

The pages of "Catholic New York," the archdiocesan newspaper, chronicled street marches at the time, as area pastors, including Father Sullivan, marshaled anti-drug efforts.

As the neighborhood stabilized and became more secure, it became more attractive to develop-

Parishes are part of communities. They are in neighborhoods.

ers who constructed high-rent dwellings. Some neighborhood oldtimers were being squeezed out.

Father Sullivan participated in a community organization, called Two Bridges, which was instrumental in the development of 1,600 affordable apartment units along the East River.

"They created a world where there was a garbage dump," recalled Bishop Sullivan.

Then-Father Sullivan was also a part of supporting the Cabrini Center, a social agency to assist immigrants, named for the American saint Mother Cabrini who ministered to Italian newcomers in the 19th century. Today's newcomers to the Lower East Side are more likely to speak Spanish and Cantonese.

Bishop Sullivan looks back at his St. Teresa experience with great affection. The only bad time, he said, was 9/11 and its immediate aftermath, when dust choked the streets, residents of Lower Manhattan felt besieged, and a city mourned.

St. Teresa's reinforced for him an instinct he always retained: Parishes, he said, cannot live in Sunday morning isolation, above the day-to-day struggles of people. They are an essential part of the social fabric.

"Parishes are part of communities. They are in neighborhoods," he said. And, at St. Teresa's, he said, the parish practiced "the Social Gospel" living out "the Church in the community, the Church with the poor."



CNS photo from Reuters
Hijacked United Airlines Flight 175 flies toward the World Trade Center twin towers before slamming into the south tower as the north one burns in the Sept. 11, 2001, attack. As a flood of office worker refugees reached the Lower East Side, Father Sullivan organized small groups to administer water for their smoke-scarred eyes, and also provided phones to contact loved ones.

Statue that survived WWII bomb

Auxiliary Bishop Dennis J. Sullivan of New York swings a censer near the head of a statue of Mary as he concelebrates Mass at St. Patrick's Cathedral May 2, 2010. The remains of the statue that survived the nuclear bombing of Nagasaki during World War II were later exhibited in New York during the U.N. Review Conference of Parties to the Treaty on the Non-Proliferation of Nuclear Weapons.



CNS photo/Bob Reers, Catholic New York

"In the Breaking of the Bread"

A 'good friend' with a sense of humor

By Rich Luongo

CAMDEN — He's outgoing, compassionate, and very humble and above all else, Bishop Dennis Sullivan — who will be installed as bishop of the Camden Diocese on Feb. 12 — has been called a good friend.

Carol Cain-Caraballo, parish secretary at St. Teresa's Parish in New York where Bishop Sullivan presided from 1982-2004, said, "When you work closely with a priest for 17 years, as I did, you get to know him and realize the compassion he has for everyone."

Camden is getting a good person, someone who takes care of the people.

She said he knew the parishioners by name and knew the names of the children. The people loved him for that, she added.

"And because they loved him many would send him food on occasion," said Carol. "I have six children and they were raised in the parish the same way I was. My children knew him well and respected him."

She noted that her son Stephen had so much respect for the bishop that when Stephen married in 2006 in St. Francis of Assisi Parish in Rockland County, N.Y., he had asked him to perform the ceremony. Already a bishop at the time and vicar general for the Archdiocese of New York, he consented because of his friendship with the family.

This friendship has extended to the Caraballo grandchildren, Carol noted. Joel Rebollo was baptized by the bishop and he took first Communion with him. As bishop he also confirmed Joel, Carol said. Along with Joel, grandchildren Isaiah Rebollo and Aaron Caraballo were also baptized by him. In total she has six grandchildren.

Besides Stephen her other children are daughters Sundaree and Stefanie and sons Patrick, Joel and Louis.

"We're renting a bus to take people to the installation on Feb. 12," Carol said. "It's a two-hour ride at least. I just got the bus a couple of days ago and we already have 30 people booked." Richard, her husband of 35 years, won't be going. "He has two jobs and can't get off."

She said the bishop is "a regular guy. Camden is getting a good person, someone who takes care of the people."

Nancy Winnis, parish manager of Sts. John and Paul Parish in Larchmont, N.Y., echoed this statement. Bishop Sullivan, when he was a monsignor, had been assigned to the parish in 2004 and stayed there for two years when he became bishop.

"He is adored by everyone and is a great guy," she said, adding she was hired by him eight years

ago for her current position. "He loves people and he cares for the poor. He's also fluent in Spanish, which is impeccable, and because of St. Teresa's proximity to Chinatown he learned to speak Chinese."

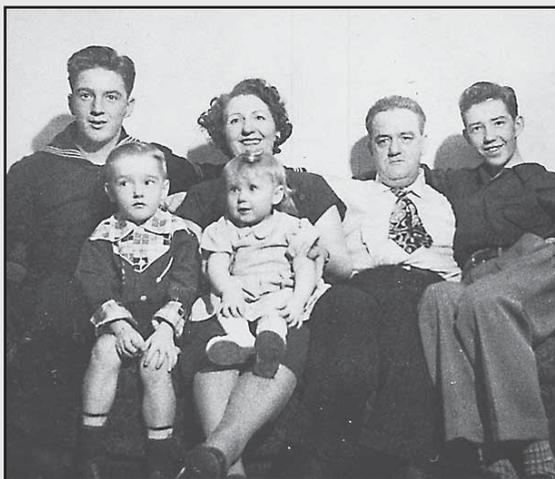
In 2006 he was named a bishop and was transferred to the chancery of the archdiocese. But Nancy said without hesitation, "He's still a friend and will be for life."

Mary Lou Murray, a parishioner at Sts. John and Paul for 30 years, said she was a secretary in the parish when Bishop Sullivan came on.

"People like him because he's outgoing and he's very kind," Mary Lou said. "I was extremely fond of him. My husband died in 2009 and, as a bishop, he came to the funeral and did the final commendation at the Mass. Our family appreciated that. We have a great rapport."

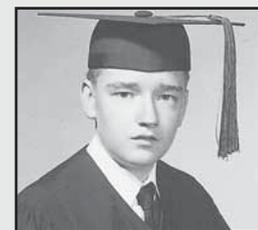
She said the bishop is a humble man and down to earth.

"He makes things better wherever he goes because of his wonderful sense of humor," said Mary Lou. "Camden is very fortunate to have him."



Sullivan Family Photo Album

Clockwise, top photos: young Dennis Sullivan and his sister, Catherine, with their parents, Bishop Sullivan blessing his mother, Hanorah, on his ordination day in 1971; John and Hanorah; then-Msgr. Sullivan and his sister with their grandniece, Hanorah Vanni, on her first Communion day near Minneapolis; Bishop Sullivan as an eight-grade graduate in 1959; Hanorah and John Sullivan with their children, from left, Jack, who was in the U.S. Navy, Dennis, Catherine and Charlie.



"In the Breaking of the Bread"

In the new bishop's words

On what he wants to see in parishes:

"Good preaching and good music, a place where young families can be with other young families."

On what it's liked to be called to a new assignment:

"It's part of being a priest and being a bishop: The openness to the Spirit of God, going where you are asked to go."

About the Year of Faith:

"Let's open up the Documents of Vatican II. Let's get them out before the faithful."

About the most important legacy of Vatican II:

"It put the Bible before the Catholic Church."

About being described as a 'roll-up-your sleeve pastor':

"I like that image."

On poverty:

"I saw it big time in Haiti. I found it shocking: the distended stomachs on the children. Terrible, terrible. In New York, urban poverty is severe. The poverty of just not having things, but the poverty of not having direction in your life ... The poverty of the heart is probably worse, not being in control of your own life. Urban poverty can be desperate."

Most influential mentor: Father John Downes, now deceased, "a legend in the South Bronx" was famous for ministering to the impoverished immigrant community there. Bishop Sullivan served as a deacon with him.



CNS photo/L'Osservatore Romano

Pope John XXIII leads the opening session of the Second Vatican Council in St. Peter's Basilica Oct. 11, 1962. The council's four sessions and its 16 landmark documents modernized the liturgy, renewed the priesthood and religious life, enhanced the role of lay Catholics, opened dialogue with other churches and non-Christians, and identified the church as the "people of God" attuned to the problems and hopes of the world.

"In the Breaking of the Bread"

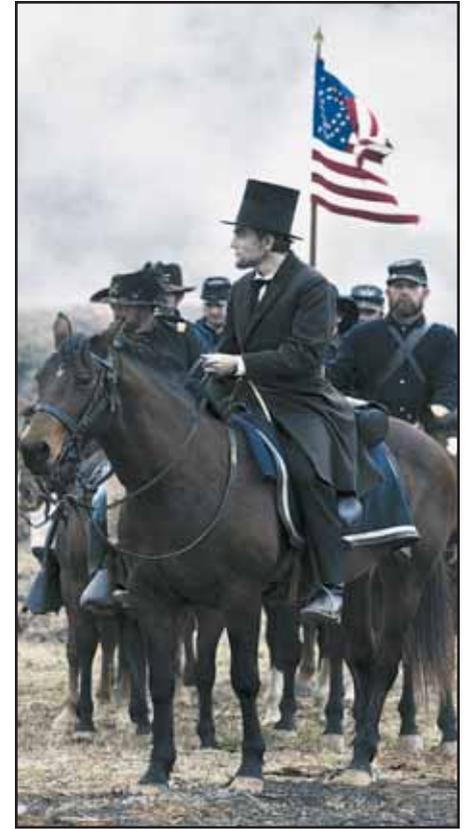


CNS photo/Mike Segar, Reuters

Philadelphia Phillies base runner Shane Victorino is tagged out at home plate by New York Yankees catcher Jorge Posada in the ninth inning in Game 1 of the 2009 Major League Baseball World Series in New York, Oct. 28. The Yankees went on to win the series in Game 6. Below, actor Jim Carter portrays Mr. Carson, the butler, in the television show "Downton Abbey."



"Downton Abbey" photo courtesy of WHY Philadelphia



"Lincoln" CNS/DreamWorks

Actor Daniel Day-Lewis portrays U.S. president Abraham Lincoln in a scene from the movie "Lincoln."

A bishop's entertainment

Hobbies:

Entertainment is frequently watching the Yankees or the New York Giants on television (he takes in a baseball game in person perhaps once a year), or digging into a modern Irish novel. The Bronx-born and bred son of a cabdriver and Irish immigrant is as likely to get to a confirmation ceremony via the subway and once noted in a newspaper article that his biggest adjustment in moving to a suburban Westchester parish was learning to use his car instead of strolling the neighborhood. He's also been known to sing Irish folk songs.

A favorite recent movie: "Lincoln."

Recent travels: to Rome, the Southwest U.S., and being with friends on the East End of Long Island.

TV show: Enjoys "Downton Abbey"

"In the Breaking of the Bread"

Born on the feast of St. Patrick

By Michael M. Canaris

We will hopefully hear the phrase “our Bishop Dennis, and all the bishops” at Mass for years to come. His namesake, St. Denis, a derivative of the name Dionysius, was a Christian martyr killed in the Decian persecutions. Denis and another Dionysius — the Areopagite — were often confused throughout the Middle Ages. But the martyr Denis is in fact a different person, and the patron saint of Paris, France, where he served as an early bishop. Today a famous northern suburb of the city is named for him, as is a Gothic basilica where many monarchs of France are buried.



CNS photo/courtesy of Edward and Lorna Mornin
This image of St. Denis from the Cathedral of Sainte-Marie in Bayonne, France, shows the patron saint of headaches holding his own head. According to legend, St. Denis walked from his execution to his grave with his head in his hands.

Like Lucy holding her eyes and Agatha her breasts, Christian art and iconography of St. Denis is, shall we say, arresting and memorable. He is almost always depicted as a decapitated bishop, clad in vestments, holding his own head in his hands.

Supposedly, after his execution on what is today called the Montmartre in Paris, the holy church leader miraculously picked up his own head and walked some distance while continuing to preach. He is perhaps less well known than another saint associated with our new incoming bishop.

Because he was born on the feast of St. Patrick (and is surnamed Sullivan to boot), let us also reflect upon this patron of the Emerald Isle.

Many are shocked to learn that St. Patrick is not Irish. Sometime in the fifth century, the Scottish-born Patrick was kidnapped and brought to Ireland as a slave. After a lengthy period there, he escaped and fled the island. But something drew him out of himself and back to the un-Christianized people he had encountered in captivity. He voluntarily returned to them to spread the Gospel, and became the “Apostle to the Celts.”

His life was, from the earliest days, intermixed with legends and folklore — from driving the snakes out of Ireland, to teaching the Trinity through the three-in-one shamrock, to devising the Celtic Cross by combining artistic representations of the Latin cross with those of local sun-worshippers (in ancient Roman terminology *sol invictus*).

Due to a dearth of reliable historical sources, where fact and myth begin and end concerning these traditions cannot be determined with accuracy. However, it is clear that he did exist, was an evangelizing figure, and penned an Augustine-like spiritual autobiography, called the *Confessio*.

Patrick is of course today the patron saint of all things Irish, although New York and Chicago celebrate his holiday with more revelry than does Dublin. Although one may be surprised it is not the capital, the diocese of Armagh is the traditional primatial see of Ireland, whose archbishop is, because of its relationship to Patrick, the Primate of All Ireland. The pope last week named Mons. Eamon Martin to succeed the cur-



CNS photo by Greg Tarczynski

St. Patrick is depicted in the detail of a stained glass window at St. Joseph Church in Pinole, Calif. His feast day is March 17, the day Bishop Sullivan was born.

rent (and embattled) Cardinal Sean Brady in this leadership role.

Here in America, a similar prestige is given to any archbishop of Baltimore because of the historical place of honor of that local church, the nation’s first. My stepfather being born and raised in Armagh, I’ve visited many of the sites associated with Patrick in person and continue to be moved by the deep piety with which many still regard him.

For instance, the National Museum of Ireland in Dublin has among its possessions a bell that was reportedly used by Patrick and was buried with him. It is said that it is

perhaps the one that somehow drove the serpents from the land that was formerly covered with them in its earlier period.

One of St. Patrick’s prayers, called the Breastplate, has been adapted in many Irish homes and ceremonies:

“Christ as a light, illumine and guide me. Christ as a shield, o’ershadow and cover me. Christ be under me. Christ be over me. Christ be beside me, On the left hand and right. Christ be before me, behind me, about me; Christ this day be within and without me!”

Let us make this prayer our own for this transitional period in our diocese.

“In the Breaking of the Bread”

The man wearing the mitre

By Michael M. Canaris

In welcoming our new bishop, Dennis Sullivan, it is appropriate to examine the significance of this change in stewardship of the South Jersey flock of Catholic Christians from an ecclesiological point of view.

The Camden Diocese consists of the parishes in the six southernmost counties in New Jersey: Atlantic, Camden, Cape May, Cumberland, Gloucester and Salem. It is a “local” or “particular” church in communion with the universal Roman Catholic Church headed in Rome.

A few years ago, Cardinal Walter Kasper and then-Cardinal Ratzinger famously debated which of these two realities, the local or universal church, had “temporal and ontological priority.” Cardinal Kasper felt each local, particular church was the primary means by which one experiences what it means to be Catholic. It is within a specific space and context which we share liturgy, pray, hear God’s Word, and participate in the sacraments.

Then-Cardinal Ratzinger argued that there would be no “local” church if not for the universal “Holy Mother Church” in which the specific instantiations of Catholicism appear in various settings and historical moments. He asserted that the local dioceses are not a loosely-affiliated network of independent, franchised entities, but rather branches grafted onto the life-giving vine of the church which Christ founded upon Peter.

Both would agree, however, that in its healthiest setting, the local and universal church exist in a dialogical and mutually enriching relationship.

Each local church is led by one bishop. Historically, there are questions as to whether this structure dates from the earliest centuries. Many scholars would say that the mono-episcopal structure which we currently recognize did not necessarily exist in the earliest Christian communities in the way it was long supposed, and certainly not within the complex system of bureaucracy in which it does now (cf. F.A. Sullivan, *From Apostles to Bishops*).



CNS photo /Alessia Giuliani, Catholic Press Photo
Pope Benedict XVI walks with his crozier as he leads the closing Mass of World Youth Day at Cuatro Vientos airfield in Madrid Aug. 21, 2011.

Yet, Catholic Christians do assert that the development of doctrine which has led us to the current structure was organic and willed by God, and that direct lineage can be traced from each bishop to the apostles, which is called apostolic succession.

In past centuries, men (the arguments for and against this criterion far exceed the scope of this conver-

ceived unworthiness to take up the mantle of office (St. Augustine is perhaps the classic example here). Usually, they relented and took charge of the church in which they had been called to leadership.

Each bishop is respected as a man towering above his peers, hence the high mitre he wears on his head in official settings (as well as in the game

Each bishop normally has in his diocese one cathedral, in which rests his cathedra, or “seat;” both a symbolic and literal testament to his “teaching chair.”

Vatican II re-emphasized what it called the “collegial” relationship between brother bishops, where they ideally share ideas and can combat perceived problems collectively. To this end, the U.S. Conference of Catholic Bishops helps align American bishops on progress and potential pitfalls that are unfolding around the country.

Bishops are the leaders of the local churches dispersed around the globe, always in communion with the successor of Peter, their head, to whom Jesus charged “tend my sheep” and “confirm your brethren.”

It is interesting to note that when the cardinals gather in a conclave after the death of a pontiff, they are technically choosing the next bishop of the local church of Rome. When they make their selection, that person accepts his role as that important particular diocese’s bishop and in so doing becomes pastor of the universal church, or pope — not the other way around. For centuries now, part of that job has been naming other bishops to the world’s many particular churches after consultation with local and Vatican authorities, which has just happened for us and Bishop Sullivan.

“Bishops are the leaders of the local churches dispersed around the globe, always in communion with the successor of Peter, their head, to whom Jesus charged “tend my sheep” and “confirm your brethren.”

sation) who were particularly holy or learned were sometimes nominated to serve as bishop by acclamation by the people in their local congregation. Patristic and medieval literature is replete with tales of candidates hesitating or fleeing from chanting mobs because of their own per-

of chess); and as emulating the good shepherd in tending the local flock, hence the hooked crosier, reminiscent of the shepherd’s staff for guiding his sheep — and grabbing them by the nape of neck if need be. (Theologians and bishops are sometimes at odds about the severity of the latter).

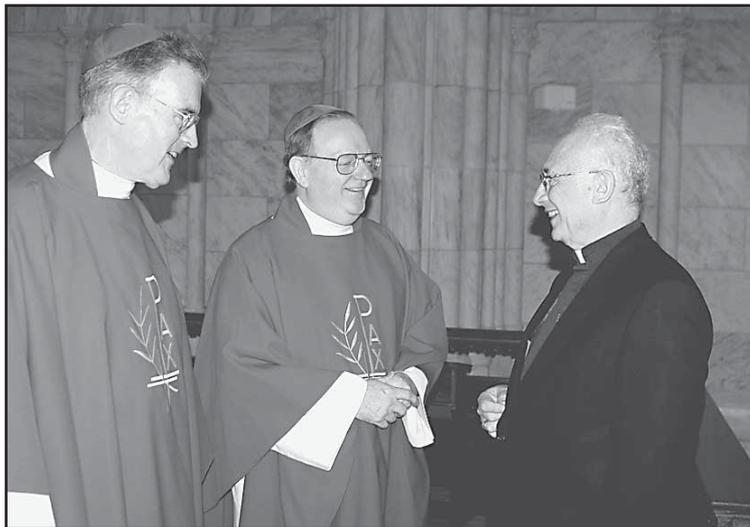
“In the Breaking of the Bread”



Appointed a bishop by Pope John Paul II

Cardinal Egan shared some good news with the congregation gathered for the 8 a.m. Mass at St. Patrick's Cathedral on June 28, 2004, when he announced that Pope John Paul II had named two new auxiliary bishops for the Archdiocese of New York earlier that morning. Before the Mass, the cardinal shakes hands with Bishop-elect Dennis J. Sullivan as Bishop-elect Gerald T. Walsh looks on with a smile. Below, the cardinal and the new bishops-elect pray during the liturgy. The newly appointed auxiliary bishops, bottom left, also greeted Auxiliary Bishop Robert A. Brucato, vicar general.

Photos by Chris Sheridan, Catholic New York



"In the Breaking of the Bread"

Installation Mass scheduled for Feb. 12

By Peter G. Sánchez

On May 3, 1938, a crowd of 5,000 lined the streets from the Haddonfield train station to the Cathedral of the Immaculate Conception in Camden, as the first bishop of Camden, Bartholomew J. Eustace of New York, made his way in a motorcade down Haddon Avenue, to the seat of the diocese. The next day, he was installed as bishop at the cathedral.

Bishop Sullivan will be escorted to the door of the church, where he will perform a ceremonial knock on the door.

Three-quarters of a century later, the ceremonies for the installation of the eighth bishop of Camden, Dennis Sullivan, will begin on Monday, Feb. 11, at the cathedral, with 5 p.m. Evening Prayer led by the bishop.

The next day, Feb. 12, rituals will continue in another part of the diocese, Blackwood, which is a larger church and more centrally located in the six-county diocese.

Bishop Sullivan will be formally installed as the shepherd of Camden in a 2 p.m. installation Mass at the Church of St. Agnes, Our Lady of Hope Parish.

With a seating capacity of almost 1,300, the invitation-only liturgy is expected to include the bishops of New Jersey and other prelates; clergy and church workers from Camden and New York; and guests of Bishop Sullivan.

Archbishop Carlo Maria Vigano, Apostolic Nuncio to the United States; Cardinal Timothy Cardinal Dolan of New York; Archbishop John J. Myers of Newark; and Archbishop Charles J. Chaput of Philadelphia, are expected.



Clergy prepare to enter St. Agnes Church, Blackwood, for the installation of Bishop Joseph Galante as Camden's seventh bishop on April 30, 2004. The installation Mass for Bishop Dennis Sullivan will be celebrated in the same church on Feb. 12.

At the beginning of the liturgy, still outside, Bishop Sullivan will be escorted to the door of the church, where he will perform a ceremonial knock on the door. Archbishop Myers will then open the door to welcome him into the church and present him with a crucifix, which Bishop Sullivan will kiss, and holy water, which Bishop Sullivan will bless himself with.

Next, the entrance procession will take place, including clergy and religious from the Diocese of Camden and Archdiocese of New York; deacons from the Diocese of Camden; ecumenical leaders; visiting cardinals, archbishops and bishops.

The last one to take his place on the altar, will be Bishop Sullivan.

Archbishop Myers will next perform the Sign of the Cross, after which is the Rite of Installation. Archbishop Vigano will greet those gathered, and present the Papal Bull, the letter from Pope Benedict XVI appointing Bishop Sullivan as the

eighth bishop of Camden, to the College of Consultors.

Archbishop Myers and Archbishop Vigano will then lead Bishop Sullivan to the "cathedra," the Bishop's seat, and the new leader of Camden will be presented with his crozier.

Once "seated," Bishop Sullivan will be welcomed by representatives of diocesan staff, clergy, religious, ethnic communities, Catholic schools, and religious education; and civil leaders in the state of New Jersey.

The Mass will then proceed, as the Mass for Tuesday of the Fifth Week of Ordinary Time, with Bishop Sullivan as main celebrant and homilist.

Twenty-five members of the Camden Diocesan choir, and 25 high school students representing the 10 Catholic high schools in the diocese, will provide the liturgical music for the installation Mass.

Local media outlets will cover the installation.

To accommodate the large number of attendees, guests are being asked to park away from the St. Agnes parking lot, and will be shuttled into the Mass.

After the installation Mass, a reception will follow at the Crowne Plaza Hotel in Cherry Hill. Music during the cocktail hour will be provided by jazz bands from Camden Catholic High School, Cherry Hill, under the direction of Joe Gianfortune; and from Paul VI High School, Haddon Township, under the direction of Ben Vinci.

Dinner music will be provided by Jeremy Grenhart, assistant the Camden Catholic director; and Patrick Garner and Lismarie Vega, student at Camden Catholic.

To give everyone an opportunity to view the ceremony, the diocese has arranged for a live broadcast on EWTN and on the internet at www.camdendiocese.org, on Feb. 12 at 2 p.m.

"In the Breaking of the Bread"

'My ministry in Camden will be a pastoral ministry'

Below is a slightly abridged version of Bishop Dennis Sullivan's opening comments when he was introduced as the eighth bishop of Camden at a press conference in the Camden Diocesan Center on Jan. 8.

...

I went to Rome knowing that this appointment would be announced shortly after I got back. One of the places I wanted to visit when I was there is the Church of Sanluigi de Francesi, St. Louis of France, where there is a wonderful Caravaggio masterpiece, "The Call of St. Matthew."

I particularly wanted to go to see that, because I was ordained a bishop on the feast of St. Matthew. Matthew has a special significance for me since then....

The artist paints Jesus, surrounded by light, as he enters into Matthew's everyday life, and of course Matthew's everyday life was the life of a tax collector, kind of a dark world. Not to say anything against tax collectors, but the light of Christ is coming into Matthew's everyday — that's what Caravaggio paints in his masterpiece. Of course, the Gospel of St. Matthew reports that Jesus, when he entered into Matthew's everyday, had two words for Matthew: "Follow me." Just two words.

The artist paints Matthew's reaction to the Lord's call, and it is a marvelous description of what Matthew probably felt when Jesus comes into his life and points his finger at him. It's almost like the finger of God, and creation. And what is Matthew's face saying in Caravaggio's masterpiece, as Jesus comes into his everyday and calls him, "Follow Me"?

Matthew says, "Who, Me?" He points to himself.

And I stood there looking at that wonderful piece of art, because having received the call to serve here in the Church of Camden, I had been saying for the two weeks before I left for that trip, "Who, me?"

And I really connected to what I saw in that beautiful painting,

because as the light of Jesus enters into Matthew's everyday, the light spreads over Matthew. I would have to tell you, sisters and brothers, that since this call was given to me ... I felt the light of Christ touching me, as I respond to the Lord's call to come here to this local church and serve this local church as the bishop of Camden.

I bring here to this local church my experience as a priest, my experience as a bishop. They've been very varied experiences, but in all of them I have been, and I am, a pastor. A pastor leading, guiding, encouraging the different flocks that have been entrusted to me, and allowing myself to be led, and to be guided, and to be encouraged by

the people of God.

So, my ministry has been, and my ministry in Camden will be, a pastoral ministry. I will serve the people of God, I will build up, with the help of God and the strength of Christ, this Church of Christ and do what has to be done to spread the kingdom of God on earth, and announce the good news from Camden to all who need to hear the Good News. And with the help of God, I certainly will continue to do what I have been doing for the past 42 years as priest and bishop.

I certainly ask you to bear with me, as I acclimate myself to new people, new places, get to know the lay of the land, learn new names. I most especially look forward to getting to know my brother priests, some of whom are here, into whose presbyterate I now have already been made to feel welcome.... I feel the strength when they shake my hands, or they give me a hug. I feel the strength of the local church in these priests, and I certainly look forward to serving with them in the church of Camden.

Our deacons, consecrated women and men, the lay faithful who constitute this church, I look forward to my association with you, and my service as bishop.

"One thing I know already is that I do not walk alone through this door of faith."

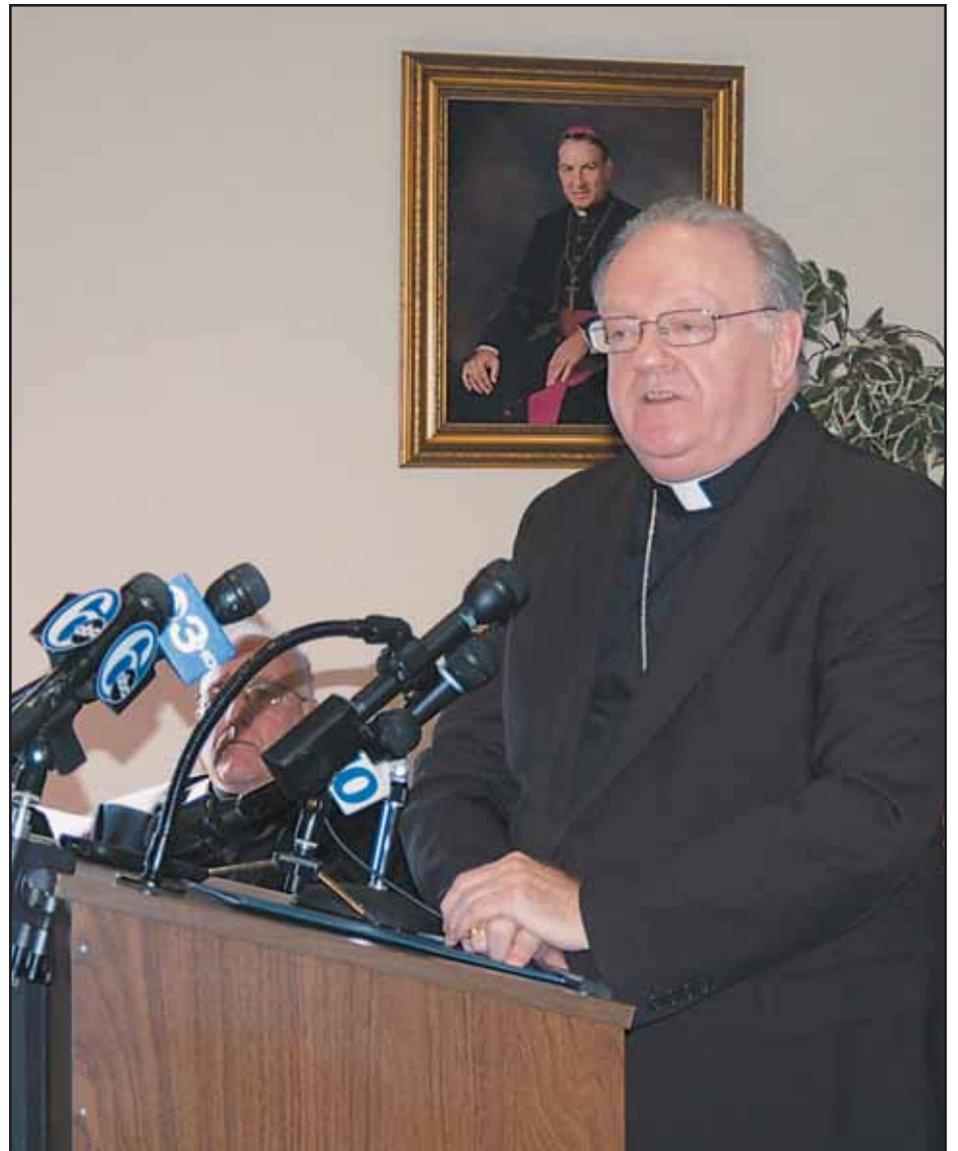


Photo by James A. McBride

Bishop Dennis Sullivan speaks at a press conference introducing him as the eighth bishop of Camden in the Camden Diocesan Center on Jan. 8.

I have been asking a lot of questions, last night and this morning, about ministries here in the diocese and most especially in the parishes, because that is where the church is. That's where the church exists; that's where the Catholic center is.

Catholic Charities, Catholic education, healthcare, I certainly support and want to learn all about those good works, and those charities, and encourage more development of those ministries.

At daily Mass, I have been struck with these wonderful Christmas readings that we have been having each morning from the first letter of John.... Those readings remind me everyday that what I am about — what I need to be about, as a priest, as a bishop, as a Christian — is about the love of God. And certainly this diocese, this local church — parishes, schools, programs, institutions, diocesan offices, all of us who are a part of it — need to be about God's love. And that certainly is my

prayer and my intention here in Camden: to be a minister of God's love.

Let me conclude by noting that our church, our Catholic Church, is observing a Year of Faith. The door of faith is always open, began the wonderful letter of Benedict XVI, *Porta Fidei*, the papal document announcing this universal observance.

So here I am, walking through the door of faith, as it has been lived in Camden, its history, its traditions, its challenges, its future. One thing I know already is that I do not walk alone through this door of faith, but I walk with the Lord, and I walk in the goodly company of the faithful, the clergy, the religious of Camden, whose faith has already encouraged me, and I certainly pray that as a bishop, my faith will encourage them and encourage all of you.

So, brothers and sisters, I look forward to being here, to serving this local church.

"In the Breaking of the Bread"

The challenges and opportunities ahead

Local church leaders comment on the challenges facing the Diocese of Camden, and the opportunities they present, as Bishop Dennis Sullivan prepares to assume his role as chief shepherd of the church of Camden.

The need for a more just environment in Camden

While Camden is often portrayed as a wasteland fit only for failure, contamination, violence, and other such names and ideas, it is far more than that.

Camden is a city of almost 90,000 people with a large percentage being young adults and children. Where God's people live, it can only be where God's Kingdom exists. As a native for 18 years and a pastor for the last 27, I recognize the difference in this city and among her people. In the city 50 years ago, the Catholic parishes flourished in membership and Catholic education. However, wherever God's people live and where the communities of God's people gather, it can only be good. For a favorite saying among us living here is: "God is good, all the time; all the time God is good"

So as God's people in the Catholic community, here in the city and around the entire diocese, so many have stepped up in the face of great poverty and desperation. Our parishes and organizations day in and day out reach out to share our love and the Good News of the

Kingdom to the people of Camden and other areas of South Jersey each day. We are grateful to our diocese and the people of our parishes for the help and support we have received.

However, the pain and suffering, the plight of the people call forth from all of us for a more just environment, a more generous relationship, and a more thorough understanding that we are all brothers and sisters in the Kingdom of God. While Jesus spoke in Mathew 25 about those who were hungry and thirsty, and while he challenges us to connect with the homeless, the hopeless, the outsiders, the weak and the strong. We must connect our lives, our Catholic communities, to the poor, the homeless, the undocumented immigrants, the weak and the strong and realize that God is present in all of us, inside and outside of the church, the tabernacles of our faith, and images in our mind.

Msgr. Robert T. McDermott

Pastor, St. Joseph Pro-Cathedral, Camden



Adelina Aguilar, Nicole Valladares, Vianca Salcedo and Mariangelis Fuentes stand behind a bench in Von Niede Park, Camden, that they painted. Students of St. Anthony of Padua School, Camden, have been working with city and county officials for months to improve the park.

Reconfiguration and the New Evangelization

Indeed, the Vision for the Future of Our Church in South Jersey, directs the pastoral activities of the Pastoral Planning Office. You will find it used in prayer, hanging in our offices and in our parishes and, we hope, you will see it in action as we serve the Lord and His people.

Six pastoral priorities emanate from the Vision and from listening sessions done by Bishop Galante when he first arrived. They call us to focus our prayers and energy toward lifelong faith formation, youth and young adults, liturgy, priestly vocations, lay ministry and numerous aspects of compassionate outreach. The pastoral plans of our parishes have creatively addressed the pastoral priorities, yet their planning is

ongoing into the future as parishes grow and adapt to the signs of the times.

The last five years have been filled with the work of challenging but necessary parish reconfigurations. Following an extensive planning phase, 93 parishes merged to become 38 new parishes. Many of the merged parishes have new ministries that emerged from local needs. These have brought new life and are a sign of creative hope. Yet some of our parishes continue to face challenges and the work of reconfiguration may not be done.

Many parishes have called forth the leadership of the parish to restructure their pastoral councils

using guidelines revised in 2010, whose contemporary focus is pastoral planning. Pastoral councils support the pastoral needs of parishes and assist in planning for and advancing their own parish's pastoral priorities which so often match those voiced by the people. Also, in a new spirit of practical collaboration, we have initiated Deanery Councils across the diocese so that parishes can learn from each other and share resources across parishes.

Like the rest of the universal church, we see the New Evangelization as a call to bring our faith more succinctly into our communities. We have envisioned this form of compassionate outreach as a

primary work of the present moment. This outreach is one in which our people will be able to renew the call of their baptism to reach out in hospitality to their neighbors with the good news of God's love and providence.

Bishop Sullivan, we believe we are poised for a time of growth for the Diocese of Camden under your guidance and hope you will share our enthusiasm for what we can do together for the glory of God. We pray for your joyful immersion in the life of the church of South Jersey.

Sister Antoine Lawlor
Lisa Watson
Deacon Larry Farmer
Pastoral Planning Office

"In the Breaking of the Bread"

Multicultural reality of the New Evangelization

Pope Benedict XVI, declaring the Year of Faith, expressed several concepts about how to deepen our relationship with Jesus, in other words how to pursue a really "New Evangelization." In his Apostolic Letter, *Porta Fidei*, he declares: "Ever since the start of my ministry as Successor of Peter, I have spoken of the need to rediscover the journey of faith so as to shed ever clearer light on the joy and renewed enthusiasm of the encounter with Christ" (PF 2).

In our Diocese of Camden, every day we face a new reality of how to bring people to begin or to deepen their relationship with God. This reality is situated in the context of the multicultural richness of South Jersey, particularly with the presence of the Hispanic community. According to the 2010 Census, there are 50.5 million Hispanics in the U.S. (16 percent of the U.S. population) and approximately 20 percent of the population in the six counties of our Diocese is Hispanic. More importantly for us is that the 71 percent of the U.S. Catholic Population growth since 1960 is due to Hispanics; and not surprising is that 54 percent of U.S. Millennial Catholics are Hispanics (CARA Catholic Poll, Georgetown University, 2010).

When we hear the term Hispanic or Latino, immediately we relate it to a group of people coming from Latin-America and the Caribbean. However, very often we forget that Hispanics come from 20 different countries, with unique expressions, food, religious traditions and faith formation. This reality was acknowledged last September when the Office of Hispanic Ministry organized a festivity with a procession with the advocations of the Virgin Mary, with the presence of each Spanish-speaking country.

One great opportunity and at the same time a good challenge that we have as Catholics in South Jersey is how to integrate the Hispanic population



Photo by Alan M. Dumoff, ccdphotolibrary.smugmug.com

A woman carries the national flag of Mexico and another a flag with the image of Our Lady of Guadalupe during a procession featuring the Marian Devotions of 21 Latin-American countries. The event was the Hispanic celebration of the 75th anniversary of the Diocese of Camden at Divine Mercy Parish, Vineland, on Sept. 8, 2012.

in the whole life of the parish community. Hispanics do not need just to be served but also to take an active leadership role in the New Evangelization. Professor Timothy Matovina of Notre Dame University expressed in his book

"Latino Catholicism" and emphasized during his presentations to the English-speaking and Latino leaders in the Diocese of Camden last March, "Hispanics do not just need to feel welcome in the parishes; they need to have a sense of belonging."

The Diocesan Hispanic Ministry Commission, together with leaders in the 25 parishes around the diocese that have Hispanic Ministry, has been working for the incorporation of the Latino population into the life of the community. For this purpose, it continues helping non-Hispanics to understand and respect some core Christian values of the Hispanic cultures such as: sense of community and spirituality (devotions, popular religiosity, etc.). At the same, leaders face the challenge to search for union in the diversity of the different Hispanic groups, as well as in the dominant culture.

The recent Diocese of Camden Community Study conducted by the Barna Group (2012) shows that two out of every three Camden Diocese residents (68 percent) strongly agree that their religious faith is very important in their lives. For this reason, in this era of the New Evangelization, South Jersey presents a great missionary territory in which we need to be very dynamic and creative in bringing the person of Jesus to our sisters and brothers. We need to be immersed, particularly in the reality of the immigrant community in which we often find the suffering Jesus. But at the same time we feel empowered by their witness of the love of God particularly in the strong sense of family and community—a key element of

a real evangelization.

Andrés Arango

Bishop's Delegate for Hispanic Ministry and Director of Evangelization

Joining with other faiths in service, growth

The Second Vatican Council reminds us that the goal of all ecumenical efforts is full visible unity among all the followers of Christ. Our disunity only contributes to the current crisis of faith in so many parts of our world, while it also inhibits the efforts of the New Evangelization.

Here in the Diocese of Camden our ecumenical efforts are expressed in joint efforts to eradicate poverty, inequality and injustice. We also meet to pray with one another for the unity that Christ prayed for, and we occasionally join in opportunities to deepen our understanding of one another and celebrate those milestones toward unity already achieved. The establishment of our Ecumenical Commission to plan and execute these goals has been most successful.

We have also fully immersed ourselves in the spirit of the Second Vatican Council's document,

"*Nostre Aetate*," that challenges us to reach out in love and understanding toward our Jewish, Muslim and other non-Christian faith communities. Signing formal agreements, establishing the Catholic-Jewish Commission, Catholic-Jewish Institute for Understanding, Catholic-Muslim Commission and Tri-Faith Dialogue have all provided fertile ground for our three great monotheistic faith families to grow in knowledge and respect of one another.

The perennial challenge of local ecumenism and interreligious outreach is convincing deanery and parish councils of the importance of this ministry among the other outreaches vying for their attention. One goal is to have parish ecumenical and interreligious representatives appointed in each parish. These ministers could be trained for the ministry of ecumenical and interreligious affairs

and act as liaison to the Ecumenical Commission, Jewish-Catholic Commission, Catholic-Muslim Commission and the Tri-Faith Dialogue.

We will continue our tradition of offering opportunities for encounter, be it prayer during the Week of Prayer for Christian Unity, Thanksgiving, Pentecost or celebration with our interfaith Seder. We hope to continue to present the wider South Jersey community opportunities to learn more about the riches of faith and history that our great religions offer our local community and all of humanity. We will continue to reach out together in our efforts to end injustice, poverty, violence, discrimination and continue to model harmony in our diversity.

Father Joseph D. Wallace

Ecumenical and interreligious affairs

"In the Breaking of the Bread"

Realidad multicultural de la Nueva Evangelización

El Papa Benedicto XVI declarando el Año de la Fe, expresó varios conceptos acerca de como profundizar nuestra relación con Jesús, en otras palabras, como realizar una real "Nueva Evangelización." En su Carta Apostólica, Porta Fidei, el declara: "Desde el comienzo de mi ministerio como Sucesor de Pedro, he hablado de la necesidad de redescubrir el camino de la fe con el fin de arrojar luz cada vez más clara en el gozo y el entusiasmo renovado del encuentro con Cristo." (PF 2)

En nuestra Diócesis de Camden, cada día nos enfrentamos a una nueva realidad de como llevar a las personas a iniciar o profundizar su relación con Dios. Esta realidad se sitúa en el contexto de la riqueza multicultural del Sur de Nueva Jersey, particularmente con la presencia de la comunidad Hispana. De acuerdo con el Censo del 2010, 50.5 millones de Hispanos habitan en los EEUU (16% de la población del país) y aproximadamente el 20% de la población en los seis condados de nuestra Diócesis es Hispana. Más importante para nosotros, es que el 71% del crecimiento de la Población Católica en los EEUU desde 1960 se debe a los Hispanos; y no es sorprendente que el 54% de los Católicos Milenarios de los EEUU son Hispanos (CARA Encuesta Católica, Universidad de Georgetown, 2010).

Cuando escuchamos el término Hispano o Latino, inmediatamente lo relacionamos con un grupo de personas procedentes de América Latina y el Caribe. Sin embargo, muy a menudo se nos olvida que los Hispanos provienen de veinte diferentes países, con únicas expresiones, comida, tradiciones religiosas y formación de fe. Esta realidad fue percibida en Septiembre pasado, cuando la Oficina del Ministerio Hispano organizó una festividad incluyendo una procesión con las advocaciones de la Virgen María, representadas con la presencia de cada país hispano hablante.

Una gran oportunidad y al mismo tiempo un gran reto que tenemos como Católicos en el Sur de Nueva Jersey, es el como integrar a la población Hispana en la vida entera de la comunidad parroquial. Los Hispanos no solo necesitan ser servidos, sino también tomar un papel de liderazgo activo en la Nueva Evangelización. El Profesor de la Universidad de Notre Dame, Timothy Matovina, expresó en su libro *Catolicismo Latino* y enfatizó durante su presentación a los líderes de habla Inglesa y líderes Latinos de la Diócesis de Camden el pasado marzo: "Los Hispanos no solo necesitan sentirse bienvenidos en las parroquias, ellos necesitan tener un sentido de pertenencia."

La Comisión Diocesana del Ministerio Hispano, junto con líderes de las 25 parroquias alrededor de la diócesis que tienen Ministerio Hispano, han estado trabajando en la incorporación de la población Latina dentro de la vida de la comunidad. Con este propósito, continúa ayudando a los no Hispanos a comprender y respetar algunos valores Cristianos centrales de las culturas Hispanas, tal como: el sentido de comunidad y la espiritualidad (devociones, religiosidad popular etc.) Al mismo tiempo, los líderes enfrentan el reto de buscar la unión en la diversidad de los diferen-



Foto por Alan M. Dumoff

Un hombre lleva una estatua de la Virgen María durante la celebración hispana del 75 aniversario de la Diócesis de Camden en la Parroquia Divina Misericordia, Vineland, Septiembre 8, 2012.

tes grupos Hispanos, así como en la cultura dominante.

El reciente Estudio Comunitario de la Diócesis de Camden realizado por el Grupo Barna (2012), muestra que dos de cada tres residentes de la Diócesis de Camden (68%) están totalmente de acuerdo en que su fe religiosa es muy importante en sus vidas. Por esta razón, en esta era de la Nueva Evangelización, el Sur de Nueva Jersey presenta un gran territorio misionero en el que necesitamos ser muy dinámicos y creativos en llevar la persona de Jesús a nuestras hermanas y her-

manos. Necesitamos estar inmersos, particularmente en la realidad de la comunidad inmigrante, en la que frecuentemente encontramos el Jesús sufriente. Pero al mismo tiempo, nos sentimos fortalecidos por sus testimonios del amor de Dios, particularmente en el fuerte sentido de familia y comunidad —un elemento clave de una verdadera evangelización.

Andrés Arango

Delegado del Obispo para el Ministerio Hispano
Y Director de Evangelización

"In the Breaking of the Bread"

The young church has energy and desire

The young church supports and prays with and for Bishop Dennis Sullivan on his installation. Our new shepherd will experience the great hope, enthusiasm and generosity of the young.

Youth and young adults (20- and 30-somethings) are the church of today and tomorrow. They have many hopes for their faith and future that are deeply rooted in their baptismal call to be disciples of Jesus. Young people and young adults continue to experience and contribute to Catholic life at our parishes, schools, and college campuses.

The young church has great energy and desire to live Jesus' message. Their heads, hearts, hands and feet are engaged in the life of the church's worship and service. This hope and enthusiasm is found in special ways among new immigrants, young families and the generous service offered by many young people within the diocese and beyond.

Youth and young adults hunger for justice and service and are willing to be the hands and feet of Jesus throughout the six counties of and beyond. Many actively serve in our parish and school communities as members of our liturgical and social-concern ministries. Youth and young adults are the presence of Christ while feeding the hungry, welcoming the stranger, sheltering the homeless and being a presence in places of violence and trauma.

Together we have the challenge of continuing to invite youth and young adults into a growing relationship with Jesus and the church. As people of

faith, the message must continue to be relevant amidst the many messages that compete for people's attention.

Will our faith communities continue to find pathways for youth and young adults to be welcomed, invited and engaged in worship, formation, service and leadership? The growing numbers of adults with no religious affiliation will continue to call diocesan and parish leadership to new methods of being church. Our invitation to discipleship will call for the energy and creativity of young people to spread the message of the Gospel.

In a world that sometimes misses God's presence, will youth and young adults find Catholic communities that uphold God's presence in the breaking of the Bread and of the Word, as it intersects with our daily lives?

Will youth and young adults find our faith communities engaged in meaningful service and reflection calling us to go make a difference in the world?

As director of youth and young adult ministries, I know that the young church will say *yes!*

It is with great hope and willingness to serve that the young church welcomes our new shepherd.

Gregory Coogan

Director of Youth, Young Adult & Campus Ministries



Photo by Alan M. Dumoff

Young people pray during Mass at Holy Trinity Parish, Margate, while participating in the Summer in the City at the Shore service project in August, 2012.

Preparing students for heaven and college

Welcome, Bishop Dennis J. Sullivan, the Catholic Schools of the Diocese of Camden are happy to welcome you as our shepherd and the Chief Teacher in our Diocese. We look forward to sharing in this ministry with you who have been entrusted with this vital work by Our Holy Father, Pope Benedict XVI.

You will find as you begin to become one with us, that our schools are places where the presence of Jesus is loved and celebrated. From the side of the hill, to the temple in which the Great Rabbi began his work, the Risen Christ's parting words in the Gospel of Matthew "go and make disciples" and "teach," this mission continues in the elementary and secondary schools of our diocese (Mt 28:19ff).

We face the challenges that many of the dioceses in the northeast are facing. Changing demographics in our urban and shore areas and increased populations in some of the off-shore and farming areas of southern New Jersey have led to areas of the diocese with too many schools for the population and other areas where the distance to a Catholic school is great.

We live in a culture in which there is a falling away of religious practice and a separation of religion and faith. This affects us as well. Yet the deepest questions of life cannot be addressed in educational settings where the human soul is ignored. The education of the "whole child" cannot occur in this void. Catholic schools are perhaps more relevant today than at any other time in our history.

The Catholic faith provides the foundation to see all of the world as God's world. Catholic schools will survive and thrive to the extent that they are truly



Photo by Alan M. Dumoff

Students from more than a dozen schools take a test during an "Academic Olympics" held at Camden Catholic High School, Cherry Hill, on Dec. 5, 2012.

Catholic. The challenge for us is to continue to provide the framework for a moral formation, a program that prepares students for heaven and college, one that prepares young people to make a living and to have life.

The challenge to the church is to continue to respond "Go and teach!"

Mary P. Boyle

Superintendent of Schools

"In the Breaking of the Bread"

Evangelizing in the fields and streets

In search of their piece of the American Dream, more than 1,000 Haitian migrant workers travel from Florida to Hammonton each summer to harvest blueberries. They are primarily transported in vans and buses by crew leaders to work during the harvesting of blueberries.

Even though many of these farm workers are Catholic, they are unable to worship in local parishes because they are housed in labor camps and do not have their own transportation. Further, as Haitian Creole (a Haitian French dialect), is their language, many are unable to follow Masses celebrated in English.

Two years ago under the leadership of Bishop Joseph Galante and with the support of a local blueberry farmer, the Haitian Farmworker Ministry was established by the Black Catholic Ministry Commission and St. Monica's Parish led by Father Yvans Jazon, a Haitian-born priest. During the last two summer harvests, a Haitian priest (Father Edvard Jeudy) from outside of the diocese was assigned to minister to these migrant workers in the labor camps by celebrating weekly Masses and administering the sacraments in their Creole dialect.

To mark the return of the workers, the Black Catholic Ministry Commission and St. Monica's (which has a large Haitian community) welcome them by joining in the Mass celebration on the farm and by serving dinner to the workers and their families. The farm workers assist Father Jeudy in the preparation and participate in these liturgies.



Photo by Alan M. Dumoff

Members of the Haitian Farmworker Ministry serve dinner to workers in Hammonton after Mass in June 2012.

After working all day in the field, the workers return to camp in the evenings. The children also return to the farm after spending time in the migrant education summer camp. Many teens work in the fields with their parents earning piece wages for harvesting the blueberries. Most of the teens speak English and express their desires to attend college and voice their career aspirations beyond the migratory life of farm work.

Upon returning to camp, the women go to their residences, freshen up, and come to the veranda proudly donning their Sunday best on the day of the celebration of welcome. Workers of other denominations who do not participate in the Mass respectfully observe the cele-

bration around the perimeter of the veranda.

After the Mass, the community lines up for a dinner of Haitian chicken and rice prepared and served by the parishioners of St. Monica. The parish estimates that over 1,000 farm workers were served after the most recent mass last June.

Each year during this dinner, a farm worker and self-appointed broadcaster known as "Radio" announces over the camp's microphone in Creole how blessed the community is to have the Catholic Church of South Jersey welcome and minister to them.

The most moving testament to this ministry was provided by a farm worker who works with Father Jeudy

to coordinate participation and to prepare these liturgies. He said, "For years we return to these fields searching for God. Now we know that God has searched and found us."

The Black Ministry Commission extends a most hearty and gracious welcome to Bishop Dennis Sullivan. We look forward to working with him to expand the Kingdom of God all around us whether in the fields of New Jersey or in the streets of Camden. We stand ready to serve as we heed the call of Jesus to, "Come after me, and I will make you fishers of men." (Matt: 4:19).

Corlis Sellers

*Black Catholic Ministry Commission
Racial Justice Commission*

Manifestation of the church's social doctrine

Pope Benedict observed in his encyclical *Deus Caritas Est* that, "In today's complex situation, not least because of the growth of the globalized economy, the church's social doctrine has become a set of fundamental guidelines offering approaches that are valid even beyond the confines of the church...."

Catholic Charities has the good fortune of experiencing the truth of

that statement almost every day. In our interactions with our public and private collaborators we see that our partners and friends recognize that Catholic Charities is a manifestation of the Catholic Church's social doctrine which proposes principles and values that build and sustain a society worthy of the human person.

Recently a minister of a Christian denomination commented to me

that it was Catholics who first enunciated a set of principles which pointed the way for communities of faith to be engaged in, and with, the world in order to bring it *caritas* and justice. So there is indeed Good News which is often obscured by the noise and tumult, and perhaps not always perceived by Catholics.

People want to hear the Catholic perspective. They may

not like it or agree with it, but they recognize it is based on and drawn from thousands of years of prayerful reflection, analysis and wisdom.

Catholic Charities, Diocese of Camden, Inc. welcomes Bishop Sullivan.

Kevin H. Hickey

Executive director, Catholic Charities

"In the Breaking of the Bread"

Everyone has a role in fostering vocations

In one of his Radio Messages during his pontificate, the Venerable Pope Paul VI stated that the “indicator of the vitality of faith and love of individual parish and diocesan communities” is rooted in the number of religious vocations that spring up from within. He continued, “Wherever numerous vocations to the priesthood and consecrated life are to be found, that is where people are living the Gospel with generosity.”

At this time in the history of our diocese, as new parishes begin the phase of becoming ever more vibrant and dynamic, the Holy Father’s statement should influence the lives of our parish communities. As priestly vocations are one of the six pastoral priorities for our diocese, each parish now has the opportunity to create new goals for promoting and supporting both priestly and religious vocations from within their community.

Do we find that we possess a strong commitment to placing the importance of vocations to the priesthood and consecrated life as a major component of our spirituality, prayer and pastoral action? Do we actively promote vocations within our parish and our family?

Every one of us has a role to play in fostering this pastoral priority. For priests and religious, it is our own joyful, authentic witness; living out our vocation; and active encouragement. For the parish family, it is by prayer and invitation to our young people to consider a priestly or religious vocation as a viable option. For our youth, it is by being open.



Photo by Alan M. Dumoff

Some of the participants in the iRace 4 Vocations 5k run/walk in Sewell on June 24, 2012, pose for a photo. The event promoted religious vocations and encouraged participants to pray for their own vocation, whether it be to the priesthood, religious life, marriage or single life.

Young people today are thirsting for the opportunity to be called to greatness and to confront a challenge. However, too often they are unaware of or unprepared to listen for a call from the Lord to serve and follow him. We are all involved in helping to form young minds and hearts to know that God has a plan for each of his children and that our greatest joy will be found in living out that plan.

As we welcome Bishop Sullivan as our new shepherd, we certainly pray that his joyful priestly witness will inspire more young people from within our parishes and within our families to search for the cause of that joy, to listen for the voice of God and to have the courage to respond with generosity. And we pray that our parishes will be known for their vitality of faith and love and that a fruit of that will soon come in an

increase in priestly and religious vocations.

May we all work together to create a culture in our diocese that actively promotes and encourages those necessary vocations, for when that happens, we can be confident that people are living the Gospel with generosity.

Father Michael M. Romano
Director, Office of Vocations

The mission and costs of health care

From the time in the 1940s that an elderly woman came onto the property of what is now St. Mary’s Catholic Home in Cherry Hill seeking shelter, the Diocese of Camden has responded to the needs of at risk elderly people.

That response has varied over the years as necessitated by the changes in care for the elderly brought about by increased knowledge and changes in financial resources. Within the Division of Health Services this was reflected in the development of skilled nursing facilities with the construction of St.

Mary’s Catholic Home in 1958 and Mater Dei Nursing Home, Newfield, in 1967. Our Lady’s MultiCare Center, Pleasantville, was acquired in 1966 and Bishop McCarthy Residence, Vineland, was acquired in 1975.

Our Lady’s was expanded in the 1970s, St. Mary’s in the 1980s and Bishop McCarthy in the 1990s. A residential healthcare unit was added to St. Mary’s in the 1990s.

The prime mission of these homes was determined to be care for the poor elderly. The introduction in

1970 of Medicaid supported the growth of that mission. However the payment rates for Medicaid have lagged behind costs since the 1990s. Deficits were offset by private pay residents. Beginning in 2000, we introduced short stay subacute care units which provided more subsidy.

In the past five years a further decline in the Medicaid rates resulted in deficits which could not be overcome and resulted in the closure of Mater Dei Nursing Home in November 2012 at the time of its 45th anniversary.

The new changes in the way healthcare will be financed present a major challenge to our subacute services, but we have developed strategies designed to meet that need and keep them able to support the core service of long term care for the elderly.

We are blessed with able, compassionate leaders and staff in our skilled nursing facilities and look to adapt to the current environment.

Martine Idler
Executive director,
Diocesan Health Services

“In the Breaking of the Bread”

The evolving mission and ministry of deacons

The diaconate as a permanent ministry was restored as one of the major changes of the Second Vatican Council. In the 40-plus years since then, the mission and ministry of deacons has evolved to meet the changing needs of the church and society — and the changes have been significant.

When the first 28 deacons were ordained for the Diocese of Camden on Oct. 4, 1976, they served primarily to supplement parish staffs. Today, the 108 currently active deacons serve not only in parishes but in schools, diocesan offices, hospitals, prisons and other institutions. Deacons have even ministered to the crews of ships docking in the Port of Camden.

The mission of the church has also changed as our population becomes more diverse and as we seek to implement our diocesan pastoral priorities in a social environment that places less value on Christian principles. The need to teach the truths that save is critical and the pursuit of social justice for all who are disadvantaged is increasingly important.

Our diaconate formation process has been enhanced over the last 10 years to provide deacons with the foundation for responding to the increased responsibilities and challenges that will be placed upon them. There are four dimensions to their formation: spiritual, intellectual, human and pastoral.

In addition to academic courses, the men participate in a variety of practicums such as hospital and prison visits and summer internships, as well as teaching and preaching experiences.

Christ continues to provide workers for the mission. There are currently 27 men in various stages of diaconate formation. They are ordinary men who have responded to the call which is similar to the call heard thousands of years ago by the Apostles. Most likely, there are others who are discerning a call to serve the church. The Office of the Diaconate welcomes men to learn more about this ministry.

Deacon Leo McBlain
Permanent Diaconate



Photo by Alan M. Dumoff

Deacon Michael Guerrieri prays at the Winter Charismatic Renewal at the John Paul II Retreat Center, Vineland, last month.

A need to assess how and where best to serve

In the name of the women religious, I welcome you, Bishop Sullivan, with the simplicity and friendliness of the sisters who minister in the Diocese of Camden. As the Bishop's Delegate for Women Religious, I have had the joy of visiting with many sisters and of experiencing their hospitality while getting to know more about their specific charisms and ministries. They are beautiful people. You will be at home among us.

Knowing that you have dreams for your ministry here in South Jersey, we pledge our support so that through prayer and ministry, together we will bring your dreams to life. The needs of our people are varied and we are a varied group. Some religious communities have roots in Ireland, Italy, Kenya, France, Malta, Mexico, the Philippines and Poland. Others were founded here in the United States, but we are all united in welcoming you and in energizing our mission of evangelization.

In the past, we religious have met in the fall to share our mutual hopes for the People of God and to be enriched and encouraged by the bishop's leadership. This has been a time for listening and for dialogue. It is a time to look at how we are



Photo by James A. McBride

Women religious celebrating 75, 60 or 50 years renew their vows during the World Day for Consecrated Life and Jubilee Celebrations at Church of the Holy Family, Sewell, on Feb. 4, 2012.

responding to the emerging needs of the church in South Jersey.

With the many challenges of the mergers, and the financial difficulties of parishes, the sisters have experienced fewer opportunities for ministry. We need your direction in assessing where and how we can best serve. As your delegate, I will

work collaboratively in finding and communicating to the Major Superiors opportunities for service. Personally, I'm filled with hope at your appointment because of your love for the poor and the immigrant population.

We women religious need to know that you are with us in our efforts to

live the consecrated life in the 21st century. Retreat Days in Advent and Lent give us the opportunity to listen to the wisdom of our guest directors and to receive the spiritual nourishment they offer. Perhaps you will be available to join us at some time.

Each religious community has a way of hearing, responding and living out the Gospel message. These gifts enrich our lives and ministries. We may look different from each other; some in full habit, others in modern dress and we may have various "spiritualities," but we are all one in the Body of Christ. In the name of all sisters who

serve here in South Jersey, I wish to welcome you Bishop Sullivan and to assure you of our continued prayerful support. Welcome.

Sister Mary J. McGarrity
Diocesan Delegate for Women Religious

"In the Breaking of the Bread"

Before Camden was a diocese

At a time when the force of anti-Catholicism limited freedom of worship, clusters of Catholics began to rise across the six counties, and the first recorded Baptism and Mass was October 5, 1743. The place was a glass factory in Salem County and the celebrant was the apostle of South Jersey, Father Theodore Schneider, S. J. from St. Joseph's, Philadelphia, a university professor and rector. Father Ferdinand Farmer succeeded him in 1759 and made his last circuit in exhaustion in 1785.

In 1808 South Jersey became part of the Diocese of Philadelphia under Bishop Francis Kenrick. The first church in the present-day Diocese of Camden was dedicated at Pleasant Mills on the Mullica River in Atlantic County by Bishop Kenrick in 1830. Only the cemetery remains as an historic site. The church built in 1845 at Port Elizabeth in Cumberland County, St. Elizabeth of Hungary, was the site of the earliest confirmations, all at the hands of Bishop Kenrick. In May of 1879, most of the church was transported down river and creek to Goshen.

In the mid-1800s Jesuits, Redemptorists, Augustinians and diocesan clergy from Philadelphia traveled across the South Jersey missions on horseback or afoot, crossing streams and rivers, through forests in intolerable heat, with their sack strapped across their backs containing what was needed for Mass and the Sacraments. Finally, Father Edmund Waldron, the first priest assigned to work primarily in South Jersey, arrived in Gloucester City in 1848 in spite of warning that he might be stoned there. The first Church of St. Mary in Gloucester was blessed by Bishop Kenrick in 1849; it was replaced by the present church in 1889. St. Mary is not only the oldest parish in the Diocese of Camden but has the oldest school, built in 1859.

After Bishop (now Saint) John Neumann requested that his Diocese of Philadelphia be made smaller, the Diocese of Newark was established in 1853 headed by Bishop James Roosevelt Bayley. Camden was now part of Newark and in these days Salem, Gloucester and Millville were centers of Catholic worship along with Immaculate Conception in Camden. In 1855, Father James Moran, the first priest ordained in New Jersey, was sent as pastor of the new parish. The first church there was replaced in



ST. MARY CHURCH 1865

1866 with what is now the Cathedral of the Immaculate Conception.

Racial and Ethnic Diversity

The multi-ethnic character of the Camden Diocese had its beginnings in the mid 1800s. A settlement of blacks in Snow Hill built St. James Church in 1865, in what is now Lawnside, below Haddonfield. Black Catholic communities later gathered at St. Monica in Atlantic City, which was founded at the turn of the century by the saintly Emma Lewis with the help of Saint Katharine Drexel. St. Bartholomew mission in Camden was opened in 1947.

The Germans and the Irish had been the earlier settlers of South Jersey, but by the beginning of the new century there were 14,000 of Polish descent in New Jersey; hence, St. Joseph Church in Camden, and the Polish missions in Egg Harbor, Mays Landing, Swedesboro and Woodbine.

By 1900, there were over 32,000 Italians in North Jersey alone, with thousands more settling the farms surrounding Vineland, and building their first church north of Vineland in 1880. The early presence of Italian citizens in South Jersey is a presence crucial to the growth of Catholicism in the region.

When the Diocese of Trenton was founded in 1881, 11 of its 27 priests were in South Jersey. By 1900, 20 of the 81 parishes of Trenton were in South Jersey. In 1884, the Fathers of Mercy established their seminary and college in Vineland, and Trenton's bishop sent his seminarians for training and his priests for retreat to Sacred Heart College and Theological Seminary, which lasted only 10 years.

The growth of South Jersey and the Church here began to escalate

at the end of the last century due to increased intertwined principles of transportation, industry and immigration. Prosperity and mobility created a new migration to the suburbs. The slowly developing Camden area quickly became, in a sense, Philadelphia's suburbs.

The prosperity of the 1920s became translated into Catholic schools. During Bishop Walsh's 10-year office in Trenton, 45 parochial and 11 secondary high schools were established. High schools in Camden, Gloucester, Atlantic City and Penns Grove began during this era.

When Bishop Walsh went to Trenton, a good part of the region felt the strain of the Depression. Despite the odds, the number of Catholic schools in South Jersey increased with Sacred Heart High School in Vineland and Vincent Pallotti Seminary, later St. Joseph High School in Hammonton.

With continued growth in the Catholic population during the first decades of this century, Pope Pius XI on December 9, 1937 established the Diocese of Camden for the people of the six southern-most counties of New Jersey, a region containing nearly 2,700 square miles. This also marked the time that New Jersey, previously part of the ecclesiastical province of New York, became a separate province, with the metropolitan see at Newark.

The new diocese of approximately 100,000 Catholics in 49 parishes, 31 mission churches and 35 parochial schools (thirty elementary and five secondary) was served by 75 diocesan priests and 11 priests of religious communities. In the whole area there was not a single Catholic human services institution or school of higher learning.



Coat of arms of the diocese

The shield consists of a black field with three silver elephant heads each holding a golden cross and a silver crescent at the top center.

The three elephant heads signifying power, fidelity and wisdom, are from the coat of arms of Charles Pratt, first Earl of Camden and Lord Chancellor of England, for whom the city of Camden was named. In 1773 Jacob Cooper, a descendent of William Cooper, laid out a town and named it in commemoration of Lord Camden, the friend and defender of the rights of the American Colonies. The sense of justice prevailed so strongly in the Chancellor that the English government asked him to resign his high post after one of his judicial decisions denounced the Stamp Act as a breach of the English Constitution and declared taxation of the colonies without representation to be sheer robbery.

The three golden crosses honor the Blessed Trinity: The Father, Son and Holy Spirit. These crosses are what is known in heraldry as the "difference" because they differentiate the Camden diocesan coat of arms from that of the Earl of Camden. With this "difference" the significance of the qualities of power, fidelity and wisdom is transferred to the spiritual order.

The crescent at the top center of the shield represents the Immaculate Conception, the title of the Cathedral of Camden and the title under which the Blessed Virgin is venerated as the patroness of the Diocese of Camden.

"In the Breaking of the Bread"

Milestones in the history of the diocese

The first church in the new diocese was dedicated in 1830 at Pleasant Mills, Atlantic County in the Mullica River, by Bishop Francis Kenrick. Today, only the cemetery remains, as a historic site.

The site of the earliest confirmations was St. Elizabeth of Hungary, at Port Elizabeth in Cumberland County, which was built in 1845. In May 1879, most of the church moved to Goshen.

The first Church of St. Mary, Gloucester, was blessed in 1849; it was replaced by the current church in 1889. Today, St. Mary is the oldest parish in the diocese.

On Dec. 9, 1937, Pope Pius XI established the Diocese of Camden for the people of the six southern most counties of New Jersey. On May 4, 1938, during his installation as the first bishop of Camden, Bishop Bartholomew J. Eustace dedicated the new diocese to the Blessed Virgin Mary.

The new diocese, of approximately 100,000 Catholics in 49 parishes, 11 mission churches and 35 parochial schools (thirty elementary and five secondary), was served by 75 diocesan priests and 11 priests of religious communities.

Today, 475,000 Catholics in 70 parishes and 40 parochial schools (30 elementary, 10 secondary) are served by 161 priests and 39 priests of religious communities.

Bishop Justin J. McCarthy, Auxiliary Bishop of Newark, was installed as the second bishop of Camden at the Cathedral of the Immaculate Conception on March 19, 1957.

Archbishop Celestine J. Damiano, then Apostolic Delegate to South Africa, was named the third bishop of Camden on Feb. 10, 1960.

By September 1962, the new Camden Catholic High School on Cuthbert Boulevard in Cherry Hill opened, replacing the school's Camden building that was severely damaged by an Easter night fire in April 1960.

In 1961, Father (later Monsignor) Edward Kennedy and Father (later Monsignor) Felix O'Neill were assigned to what would be known as Camden's Brazil Missions, with priests from the diocese bringing the Catholic faith to South America.

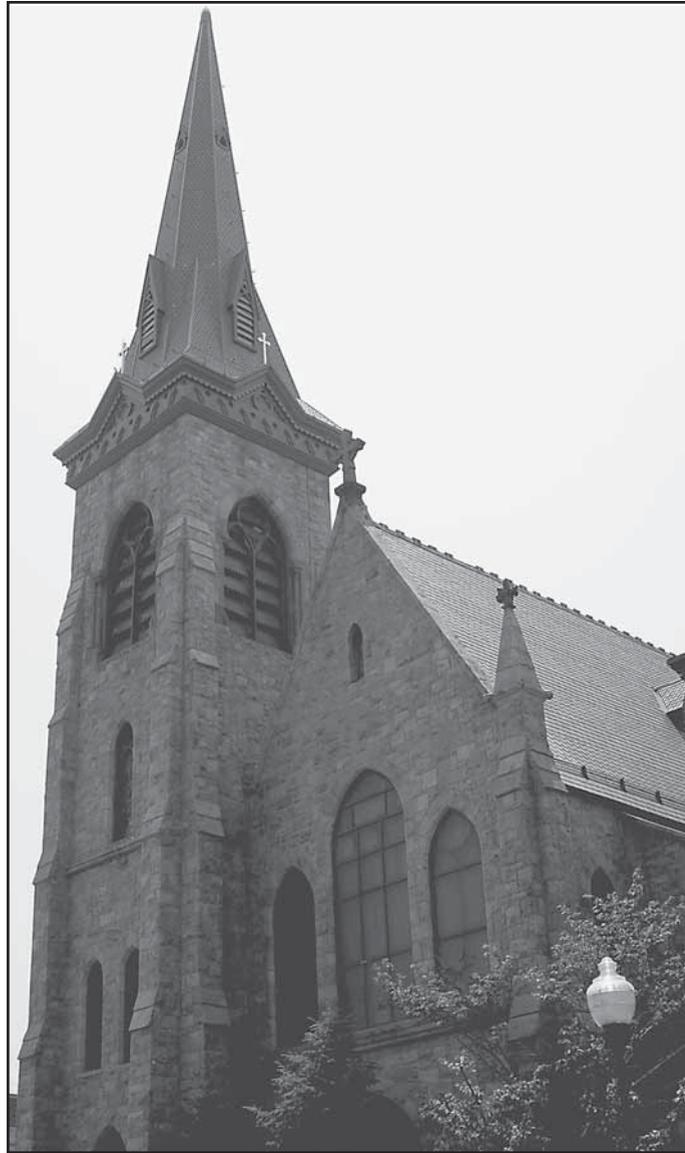
On Dec. 8, 1966, Bishop James Louis Schad was ordained Auxiliary Bishop of Camden. On Jan. 10, 1968, it was announced that Bishop George H. Guilfoyle, Auxiliary to Cardinal Francis Spellman in New York, had been appointed the fourth Ordinary of the Camden Diocese by Pope Paul VI.

On Oct. 4, 1976, the first ordination to the permanent diaconate took place at St. Rose of Lima, Haddon Heights.

The Department of Housing was created in 1969, and its first project, Victorian Towers, was dedicated in Cape May in 1973.

On May 21, 1989, it was announced that Auxiliary Bishop James T. McHugh of Newark, a priest well known in the pro-life field, had been appointed the fifth Bishop of Camden. He was installed on June 20, 1989.

On June 8, 1999, it was announced that Bishop Nicholas DiMarzio, Auxiliary Bishop of Newark, had been appointed the sixth bishop of Camden.



THE CATHEDRAL OF THE IMMACULATE CONCEPTION

In 1998, the Diocese's headquarters relocated from Haddon Avenue to downtown Camden, in the PNC Bank building at Market and Broadway, directly across from the Cathedral of the Immaculate Conception, the mother church in the diocese.

On March 23, 2004, Pope John Paul II announced that Bishop Joseph A. Galante, Coadjutor Bishop of the Diocese of Dallas, would be the seventh bishop of Camden.

Bishop Galante, in his first two years, met with more than 8,200 Catholic faithful in "Speak-Up" sessions, and identified six pastoral priorities identified most by parishioners, to be focused on by pastors and parishes: Lifelong Formation, Priestly Vocations, Lay Ministry, Youth and Young Adults, Liturgy, and Compassionate Outreach.

In 2007, he announced the reconfiguration of 35 Catholic elementary schools, and the following year a reconfiguration of parishes.

Six months later, in October 2008, he announced the creation of the Lay Ministry Formation program, to help the laity engaged in parish work obtain the proper educational credentials related to their ministry.

During a press conference last May to announce the results of a diocese-commissioned Barna Study on the religious practices of South Jersey residents, Bishop Galante urged the church "to get back to teaching" a community that, according to the study, has a poor understanding of church doctrine, becoming a "more inviting" people.

The diocese at a glance

Founded:

Dec. 9, 1937, formerly a part of the Diocese of Trenton.

The Diocese of Camden consists of six counties over 2,691 square miles in South Jersey: Camden, Gloucester, Atlantic, Cumberland, Salem and Cape May.

Estimated Catholic population:

475,000 out of a total population of 1.4 million.

Personnel:

Total number of diocesan priests: 282

Diocesan priests in active ministry: 161

Religious order priests resident in diocese: 39

Number of permanent deacons: 155

Religious sisters: 269

Religious brothers: 10

Parish life:

Parishes: 70

Yearly baptisms: 5,047

Marriages: 1,040

First Communions: 5,039

Confirmations: 4,582

Charities/health care:

Catholic hospitals: 1

Number of patients assisted annually: 283,706

Health care centers: 2

Number of in-patient and out-patients assisted annually: 18,625

Homes for the aged: 4

Number assisted annually: 1,953

Special centers for social services and assistance: 12

Total estimated number of people served by social service and health agencies: 187,054

Education:

Elementary schools: 30

Elementary school students: 8,638

Secondary schools, diocesan and parish: 7

Secondary school students: 3,594

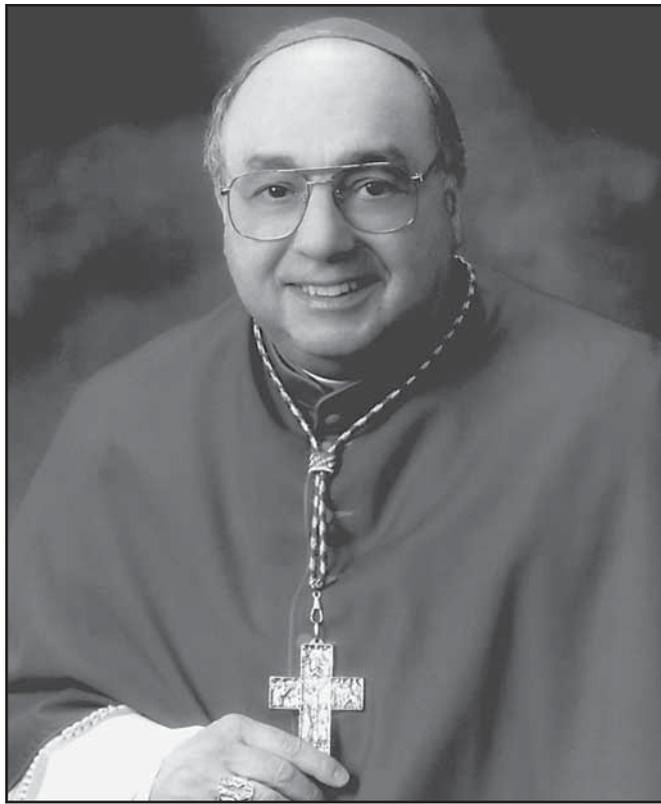
Private Catholic secondary schools: 3

Private Catholic secondary school students: 1,541

Students enrolled in parish religious education: 25,058

"In the Breaking of the Bread"

Bishop Joseph Galante 2004-2013



Bishop Joseph Galante, D.D., J.C.D. was born in Philadelphia and was ordained in 1964.

He attended Lateran University in Rome, where he received his doctorate in canon law, and later the University of St. Thomas (Angelicum) in Rome, where he received his Master's Degree in Spiritual Theology.

He served in the Archdiocese of Philadelphia until he was named by Pope John Paul II in December 1986 to be Undersecretary of the Congregation for Religious in Rome.

He was a member of the Pontifical Council for Social Communications and chair of the United States Conference of Catholic Bishops' Committee on Communications.

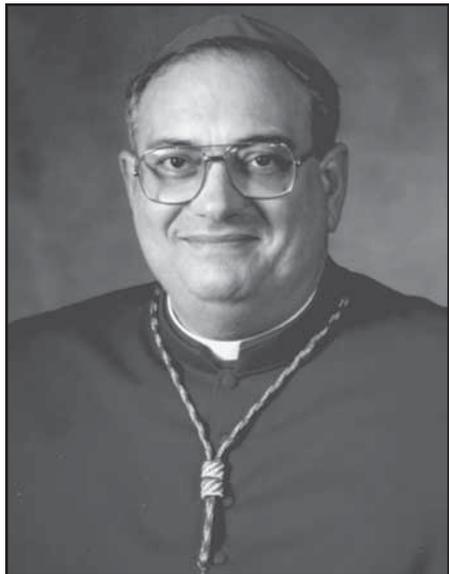
In October 1992 he was named Auxiliary Bishop of San Antonio, Texas. A year and a half later he was installed as Bishop of Beaumont, Texas. He became Coadjutor Bishop of Dallas in January 2000.

On April 30, 2004, Bishop Galante returned to the Philadelphia area and was installed as seventh bishop of the Diocese of Camden.

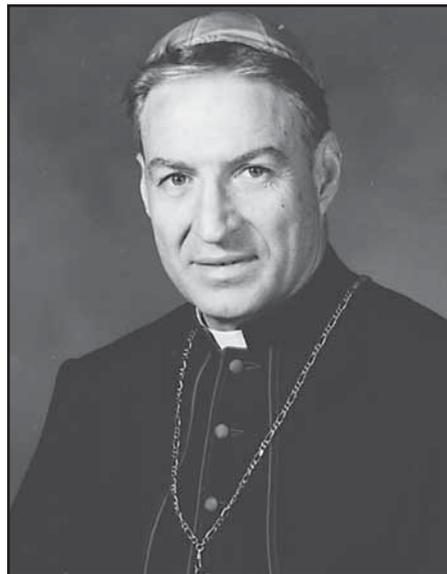
Soon after his installation in the Diocese of Camden, he hosted 138 "Speak Up Sessions" over 15 months, to obtain feedback directly from parishioners, clergy, religious and others on the ministerial priorities of the diocese. This consultation led to a multi-year planning process that has sought to address pressing challenges while revitalizing parish life in every area of the diocese.

To serve the needs of the people of the diocese as expressed in these priorities, the diocese took several ambitious steps. Parishes were reconfigured from 124 parishes to 70. Also deaneries, groupings of parishes that work together in particular regions, were reorganized to be more representative of the diversity of the diocese and to put them into a position to be more collaborative with each other.

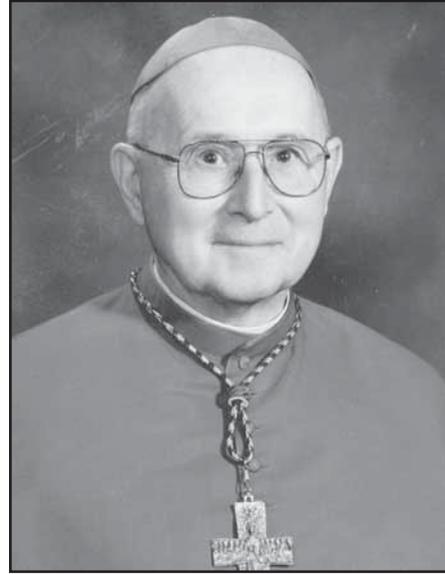
Also the diocese established a virtual university by reaching agreements with several institutions of higher learning to provide cost effective education in ministry and Church administration.



BISHOP NICHOLAS DIMARZIO
1999-2003



BISHOP JAMES T. MCHUGH
1989-1998



AUXILIARY BISHOP JAMES L. SCHAD
1966-1992



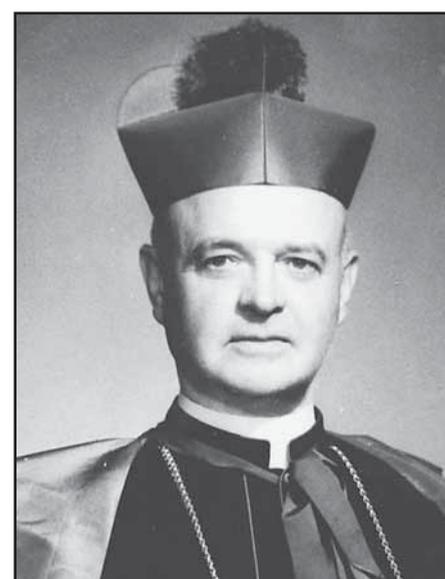
BISHOP GEORGE H. GUILFOYLE
1968-1989



ARCHBISHOP CELESTINE J. DAMIANO
1960-1967



BISHOP JUSTIN J. MCCARTHY
1957-1959



BISHOP BARTHOLOMEW J. EUSTACE
1938-1956

"In the Breaking of the Bread"