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**CATHEDRA**  
A publication of St. Patrick’s Cathedral, America’s Parish Church.  
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Tony Correa, Brian Kutner, and the Archives of the Archdiocese of New York.

**Cover Photo:**  
View from Cornerstone Event in September.

**Page 12:**  
The Text and imagery comes from the New York Times Archives.

The name, *Cathedra*, selected for this publication, refers to the Latinized Greek for “archbishop’s chair.” Cathedral is a short form of the Latin, ecclesia Cathedrae “church of a bishop’s seat.”
We are reminded every year that Christ came into the world as a gift to us. It is a sign of God’s love for us, that having no need of a human body, he took it on so that in uniting himself to our lowliness he might unite us to his divinity. This Advent season, we recall the darkness of our fallen world, and our need for a savior, that we might better appreciate the light of Christ that has been given to us. When the darkness of the lengthening nights reminds us that there is dreariness in life, Christmas reminds us that there is a joy and hope that we are waiting for.

This year is St. Patrick’s Cathedral’s 160th Cornerstone Anniversary. That’s a big number. Back in August, we celebrated the day when in 1858 Archbishop John Hughes laid the cornerstone on the feast of the Assumption of Our Lady. It was later, on December 25th of 1906, that the Lady Chapel opened for the first time. What better day than Christmas to honor the Mother of God? Having a Lady Chapel helps keep us aware that the best way to come to Christ is through his mother, and Christmas reminds us that it was through her humility that our savior was given to us.

Thanksgiving reminds us that we have much to be grateful for. The apostle Paul says “Give thanks in all circumstances” (1 Thessalonians 5:18), telling us that in the mystery of God’s providence we can be thankful for joy and hardship alike. We have a lot to be thankful for at St. Patrick’s. Every day we have the opportunity to bring the sacraments to the faithful. We are blessed with one of the most beautiful Cathedrals in the world, and we are witness to millions of visitors who come to see it every year. The Friends of Music provide us with wonderful concerts throughout the year and beautiful organ-accompanied singing every day. Truly few churches have been so blessed.

The solemnity of Christ the King marks the last Sunday of the old Church year. This has been a difficult year for the Church filled with trials. “We know that all things work together for good to them that love God” (Romans 8:28). With the celebration of Christ’s kingship, we remember that Christ is sovereign over all events, and through every danger and hardship, he remains in control.

A new year brings us renewed hope. As we look forward to what the new year will bring, let us remember to keep Christ at the center of it, and to give our all in serving him. I know that at St. Patrick’s Cathedral, that is exactly what we will do.
“FOR THIS IS THE WILL OF MY FATHER, THAT EVERYONE WHO SEES THE SON AND BELIEVES IN HIM MAY HAVE ETERNAL LIFE.”
JOHN 6:40

With the passing of All Souls Day, let us take the time to recognize and give thanks to the blessings God has bestowed upon our lives. To honor All Souls Day, we shall also look back on all of the souls that have joined God in heaven above. This year, our country has suffered natural disasters that have caused pain to many. Lives have been lost, families torn apart, and homes destroyed. While this pain is immeasurable and difficult to cope with, we must seek comfort knowing that those we have lost are now at peace with God.

The recent hurricanes this year in the Carolinas, Georgia and Florida have had an impact on this country that will last forever, not only environmentally, but also physically, mentally, and emotionally. People’s lives were shaken and loved ones lost during the tragedies of Hurricane Florence, and Hurricane Michael, among others. Just as we look to God to forgive our sins and carry us to heaven, we should look to God to in this time of sorrow. Especially with the Advent season around the corner, it is important to surround ourselves with those we have with us on this earth and remember those who have ascended into heaven.

This year on All Souls Day, we came together for those who have joined God above and pray for their Holy Souls:

O God, the creator and redeemer of all the faithful, grant to the souls of Your servants and handmaids departed, the remission of all their sins; that through pious supplications they may obtain the pardon they have always desired.

This we ask through Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, world without end.

Amen.

While we reflect on those souls we have lost, it is important to remember the blessings we are still fortunate enough to have. This year at St. Patrick’s Cathedral we celebrate our 160th Cornerstone Anniversary. This anniversary reminds us of how blessed we have been to be able to call this beautiful cathedral home over the past 160 years. It is through faith and loyalty that we are able to keep our doors open. Every year on All Souls Day we remember those we have lost, and we will continue to do so for the next 160 years and after.

Sincerely yours in Christ,

Rev. Msgr. Robert T. Ritchie, Rector
Chapters 2 to 4 of the first book of Samuel tell the story of priestly corruption in ancient Israel. Two of the highest ranking priests stole from the sacrifices made to God and slept with the women who served at the sanctuary. Their father, the high priest Eli, did nothing to stop it. For this, God said “I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not.”

Today, the Church faces a similar situation. In Pennsylvania, it has been revealed that over the past 70 years there were hundreds of priests sexually abusing children, and the bishops chose to conceal it and protect serial rapists.

There was a time when a Catholic priest was the last person on earth you would have expected sexually abuse a child. A priest is a man who has devoted his whole life to God’s service, to following Him who said “whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.” God gives a priest special graces to lead people and to share with them the message of His love. A priest is an alter Christus, another Christ, to those he shepherds. And this includes the grace to have a special love of children, just as Christ did. A priest who instead chooses to prey on children spurns all these graces.

Scandal can make it hard to keep faith. But if we are more scandalized when a priest commits a grievous crime, it is because we know that a priest has a more sacred calling. As laypeople it can be hard to accept that priests would do such things, even harder to accept that so many of them would, and hardest of all to accept that the bishops would enable it. What we know is that God allows men free will, no matter how grave the responsibilities he entrusts them with are. When an isolated individual abuses his free will, he does harm only to himself. When an individual who has been given the care of souls abuses his free will, he not only harms himself but those he was supposed to protect.

In good times we remember that we are one family. In bad times, the same thing is true. Sin by one member of the Church damages the whole Church. It requires healing and reparation. If we do not pray for the Church, she can only continue to stumble. If we do not make amends for the sins of those who will not repent, there will be no one to do so. So many have sinned grievously in allowing children to be victimized and in covering it up. Without the aid of God’s grace we cannot repair the damage and move forward. Without God’s grace the victims cannot be given justice and peace. We must pray hard for this grace.

We should also remember that there are many good priests. Every parish in America has a priest. The vast majority of them would never even think about committing the atrocities that some have. They live for the sake of bringing people closer to Christ, administering the sacraments, and teaching them about God’s love. They pray and do penance for every person who comes to them. None of these priests did anything to make themselves complicit in what the others did. Many are among the most outraged, because they know well how much God loves each and every child and how great is his wrath against those who would abuse them.

When we are confronted by evils so great it wounds the soul even to hear of them, that is when we need the Church most. Every sin is a crime against God so great that no man can atone for it by his own power. Christ’s death on the cross alone was able to heal the wound caused by sin and rejoin mankind to God. That sacrifice is renewed at every Mass when Christ in the Eucharist is offered up to His Father. The healing of that sacrifice will get us through times even as tough as this.

Here at St. Patrick’s, we continue to offer that sacrifice of the Mass every day, and we pray for the Church, for the victims, and for the conversion of the perpetrators. Our priests continue to offer pastoral care to all those who need it, especially now when so many have had their trust in the Church damaged by these scandals. We are here to extend the comfort and healing that people so need in dark times. When the disciples were to be scattered in the face of Christ’s passion, he prepared them for that trial. He told them “I have said these things to you, that in me you may have peace. In the world you will have tribulation. But take heart; I have overcome the world.” In our age too, Christ’s love will overcome the scandals in the world.
When George J. Marlin and I began work on Sons of St. Patrick: A History of the Archbishops of New York from “Dagger John” to “Timmytown”, we – obviously – framed the book between the first and current holders of the office, the most esteemed in American Catholicism. His Eminence Cardinal Dolan kindly gave us personal time to discuss the challenges he faces and some of his historian’s knowledge of his predecessors, none of whom was of greater interest to him than John Joseph Hughes, the “Dagger John” of our subtitle, who was New York’s first archbishop.

Hughes was a very different kind of man than those who would succeed him. His immediate successor, John McCloskey (who would become America’s first cardinal), was born in Brooklyn and received a first-rate education there and in Manhattan and in Rome, whereas Hughes had very little schooling in Ireland before he emigrated to the United States in 1817.

As a result, his first attempts to gain entry into Mount St. Mary’s Seminary in Maryland were unsuccessful. The founding rector of the seminary, Fr. Jean Dubois, the only non-Irish man (either by birth or heritage) to become New York’s ordinary (and who would Anglicize his name to “John” before becoming the third Bishop of New York) simply believed the young Mr. Hughes was not prepared to take on the challenging curriculum at the “Mount.”

Fr. Dubois did not, however, immediately allow Hughes to enter the Mount. “All I can do,” the rector told the young man, “is to give you work in the garden.” Actually, it was a rather more complicated offer: Hughes would oversee the Mount’s landscaping; he would manage the seminary’s slaves (there were two); he would live on the grounds in a cabin; and, for all that, he’d receive tutoring to raise him to the educational level necessary to train for the priesthood. Dubois was frankly skeptical that Hughes would measure up.

He was wrong. Hughes worked hard and caught up. He even mastered Latin – and a whole lot else – and entered the Mount in 1820. At twenty-three, he was a half-decade older than most of his classmates. But his maturity and intelligence won the admiration of students and teachers alike, and soon he was the one doing the Latin tutoring.

On October 15, 1826, the feast of St. Teresa of Ávila, Hughes was ordained in St. Mary’s Cathedral in Baltimore. He would spend most of the early years of his vocation in Philadelphia, where his reputation as a sensible administrator and a sharp-witted controversialist would gain him national and international fame – in Rome anyway, which is where it counted.

Meanwhile, John Dubois was struggling to get things done as Bishop of New York, where his largely Irish, immigrant flock never could understand why it ever had possessed Rome to appoint a Frenchman as their spiritual leader. Their enmity was such that before Dubois died he left instructions that he be interred under the front steps of Old St. Patrick’s Cathedral, so that “people [he meant the Irish] will walk over me in death as they wished to in life.”

Indeed, it was his declining health that led the Vatican to assign his former student to be Bishop Coadjutor of New York, despite the fact that Hughes was not Dubois own choice.
Hughes was among two under consideration by the Vatican’s Propaganda Fide, the body charged with spreading the faith throughout the world, and, more specifically, in what Rome considered mission territory, which is what the United States was at that point. Bishop John England of Charleston, South Carolina happened to be in Rome when the subject of new leaders for American dioceses arose, and the Cardinal Prefect of Propaganda, Carlo Maria Pedicini, asked Bishop England for his opinion on which American priest would be the Vatican’s best choice as bishop of Cincinnati, Ohio: John Baptist Purcell or John Joseph Hughes.

England admired both men and really didn’t want to name one over the other, but Pedicini persisted. Well, England told the cardinal, there is one point that may deserve consideration: “Mr. Hughes is emphatically a self-made man, and perhaps he would be on that account more acceptable to the people of a Western diocese than Mr. Purcell.”

Pedicini reported this to his brother cardinals and to Pope Gregory XVI. The next day he told England, “Well, bishop, the question is settled. As soon as I told the cardinals what you said about Mr. Purcell’s being a self-made man, they agreed upon him unanimously!”

Such is history. No doubt John Hughes would gladly have accepted the Cincinnati job had it been offered; instead he joined Dubois in New York, where he was consecrated Coadjutor Bishop at Old St. Patrick’s Cathedral on January 7, 1838.

Not quite four years later he would become THE Bishop of New York upon Dubois’ death.

The Vatican’s view of New York and the whole of United States as mission territory would persist pretty much until the end of the 19th century, although the elevation of John McCloskey to the cardinalate in 1875 may mark the New World’s acceptance in Rome as a full partner in the faith.

But there would not have been a Cardinal McCloskey had there not first been an Archbishop Hughes. The designation of New York as an archdiocese, with the same presumptive status as Paris and Vienna (if not also of Rome itself), came on July 19, 1850, a recognition that – if for no other reason – was mandated by the size of Catholic population in New York. By then, half the residents of the city were foreign-born, and the vast majority of those immigrants were Catholics.

Until his death in 1864, Archbishop Hughes tirelessly, vigorously fought to gain acceptance for Catholics against nativist charges that, by being obedient to a foreign monarch – the pope – they could not also be loyal Americans. Hughes once told the mayor of New York that if nativist rioters set fire to Catholic churches (as had happened elsewhere) the city would become “another Moscow,” referring to the 1812 Fire of Moscow, started by Russians retreating from Napoleon’s invasion: the most famous example of “scorched earth.”

Archbishop Hughes was sent to Europe by President Abraham Lincoln to plead the Union cause, and Lincoln returned the favor by making it known in Rome that John Joseph Hughes ought to be made a cardinal. But it was too soon. And, perhaps, the Vatican considered this Irishman from the hedgerows a bit too rough around the edges.

Archbishop Hughes’s most enduring is St. Patrick’s Cathedral – the new one at what is now 5th Avenue between 50th and 51st Streets – for which he laid the cornerstone on August 15, 1858. Some called the plan to build the Cathedral so far from what was then the center of town “Hughes’ Folly.” Obviously, it wasn’t. Hughes knew that Manhattan would grow and grow, and that it could only grow north.

My favorite fact: when the Cathedral opened in 1879 (fifteen years after Hughes’ death) – but even before the great spires were completed a decade later – workers could stand atop the pinnacle and see both rivers: the Hudson to the west and the East River too.

Why did Hughes’ become known as “Dagger John”? Partly it was his uncompromising defense of the faith. But it was also because of the cross he scribbled next to his signature, which, when his letters were reprinted in the press was indicated by the typographical sign called the dagger: †

Brad Miner is Senior Editor of The Catholic Thing website and Senior Fellow of the Faith & Reason Institute. Hughes photo by Matthew Brady; Credit: Library of Congress.
This year marked the anniversary of St. Patrick’s Cathedral’s 160th Cornerstone Anniversary. On August 15, 1858, Archbishop John Hughes laid the cornerstone declaring, “next to Almighty God, the cornerstone of this Cathedral is to be laid under the auspices of the Immaculate Virgin Mary”. This monumental day, which took place on the Feast of the Assumption of Mary, began the twenty-one-year long construction of the gothic style Cathedral. Gathering funds from poor immigrants, as well as leading citizens, Archbishop Hughes was able to get his project off the ground.

On Friday, September 14, 2018, we celebrated this milestone anniversary with a special Mass, followed by a cocktail reception on the terrace of Luciano Barbera. Celebrity chefs, live entertainment, historic displays and a silent auction all made the event the huge success that it was. The breath-taking view of the Cathedral made for a picture-perfect evening.

The historic displays that were featured at the event are now on display at the Cathedral for the duration of this celebratory year. These displays showcase the Cathedral throughout the years under each of the ten archbishops. Starting with Archbishop Hughes in 1858 and leading up to Timothy Cardinal Dolan in present day, each display tells a story of that time period, highlighting the Cathedrals most monumental accomplishments.

Thanks to our loyal donors, sponsors and parishioners continued support, all donations received through our 160th Cornerstone Celebration were put towards St. Patrick’s Cathedral’s pastoral ministry and outreach programs, as well as the ongoing restoration and new geothermal plant.

As we reminisce on the importance of this anniversary, we remember that St. Patrick’s Cathedral was not built by any single generation, but is continuously evolving by generations past, present and future. What started as a single cornerstone, the Cathedral has now flourished into an iconic New York City landmark. The laying of the cornerstone remains a crucial part of St. Patrick’s Cathedral’s history, as it symbolizes purpose and unwavering devoutness. Archbishop Hughes envisioned the Cathedral as becoming the center of New York City, and his vision remains a reality 160 years later.
LUCIANO BARBERA

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The Final Blessing
By Miss Emily Danz

In the spirit of celebrating anniversaries, St. Patrick’s Cathedral is blessed to celebrate not only the 160th anniversary of the laying of the cornerstone, but also the 108th anniversary of the final consecration of the Cathedral and the 112th anniversary of the completion of the Lady Chapel. There is so much history within these walls, and it is important to recognize the hard work and dedication that went into the creation of our beautiful Cathedral.

It has been 108 years since the final blessing was bestowed upon this Cathedral on October 5, 1910. An estimated $4 million was spent from the start of construction to the day of the consecration. Under Archbishop Farley, the debt that was looming over the Cathedral was finally cleared. The ceremony, done by Archbishop Farley, lasted five hours and included three cardinals. It is because of this successful feat many years ago that thousands of parishioners are able to call St. Patrick’s Cathedral their parish home. The Cathedral is a sacred place of worship, hope, and peace for many, whether it be loyal parishioners or visitors. Since that final blessing on October 5, 1910, the Cathedral has become “America’s Parish Church” and been long recognized as a New York City Landmark.

The New York Times article to the right, documents this monumental stride. This article outlines the half a century long construction of the Cathedral, how much it cost the Catholics of New York City, and the consecration ceremony itself. The article was published on October 2, 1910, three days before the consecration ceremony. Since the final blessing that consecrated the Cathedral 108 years ago, St. Patrick’s Cathedral stands tall and proud, opening its doors to all walks of life.

This is a photo of the Cardinals entering the Cathedral for the consecration ceremony on October 5, 1910.
Five-Hour Ceremonial in Celebration of the Freedom from Debt of the $4,000,000 Edifice, the Largest Church in the United States.
St. Patrick’s Cathedral is deeply indebted to our beloved Msgr. Ritchie, but we would never have had Msgr. Ritchie if not for Francis Eugene Wood, his grandfather. Francis Eugene Wood died fighting for our country 100 years ago in Fismette, France, during the first World War. He was a 30-year-old private in the 307th Regiment of the 77th Infantry Division. He was born and raised in Brooklyn. To join the war, Francis left his wife, Mary, behind there. He would never see their as-yet unborn daughter (Msgr. Ritchie’s mother, named Eugenia after her father’s middle name).

Msgr. Ritchie and his two brothers, David and Eugene only ever knew their grandfather from what their grandmother could tell them. This year, they went to France together to honor his memory and visit his grave.

Francis Wood is buried at the Oise-Aisne military cemetery, a two-hour drive from Paris, in the northeast part of France. 6,012 American soldiers who died in World War I in the surrounding area are buried there. The cemetery is a rectangular grass field, divided into quadrants. Plain white crosses mark the location of each soldier. Surrounding the area are rows of trees. Even after 100 years, the graves are immaculately kept, honoring the memory of the fallen soldiers.

Msgr. Ritchie, David, and Eugene, came to Oise-Aisne on September 2nd, the 100th anniversary of Francis’ death. (By coincidence, this is also the day of the year on which Eugene was born, many years after his grandfather’s death.) They went with David's wife and daughter and Msgr. Ritchie’s godson, Mizraim. At the cemetery, Msgr. Ritchie donned a white stole to pray the prayers for the dead. Afterward, they read from a letter that Francis had written home on August 2nd, 1918, exactly one month before his death.
“Today four years ago I never expected to be where I am today,” the letter begins, in beautifully neat script. As Francis tells his brother Jack about the war, he maintains a cheerful tone, but one can tell the fight has been grueling. He speaks of the experience he’s gained, the repeated charges he’s had to make on enemy trenches, the three straight days he had to man an observation post in “no man’s land”, a time when he had to crawl for his life under sniper fire, and other difficulties he’s faced fighting against “Jerry,” the Germans. “You’ve heard of troops going over the top [i.e. leaving their own trenches to charge the enemy’s]? Well, we kept going over until I thought we would be drinking Pilsner on Unter den Linden, Berlin.”

Between writing about the war, he sends his regards to men he knew back home: Charlie, and the guys at the office. He hasn’t lost his interest in sports either. He mentions reading in the papers that Jack Dempsey KO’d Fred Fulton in 23 seconds (July 27th, 2018). “How do you like [Jack’s] chances with the champ?” Turns out those chances were pretty good. Jack Dempsey became champ one year later, but Francis was not alive to see it.

The letter ends with “Will now close with love to you and May, and don’t forget to write. Your loving brother, Frank.” After Francis’ signature comes another signature and an “OK,” the censor’s mark indicating that the letter contains no secret information about locations or troop movements and can be safely sent.

Francis’ grandsons left behind an American flag, a French flag, and some flowers at the foot of their grandfather’s grave. Their trip in France was only a week long and didn’t include much time to see sights. Their purpose there was to honor their grandfather. Even though Msgr. Ritchie never met his grandfather, Francis, one can tell from hearing Msgr. Ritchie tell the story how much he loves and admires him. His grandfather is a genuine small-time war hero, a brave man, who made the ultimate sacrifice for his country and for freedom.
On December 25, 1906 the Lady Chapel was officially opened for its first Mass. This year marks the 112th anniversary of the completion of the Lady Chapel.

The following is a brief reflection on Hildreth Meière’s life and work as a distinguished Art Deco muralist by writer Catherine Coleman Brawer.

American muralist Hildreth Meière (1892-1961) loved to travel. Her daughter, Louise Meière Dunn, recalls how her mother liked to connect her travels to the commissions that paid for them. She remembers her mother saying that a trip they took to Colorado and New Mexico, during the summer of 1942, was made possible by her commission to design an altar frontal for the Lady Chapel at Saint Patrick’s. A gift of George J. Gillespie, the new altar was to replace an old one that the Cathedral had given to the Daughters of Mary at Cragmoor, New York. Meière’s design of the Annunciation for the new altar frontal was executed in inlaid marble by Alexander Pelli and Company.

When she received the commission from architect Robert J. Reiley in 1941, Meière was well known for her major liturgical work across the country. In Manhattan, her projects included Byzantine style glass mosaic decoration for the eight-story-arch and ark behind it in the main sanctuary of Temple Emanu-El (1929), and the apse and narthex at Saint Bartholomew’s Church (1929-30). She had also designed a remembrance shrine in oil and gilt on wood panel for Saint Thomas Church (1935). In nearby Union City, New Jersey she had designed decoration for the ceiling of the Chapel of the Passion at Saint Michael’s Monastery Church and painted three altarpieces in oil on canvas. When the church was rebuilt following a massive fire, she then painted thirteen additional murals in oil on canvas for the chancel and pendentives of the main sanctuary (1934-36). The architect with whom she worked at Saint Michael’s was Charles D. Maginnis, the same architect responsible for the renovation of the main sanctuary at Saint Patrick’s.

Coincidentally, only a few months after she had finished the Saint Patrick’s commission, Meière was asked to paint the main and two side altarpieces in oil and gilt on wood panel for the University Church at Fordham University (1942). Her altarpiece depicting Our Lady, Seat of Wisdom,
still hangs over the old high altar from Saint Patrick’s Cathedral that Cardinal Spellman gave to Fordham during the renovation of Saint Patrick’s in 1941.

As a muralist who worked in a variety of styles and mediums, Meière created decoration to enhance and express the purpose of an architectural space. She believed that her designs should form an organic whole with the architecture. As she later said, “A good mural should be something that cannot be taken away without hurting the design of the building. If the building can look as well without it, it shouldn’t be there in the first place.” Meière ties her scene of the Annunciation on the altar frontal in the Lady Chapel to the chapel’s Gothic details. She echoed the trefoil shape of the marble lancets on the walls surrounding the altarpiece by placing the Annunciation against a trefoil shaped medallion.

Characteristically, Meière dramatized the narrative moment when the angel speaks to Mary by extending the angel’s wing beyond the trefoil medallion, thereby suggesting that the angel has just alighted with a message so urgent that he couldn’t wait even a moment before breaking the news to Mary. The graceful scene is inlaid in muted shades of blue, grey, brown, red, white, and gold set against the cream-colored Tavernelle marble of the altar. The trefoil shaped medallion in the center of the frontal is surrounded by a symmetrical, all-over pattern of roses, vines, and leaves in similar colors, in a style reminiscent of decoration found on the pages of medieval books of hours. As architect Robert J. Reiley wrote at the time, the Annunciation “is flanked on either side by a conventionalized rose vine recalling the Mystical Rose and referring to the twenty fourth chapter, 17th and 18th verses of Ecclesiasticus in which we read, ‘I was exalted like a cedar in Lebanon and as a rose plant in Jericho’”.

The altar in the Lady Chapel was the first that Cardinal Spellman, then Archbishop of New York, consecrated. Meière had completed the altar frontal by the end of 1941, as she wrote to her family on December 18, “[I] went out beyond Calvary Cemetery, Long Island City, to see my marble altar for Saint Patrick’s. It’s really a beautiful job. I made them do a little toning on it. It should have been in place for the 8 of December, but now, although it is all ready, the installation has to wait. . . .” The consecration took place on April 13, 1942.
This year we are excited to announce our renewed Young Adult Ministry Program. We are looking to create a young adult community that embodies the lifestyle and values of those who are a part of it. If you are between the ages of 20-39, please feel free to register online and fill out the Young Adult application at www.saintpatrickscathedral.org/youngadult. You can also view our upcoming events on our young adult web page.

At St. Patrick’s Cathedral, we are looking to form a young adult catholic network that gives people the outlet to be involved in various kinds of programs. Some kinds of programs we are looking to host are retreats, sporting events, dinners, lecture series, networking events, volunteer outings and more. Not only do we have program ideas of our own, but we are also looking to our young adult members to make this community feel like a place where you can explore your interests and hobbies.

Some exciting upcoming events that we have planned are: Carols & Cocoa, where you will hear Christmas carols on the steps of the Cathedral while enjoying a warm cup of hot cocoa, Christmas Family Mass & Breakfast, for families with young children to come and enjoy a Mass, tour of the Christmas Creche, and an intimate breakfast, and a monthly Mass dedicated to young adults. We also have many opportunities for young adults to volunteer at the Cathedral and we will inform those of these opportunities at all events. Our hope through this Young Adult Ministry Program is to provide a place for young adults to come and feel a sense of community and faith. If you have any questions about upcoming events or are looking to become a part of our Young Adult community, please visit our website at: www.saintpatrickscathedral.org/youngadult.
Young Adult Ministry
Upcoming Events

December 12, 2018
10:00am - Our Lady of Guadalupe
   Youth Mass
4:00pm - Mass of Our Lady of Guadalupe

December 15, 2018
9:00am - Christmas Family Mass & Breakfast
3:00pm - Carols & Cocoa

December 20, 2018
7:00pm - 39th Annual City Singing at Christmas

December 24, 2018
5:30pm - Family Mass with Monsignor Ritchie

For more information visit:
www.saintpatrickscathedral.org/youngadult

How to Join our Young Adult Ministry

Step 1
Follow this link to fill out a young adult application:
www.saintpatrickscathedral.org/youngadult.

Step 2
Join our Young Adults of St. Patrick’s Cathedral Facebook page to get updates on all of the upcoming events and young adult community news.

Step 3
Mark your calendars and attend some of our exciting upcoming events such as Carols & Cocoa and Christmas Family Breakfast.
1ST PLACE - 24PC BETHLEHEM VILLAGE NATIVITY SCENE  RETAIL VALUE $590.00

2ND Place - 3PC 48" LIGHTED HOLY FAMILY  RETAIL VALUE $198.00

3rd Place - 7.5" 120MM MUSICAL NATIVITY SCENE  RETAIL VALUE $63.00

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Be a Part of St. Patrick’s Cathedral

Mass Times:
Monday through Friday: 7:00, 7:30, 8:00 am,
12 Noon, 12:30, 1:00, 5:30 pm.
Saturday: 8:00 am (in the Lady Chapel).
12 Noon, Vigil Mass: 5:30 pm (Fulfills Sunday obligation).
Sunday: 7:00, 8:00, 9:00, 10:15 am (Full Choir)*,
12 Noon, 1:00, 4:00 (Spanish), and 5:30 pm.
*Watch Mass via Live Stream: www.saintpatricks cathedral.org/live

Confession Times:
Weekdays: After morning Masses and from Noon to 1:20 pm.
Saturdays: Noon to 12:45 pm and from 3:30 to 5:30 pm.
Reconciliation is available in languages other than English.
For more information, please contact the priest on duty at:
St. Patrick’s Cathedral Parish House
14 East 51st Street
New York, NY 10022
212.753.2261
For any additional questions please call the Parish House:
212.753.2261

Location:
St. Patrick’s Cathedral
5th Avenue between 50th/51st Streets
New York, NY, 10022

Subway Directions:
E or 6 trains to 5th Avenue/53rd Street
4 5 6 or NQR trains to 5th Avenue/59th Street
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Visit Our Gift Shop Online: www.spcgift.org
15 East 51st Street, between 5th Ave and Madison Ave
Hours: 8:30 am to 8:00 pm, Monday through Friday
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Virtual Tour:
www.saintpatricks cathedral.org/visit

ST. PATRICK’S CATHEDRAL

6 REASONS TO BECOME A PARISHIONER

• Have a Parish Church to call home.
St. Patrick's Cathedral will not only be "America's Parish Church" but Your Parish Church.

• Be a part of a Parish that cares about and respects their parishioners. Receive invitations to special liturgical events all year round and enjoy meeting fellow parishioners.

• Help sustain the Cathedral through our Parishioner Stewardship Program. Through this program we will be able to offer preferential seating at Masses and special events and better manage parishioner contributions.

• Enjoy the benefits of creating a community through opportunities such as the Cathedral's volunteer program.

• Rely on us to be there throughout your life. Seek out guidance from our Pastoral staff through confession and personal sessions.

• Get to know your religious community through additional programs such as Our Neighbors, Prayer Groups, and Information Classes.

YOU'RE INVITED TO BECOME A PARISHIONER

Visit us online and sign up today at
www.saintpatricks cathedral.org/parishioner

The 4th Annual Parishioner Summer BBQ was a growing success with over 200 parishioners enjoying a wonderful summer day. This is one of the many gatherings we have each year. Join Today!
Charitable Bequests

There are several ways to name the Cathedral as a beneficiary of your will or living trust. You can make a cash bequest, leave a specific asset such as appreciated securities, or designate that the Cathedral will receive all or a percentage of the remainder of your estate, after your other beneficiaries are provided for.

Gifts of Retirement Plan Assets

Retirement plan assets could be the most heavily taxed of all your assets if left to heirs. With the income and estate taxes, more than half could be whittled away. You can preserve more of your estate for your heirs and meet your philanthropic goals by leaving your retirement plan assets to a tax-exempt charitable organization such as the Cathedral.

Gifts of Appreciated Securities

Giving appreciated securities is now more advantageous with the rise in the value of securities and higher tax rates. For securities held longer than one year, you can deduct their full market value (top federal rate 39.6%) regardless of what you originally paid for them. You also avoid paying capital gains tax (top federal rate 23.8%).

Charitable Gift Annuities

A charitable gift annuity is a simple contract that offers a tax-advantaged way to provide fixed guaranteed income to you and/or another individual. At the death of the last income beneficiary, the remaining principal is transferred to the Cathedral. You can begin to receive income when you need it most, either right away, or at a pre-determined future date such as retirement.

Charitable Remainder Trusts

You can donate a wide variety of assets to a charitable remainder trust, including cash, appreciated securities and real estate, and receive a percentage of the trust’s value as income. In years when the trust assets appreciate; the distribution will increase; if asset values decline, distributions are lower. At the death of the last income beneficiary, the remaining principal is transferred to the Cathedral.

Contact Us

We would be most grateful for the opportunity to discuss these gift arrangements and other giving ideas with you, your family and your professional advisers.

Loual Puliafito
Sr. Director of Development, St. Patrick’s Cathedral
(646) 537-7830 ext. 847
LoualPuliafito@saintpatrickscathedral.org
WHAT BETTER WAY TO PREPARE FOR CHRISTMAS...

THE 39TH ANNUAL

A CITY SINGING AT CHRISTMAS!

CONCERT SERIES

ST. PATRICK'S CATHEDRAL
2018–2019 SEASON

Three Orangists Spectacular
THURSDAY, OCTOBER 18 AT 7 P.M.

A City Singing at Christmas
THURSDAY, DECEMBER 20 AT 7 P.M.

East West Trio
THURSDAY, JANUARY 24 AT 7 P.M.

An Evening with Roman Perucki
THURSDAY, FEBRUARY 7 AT 7 P.M.

Irish Heritage Concert
THURSDAY, MARCH 14 AT 7 P.M.

An Evening of Leopold Mozart
THURSDAY, MAY 23 AT 7 P.M.

Visit online to find out more:
WWW.SAINTPATRICKSCATHEDRAL.ORG/FOM

The Cathedral lit by candle light during "Silent Night" at the 37th Annual City Singing at Christmas.