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HISTORY OF ST. PAUL ROMAN CATHOLIC CHURCH IN RAMSEY, NEW JERSEY

by James Rogers 1992

On the occasion of the quintcentenary of the discovery of the Americas by Columbus, it remains evident that the harvest, indeed, is rich, but the laborers, regretfully, remain too few.

INTRODUCTION

The establishment of St. Paul's and the other Catholic Churches in the Northwest Bergen area took place in the mid-to-late nineteenth century. Catholics had immigrated into this area from the seventeenth century on. This territory was at first a Dutch, and then an English colonial area. In those days, although Catholics were present and people from the Church, there were no institutional response to the people, no ecclesiastical government, no administration of the sacraments except by passing missionaries and there was no community, thus no Catholic church. However, the Catholic Churches presently existing in the Northwest Bergen area can trace their institutional beginnings, directly to the first Catholic establishment in the English colonies in Maryland in 1634. In the English Colonies, the institutional organization was administered through a Vicar Apostolic, (the representative of the Pope), in London and then to a Vicar General in the colonies, all of which were missionary territories. The original Catholic settlements maintained their spiritual direction and organization under that Vicar General through the missionary priests who immigrated with the settlers. After the War of Independence, and one hundred and fifty years after the first church was established in the colony of Maryland, the first Catholic Apostolic See was established in Baltimore in 1790, and had responsibility for the entire Catholic Church in the rapidly growing United States. From that See, all the Catholic churches in the present United States have developed except for the dioceses established by the Spanish in the Louisiana Territory and the Far-West. The French had administered the Ohio and Mississippi valleys from Quebec. These were assumed by the diocese of Baltimore as the nation expanded.

Since most of the priests in the original English colonies were Jesuits, that existing organization helped the establishment of unanimity among the settlements in Maryland and elsewhere in the Colonies. While some members of other religious orders were present within the English colonies, most Franciscans, Dominicans, Sulpicians, Carmelites and Capucins toiled outside of that area in the border colonies, the Mississippi valley and far west. Before the first permanent English colony was established at Jamestown in 1607, scores of Spanish and French priests and brothers from several orders, mainly Franciscans and Jesuits, already had been martyred on the land that eventually would be the United States.

As the congregations expanded, within the British colonies, new parishes were formed but then since most ties with England were broken at the close of the Revolutionary War, an

Episcopal See was established by Rome, in Baltimore, Maryland, setting aside therefore any direction even in spiritual matters, from England.

The first bishop had responsibility for the whole of the new Republic. Bishop John Carroll of Baltimore, directed the expansion of the church throughout all of the original thirteen and the newly developing States, attempting to administer to the spiritual needs of the mass of

immigrants who were entering the new country through many different ports. Such was the expansion of the population that new Episcopal Sees had to be established. The movement westward was so rapid that it could only be partially covered by the existing clergy, even though there were French and Spanish priests from several orders and outside dioceses in the area. In many frontier areas, after a generation or so without priests, the settlers no longer held to their Catholic faith. This religious generation gap threatened, but never occurred to any degree in the New Jersey area. Although there was always a shortage of priests, the density of Catholic population in that area helped the people preserve their faith if only by association and finally brought more priests to that area rather than to the expanding frontier.

THE MARK OF THE EARLY MISSIONARIES.

In reading the background information in order to assemble and sort out the facts for this presentation, I have truly been awestruck by the missionaries who labored in North America from the time of the discovery of the New World and some even up to the present, whether Spanish, French, English, Irish or German. Their stories rival those of Sts. Peter, Paul, Timothy etc., certainly not as universally renowned, and little more documented. They were just as zealous, as tireless and driven as were the first missionaries. They faced hunger, deprivation, fatigue, frustration, sickness, violence and even death from man and nature, all in an unfriendly land. Many of their histories have been lost in the wilderness, on the rivers in the north and mid-west and along the plains and mountains of the far-west. Only a legacy of faith in these areas indicate that they passed by.

The early missionaries were tireless workers, somehow being able to satisfy the ever expanding demands. In order to trace the origins of the institutional Church in New Jersey, I would like to describe briefly, the history of the Catholic Church in several of the colonies. It is not only interesting but also necessary to do so since these areas contributed to the development of the Church in Northern New Jersey.

HISTORY AND HUMAN NATURE

History is a chronological record of significant events, usually with explanations of their causes. These explanations color history, but to be accurate, must interpret it in light of the social, economic and ethical values of that day. This mistake has been evident recently, for instance, in the degrading criticisms and accusations of undue cruelty, devious intent and greed leveled at Columbus on the occasion of his 500th anniversary of discovery of the New world. Historical explanations make history more interesting but philosophy should never replace fact. Even professional historians do not avoid such problems and often amateur historians succumb to these pitfalls.

History attempts to teach lessons but it is the nature of man not to learn them. When people are suppressed or restricted and then gain some freedom, they do not always know how to implement it. So it was in the colonies of the new world, whether Spanish, French, or English. Those who fled religious or political persecution in Europe, found freedom in the new world but then became intolerant of any but their own denomination within their colony. Is it any different today in Yugoslavia or Azer-baizan?

Slavery was prevalent in the colonies and for those who sought freedom that seems unbelievable, but are we free from prejudice of race, color and creed even in today's world? In the United States, where the greatest progress towards freedom has been made, people have been working hundreds of years to understand freedom and then, have attempted to implement it by law. So much time has gone by, one hundred and fifty years prior to the Declaration of Independence, and over two hundred since then. As most will admit, we must

learn, understand and then believe and live freedom in order to carry it out; laws should not have to enforce it.

PROBLEMS IN EUROPE

The historical, political and religious problems of Europe as a whole and those of the countries individually, were carried over to the colonies, and many restrictive and unreasonable laws were imposed on the new settlers when survival alone was difficult.

THE CATHOLIC CHURCH IN THE ENGLISH COLONIES.

A Catholic king, Henry VIII, sent out explorers under the British flag, at the end of the fifteenth century and also in the early sixteenth century, and claimed much of the Atlantic coast of North America for the English Crown. It was half a century later, in the late 1500's that several settlements were attempted, one at Roanoke, Virginia, for instance, but none became permanent until Jamestown, Virginia in 1607. By that time, the Church of England had been separated from Rome and there was strong antagonism between these two denominations, resulting even in violence and death. The pilgrims landed at Plymouth in 1620 and swore political and religious allegiance to King James in their Mayflower Compact, but religious dissent was already forming within England's Reformation. The Puritans, who landed at Massachusetts Bay in 1630, were strongly Calvinist in theology and strictly opposed to Roman Catholicism and any Roman influences in English Protestantism.

Not only religious but also historical and political factors caused strong opposition to Catholicism throughout the first English colonies. This anti-catholic culture, which began with the foundation of the settlements, persisted within the colonies which later became the United States. In addition, France and Spain were Catholic and were England's enemies. French soldiers and their Indian allies threatened the northern colonies while the Spanish in Florida engaged and were engaged by the English in the southern colonies. Any English, who were Catholics, were suspected of treason and of supporting the French or Spanish causes since they shared the same religion.. Thus, laws were promulgated throughout the colonies proscribing the Catholic faith and subjecting Catholics to imprisonment and even death. Only the paucity of Catholics in the early settlements saw these laws rarely used.

Despite this hostile climate, Roman Catholics found their way to English America, not only through Maryland and Pennsylvania but also into Virginia, New York and New Jersey. The first Catholic Church was built in Maryland, in 1634, and within five years, four additional parishes were established. Almost one hundred years later, in 1733, the first urban Catholic Church was built in Philadelphia. It had been proposed many years earlier, but the site chosen for the church was under contention for ownership by Maryland, which would not allow erection of a Catholic church on its land and Pennsylvania, which had no such law. Until this jurisdictional dispute was settled, the church could not be built.

In 1750, there were 15 Catholic churches in Maryland and 11 in Pennsylvania, 4 were in all the other colonies with none in New England nor the Southern settlements. The priests in the English colonies were at first, entirely JESUITS from England and Ireland but with the tremendous influx of immigrants from Germany because of political and social strife, many Jesuits from Germany came, particularly into the Philadelphia area. From the time that the first three Jesuits landed with Caecilius Calvert in 1634 until the Society was suppressed by Pope Clement XIV in 1773, just before the American Revolution, approximately 177 members of the Society, including lay brothers, had served for various lengths of time in the colonies. With the Suppression of the Jesuits, the optimum use of existing personnel and facilities to minister to the infant church in the colonies could never be achieved. In fact, it was dealt a staggering blow which would have been devastating were it not for

the enthusiasm and loyalty of those clergy already in the colonies. The ban was finally lifted in 1814, although the later years saw little implementation of it.

COLONIES INVOLVED IN CATHOLIC HISTORY OF NEW JERSEY

A long journey in time, over 200 years, and through several colonies, Maryland, Pennsylvania, New York and then New Jersey must be undertaken if we wish to see how the Catholic Church arrived in Bergen County. We will attempt to touch only the high spots during this early period, for although it is very interesting, it is much too extensive for this presentation.

As more and more immigrants arrived in the colonies, the churches had to expand with the population growth and often had to provide ethnic clergy to the specific spiritual needs of the people of various nationalities who often settled in groups

MARYLAND

The colony of Maryland, up until the time of the Revolution, contained the highest Catholic population. The ideal of guaranteed religious freedom upon which the colony was founded survived only a few years, however, the settlers themselves maintained their faiths despite the legal and political obstacles. In Maryland, in the late 1750's there were 92,308 Protestants and 7,692 Catholics. It was there, in 1790, that the first American Bishop, John Carroll, a Jesuit, was installed. The founding of the colony of Maryland by Caecilius Calvert, son of George Calvert, precedes by over 150 years the installation of that first bishop.

The formation of the colony of Maryland came about in an unexpected manner. George Calvert had served James I, the father of Charles I, as one of two principal Secretaries of State. This influential position also allowed him to stay involved in several profitable businesses, investments in the colonial trading companies, the far-east silk trade, some properties in Ireland and a colony in Newfoundland. He became a Roman Catholic at some unknown time and in the winter of 1624, realizing James' stewardship was nearing an end, he resigned his court duties in the winter of 1624. He was given a peerage in Ireland as Baron of Baltimore in County Longford. When Charles I acceded to the throne in the spring of 1625, George Calvert lost his rank as Privy Councillor because Charles I required his nobles and entourage to swear an Oath of Supremacy and Allegiance to him in all matters. George remained Lord Baltimore and devoted most of his time then, to his tiny colony on the Avalon peninsular in Newfoundland called Ferryland.

George Calvert had been exposed, first hand, to religious intolerance in England and his dream was to establish a colony or a community where people of all faiths could live in harmony. In 1627, he sailed for Ferryland, bringing with him two English Catholic secular priests to join the Anglican clergyman he had already provided in the colony. The two denominations shared Baltimore's own house for worship, much to the displeasure of the Papal Nuncio at Brussels in his report to Pope Urban VIII. Thus Baltimore indicated a taste for freedom which later was to develop in the history of Maryland.

After five years however, the rigors of Newfoundland made George look for a more agreeable climate for his ideal settlement and he sailed for Virginia in 1632. When he refused to sign the oath of supremacy, he was not admitted to Virginia and returned to England. A community for religious freedom was impossible in Virginia. He petitioned Charles, who was not antagonistic towards him, for a grant of a proprietary colony in the land just north of Virginia. Title to this land was strongly disputed by former members of the Virginia Company, which, however, by this time was defunct. George Calvert died in April 1632, while awaiting his grant, but then Charles granted the Charter two months later, in

June 1632, to Caecilius Calvert son of George. It encompassed the land north of the Potomac River to 40 N. latitude and east of the source of the Potomac to the ocean and was to be called Maryland after Charles' French-born Queen, Henrietta Marie. Caecilius Calvert organized and led the expedition which finally sailed from England in November in 1633. Two vessels, the 360 ton "Ark" and the 40 ton "Dove" left England with over 200 colonists, both Protestant and Catholic and landed in the upper Chesapeake at what is now St. Clement's Island in the Potomac estuary in March 1634. Colonists who were persecuted or restricted in other colonies, now were offered religious freedom in Maryland.

MARYLAND'S STORMY HISTORY-1644

Despite the idealism of the founders and the colonists, Maryland's history was indeed stormy. The economy of the area was based on a single crop, tobacco, which relied on black slavery and shortly, a few wealthy families dominated all aspects of the colony. The political problems in England as well as the economic and religious strife in the colony, caused constant changes in leadership and direction with serious religious and political consequences over a long period of time. The constantly changing rules and regulations, suppressing one group or another was in pitiful contrast to the original purpose of the colony. Many Marylanders sought better living conditions, moving to the northern reaches of Maryland or into Pennsylvania, or south into Virginia.

NEW AMSTERDAM AND NEW YORK-1623

What happened in the colony of New Amsterdam and New York has had an effect on the formation of Bergen county as well. The original Dutch settlers fanned out into N.J. and were responsible for establishing the basic infrastructure of the area. When the British took over in 1664, the colony of New Jersey was established by the Duke of York, it's boundaries set and the land divided but the Dutch allowed to live in peace. New York was one of the first four dioceses established from Baltimore, and it had the responsibility for the northern and central areas of New Jersey which included Bergen County.

The colony of New Amsterdam was founded in 1623. The West India Company of Holland occupied the territory around the mouth of the river which Hendrik Hudson discovered in 1609. The Dutch colonists ignored the possible claims of the New England and Virginia settlements whose boundaries were ill described. These claims were based on the explorations of Giovanni Caboto (John Cabot), who sailed for the English king Henry VII in 1498. It is generally conceded that Peter Minuit, in 1626, purchased the island of Manhattan for \$24.00. Before 1630, the Dutch had moved west and down the Delaware to Fort Nassau (near Gloucester, New Jersey) and up the Hudson to Fort Orange (near Albany, N.Y.).

By 1647 the Dutch were being crowded aside by other nationalities and faiths, and it was reported that at least eighteen different languages were heard in New Amsterdam alone. The colony was in a poor organizational state. English settlers from Rhode Island, Roger Williams colony, pushed into Connecticut and Long Island.

To the south, a small colony of Swedes were expanding and threatening the nervous Dutch. Peter Minuit had been relieved of his duties with the Dutch, several years earlier. In 1638 he sailed into Delaware Bay with two ships and landed a group of Swedes near Wilmington and established Fort Christina, named after the young Swedish Queen. Gustavus Adolphus strongly backed this colonial enterprise, and although he died shortly thereafter, Sweden's flag finally flew over American territory. The colony never had more than 200 settlers until a new governor was appointed in 1654 and 300 settlers accompanied him to Fort Christina. This increase in population required some expansion and the Swedes occupied a Dutch fort, Casimir, that had been built to contain their expansion. Peter Stuyvesant could not accept this

intrusion, and led a force of seven armed ships up the Delaware causing the surrender of Fort Christina and the removal of the Swedish flag from the territory.

NEW AMSTERDAM BECOMES ENGLISH-NEW YORK-1664

Within a few years, 1664, the Dutch flag was removed from all its territory as the English reasserted their claim to all of New Netherlands, sending four warships into the harbor of New Amsterdam. Peter Stuyversant surrendered and the colony was renamed New York, after the Duke of York, the King's brother who had been given a charter. The terms of the surrender allowed the Dutch to maintain their properties and practice their religion and thus their influence in New York and New Jersey continued throughout the colonial era. The Dutch had already settled much of eastern New Jersey, Bergen, Hoboken and Weehawken.

NEW JERSEY-1664

The Charter given to the Duke of York included the territory south and west of New York, which York dispensed to his two court favorites, John, Lord Berkerly and Sir George Carteret. Because Carteret had defended the island of Jersey during the Parliamentary Wars, the grant was identified as New Jersey. The land was divided by a line running from Little Egg Harbor to a point near the Delaware Water Gap, and the sections called East and West New Jersey. Berkerly gave his rights to the western territory in 1676 to a group of English Quakers, who had settled in Salem, in Burlington and the surrounding areas. One of those who stayed and worked in this Quaker settlement, in West New Jersey was William Penn, who had been educated in his early years in Ireland, and was a staunch Calvinist. He vassilated between Calvinism and the Brotherhood several times, was often persecuted despite his high esteem in the English Court and finally became a man of peace and charity as a Quaker. In just a few years, Penn founded Philadelphia on his chartered land within a reasonable distance from those earlier Quaker settlements he had visited in New Jersey.

In 1702, the two Jerseys were unified into one colony.

PENNSYLVANIA-1681

The colony of Pennsylvania is an important stop on the road to Ramsey. Because the Quakers advanced the idea of toleration to a greater extent and overlooked the promulgations of whatever monarch was in power in the homeland, settlers flocked to and through Pennsylvania. Many Germans entered there and spread in all directions, including New Jersey. The first priests into the area of what is New Jersey today, came from Philadelphia and the surrounding area to serve the German speakers who had settled in N.J. as miners, farmers and artisans.

William Penn obtained a grant and with his Quaker friends established a colony in 1681 at Philadelphia, close to Quaker settlements founded several years earlier across the river in West New Jersey. Penn's colony was the most tolerant of all

toward those of any Christian religious affiliation. Sad to say, the promulgations of the first Assembly in Pennsylvania, excluded tolerance to Jews, Unitarians and non-believers. In 1705 the assembly finally gave in to the demands of King William III and required on Oath of Allegiance to the King for office holders. Penn's mild regime continued to attract those who were suppressed in other colonies but he could not allow them to hold an office.

By 1729, Philadelphia was the metropolis of the English colonies with a population of from 10,000 to 12,000 people, mainly Protestants from the German Palatinate and from Northern Ireland.

By the mid eighteenth century, over 100,000 Rhineland and Palatinate Germans had been settled in and around Philadelphia. There were Mennonites, Amish, Dunkers, Lutherans, Moravians and Catholics. There was a third wave of Scotch-Irish from Ulster, most of whom moved westward and Catholic southern Irish, who settled along the banks of the Delaware. In 1755, a boatload of Acadians also came into Philadelphia. In 1757, out of a total population of over 200,000 there were only 1365 Catholics, 949 German and 416 Irish and English.

In 1720, Fr. Joseph Greaton S.J. was an itinerant missionary in northern Maryland, southeastern Pennsylvania and in Philadelphia. He took up permanent residence in that city in 1729 and in 1733, John Dixon conveyed the deed for a plot on Walnut Street to Fr. Greaton. This area had been involved in the jurisdictional dispute between Pennsylvania and Maryland, mentioned previously. A tiny chapel and a priest's residence were erected as the FIRST CATHOLIC CHURCH in a colonial urban area.

Two German Jesuits arrived in Pennsylvania in 1741 and set up missionary stations, they were Theodore Schneider from Speyer and Wilhelm Wappeler, a Westphalian. They sailed up the Susquehanna and lodged in Lancaster (which the Germans called Neustatt) with Thomas Doyle, "a certain Catholic Hibernian". They divided the German settlers between them. From Lancaster, Wappeler served the Susquehanna area with stations at Conewago and York. Schneider was based at Goshenhoppen and ministered to the Schuylkill and Delaware Valleys and was the first missionary into New Jersey. From Goshenhoppen he ministered to the German Catholics in Philadelphia as well.

JESUIT MISSIONARIES INTO NEW JERSEY-1741

In 1706, the Jesuit missionaries moved along the Eastern Shore of Maryland into Delaware and Pennsylvania. As mentioned previously, in 1741 two German Jesuits arrived in and around the Philadelphia area with Fr. Theodor Schneider working throughout the Delaware Valley into New Jersey.

Another German missionary arrived in the area in 1752, a Fr. Ferdinand Steinmeyer, a Swabian, who was known in America as Ferdinand Farmer. He went first to Lancaster, which was vacant since Fr. Wappeler had gone back to Germany. Fr. Farmer, for thirty years (1756-86), was Philadelphia's first permanent German pastor. He dressed soberly like a Quaker and rode from the city to minister twice a year to the German people who worked in the mines in Greenwood Lake and Ringwood. He ranged as far as Fishkill, New York and into New York City where he established the first permanent parish after several had failed. He has been called "The Father of The Catholic Church in New York and New Jersey"

PROBLEM OF APPOINTING FIRST BISHOP-REVOLUTIONARY PERIOD

Prior to the Revolutionary War, Catholic Dioceses had been established in the Spanish and French Colonies with resident bishops, in 1511 in Puerto Rico and Cuba and in 1674 in Quebec. In the English colonies however, the Catholic clergy in America were under the jurisdiction of the Vicar Apostolic, the Pope's representative in London, who appointed a vicar general in the Colonies, who had however, very limited power. The recent conflict with England negated his prestige in the eyes of the American clergy and certainly in the eyes of their non-catholic fellow citizens. Since most of the clergy in America were Jesuits who had their own internal organization, the orderly expansion of the Church did proceed with some direction.

Although there was a definite need for an ecclesiastical leader in the new country, there were several reasons why the American clergy had strongly recommended to Rome that no

bishop be appointed. Direct ties with any European nation was looked on with suspicion and the non-catholic settlers had a strong aversion for any direction from Rome or a foreign pope. When the colonies were English, France and Spain were the enemy and Catholic. During the Revolutionary War, France and Spain were allies to the Americans but still not trusted to maintain freedom for the settlers. The appointment of a bishop by the English Vicar Apostolic or even by Rome would cause a severe reaction.

There were other reasons which went against the newly formed image of American individual freedom which even the Catholic clergy experienced. The papal Nuncio in Paris had discussed the organization of the American church with Ambassador Benjamin Franklin, seeking his input. Mr. Franklin was held in high regard by the American clergy, but had suggested, to mediate the problem that the American Church be governed by a French ecclesiastic. The American clergy opposed this and felt that politics must have no part in a truly American religious organization. This European religious/political approach had proved disastrous over the centuries.

There was talk that the American Church would come under the jurisdiction of the Canadian bishops already in place. The possibility that a foreign bishop would be installed was also distasteful. The difficulties that the Anglicans had when they tried to appoint a bishop, with direct ties to the English

throne, also influenced the thinking of the American Catholic clergy. A bishop had to be appointed by Rome but this could perhaps, involve interference from England, France, Ireland or Spain. All these things were important concerns of Catholic Americans in their relationships with their non-catholic fellow citizens. Most of the clergy felt that any of these possibilities, if implemented, would cause lasting harm to the progress of the church.

CARROLL'S PLAN OF ORGANIZATION

Fr. John Carroll of Baltimore, a leading clergyman, felt the possible effect of these influences most strongly and in 1782 wrote out a Plan of Organization which he circulated to the American clergy. Several meetings were held, and with much discussion, a report was developed to be sent to Rome. Meanwhile in Rome, in early 1784, the appointment of Carroll as Superior of the American Missions was made by Pope Pius VI. The report of the committee meetings, recommending no bishop, was finalized and sent to Rome while the notice of appointment to John Carroll was in transit. Upon receipt of the letter of appointment, Carroll was in a quandary. However, his friends prevailed upon him to accept the position offered, which he did in 1785, after several months of consideration. While they did not appreciate the manner in which it was done, most of their fears were allayed by this appointment as Carroll was held in high regard by most of the clergy. His first official act was to furnish a report to Rome on the Status of The Catholic Church in the States, which report was required before he would be appointed bishop. His report showed about 25,000 Catholics in Maryland, Pennsylvania, Virginia and New York with an unknown number in the west, mostly French-speaking.

PROBLEMS OF THE NEW BISHOP-1785

Father Carroll had been appointed, had accepted but was yet to be consecrated and in those early years faced an endless series of difficult situations. The euphoria of the Revolution, and the unbridled spirit of freedom; the vast areas requiring his attention, and expanding almost daily; the influx of priests into his jurisdiction, some of whom wished no organization, discipline or direction; and the rise of "lay-trusteeism" whereby, the laymen chosen for whatever reason as trustees of the parishes had signatory power over the physical property of the church buildings, rectories and other property and thus could dispose of it at will or whim, were all problems requiring immediate attention with few immediate agreeable solutions.

For over five years, having most of the responsibilities and the problems collectively uncommon to almost any diocese in the world and still without the faculties of a bishop,

Carroll was finally consecrated in London in August 1790. He returned to Baltimore, the site chosen by the American clergy, to reside in his new See.

Based on the Treaty of Paris, Rome informed the bishops of Quebec and Baltimore in 1791 that Carroll's jurisdiction extended over the entire United States. In view of this, Carroll hoped to obtain ecclesiastical assistance by establishing additional dioceses, with resident bishops and also make Baltimore an Archdiocese, that is, with an additional bishop.

Napoleon was causing havoc in Europe and Pope Pius VI was a captive at Valence. Bishop Carroll could get none of his recommendations expedited.

The Quebec Act passed by the British parliament in 1774 had given freedom of religion to all French speakers between the Mississippi and the Alleghenies. The treaty of Paris in 1783 extended the influence of the new United States to the Mississippi. This of course invalidated the Quebec Act but the Catholic population was already in the area and in need of religious help.

In 1803, the Louisiana Purchase moved the western border on the United States well beyond the Mississippi, bringing with it the difficulties of an unregulated territory. From 1699 to 1766, the area was controlled by France and from 1766 to 1803 by Spain. Napoleon had secretly regained Louisiana for France in 1800 but only took it over for just two months in 1803, before he sold it to the United States.

For years, the exploitation of the Indians and local settlers by economic and political leaders, made missionary work not only difficult but dangerous. The area was at first administered by the bishop of Quebec with the following arrangements; the Jesuits and Quebec seminary priests were to work above the confluence of the Mississippi and Ohio Rivers, Capuchins in the lower Mississippi and New Orleans and Carmelites around Mobile, at that time the most important area city. In 1766, a Cuban Bishop administered the area. In 1793, Pius VI established the Diocese of Louisiana and the Floridas, in New Orleans, and appointed a Cuban bishop. A Capuchin friar, Antonio de Sedella, known locally as Pere Antione, who had served the area since 1781, was an able, aggressive and ambitious man and dominated the Catholic community during the appointed bishop's absence to Florida.

These negotiations and the clash of strong personalities extended Carroll's responsibilities tremendously. Immigration continued on a large scale, particularly in New York and even in Boston by Catholics from Ireland many of whom stopped over, temporarily, at St. John's, Newfoundland and French Catholics from the northern New England and Canada.

FOUR BISHOPRICS ESTABLISHED-1808

Finally, in 1808, Carroll was able to prevail upon the Pope and recommended that three additional Bishoprics be established, in PHILADELPHIA, then the center of Catholic life in the new country, westward in BARDSTOWN, KENTUCKY, and in BOSTON, which would have jurisdiction over NEW YORK, which for a short time was the Federal capital. The Irish hierarchy objected strongly to Rome concerning the inferior disposition of New York which had a large Irish population, and prevailed upon Carroll, who then accepted New York as an additional bishopric. The problem now arose to appoint the superiors in these new dioceses.

There was much difficulty and several errors of judgment in making appointments in these dioceses and it was the one area where Carroll could be criticized, for he was too trusting.

BEGINNINGS OF THE NEW YORK DIOCESE

This was particularly true in New York, where a vicar general, rather than a bishop, held the office for one reason or another from 1808 until 1815. An Irishman, a Fr. R. Luke Concanen, was appointed to be the first bishop of the New York See. Just after consecration in Rome, he died suddenly, enroute to New York in Naples, Italy, in 1810.

The next appointee, John Connolly, arrived in New York in 1815, only nine days before Archbishop Carroll's death. Connolly's diocese consisted of only eight priests and had a large diocesan debt.

Not until 1838, with the coming of Bishop John Hughes, did New York begin to prosper as a diocese.

The N.Y. Diocese was responsible for seven of the northern and central counties of New Jersey, including Bergen. The remaining counties in New Jersey, were assigned to the Philadelphia Diocese. As we have noted, the Jesuits from Philadelphia had visited the northern sections of New Jersey, somewhat regularly, particularly where the German immigrants had settled, travelling up the Delaware River and then eastward into New Jersey, and into what is now Rockland, Orange and Westchester Counties in lower New York State.

In 1812, a Franciscan monk, Phillip Larissy visited Paterson and ministered to the very small congregation at the home of James Gillispe on Market street. In the 1820's, a Fr. Bulger from Ireland ministered throughout Hudson, Passaic, Sussex, and Bergen counties, and said Mass in Hohokus, then called Hoppertown. There is little historical record of the activity of missionaries, then attached to the New York archdiocese who worked throughout northern New Jersey. We know there was a decided shortage of priests and that the Catholic population was increasing rapidly.

PATERSON AND RAMAPO RAILROAD-1848

In the beginning, because travel by foot or horse or wagon was so difficult, the population expanded into the wilderness mainly along the rivers which offered relatively free access. The technology of steam engines and railroads which were coming into prominence, offered a very viable alternative. In 1848, the Paterson and Ramapo Railroad was built which left New York City via ferry from the foot of Courtland Street to Jersey City and on through northeastern New Jersey to Suffron's Depot, which was about a mile from the Erie track in Suffern, N.Y.. Previously, the Erie Railroad, chartered in 1832 and by law to be routed in New York State only, was built in 1841. The passengers left NY City from Duane Street and via a long boat ride up the Hudson River to Piermont in Rockland County, where the train started. The gauge of the track was 6 feet. The train then went through Blauvelt, Clarkstown, Spring Valley, Monsey and into Suffern before it turned north to Goshen and Albany. The time to Suffern was 2 hours and 27 minutes.

The new line from Jersey City cut the time to Suffern by one hour and stopped at Bergen, Aquackanock (Passaic), Paterson, Rock Road(Glen Rock), Hohokus and Ramsey's. The new line had a narrower gauge than the Erie, 4'10" but became so popular that by 1861, the ferry to Piermont no longer ran. The Union RR in 1852 joined the Eire and the P&R RR and eventually the Eire RR bought out both lines, standardized their tracks and ran westward to Chicago etc. This new line opened up the west shore of the Hudson River, made downtown NYC readily available and was the reason for the first large population move into northern N.J.

DIOCESE OF NEWARK-1853

In 1853, Pius IX established the diocese of Newark, which encompassed all of New Jersey, with James Roosevelt Bayley, a convert and former Protestant clergyman, as first bishop. By this

time, primacy was no longer maintained by Baltimore or New York, the new diocese being answerable only to Rome.

FIRST CATHOLIC CHURCH IN PATERSON

In the mid-1800's in the city of Paterson, St. John's and St. Boniface's churches were built, the latter to serve the German speakers in the area. In 1854, Fr. Senez of St. John's built the first Catholic church in Bergen county at Lodi . It was named in honor of St. Francis de Sales, and Fr. Senez contributed most of the money for its construction. He was the first pastor and remained there until 1857 when an additional church was constructed in Fort Lee. Neither parish, then, had a resident pastor, and both were put under the jurisdiction of the Passionist order at West Hoboken, . A short time later, St. Boniface, in Paterson assumed responsibility for both the Lodi and Fort Lee churches, until 1868. Finally, in 1879, the Lodi church became an independent parish with a resident pastor.

In 1864, Fr. William McNulty, also from St. John's in Paterson, visited Chestnut Ridge (Hillsdale) and said mass in a private home. Later that year, Fr. McNulty, gratified by the attendance at services in that area, and through the efforts of John Zabriskie, obtained the use of a local school building in Hoppertown (Ho-Ho-Kus) for a Palm Sunday service. Once again the need for continued ministry was evident and a site was purchased.

ST.LUKE'S-HO-HO-KUS BUILT

Ground was broken for the church of St. Luke in Oct. 1864, a mission church, that is, one without a resident pastor. Dean McNulty enlisted the assistance of Fr. John Schandel, a German speaker from St. Boniface in Paterson and between them and their assistants, particularly Fr. Nicholas Hens, a doughty German, weekly Mass was celebrated in St. Luke's church until 1875. Fr. Hens had become pastor of St. Boniface in 1872.

The records show that a resident pastor, Rev. Peter J. Dernis attended to St. Luke's from 1875 to 1877 at which time, he was transferred. A resident pastor was no longer available to the people, who were then ministered to, by Franciscans from St. Bonaventure, West Paterson. Only periodic services were held for the year 1878. Despite the labors of two Franciscans particularly, Fr. Francis Koch and Fr. T. Vincent, the people of St. Luke's were very disappointed that no resident pastor seemed forthcoming from the diocese.

From 1879 until 1884, Hohokus and the surrounding area were once again attended to by the assistant priests of St. Boniface, Paterson, Fr. August Geisler and Fr. J. N. Gieff. In 1885, the switch was again made and St. Luke was placed under the jurisdiction of the Franciscans from St. Bonaventure. Finally in 1887, Rev. George W. Corrigan came to St. Luke's as resident pastor. The transitory ordeal was not yet over for the parishioners of St. Luke's. Fr. Corrigan was in poor health. He did establish St. Andrew's in Westwood in 1888, but shortly thereafter he was reassigned to St. Joseph's, a large church in Newark

It was at this time that Bishop Wigger of Newark assigned a Carmelite, Rev. Michael Nevin to assumed charge of St. Luke's and St. Andrew's. However, Ridgewood was growing faster than Ho-Ho Kus. The bishop and Fr. Nevin decided to build Mount Carmel in Ridgewood and close St. Luke's.(See Mount Carmel, below) Only a strong protest by the parishioners of St. Luke's made the bishop reconsider but St. Luke's now became a mission church of Mt. Carmel. It was not until 1905, that Fr. Patrick F. Pindar became resident pastor of St. Luke's and a permanent parish finally could be established.

FIRST CHURCH IN ROCKLAND COUNTY- 1868

A few years prior to this time, in 1868, the first church in Rockland county, St. Rose of Lima, was built in Suffern to serve the Catholics of the area. Being closer to some areas of Ramsey than either Mount Carmel in Ridgewood or St. Luke's in Ho-Ho-Kus, it lessened the need for a church in the Mahwah-Ramsey area as well, even though it was in another diocese. The name of this parish was later changed to Sacred Heart, when a new church was built in 1903, donated by Mrs. Ida Berry Ryan.

SHORTAGE OF CLERGY

Particularly in the case of St. Luke's, one can see that there was much movement among the clergy and they were dispatched wherever the need arose. It is yet another case, difficult for historians of another era, requiring immediate presence in order to understand the motivation for actions. It seems strange that St. Luke's, the first church built in this area was not the first permanently established parish. The main reason for this seems to be that Ho-Ho-Kus had a much slower growth rate than Ridgewood or Westwood, probably due to the railroad, and the start-up of new industries in those areas.

ST. ANDREW'S -WESTWOOD DEDICATED-1888

In 1887, St. Luke's had a resident pastor, Fr. George Corrigan, who was aware that the parishioners in Westwood were increasing in number. He purchased an armory in 1888 and dedicated it as St. Andrew's church. The areas of Hohokus, Ridgewood and Westwood were administered from St. Luke's. Fr. Corrigan was moved back to Newark shortly afterwards, . Thus the area of Ridgewood was initially administered from St. Luke's.

OUR LADY OF MOUNT CARMEL-RIDGEWOOD BUILT-1890

In July of 1888, Bishop Wiggins of Newark assigned a Fr. Michael Nevin, a Carmelite to take charge of St. Luke's and St. Andrew's. It was Fr. Nevin's judgement in 1889, to establish a larger church in Ridgewood. In 1890, the cornerstone of Our Lady of Mount Carmel was laid on Union Street in Ridgewood. It was a wooden church, Byzantine in style, lighted by gas light and able to seat 250 people.

In a turn-around, St. Luke's became a mission church of Ridgewood, and in 1893, St. Andrew's mission was separated and became an independent parish, with resident pastor.

When Fr. Edward A. Kelly became pastor of Mt. Carmel in 1897, on occasion, he rode his bicycle to Darlington to say Mass in the N.W. Bergen area.

FR. PAUL T. CAREW APPOINTED ADMINISTRATOR OF RAMSEY AND WYCKOFF-1901.

In 1901, Fr. Paul Carew was appointed pastor of Mt. Carmel and the records of St. Luke's claim him as pastor as well. He was given responsibility as well, for ministering in Wyckoff and Ramsey. He was most attentive to his new charges and visited Ramsey and Wyckoff regularly, by horse and buggy. Ramsey encompassed Upper Saddle River and Allendale; the Catholic jurisdiction of Wyckoff spread out to Oakland, Franklin Lakes, and parts of Midland Park and Ridgewood. This was a very large area and included a large number of people.

For the Wyckoff area, mass was held in the Wyckoff Reformed Church Chapel and then in the Fire House.

In Ramsey, the first mass and for a while, from 1890 on, subsequent masses were offered in the home of Thomas Brady on Church Street. Some of the Catholics who attended mass there were Mrs. Charles Langla, who came to Ramsey in 1888 and the Janicellis, whose son Edward was born on Church Street in 1895. BUILDING CAMPAIGN- FR. CAREW 1902

In 1902, Fr. Carew, the pastor of Mt. Carmel, undertook a major area building campaign. A building and solicitation drive was inaugurated first in Wyckoff.

And also, at the behest of Fr. Carew, St. Luke's trustees authorized that parish to incur a \$3000 debt for the building of a new church, SS. Peter and Paul in Ramsey. In the records of St. Paul's, it is indicated that the financing of this debt came from a local bank (unknown), St. Elizabeth's of Wyckoff,

Mt. Carmel in Ridgewood, and the diocese. It was Fr. Carew's responsibility in any event. Thus, although it was never recorded, it appears that Fr. Carew was also responsible for the construction of the Ramsey church.

ST. ELIZABETH-WYCKOFF BUILT 1903

In 1903, Fr. Carew directly supervised the construction of the Wyckoff church and in July of that year, St. Elizabeth's church was dedicated and the first Mass celebrated. Thus was a mission church, with no resident pastor.

ST. PAUL-RAMSEY BUILT 1904

In 1900, according to the records, in the United States there were 12 million Catholics, 6 million Methodists, 5 million Baptists, 1.5 million each of Lutherans and Presbyterians, and 700,000 Episcopalians. The population of Ramsey at the turn of the century was about 700.

The Catholic population in Ramsey, in 1903, consisted of 17 men, 26 women and 43 children, yet they were able to enlist the services of Stanford White, the famous architect to design the Cherry Lane church. William J. McMillan was the general contractor for the building which was constructed partly from the fieldstone from the lot and partly from stone donated by Mrs. Frederick Frank of Waldwick (nee Nettie Clemen of Ramsey). The 54' by 54' building, including sacristy and vestibule cost \$3558.51 and the land at \$533.50. Initial pledges were made by Thomas Brady, Peter Holland, Mrs. George Grimshaw, Mrs. Milton Wentzel, Mrs. Peter Trainor, Mrs. Charles Langla, Patrick Garvey, Mrs. Andrew Zahner, Mrs. Harvey Straut and Mrs. Benjamin Kobbe.

While the Cherry Lane church was under construction, John Y. Dater donated the use of his hall on Main Street for Sunday Mass. St. Paul's Church was dedicated by Archbishop O'Connor of Newark in July 1904, and put under the jurisdiction of Fr. Carew of Mt. Carmel, Ridgewood, as a mission territory. The first Mass was said by Fr. Carew later, in the winter of 1904. In 1904, there were 7 Baptisms (three adult and four children), twelve First Communions and one marriage. Peter Holland, whom some of us still remember, was a member of one of the first Catholic families in Ramsey and was the first child baptized in the new church.

Fr. Carew, as pastor of Mt. Carmel, had to administer to St. Luke's, St. Elizabeth's and St. Paul's, that is Upper Saddle River, Mahwah, Ramsey, Oakland, Wyckoff, Franklin Lakes, Waldwick, Allendale, Midland Park, Ho-Ho-Kus and Ridgewood.

APPOINTMENT OF FR. PINDAR 1905

In 1905, with the reassignment of Fr. Carew to a parish in Dover, N.J., St. Luke's was finally established as parish with a resident pastor, Fr. Patrick Pindar, who was designated administrator of St. Paul's. This divided the responsibility for serving the mission churches in northwest Bergen between St. Luke's which ministered to Waldwick, Allendale, Saddle River, Upper Saddle River, Ramsey and Mahwah and Mt. Carmel, who now cared for the areas under Wyckoff's jurisdiction, Midland Park, Oakland, and Franklin Lakes.

PROBLEMS IN WYCKOFF-1906

The overextension of clergy did cause some difficulty however, for within a short time, St. Elizabeth's still under the administration of Mount Carmel, suffered serious financial troubles and was forced to close down for an extended period. Fr. Francis Koch, a Franciscan from Paterson, who 20 years earlier had served St. Luke's, resurrected St. Elizabeth's and established it on a good financial basis. In 1909, Bishop O'Connor then asked the Franciscan Provincial to continue attending to the Wyckoff Mission to which they agreed. In 1911, Fr. Seraphin Geegan O.F.M. was assigned as regular pastor.

EARLY ST. PAUL'S-1905-06

A donation of unknown amount was commemorated by a brass plaque which was mounted in the vestibule of the church. It read: To Commemorate

The First Anniversary Of St. Paul's Church

Donated By:

Mrs. Clark	Mrs. Menton
Mrs. Crowther	Mrs. O'Brien
Mrs. Heister	Mrs. Smith
Mrs. Langla	Mrs. Trainor
Mrs. Lemline	Mrs. Wall
Mrs. Marden	Mrs. Wentzel
Mrs. McMillan	Mrs. Straut
Mrs. Zahner	

It is readily apparent, even as today, that devout and dedicated women are the major support for such endeavors as a struggling church. The work of Fr. Pindar during this time and well into the next three decades was exemplary. He was praised for his humanity by every one in the community. There is no doubt that he contributed to the spirit of brotherly love which has always been so evident in Ramsey.

INCORPORATION OF RAMSEY -1908

On March 18, 1908, Ramsey was declared a Borough by the State Legislature.

ST. PAUL GROWS

The parish of St. Paul was continuing to grow, for the parish census figures for those years show:

1904	86 parishioners
1906	102
1907	102
1910	147
1912	177

These figures of course could include people from Mahwah and Upper Saddle River.

FR. PINDAR'S MISSION

For many years Fr. Pindar travelled to St. Paul's using bicycle, horse and carriage, freight trains and farmer's wagons and served the people of the area . He was not known to have ever missed a Mass on a Sunday, Holy Day or First Friday. During these times very few records were kept and thus are not available for events and problems. Because it was such a significant contribution to the parish, many have remembered and talked about the selfless teachers who taught religion to the Catholic children of Ramsey. For a short while, Mrs. Emily Brady took on this responsibility and then Mrs. Mary Trainor, whose name appears so frequently on all endeavors of St. Paul's, undertook to teach religion to the children from 1905 to 1940, the last 15 years in conjunction with the Sisters of St. Joseph of Peace. These nuns were located at Villa Marie Clare in Saddle River, and also had offered St. Luke's space for their Grammar school in 1920. Lou Alberse frequently drove the sisters in his Apperson V-8 from Villa Marie Clare to Cherry Lane.

Mrs. Trainor was a widow and lived in a beautiful home on the corner of Darlington Ave. and Shadyside Rd. with her three sons. She died at the age of 94 in 1950 leaving so many fond memories with the young people of Ramsey. Her son, Peter was a veterinarian and was a trustee of St.Paul's from 1934-1957. He died in 1959. At that time, his son, Peter, was still a member of St. Paul's but has since left the area.

ST. LUKE'S SCHOOLS- 1920

St.Luke's grade and high schools were available to Ramsey Catholics from 1920, in Villa Marie Clare and then in 1924, adjacent to the church in Hohokus. The sisters who taught in St.Luke's were the Sisters of Saint Joseph For Peace also known as the Sisters of St. Joseph of Newark. They operated orphanages and schools for the multiple handicapped. Their mother-house is in Englewood Cliffs, and they still operate Villa Marie Claire as a residence for senior citizens.

Frances Alberse from Ramsey was in the first high school graduating class and her brother Louis was one of three graduates in 1926. By 1932, the high school had an enrollment of 125, and the grade school had 287 students, many of whom were from Ramsey. These students travelled back and forth on the Suffern-Paterson trolley, operated by the N.J. Rapid Transit Co. until it went bankrupt.

DON BOSCO HIGH SCHOOL

The Salesian Fathers were educating boys only at Don Bosco high School in Ramsey since

ST. PAUL'S SOCIAL FUNCTIONS

St.Paul's had always been known for its social activities and as long as I can remember the pastor and the parishoners always loved a party. It must be traditional, for in the fall of 1917, a comedy-drama named "Just Plain Folks" was put on for the benefit of the church at the Journal Hall at Main Street. The cast included: Marion McCaulay, Vincent Trainor, Mr.and Mrs. Peter L. Alberse, William Saclon, Bertha Wenzel, William Collier, George Dooley, Arthur and Genevieve Antoine and it was directed by Edward J.Carey. The venture was so sucessful, that it was presented again, several weeks later, to benefit the Ramsey Home Guard, a group of about 60 men who had volunteered to guard water, electric and other installations from sabotage during WW1.

Individuals often arranged fund-raising social affairs for the parish such as the two day afternoon and evening Lawn Festival at the Alberse home on Prospect Street in August 1920. Admission was ten cents.

DIOCESE ESTABLISHES DARLINGTON SEMINARY AND IMMACULATE CONCEPTION CHURCH-1926

These were difficult periods. The war had caused many changes. The Great Depression saw many people lose their houses in Ramsey, and the still small town was hit hard. Just prior to the Depression, in 1926, the Diocese had purchased the McMillan Estate in Darlington and moved the Seminary from Seton Hall to that venue. Archbishop Walsh established a parish for the people in the area, Immaculate Conception Church, and assigned Monsignor Thomas McLaughlin, who was then the Rector of the Seminary, as pastor of the new church, with Fr. Charles Demjanovich as administrator. Mass was said in the former carpentry shop of the seminary and in 1929 a school was set up in the original building. By the end of the year they had 72 pupils. In September 1932, the present church and a school were built.

DEATH OF FR. PINDAR -1938

St. Paul's stayed a mission church, but the death, in 1938, of Fr. Pindar caused several new developments. He had been pastor of St. Luke's and administrator of St. Paul's and Guardian Angel missions, the latter had been established in 1913, and had become a resident parish in 1953.

ST. PAUL'S ESTABLISHED AS PARISH-1939

On January 26, 1939, Archbishop Walsh constituted and erected in the boroughs of Ramsey and Upper Saddle River the mission of St. Paul, hitherto served by the pastor of St. Luke, into a new, separate and distinct parish. Bishop William A. Griffin, the rector of the Seminary at that time, was appointed as administrator, effective Feb.2,1939.

As Rector of the seminary, Bishop Griffin was also pastor of Immaculate Conception Church in Darlington. There is no doubt that handling two growing parishes as well as a seminary full of priestly students is more than a full time job, despite all the high powered assistance. The Seminary provided St. Paul and Immaculate Conception churches with a steady supply of very erudite priests, the faculty of the seminary, from the early days of the parish well into the fifties. Those who served were future Bishops John Dougherty, Walter Curtis, and George Ahr; Monsignors John Cassels, John Tierney, Joseph Manz, Stanley Adamczyk, John O'Brien, Aloysius Welch, George Shea, Henry Beck and William Hogan. It was often said of St. Paul's that they had a bishop for an administrator and more curates than any parish in the Archdiocese, in fact more curates than parishioners. That service from the seminary was still provided until St. Paul obtained two curates in 1960, and even after, the seminary staff assisted when there was need.

FR. MOORE APPOINTED PASTOR OF ST. PAUL- 1940

In early 1940, Fr. Bernard Moore was appointed first resident pastor of the newly instituted parish, St. Paul's, which included Upper Saddle River and he also became administrator of Immaculate Conception parish in Darlington. This encompassed around 60 square miles area and about 700 Catholics. He lived with a local family until a rectory became available.

In 1941, Dr. Juan Payawalls, from the Phillipines, who was organist at the Cherry Lane church, died and left his house at 26 Lake Street, reported to be a converted barn, to the diocese, and it was held in the seminary's name. St. Paul's was allowed to use this as a rectory and borrowed \$2000.00 to furnish it.

FR. LESTER QUINN APPOINTED PASTOR OF ST. PAUL 1943

Fr. Moore, who it was said, was not happy in the country, was transferred to Lyndhurst in 1943 and was replaced by another urban priest from the environs of Jersey City and Hoboken, Fr. Lester A. Quinn. He often said, when he first arrived, that in Ramsey, there were more trees than people while in Hoboken, the opposite was true. He loved people and he loved Ramsey and as Ralph Woods so ably put it, "there began a dramatic quickening of the then rather diffident parish spirit and he inspired the long, hard drive towards the parish that it is today".

BIOGRAPHY OF FR. LESTER A QUINN

Because he has had such an impact on the people who knew him, the parish and Ramsey, I would like to give a little history of Fr. Quinn himself. Lester Aloysius Quinn was born in Jersey City in 1897 of well-to-do parents, Martin and Mary McGuinness Quinn, their first born. He would have two sisters, Anna and Marie, and a brother, Raymond, who became a priest also. He was educated in St. Aloysius Grade School in Jersey City and at Manrissa Hall Military School where he became a cadet captain before he was graduated. He studied under the Jesuits at St. Peter's High in Jersey City and then on to Seton Hall and Immaculate Conception Seminary, at that time located in So. Orange. During this period he went into amateur boxing for the fun and sport of it, engaged in debating for the challenge and in the summer, worked in the auditing department of Public Service Corp. While at the seminary, he was elected to the title of Bell Ringer, a post equivalent to class president.

Lester Quinn was ordained to the Holy Priesthood on June 10, 1922 by Bishop O'Connor and assigned as a curate to Immaculate Conception parish in Montclair. Eighteen months later he was assigned to Our Lady of Grace, Hoboken, a large city parish where he spent twenty years as a curate. The friends he made there, remained with him for as long as he or they lived. Often, they would be invited to the functions at St. Paul's and whether for support or fun, were able to participate fully, with the Ramsey people. When he was together with the Hoboken people, one could sense that a different type of communication was taking place. He would get a twinkle in his eyes, talk quietly and slowly and savor all the pleasant memories. It was evident, that being a curate in a large city parish, under the pastors of the previous generation was a humbling experience. To see how the ex-curates enjoyed their tempering was a joy. Only one who has gone through such an ordeal really knows, the rest of us just imagine. Remembering what had gone before, when he became pastor, he treated his curates like his own sons.

FR. QUINN TAKES OVER

In December, 1943, in the middle of the Great War, the 46 year old priest from the sidewalks of Jersey City and Hoboken arrived in Ramsey to assume his first pastorate. He had fewer than one hundred families in Ramsey and Upper Saddle River and had to administer Darlington parish as well. It is said that he had a choice of locations; Darlington, with its large church, school and hall or Ramsey, with its lovely little church, one hundred loyal families, but closer to a rectory. He decided on St. Paul, closer to his responsibilities in USR also.

The problem closest to his heart was Catholic education. He hired a bus and transported many pupils from Ramsey and USR to the Darlington school for years until he could have his own school in Ramsey. He paid the tuition costs for many children who attended Catholic High School and were struggling.

FRIENDS AND NEIGHBORS.

Although he had no curate or housekeeper and the transition from the large city rectory with its bustle to a country one man rectory must have caused some lonely moments, it wasn't long before he had much to occupy him. Vincent McCall the Ramsey postmaster and his wife Anne became his ardent helpers and close friends. The women of the parish often dropped off special dishes and baked goods and did some household chores.

Chester Schmelzer, Ramsey mayor and later Freeholder, became a good friend. They often engaged in genial discussions and debates, no doubt to the tinkle of cups of cheer. When Mr. Schmelzer died in 1970, his friend Lester was among the first callers at the wake in the Masonic Temple, probably to the astonishment of some Masons and Catholics. Both of them lived the words of Christ, that all men are precious in His sight.

One of Fr. Quinn's first acts was to get the seminarians from Darlington, to help with the religious education of the children, a learning experience for both. Later, he had Franciscan Friars from Calicoon help out with instruction classes for public school children.

NEW CHURCH AND SCHOOL PROPOSED.-1951

In June 1951, he appeared before the Building and Sites Committee of the Archdiocese seeking approval to purchase some 12 acres of marginal land owned by Cornelius O'Kane on the northwest side of Wyckoff Avenue, the price was \$6200.00. The committee inspected the site and approved the purchase. Plans were made to build a church, because the Cherry Lane church was so overcrowded, 800 people attending the four Masses in a church that sat only 100 people.

A loan was secured from the Archdiocese for \$150,000. at a very low interest rate. If there was a gap between costs and available funds, it was said that it would be made up from a slush fund or even Fr. Quinn's personal inheritance. It wasn't until I became a trustee in 1957, that I found both were correct.

BUILDING ON MARGINAL LAND- 1951

There was a ridge of sand that ran through the property, several hundred feet from Wyckoff Avenue, still visible on the north side, which was spread over the lot, making a large area above the grade of the swamp. The area close to Wyckoff Ave. was still very spongy and poor. Wooden piles were driven into the ground where the foundations would be built and the slab laid over that. A very small basement, mostly boiler room, was dug into the part of the proposed building which sat on the best of the ground. The excavation was at the water table even below the water table and a reinforced concrete slab and walls poured. Special attention was given to waterproofing both inside and outside and a large sump pump installed. For the most part, Fr. Quinn's engineers did a good job, but the high water table and poor foundation base has caused problems over the years even into the present with basement flooding more than a few times.

FUTURE ADDITIONS PLANNED

The buildings were constructed with pre-stressed concrete beams and a concrete slab ceiling so that if expansion would be required in the future, the weight bearing areas were already provided. This design was a compromise, and prevented a higher ceiling and possible gymnasium from being included at this time. The land was so poor however, that when the time came for additional class rooms, in 1960, the settling of the building caused foundation cracks, and the weight-bearing foundation was no longer sufficiently sturdy to support an additional story.

What was a consistent problem, was the septic system. Since the water table was so high, the sanitary sewers emptied into the septic tank which then had to be pumped up into the drain field out towards the back of the property. The pump was above grade over a manhole in the school parking lot. The high volume of traffic, much of it at night, saw this pump often damaged by cars and temporarily inoperative.

While all of the engineering maneuvering was going on, what emerged was a school and auditorium, his dream of a church set aside in favor of his children. The auditorium would do as a church with the special chairs he purchased, folding chairs with kneelers, and could be used for social and school functions otherwise. They were good substantial chairs, very heavy as those men who set up after the last mass and after bingo could attest. About the only way to avoid complaints was to have the workers organize into two teams, each taking a side of the hall. At a given signal each team would start moving and setting up aisles and rows. The first team that won, got something. Having never won, I never did find out what it was.

DEDICATION OF SCHOOL/AUDITORIUM -1952

Aesthetically, the new building was a compromise, and those who envisioned a beautiful new church were disappointed and there were some. It took a while to rationalize the situation of Mass on Sunday and Bingo on Monday night.

On Sept.29, 1952, a beaming Pastor Quinn watched and then helped his seminary classmate Archbishop Boland lay the cornerstone of the new eight-room school/auditorium/church. The first service was Midnight Mass in 1952. All Sunday Masses were said in the Auditorium, however daily mass, confessions, baptisms and weddings were still held in the Cherry Lane Church and would be, until the new church was completed in 1966.

SISTERS OF CHARITY-CONVENT STATION STAFF SCHOOL -1952

As soon as the plans for the new school were finalized, Fr. Quinn enrolled as many children as possible and bussed them to Darlington school so that he would have a nucleus of students when his school opened.

With some effort, Fr. Quinn was able to obtain the services of the Sisters of Charity of Convent Station to staff the school. He had no convent to offer them but made arrangements for them to reside in the convent in the Seminary grounds in Darlington. Sister Alice Elenita was the school principal. The school officially opened on April 13, 1953 when 130 children, grades 1 through 6 were transferred from Darlington school to St. Paul. Fr. Quinn had been bussing children to Darlington school and accepting students for St. Paul prior to it's opening, in order to offer a Catholic education to any who wished it. Sept. 1953 was the first full school year, and a new grade would be added each year until all eight grades were in place. It was decided by the families and the staff that those children in grades 7 and 8 would remain in Darlington and graduate from there.

ST. PAUL FIRST GRADUATING CLASS

On June 19,1955 the first graduating class of 18 students listened to Archbishop Boland as he attended their Graduation because of his special interest in the school, the parish and his dear friend Lester Quinn. That year the student enrollment had risen to 358.

IMMACULATE CONCEPTION PARISH OBTAINS FIRST PASTOR- 1955

Fr. Gordon Byrne was appointed pastor of the Darlington parish. This relieved Fr. Quinn from administration of Darlington and strengthened the parish community in Darlington.

ST. PAUL HAS MUCH TO WORK TO DO

The parish, now, had a great responsibility and something for which to work. Typically, the people responded as they always had, with energy and enthusiasm.

ROSARY ALTAR SOCIETY

The history of this society is not properly recorded here. It is quite extensive and important, and should be completed on incorporated into the archives of the parish. This group was the foremost women's organization in the church, whose purpose was mainly prayerful, social and the care of the altar, linens, flowers etc. had been regularly having meetings for many years, sometimes in the basement of the Cherry Lane church, or the rectory, or the Grange Hall on Franklin turnpike or the Veterans Hall on North Central. Anne McCall was the perennial president. A good history of that society can be found in some of the brochures already published. The rejuvenated society (circa 1950) had several successful fund raising occasions with the help of a growing congregation. They also operated the kitchen during bingo. All the proceeds, amounting to several thousand dollars per year were given to Fr. Quinn for his various debts. Later, the women ran large raffles and Calendar Parties, Fashion Shows and many other functions and, as usual, were a vital support for the parish.

THE HOLY NAME SOCIETY

The history of this group also requires more extensive coverage. In 1953, The Holy Name Society, was rejuvenated. This men's group, formed to ensure reverence for the Holy Name of Jesus, had difficulty finding its national charter, and had to apply to National Headquarters for a new one. It too, had a more mundane purpose, and as soon as the Raffles and Bingo law was passed in NJ, and then Ramsey, the Pastor had a meeting, and the enthusiastic group undertook the responsibility for a weekly Bingo game in the school hall. Fr. Quinn bankrolled the first game in 1953 and it was one of the few times a profit was not made. In all, over \$600,000. was made over 28 years. Frank Lavigna of Main street, missed only two Monday nights in all that time, once because he did break his leg. A history of the Holy Name Society can also be found in other parish brochures.

REV. PATRICK F. PINDAR COUNCIL-KNIGHTS OF COLUMBUS-#3962 -1955

While not a parish organization, this council has always been close to St. Paul's. It's history also should be part of the parish history. Also in 1954, Fr. Quinn was instrumental in bringing a Knights of Columbus Council to Ramsey. The facilities of St. Paul were offered for their meetings and ceremonies. The council, named in honor of Fr. Patrick Pindar had first been organized by John Stuckey, Bill DeGise, Dennis Mullins, and Jim Rogers. It started with 77 charter members and has become one of the most exemplary councils in the state and the nation, known particularly for their activity on Right to Life issues.

SISTERS CONVENT BUILT -1955

With such support as these organizations were able to give and an always generous congregation, further building programs were undertaken. In 1955 a convent for the teaching nuns was dedicated adjacent to the school. This sturdy brick building had ten bedrooms, a chapel, a kitchen, dining room and a TV room or lounge plus a laundry.

The cost was \$94,000. It was a great place for community and the sisters seemed very happy. What can one do for people who give their lives for someone else? The daily drive from Darlington was eliminated.

VINCE MCCALL DIES - March, 1956

The parish suffered a great loss as Vince McCall passed away suddenly. He was mourned by all in Ramsey, non-catholics as well. He was a leader, who could never be replaced. The Holy Name men acted as honorary pallbearers at a solemn funeral mass the was overcrowded with his family and many friends.

FR. EDWARD S. COOKE APPOINTED CURATE -1956

In 1956, Fr. Edward S. Cooke, who had been baptized by Fr. Quinn in Hoboken many years ago, was assigned as curate to St. Paul. He was a very energetic young man with advanced ideas which he was anxious to put into practice. He was particularly interested in the young adults, organizing the Young Catholic Workers to do social work. Many of them spent their summers in El Salvador and Guatemala. He organized a parish picnic in Darlington County Park and in which the youth of the whole town, non-catholics included, enjoyed the outdoors with games, food, entertainment and community singing.

ECUMENICAL PARISH AND TOWN

Fr. Ed Cooke helped organize interfaith discussions, notably one with the Presbyterian Church, which contributed to the outstanding ecumenical record which Ramsey has always maintained. Also in 1956, the Holy Name Society sponsored a series of five lectures on successive Wednesday evenings by Fr. Henry G.J. Beck, a Doctor of Ecclesiastical History, a member of the seminary staff. They were entitled "A Catholic Looks at The Reformation" and designed to shed "light not heat" as Fr. Beck said, for the purposes of understanding. The program was fairly well attended.

In 1955 and 1956, the same spirit was evident when a series of softball games pitted Fortitude Lodge, Fraternal Order of Masons against St. Paul's Holy Name Society for a keg of beer. The venue was the dust bowl at the then School Street field. These games were the beginning of the Men's Softball League in town, in which St. Paul fielded a team, for many years.

PURCHASE OF PROPERTY FOR NEW CHURCH -1958

In 1958, The Spruces, a 27 acre plot opposite the school and convent became available. What a lovely spot for a new Church. It was owned by Samuel Sanders who was not exactly happy that the a school and church were built opposite his house, with its traffic and noise during the day. Perhaps the Outdoor Dances, understandably, were not in keeping with a quiet town. In any event, Fr. Quinn approached him and found the he wanted \$300,000. for the lot, which was beyond the reach of the parish.

In discussing this with his clerical friends in the area, particularly Fr. Curry in Oradell, he found that there were lay people who were expert in negotiating for large plots of land. One in particular was recommended, a Mr. John O'Connell, who directed the real estate Division for Grand Union Stores. Mr.O'Connell met with Mr. Sanders and concluded the deal for \$75,000. The deed was transferred to St. Paul for one dollar and plans could be made to build a church, when the financial climate was favorable. It is most interesting, that the son of the same man who was able to close the deal on the new site is our own Fr. Jack O'Connell, Associate pastor of St. Paul since 1983.

CONFRATERNITY OF CHRISTIAN DOCTRINE ESTABLISHED -1959

In 1959 the Confraternity of Christian Doctrine was established, which was a more modern approach to the Sunday School program. As time went on the enrollment of the parochial school declined while that of the religious education program increased, due in large part to costs and school taxes.

ADDITIONAL CLASSROOMS AND A CAFETERIA 1960

School enrollment was increasing as was the parish as a whole, the school was overcrowded and Sunday Mass in the auditorium was very tight. In 1960, a building drive was undertaken, using outside consultants, to build a new eight room school addition with cafeteria/hall. The cost would be at least \$297,000., including \$30,000. for equipment. A group of 225 volunteers was recruited and these people visited each home in the parish. The minimum goal was \$200,000. however pledges in the amount of \$245,000. were received.

FIRST PARISH BULLETIN - 1960

The initial issue of the parish bulletin for St. Paul was distributed at all masses on August 28, 1960

DEDICATION OF BUILDING -1961

The new wing could not be built over the existing school because of structural problems, so was constructed away from Wyckoff Ave., where a firmer base was found. It was dedicated and the cornerstone laid on May 27, 1961, although parts of the building were occupied prior to that time. The parishioners could now hear Mass from both auditorium and hall, both sides of the altar. Folding wooden doors and a curtain kept this area separate when other functions took place. The additional classrooms proved valuable for a time, since in 1964, the school enrollment reached an all time high of 706 with 17 teachers. In June of that year many graduates from the 523 odd who had graduated since 1952 held a reunion to honor Sr. Alice who was being reassigned. There was a buffet, entertainment and of course speeches.

The new principal was Sr. Louise (O'Hara). Since then the tradition of the Sisters of Charity of Convent Station has been maintained and they have continued to sustain high standards in educating the young people of St. Paul. There are fewer nuns now since many have left the order, many are retired and many have gone into different ministries. We are indeed fortunate to have Sr. Mary Corrigan as principal and her staff of dedicated teachers.

OUR LADY OF THE PRESENTATION PARISH-UPPER SADDLE RIVER -1961

In 1960, Ramsey had a population of 9505 people in approximately 2700 homes. The parish population was set at just under 1000 families which probably included some from USR, since Presentation parish did not receive full resident parish status until 1961. At that time Presentation was constituted as a permanent parish and no longer the responsibility of St. Paul. Many children from Presentation continued to attend St. Paul school, about 20% of the total enrollment.

SCHOOL ENROLLMENT DECLINES

Catholic Grade School enrollment has declined significantly in the last two decades throughout the Newark Archdiocese as well. If a parish had a school, the subsidy it had to provide to maintain that school has been increasing many- fold, to a point where a large part of the parish income was being used to educate a decreasing student body. The costs of Catholic schools kept increasing as did public schools and although the

cost per pupil was much lower in the catholic school, many parents could not afford to pay two tuitions for their children. In addition to the economic reasons, many Catholic families felt that better facilities were available in public schools and were willing to sacrifice daily religious education for part time Confraternity classes and the other perceived advantages. As fixed costs remained essentially the same, with fewer students and less tuition, higher parish subsidies became necessary causing greater parish debt. The Archdiocese developed a working formula; when the subsidy by the parish exceeded 40% of the school budget, then the parish would look closely to determine the viability of maintaining a school.

ST. PAUL CHOSEN AS INTERPAROCHIAL SCHOOL 1990

One alternative was to pool resources as has been the case in the establishment of regional or Interparochial school for this area. St. Paul School was chosen as the Interparochial school center for Mahwah, Upper Saddle River and Allendale. Based on the size of their congregations, the outlying parishes are required by the Archdiocese, to subsidize the central school. The pastors of these parishes are required to establish and accept the budget. This occurred in our area in 1990 and appears to be working well.

SECOND VATICAN COUNCIL -1962

The Promulgations of the Second Vatican Council changed the Catholic Church in many of its aspects. There were a variety of changes proposed in Liturgy and church facilities alone. Luckily, these could be accommodated since a new church was only on the drawing board. We could spend a great deal of time on this phase of St. Paul's history but since this is still ongoing we will look rather, at accomplishments.

SANDERS HOUSE RENOVATED AS TEMPORARY RECTORY -1961

In 1961, the old house was renovated, a new room added on for office space and it was used as a temporary rectory. It would be a few years before the time was proper to build a church.

FR. WILLIAM MCDEVITT APPOINTED CURATE. -1962

Fr. Bill McDevitt, fresh from ordination and the Seminary arrived at St. Paul. He was made responsible for the youth of the parish, a job for which he seemed to be very well fitted. Within a few short years, St. Paul's CYO was the premier group in Bergen county and then in the diocese.

FR. QUINN HONORED AS MONSIGNOR - 1962

In the year of his fortieth anniversary of ordination and for his outstanding work in Ramsey, Rev. Lester A. Quinn was raised to the honorary rank of Right Reverend Monsignor, which impressed everybody greatly, but him, only a little. Only on rare and very formal occasions did he display the color of his honor, magenta, and he often jested about it.

NEW CHURCH PLANNED -1963

With the land now available, the parish growing steadily and major debts being satisfied, the time was right to consider a new church. After much consultation, Ricker and Axt, who had done most of Fr. Quinn's architectural designs was called in and the project discussed. The new church would conform to all recommended changes of Vatican II as yet promulgated, and would be designed to seat 1000 people. A rectory also was to be included in the design, with meeting rooms, elevator and many modern conveniences. The plan would require demolition of the existing, old, somewhat dilapidated, house.

The project included everything Fr. Quinn wanted. But then, when all these things were considered, the total cost was estimated to be in excess of one million dollars. The cost of the land had already been resolved and was not included. The total cost of the proposed project enabled Fr. Quinn to make up his mind quickly, the parish could not afford that debt. After a few meetings with the trustees, and he had already decided on the course of action, he reduced the size of the church to accommodate 900 instead of 1000, cancelled plans for a new rectory and decided to move the present house and make a rectory out of it, limited the amount of basements in both the proposed rectory plan and the church and dispensed with air-conditioning. When the architect made these modifications, the new cost came in at \$543,000. and he was very satisfied. As years passed, he has been second-guessed, particularly on air conditioning and the size of the basements. Given the same set of problems and attempting to predict the future of Ramsey and St. Paul is not easy. The proposed project was do-able, one of the most beautiful and functional churches in the diocese would be economically feasible, and as it turned out, the reduced regular attendance caused, some say, by Vatican II, could be easily handled by a 900 seat church.

TWENTY-FIVE YEARS AS A PARISH. -1964

Archbishop Boland presided at an Anniversary mass celebrating the 25 anniversary of St. Paul as a regularly constituted parish.

TEMPORARY RECTORY MOVED TO A PERMANENT LOCATION- SPRING 1965

When it came time to pick the location for the church, the crest of the slight hill was chosen. Soil could be moved, certainly but that particular site enabled the driveways to be better arranged and the church placed far from any possible ground water. It would be necessary to move the Sanders house before any work could be done on the church. The old house, though in need of repair, was fairly sturdy, with solid beams and heavy plaster throughout. The professional house movers, C. Van Howling & Sons, Wallington, N.J., jacked up the entire house and placed it on a series of heavy beams which would hold all the bearing beams at the same time. A track of greased beams was set up, going towards the foundation which was already built. Then a bulldozer was used to pull it slowly into position. I took a series of photographs to show some of the construction. The house was moved with hardly any bad effects, a few cracks developed in two or three places, none of any consequence, all of which, could be repaired easily.

FUND DRIVE FOR THE NEW CHURCH - 1965

Again, professional fund raisers were called in to organize the fund drive. As I recall a goal of \$365,000. was set and slightly exceeded. A fifteen year mortgage was obtained from The Knights of Columbus Insurance Company at 5 1/2 %. It was paid off on time in 1982. There are several brochures available which describe the various parts of the new church; the construction, baptistry, windows, sanctuary, carillon and lighting. CONSTRUCTION AND

CHURCH DEDICATION.- 1966

The construction proceeded normally and on Dec. 10, 1966 the new church was dedicated by Archbishop Boland, with great ceremony. The public was invited to view the edifice and a group of guides was assembled to describe the design and construction to all.

CHERRY LANE CHURCH GIVEN TO UKRAINIAN CATHOLICS. -1968

Within a year Leo Krazinski had contacted Fr. Quinn and asked about the status of the Cherry Lane church. After Leo gave a talk to the Serra Club of Ridgewood about the Eastern Rites in the Catholic Church, Monsignor Cassells from the Seminary told him that there was a need for an Eastern Rite church in the area and that there was a church empty in Ramsey, which was a cause of great concern to Msg. Quinn, the pastor. Mr. Krazinski contacted Msg. Quinn and discussed the possible transfer of the Cherry Lane church to a Ukrainian rite group of which he knew. There would be a great deal of ecclesiastical and legal work that had to be done, as well as adherence to protocol and proper timing.

The pastor and the Archdiocese of Newark had to approve it and the Ukrainian diocese in Pennsylvania had to accept it, then the legal or civil transfer could be undertaken. Although both parties readily accepted the proposal, in all, it took over a year to bring it about.

NEW PARKING LOT

When sewers were constructed in Ramsey, there was a problem of what to do with the unusable fill from the sewer trenches. About that time St. Paul was considering expanding their parking lot behind the church. The borough also needed easements for the mains through both pieces of property, the school and the church which were readily granted. St. Paul's arranged to accept all the fill which Ramsey had to dispose of, saving the town transportation charges and building up the land area behind the church for parking.

It was quite a job that Vince Pallack, from Shadyside Rd. did with his chain saw over a period of several months. He was probably in his mid-seventies at the time but he kept ahead of the fill trucks, dropping trees and cutting up wood. A parishioner who did not wish to be named but who operates a construction company, brought in some heavy equipment, leveled off the fill and the black-topped the whole area. This was a most significant contribution to the traffic problem.

Another opportunity presented itself when a Kelleher Ave. property was being sub-divided. St. Paul was able to trade a strip of land a few feet wide, along the property line parallel to Kelleher Ave. in order to allow the new lots to comply with zoning ordinances, in exchange for a thirty foot drive linking the parking lot with Kelleher Ave.. Cars could now go north into town without going out onto Wyckoff Ave. to the satisfaction of the police and firemen of the borough.

St. Paul is now at the stage where instead of considering more building, parish efforts have been turned in other directions. Maintenance and building utilization are important problems

The various ministries in the church, other than the priests, teachers and staff members, utilize considerable people-power and people. St. Paul first authorized Lectors at Sunday Mass in about 1963. Many people have been trained for this ministry and presently, there are about 55 men and women who contribute to this work.

In 1974, the archdiocese first mandated extraordinary ministers or better, ministers of the Eucharist. They distribute Communion at all the Masses and also bring Communion to the sick of the parish every Sunday and to Valley Hospital on Thursdays as members of the Pastoral Care group. This group of parishioners number about one hundred. Thanks to the direction of Deacon Vince Meyers, they do their work in a very orderly and reverent fashion.

Another ministry are the Ushers who direct the seating, distribute cards etc. and take up the collections, not in that order of importance. There are about 25 to 30 people here.

The choir and song leaders or cantors are the important Music ministry, who are not only gifted but also work hard to accomplish their edifying contribution. The number involved here varies as the season, with Easter and Christmas requiring more voices and instruments.

In 1971, as mandated by the archdiocese, Msg. Quinn established a Steering Committee of about forty members to consider establishing a Parish Council. Within a year, a constitution was written, by-laws set up and elections held to establish a council of over twenty elected members and a dozen or so ex-officio members. After the Parish Council had been sufficiently established and it was becoming unwieldy with about forty active members. In 1988, it was converted into a more efficient and newly recommended Pastoral Council. This was still the unifying and directing force for the committees which grew out of it. These committees, where the work is done, have made tremendous contributions to the parish, the town, the poor and homeless of many areas.

The Social Concerns Committee, has been active with St. Ann's parish in the inner city of Newark. It is a relatively poor parish and has difficulty surviving. The Social Concerns Com. has over the years set up regular charitable activities for the benefit of St. Ann, a Giving Tree at Christmas with tags suggesting gifts which are requested by the people of St. Ann's. Over 200 gifts are distributed in this way. The Committee maintains a food locker for distribution to Newark and locally. The profit from a Rummage Sale, amounting to \$5400 was donated for the inner city scholarship fund. Thanksgiving and Christmas food baskets are distributed locally and in Newark. There is a ongoing clothing drive. In other areas, in conjunction with other churches of many denominations, the Interfaith Fellowship Group maintains two apartments for homeless families, and St. Paul school is the center for about 8 or 10 homeless men on most Friday nights, in the cold seasons. The committee provides food for the Hackensack shelter through CAP. This is only part of their activities. The leaders of this committee are John and Eileen Wimberger, Addie Caputi and Amy Quattruccio.

The other Council committees while not having as extensive a program, are likewise deeply involved in parish and community efforts These are Parish Life and Youth Ministry committees.

In 1982 St. Paul became a tithing parish, that is, most parishioners agree that they will give 10% of their gross income to charity. the way this works is that 5% goes to the parish and 5% to other charities, such as United Way, Cancer Society Hospitals etc. The income from church collections practically doubled immediately upon acceptance. As a result, the parish has agreed that 10% of the income of the parish will be distributed to local and other necessary charities through the Parish Charity Committee. Last year a total of \$55,000 was distributed.

On this pleasant note, I leave all that is going on in St. Paul's to someone else to report in the future, the history that is happening today.

I would like to thank The Ramsey Historical Association for this opportunity. I am honored to be asked to present a history of St. Paul's Catholic Church in Ramsey. I am humbled, talking about those who have gone before and those whom I knew who by their spiritual, intellectual and physical efforts have helped to build St. Paul, create a Christian community and contribute to all people in Ramsey. I will be most pleased if I can convey their accomplishments accurately, so that all will realize that St. Paul has been a force for good in the community and has demonstrated it's love for all God's people who live here.

Religion is a strong human drive. Faith has driven many people from their homelands in order to find the freedom to express their faith in new lands. They faced deprivation, fatigue, sickness and even death, sometimes from an ominous environment, sometimes at the hands of their neighbors. It was one of the major forces in colonization. It would be wrong of us to forget their courage.