Table of Contents

2  Cardinal’s Message
3  Rector’s Message
4  The Treasure of Sacred Music
5  Holy Week
7  Life Time of Benevolence
11 A Pilgrimage to the Holy Land
13  Laudato Si
15 Conversion
15 A Unique Perspective on Ministry
16 Legacy Giving Society

CATHEDRA
A publication of St. Patrick’s Cathedral, America’s Parish Church.

Timothy Cardinal Dolan, Archbishop
Rev. Monsignor Robert T. Ritchie, Rector
Rev. Andrew King, Master of Ceremonies
Patrick Danczewski, Gift Shop Director
Kevin Donohue, Director of Operations
Peter Fitton, Director of Volunteer Services
Jennifer Pascual, DMA, Director of Music
Loual Puliafito, Director of Development

Photo Credits:
Tony Correa and the Archives of the Archdiocese of New York.

Cover Photo:
Statue of St. Patrick at the Main Altar

Editor’s Note:
A previous version of the Kelly Family article appeared in the New York Irish History Roundtable Journal, Vol. 30, and please visit our website for its citations.

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 cathedralis “church of a bishop’s seat.”
And the Word became flesh, and dwelt among us, and we saw His glory. These beautiful words from the beginning of John’s Gospel should fill us with hope, as we realize that Jesus participated fully in the human condition, all so that we might know him more intimately. Is there any gesture more compassionate, loving, or meaningful for us as we understand ourselves and our relationship with God? If we have any doubts about Jesus’ humanity, we need look no further than His suffering and dying on the Cross on that Friday we paradoxically call Good. Jesus felt abandoned by His friends and by God, something all of us have experienced at some point in our lives. But suffering never has the last word. Sadness and despair are never the end.

In his reflection on the Seven Last Words during Holy Week at St. Patrick’s Cathedral last year, Father Michael Caruso, SJ, stated, “If there is an overarching theme in my own reflections, it is the way that Jesus’ sufferings help him to understand us. The person to whom we pray, the man we hope to follow, the one who is risen from the dead, understands us – because He lived a human life, and one that, particularly in His final week, was filled with suffering.”

Good Friday was only one day, and His life was in no way all suffering and pain. Jesus was a person of joy and love, not one of desolation and despair. Through God’s grace, we are invited to enter into a deeper friendship with Jesus as our Savior and Redeemer.

This truth provides hope to all faithful. This truth gives our community the strength to do all that we can in the service of others. Indeed, joy is often under-appreciated in the life of the Church during the Lenten season. Remember, suffering never has the last word, it is never the end.

Lent offers a window into the life and humanity of Jesus, and when we encounter some level of suffering, we can more easily join Christ on His journey, especially during this Lenten season. Even though many Catholics give up something for Lent -- which is a good in itself! -- the practice of fasting and self-denial should inspire us to offer more to others. In the weeks to come, don’t stop at forgoing that piece of chocolate or a cold beer, but consider also being just a bit nicer, compassionate, and charitable towards others.

On Easter Sunday, we celebrate the Resurrection, when hope conquered despair, light drove out the darkness, and life triumphed over death. But the Easter season doesn’t end with Easter Sunday. The Easter season continues until Pentecost, fifty days of celebration! Pentecost is considered the birthday of the Church, when the Holy Spirit commissioned the first apostles to evangelize and spread the world of Christ as they were able – using their God given talents to bring Christ to as many people as they could.

The Holy Spirit provided the first disciples with courage and filled their hearts with hope — a hope that Christ’s presence would remain alive in their work and ministry. The journey of those first followers of Jesus mirrors our journey of faith – using the tools and grace given to us to better the world, to lift others out of the darkness and into the light, just as Christ did for us when He rose on that magnificent third day. It is my hope that this issue of Cathedra can shine a light into the ministry of faith we strive for at St. Patrick’s Cathedral, America’s Parish Church.

Hallelujah, He Is Risen!

By Timothy Michael Cardinal Dolan, Archbishop of New York

“And the Word became flesh and made his dwelling among us, and we saw His glory, the glory as of the Father’s only Son, full of grace and truth.”

John 1:14
Every year at this time, when so many New Yorkers trade their winter coats for sweaters, and as the bitter cold becomes a thing of the past, I am renewed in the joy and energy that springtime brings: the vibrant colors as flowers blossom, families and young children enjoying the sunshine and warmer weather in Central Park, and the beauty and hope that abounds during the Easter season. Truly, these are just a few of the many ways Christ is present in the hidden riches of our city, and in the diversity of the many cultures, traditions, and experiences that make up the community of faith here in New York.

These hidden riches can extend, too, far beyond the confines of the island of Manhattan. As divine providence would have it, I came across a short video from Homeboy Industries, a Catholic ministry serving and supporting formerly gang-involved and previously incarcerated men and women in Los Angeles with mentoring programs, job placement services, and educational opportunities. In this video, actor and supporter of Homeboy, Jim Carrey, addressed members of their community during their popular “Thought for the Day” series this past September. Here is an excerpt of his remarks:

“I believe that this room is filled with God…I admire you, because when you step through these doors, you decide to be a part of this family. You’ve made a decision to transcend and leave darkness behind, and it takes a champion to make that decision...Ultimately, I believe that suffering leads to salvation...You’ve made the decision to walk through the gate of forgiveness to grace, just as Christ did on the cross. He suffered terribly, and He was broken by it to the point of doubt and a feeling of absolute abandonment, which all of you have felt. Then a decision was made...and the decision was to look upon the people who were causing that suffering, or the situation that was causing that suffering, with compassion and with forgiveness, and that’s what opens the gate of heaven for all of us. You will have grace...so when you do good things, when you attempt to do something positive, you are the heart of God.”

Pretty uncharacteristic of a comedian, isn’t it? But this is exactly what I love about our faith. Jim’s words can remind us that Christ offers all faithful the choice to see challenge and despair as not an end, but an opportunity to become the person Christ calls us to be. Throughout the Lenten season this year, I encourage you to believe, just as I do (and just as Jim does!), that suffering leads to salvation, and ultimately grace. The Resurrection teaches us that there will always be light beyond the dark.

In his homily at Madison Square Garden on Friday, September 25, 2015, Pope Francis proclaimed, “God is living in our cities; the Church is living in our cities, and She wants to be like yeast in the dough. She wants to relate to everyone, to stand at everyone’s side.” God’s love and presence is alive in you, standing tall at your side. Always remember, the grace that is present in all things can help move us out of the darkness of despair and into the light of Christ’s face. Indeed, “the night may be filled with tears, but in the morning we can sing for joy (Psalm 30:5)!”

Sincerely yours in Christ,

Rev. Msgr. Robert T. Ritchie, Rector
The entire worshiping assembly exercises a ministry of music, according to Liturgical Music Today, article 63. Not only do the choir, cantor, instrumentalist, organist or conductor comprise a music ministry, but also the clergy, servers, other liturgical ministers, ushers and volunteers and the people in the pews who pray through song.

Everyone who attends Mass and everyone who possesses an active role at Mass should be singing!

Professional and volunteer musicians in a music ministry are charged with the big responsibility of encouraging the assembly to actively participate in the Mass beyond speaking prayers. Even popes have written encyclicals on the importance of good music at Mass and how musicians exercise a genuine ministerial function in cultivating that good music and fostering active participation.

Sacrosanctum Concilium, article 114 states that “The treasure of sacred music is to be preserved and fostered with great care. Choirs must be diligently promoted, especially in cathedral churches.” This becomes the responsibility of music ministers, and it is equally important that, in addition to striving for professional excellence, encouraging the assembly to actively participate at Mass be just as high a priority. According to liturgical music documents, Gregorian chant has always held pride of place in liturgy, and the pipe organ has also been held in high esteem. Balancing the treasure of repertoire of the church is just as important as introducing newer compositions that are pastorally, theologically and stylistically sound.

When sacred text is set to sacred music, it becomes an integral part of worship. Music ministers strive to cultivate excellence in music and liturgy, serving the people of God and enabling them to express and recognize their faith through music. Music takes on a greater form and responsibility when the level of solemnity is greater. Christmas Day Mass is filled with far more glorious music appropriate to the solemnity than a weekday Mass with simple music, for example. The greater the solemnity, generally, the more preparation, coordination and rehearsal is required.

Being a music minister requires a certain level of musical skill, organizational capability and pastoral awareness. It is this pastoral awareness that makes a musician a music minister. Without pastoral awareness of the musical and spiritual needs of a particular assembly, the musician is just that- a musician. A pastoral musician needs to know what is suitable for a particular congregation, liturgical celebration and clergy. It is balancing these factors combined with good musical skill and prayer that makes for a successful music minister. It takes a village of music ministers to raise a community.

Liturgical Music Today, article 64, in general, sums up the mission of a music minister. “The musician belongs first of all to the assembly; he or she is a worshipper above all. Like any member of the assembly, the pastoral musician needs to be a believer, needs to experience conversion, needs to hear the Gospel and so proclaim the praise of God. Thus, the pastoral musician is not merely an employee or volunteer. He or she is a minister, someone who shares faith, serves the community, and expresses the love of God and neighbor through music.”
Ash Wednesday marks the beginning of the liturgical season of Lent, a time of repentance, fasting, and prayer. On this day, ashes are placed on our foreheads in the shape of a cross with ashes from the burnt palms used in last year’s Palm Sunday celebration. The priest applies the ashes and says these words “Remember that you are dust, and to dust you shall return.” Many Catholics keep their ashes throughout the day while also keeping in mind these words. From there on out, we remind ourselves of the sacrifice of Jesus on the cross by fasting and reflecting on the Paschal Mystery of Jesus Christ. It is a period of silence and darkness in which we wait for the light of Christ to illuminate the world. On Fridays during Lent, we abstain from eating meat as a sacrifice, for just like Jesus gave His flesh for us, we should give up consuming meat for Him. Furthermore, the Stations of the Cross, meditated upon every Friday, help us contemplate the Passion of Jesus Christ. Moreover, we gather together and observe the events of Christ’s Passion. From his being condemned to death, to his crucifixion and death, being taken down from the cross, and being lain in the tomb.

Holy Week is the most anticipated week of the Christian calendar. Celebrated just days before Easter, still in the season of Lent, we commemorate the crucial events in Jesus’ life just before His death. As Easter Sunday approaches, 1.2 billion Catholics around the world begin to prepare for the final week which marks the culmination of the forty day period of preparation and anticipation of the Resurrection of Our Lord on Easter Sunday. The week begins on Palm Sunday also referred to as Passion Sunday. On this day we recall Jesus’ triumphant entry into Jerusalem on a donkey, being welcomed by a crowd of followers waving palm branches in adoration. Many parishes hold processions with palm leaves, and some reenact the event. After Palm Sunday comes Reconciliation Monday, on which many take advantage of the opportunity for confession, so that they may be clean of heart as they advance through Holy Week.

The week continues with Holy Thursday and the Chrism Mass. The Chrism Mass originated from the Church tradition in which the bishop blesses the oils that are used throughout the year. The oils include the Oil of Catechumens, the Oil of
the Infirmed, and the Oil of Chrism. It is a great time to pray for our bishops, priests, and deacons that they may continue to be blessed in their ministry. Thursday evening mass, the Mass of the Lord’s Supper celebrates the institution of the priesthood and the most significant gift that Jesus left for us, Himself in the Eucharist. It also marks the beginning of the Easter Triduum, the three holiest days of the Christian calendar ending on Holy Saturday. The Washing of the Feet Ritual is a reenactment of Jesus washing the feet of the apostles at the Last Supper. The celebrant washes the feet of twelve candidates, recreating the institution of the priesthood. As Catholics, we believe that the Eucharist is the Body and Blood of Jesus Christ. It may look and taste like bread, but it has been consecrated to become His Body and Blood. The Mass of the Lord’s Supper calls us to adore the greatest gift of thanksgiving left to us by Jesus Christ, the Eucharist. The Eucharist is removed from the sanctuary until the Easter Vigil Mass. Adoration takes place after mass and does not conclude until twelve o’clock, midnight.

The following day, Good Friday is a solemn and quiet day. Some may feel the shock of Judas’ betrayal and Jesus’ arrest. We reflect on the Passion of Our Lord, Jesus Christ, and continue to abstain from meat. On Good Friday, like every Friday during Lent, the Stations of the Cross are meditated upon in parishes. Some Catholics plan and organize a live reenactment of the stations and Christ’s passion. It helps to better understand and reflect on Christ’s Passion. Meditation and reflection have always been an integral part of Lent. A prominent reflection is the Meditation of the Seven Last Words. This meditation is made throughout the day and after the Twelfth Station, when Jesus is raised onto the cross and dies. His death on the cross is followed with a significant pause. Pope Francis states, “It should become a lesson in life, teaching us how to stand up for truth and justice.”

Holy Saturday continues the somber tone of reflecting on the death of Our Lord. The evening concludes with the Easter Vigil Mass. Everyone gathers in the Church, and the ritual begins with the blessing of the Paschal Candle. The Paschal Candle’s fire is distributed to the congregation gathered. The Church is entirely dark, and the candles are the only source of light within the Church. The lit candles represent the light of Christ as we prepare to rejoice in his Resurrection. An integral part of the evening is the Gloria. The bells ring and the Gloria, not sung throughout Lent, flows from the mouths of the faithful as they rejoice at the Lord’s Resurrection. We deem this “the holiest night.” It concludes our Lenten season and marks the beginning of the Easter season.

The Liturgical Season of Lent helps prepare us for the “holiest week of the year.” We enter into the events of Jesus’ life before his death, allowing us to be present and engaged during this holy time. We reflect on the love of God and the sacrificial gift of his son on the cross for our sins. Holy Week plays the role of reminding us of the importance of this sacrifice and the Resurrection. It also reminds us of Jesus’ second coming. The week marks significant events in the life of Jesus and makes us aware and more connected with Jesus and his unconditional love for us.

Mr. Christopher Mendez is a junior at Cardinal Hayes High School. He is a member of the National Honor Society, plays in the Guitar Club as the lead guitarist for the Hayes Jazz Band, and is an altar server at his parish of Our Lady of Mt. Carmel in the Bronx.
The typical image of nineteenth-century Irish immigrants is of the many starving and destitute who arrived in the mid-1800s fleeing the famine. It is these immigrants, Catholic history tells us, on whose nickels and dimes the Catholic church in New York City was built. However, this narrative leaves out an important piece of the story of Irish Catholic New York: the wealthy. The generosity and dedication of an, admittedly smaller, group of wealthy Irish Catholics provided the foundation for a network of institutions to assist their fellow countrymen in a time of widespread anti-Irish, anti-Catholic feeling. The benevolence of these men (and a few women) led to the establishment of churches and charitable institutions throughout the city. One of these men was Eugene Kelly. Although the family has long since died off, for almost a century Eugene Kelly, his wife, and his sons, all committed themselves to bettering the lives of Catholic New Yorkers.

Eugene Kelly, emigrated from Trillick, County Tyrone, Ireland, in 1830, when he was twenty-four years old. He found work as a clerk at the Donnelly Brothers dry-goods firm in New York, before moving first to Maysville, Kentucky, and then to St. Louis, Missouri, both times to establish new branches of the store. In 1842, he met Anna Teresa Donnelly, daughter of the late Charles Donnelly of the Donnelly Brothers firm. The couple was married in St. Louis by then-Bishop John Hughes of New York and in 1844 had a daughter, Eugenia. Anna died in 1848, and in 1850, Eugene followed the gold rush to California with a business partner, Joseph A. Donohoe. Once in San Francisco, Kelly and Donohoe opened a dry-goods store, leaving that business in 1861 to establish a banking firm, Donohoe, Kelly, & Co. Soon after, the partners felt the business would benefit from a branch on the East Coast, so Kelly returned to New York, where he opened the Eugene Kelly & Co. bank.

In 1857, Kelly married Margaret Hughes, niece of New York’s Archbishop John Hughes. Margaret, the daughter of Hughes’ brother Michael, was born in Pennsylvania and raised in LeFargeville, New York. Kelly’s connection to Archbishop Hughes goes back to at least the early 1840s, and it is presumed that they first came into contact through Kelly’s brother, the Reverend John Kelly. Fr. Kelly was born in Ireland in 1802, and emigrated in 1825 to enter Mount St. Mary’s Seminary at Emmitsburg, Maryland. He was ordained a priest for the diocese of New York by Bishop John DuBois on September 14, 1833,
and his first assignment was as an assistant at St. Patrick’s Cathedral on Mott Street. He then served mainly in upstate New York, but spent the last twenty years of his life at St. Peter’s Church in Jersey City (at the time, the church was still a part of the Diocese of New York). Eugene Kelly donated a large chime to St. Peter’s in honor of his brother, and later donated a stained glass window of St. Paul to the new St. Patrick’s Cathedral on Fifth Avenue, also in honor of his late brother, who had died on April 28, 1866.

Eugene Kelly maintained a strong connection to Ireland throughout his life, and shared with his wife a deep devotion to the Catholic church. The personal and professional relationship he had with Archbishop Hughes cemented his connection to the Catholic New York, and Kelly was known as one of Hughes’ closest advisors, offering him investment and legal recommendations, and dedicating much time to causes important to Hughes. He assisted the Archbishop with the fiscal difficulties facing many of his parishes, at one point even arranging for a parish to avoid taking out a mortgage on their debts, and instead stepping in with the banks to arrange a promissory note. Hughes strongly believed in the power of a few wealthy donors, and knew how vital the wealthy were if his projects were to succeed. Kelly was part of a group of wealthy Irish Catholics that Hughes cultivated during his years in New York, on whom he depended for both time and funds for many of the charitable initiatives the Archbishop started. Although the diocese had a number of established groups of laymen to whom Hughes could have reached out upon his arrival in New York, including the already-existing Board of Trustees of St. Patrick’s Cathedral on Mott Street, Hughes, long suspicious of the power of trustees in the church, instead created his own network of advisors. In addition to Kelly, this group also included prominent New Yorkers Andrew Carrigan, Daniel Devlin, Terence Donnelly, T. James Glover, Henry Hoguet, and Felix Ingoldsby. Particularly when it came to finding the money for his new Cathedral project, he flatly stated, “I do not wish the Board of the Cathedral to be party to any of the contracts for the erection of the ‘New St. Patrick’s’ except perhaps as individuals, but not as a Board.” He instead reached out to 150 of the “most pious, zealous, and (what is essential) wealthy Catholics in the city and diocese of New York,” the majority personally known to him, soliciting individual donations of $1,000 toward the first stage of construction of the new Cathedral on 5th Avenue. Not only was Kelly was one of these men to receive a letter, he was the 5th pledge to the new Cathedral, paying his $1,000 donation in full over a month before the cornerstone was even laid.

In addition to this initial financial support of the Cathedral, Kelly continued to offer donations for the cathedral’s construction through the years, and served for many years on the Cathedral’s Board of Trustees. He was also one of the founding members of the Committee of New York Catholic Protectory, a child-care institution set up by Hughes in 1863. He also continued to offer both monetary and time support to Hughes’ successors. In 1892, when Archbishop Michael Corrigan was fund raising for the new diocesan seminary in Yonkers, Kelly was one of the first subscribers, with a pledge of $10,000. He was a trustee of Seton Hall University, and one of the early donors to the Catholic University of America, where he served on the board of directors. After his death, his wife endowed two chairs at the university: the Eugene Kelly Chair of Ecclesiastical History and the Margaret Hughes Kelly Chair of Holy Scripture. Kelly ensured his commitment to New York Catholics even after his death in 1894: his will left $110,000 to Catholic causes in New York, the sum to be set in a trust overseen and divided as necessary by Archbishop Corrigan. The money was ultimately distributed to over thirty-five institutions, including: St. Elizabeth’s Indian School; the Roman Catholic Orphan Asylum; St. Vincent’s Hospital; St.
Benedict’s Home for Colored Orphans; St. Joseph’s Home for the Aged; and the Foundling Asylum. As Margaret Kelly told Archbishop Corrigan in an 1896 letter, “none of our institutions were overlooked and some seem to be very much surprised at this unexpected gift.”

As well as overseeing Eugene’s wishes, his wife, Margaret, had her own deep commitment to Catholic causes in New York City. Through her aunt, Mother Angela Hughes, a Sister of Charity and one of the founders of St. Vincent’s Hospital, Margaret was a consistent source of support for the hospital. She donated $60,000 to the initial building fund, was an annual donor throughout her life, and left an additional $10,000 to the hospital in her will. She was an annual subscriber to the New York Foundling Hospital, also run by the Sisters of Charity, and worked to bring the religious orders of the Sisters of the Assumption and the Sisters of Bon Secours to New York. Margaret continued her husband’s contributions to the St. Joseph’s Seminary fund, and left the Seminary $10,000 after her death. In her will, she directed that some of her jewelry collection (valued at $20,000) be given to Archbishop Corrigan to be fashioned into a pectoral cross. The cross was five inches long, made of gold and diamonds.

Margaret was also a strong supporter of the new St. Patrick’s Cathedral on Fifth Avenue. She contributed the funds for the baptistery doors, and arranged for their design by John LaFarge, the renowned stained glass designer. She bequeathed $200,000 to Archbishop Corrigan for the St. Patrick’s Cathedral Lady Chapel, in the hopes that she, her husband, and some of her sons could be buried in the crypt. Originally Archbishop Corrigan had expected that the funds for the Lady Chapel would come directly from Eugene Kelly, Sr., but he died before the arrangements could be finalized. Kelly’s son, Thomas, promised Monsignor Lavelle, rector of the Cathedral that should his father die before the arrangements were finished, the remaining members of the Kelly family would “erect the chapel as a joint memorial to Archbishop Hughes and their own illustrious husband and father,” and Margaret saw this obligation through.

In addition to the support of Catholics, Eugene Kelly was also fiercely committed to the well-being of his compatriots in New York. He was a member of the Irish Emigrant Society, and served for thirty-five years on the board of trustees of the Emigrant Savings Bank, seventeen of those as vice-president. At his death, the Emigrant Savings Bank proclaimed him “as loyal to his adopted country as he was to that native land which he loved so well, and was ever ready to contribute princely of his large means to ameliorate the privations of her suffering children.” Kelly was a member and treasurer of the Society of the Friendly Sons of St. Patrick, and the Society noted after his death that “he regarded his wealth as a fund which he held in trust for the benefit of humanity.”

Kelly also donated liberally to relief causes in Ireland, at one point sending money directly to the Archbishop of Tuam for the Irish Relief Committee of the city, Col Ter. In the 1870s, he served on the Irish Relief Committee for the United States, along with Thomas Addis Emmet and William Grace. During the famine of 1880, Eugene Kelly & Co. served as a repository for American donations for Irish relief, sending over $12,000 in less than a month. Eugene Kelly died on December 19, 1894, and at his funeral, the Reverend Dr. Brann summed up his life work:

Eugene Kelly never forgot the land of his nativity during his prosperity in the land of his adoption. His name is inscribed on every hearthstone in Ireland, and there are tears and wailings there for his death. His purse was always open to the needs of his country, and he gave almost as much to Ireland as he gave to his beloved church.

THE SECOND GENERATION

Margaret and Eugene had six sons: John (1858 – 1885), Eugene (1859 – 1912), Edward (1863 – 1901), Thomas (1866 – 1933), Joseph (1867 – 1889), and Robert (1869 – 1919). Eugene, Jr. and Edward shared their parents’ commitment to New York’s Catholics. Both continued their mother’s dedication to St. Vincent’s Hospital: Edward served as a director at the hospital and, in addition to the hundreds of thousands of dollars donated throughout his lifetime, he also donated the fist first automobile ambulance to the hospital. Eugene was president of the board of the hospital and donated money for its chapel. In his will, Eugene also endowed three beds in memory of his brother Edward, who predeceased him. Eugene served on the board of directors for the Roman Catholic Orphan Asylum and as treasurer of the St. Vincent de Paul Society. He was given the title “Camierier de Cape et d’Eppe,” which made him an honorary attaché of the pope’s household. He was a Papal Knight, served on the board of trustees of St. Patrick’s Cathedral, and was one of its largest donors, leaving the Cathedral $83,000 in his will. He followed his father by...
serving on the boards of both the Irish Emigrant Society and the Emigrant Savings Bank. Edward was an active member of St. Agnes’s Church, and donated the stained glass windows there in honor of his mother and father.

Less is known about the other two children of Eugene Kelly: Eugenia (with his first wife, Anna) and Robert. Eugenia married James A. G. Beales, and had eight children. While Eugenia and her daughters were supports of the Foundling Asylum, her husband, James, supported many of the causes favored by his father-in-law: he was a director of the Catholic Protectory, was a member of the executive committees of the St. Vincent de Paul Society and the Irish Emigrant Society, and was on the board of trustees of the Emigrant Savings Bank. Robert lived in Huntington, Long Island, married Dorothy Van Schaick, and had two sons.

It was in his son, Thomas, where Eugene Kelly, Sr.’s combined devotion to both Catholic and Irish causes flourished. Thomas continued many of Eugene and Margaret’s charitable commitments, as a member of the boards of trustees of St. Patrick’s Cathedral (for forty years), for and of the Friendly Sons of St. Patrick, and also serving on the board of managers of the Roman Catholic Orphan Asylum. He also served on boards of the Catholic Historical Society, the New York Foundling Hospital, the St. Vincent de Paul Society, the American-Irish Historical Society, and as president of the board of St. Vincent’s Hospital. As mentioned above, Thomas, along with his mother and his brother Eugene, donated the money for the St. Patrick’s Cathedral Lady Chapel. Among Kelly’s four longer living sons, Thomas was the most personally involved, often corresponding with Archbishop Corrigan about architects, plans, and general construction issues. In 1889, he made a contribution toward the Cathedral chimes, and to acknowledge his work Archbishop Corrigan attributed the donation toward the bell in honor of St. Thomas. In 1900, Thomas and Eugene purchased the land directly across the street from the Lady Chapel at Madison Avenue and Fifty-First Street, the future home of the Chancery offices for the Archdiocese of New York. Like his brother Eugene, Thomas was a Papal Knight, and when he married Emerance de Sallier in 1904, her engagement ring was made with a ruby given to Thomas by Pope Leo XIII. In 1920, Thomas and his wife moved to Rome, where they continued their close relationship with the church. In 1932, he was asked to become Ireland’s first official representative to the Vatican, but declined.

It was his commitment to Ireland and her causes that drew the most passion from Thomas. After the Titanic disaster in 1912, Kelly served as treasurer of a special fund to establish a memorial to Dr. William O’Loughlin, the ship’s surgeon and a native of County Kerry, who was killed when the ship sank. Like the Kelly family, the doctor had a close relationship with St. Vincent’s Hospital, and the fund was used for a pathology laboratory at the hospital. After the 1916 Rising, he served as treasurer of the New York-based Irish Relief Fund, donating $100,000 of his own money to the cause. He personally attempted to bring the funds to Ireland in July, 1916. However, he and his associate Joseph Smith were forbidden to disembark from their ship by British authorities. This situation caused an uproar in both America and in Ireland, and eventually the United States State Department was involved. Although acknowledging that many members of the Irish Relief Fund “openly avowed the cause of Irish independence,” the organization was strictly non-political, and Kelly and Smith’s mission was described as one of “charity and mercy.” As part of this work, he served as treasurer of the Irish Relief Fund Bazaar held in Madison Square Garden in October, 1916. His wife served as chairwoman of the Bazaar’s women’s committee. Through the early 1920s, Thomas served as the honorary secretary of the World Congress of the Irish Race, held in Paris in January, 1922. It discussed “the future interests of the Irish Race at home and throughout the World,” as well as offering an “exhibition of Irish art, ancient and modern, concerts of Irish music, and an artistic interpretation of Irish plays both modern and Gaelic.” Kelly was, in particular, involved in the exhibit of ancient and modern Irish art. At Kelly’s death, Irish President Eamon de Valera sent Michael MacWhite, Minister to Washington of the Irish Free State, as his representative to the funeral. Kelly was eulogized as “always a true friend of Ireland and his purse was always open to her needs.”

Thomas Kelly died in 1933, outliving all of his brothers, and leaving no heirs. With his death, the dedication of the Kelly family to Ireland, her people, and New York’s Catholics came to an end. Without the generosity of the Kelly family, many of New York’s leading Catholic institutions would not have developed to serve the less fortunate members of Irish-America. The existence of these organizations allowed other immigrants to find their way in American society and establish a meaningful life for themselves. The family’s legacy lives on in the institutions in both New York and Ireland that would not have existed without the time and money committed by members of the Kelly family for almost a century.

Kate Feighery is the Archivist for the entire Archdiocese of New York.
This past fall, Msgr. Robert T. Ritchie, Rector of St. Patrick’s Cathedral, accompanied a group of faithful pilgrims to the Holy Land as chaplain of the Knights of Malta. In an interview with St. Patrick’s Cathedral, Msgr. Ritchie shared what the journey meant to him as a priest, how he encountered the human Christ in the sites he visited, and how the experience left a lasting impact on his ministry here at America’s Parish Church.

SPC: Can you provide some background into the organization who organized the pilgrimage and as well as some of the sites and locations you visited?

The Knights and Dames of Malta sponsored this pilgrimage to the Holy Land and I was afforded the opportunity to accompany the pilgrims because of my role as chaplain. We were able to visit the Sea of Galilee, Jerusalem, Jericho, Bethlehem, the Church of the Annunciation in Nazareth, among other locations. For me, being able to stand where Jesus stood during his ministry helped make the Gospel come alive in ways I never thought possible.

SPC: Was there any moment in particular that affected you personally during your time there?

The most thrilling moment was when I was able to celebrate Mass in the inner part of Jesus’ tomb within the Church of the Holy Sepulchre in the Old City of Jerusalem. There’s
an inner sanctum of the Holy Sepulchre where all faithful believe to be the place where Jesus was laid before he was rose on that third day. I could really feel the presence of Christ in that small room. Touching the marble where they say that His body had moved me in a very real and humbling way. When I was offering the Mass, I promised our community here at the Cathedral – parishioners and donors alike – that I would specifically pray for them, so that’s exactly what I did. When I said Mass, I was saying Mass not only for the pilgrims who were there with me, but also for all those back home who were with me in spirit.

**SPC: You mentioned that you visited the Church of the Annunciation in Nazareth. What was that like?**

During our journey to Nazareth, our group had the opportunity to visit the Church of the Annunciation, and within that church there is an inscription on one of the altars located on the spot where Christians believe the Angel came to Mary and anointed her. The inscription reads verbum caro hic factum est, which is translated “here the Word became flesh.” This phrase is commonly heard in the Angelus, but not with the word “hic” added. “Hic” means “here,” so it’s “the Word was made flesh here.” It was just a thrill. I’m getting goosebumps right now remembering how I felt in that holy place. I made sure to communicate the beauty of this phrase – hic – to the pilgrims explaining how that one word can never be used anywhere else in the world except in that one place. One of the many graces on this pilgrimage to reflect on the incarnation purposefully with the pilgrims in Nazareth, and really encounter Christ as human, joining us on this spiritual journey.

**SPC: Msgr. Ritchie, let’s talk about that tattoo on your wrist….we know you didn’t enter the Holy Land with it! What was your motivation behind getting it? What’s the significance of this tattoo?**

I’m not a tattoo person at all. As a matter of fact, I said to myself years ago that I would never get a tattoo. However, when I was preparing for the trip to the Holy Land I came across an article talking about a tradition that goes back hundreds of years for pilgrims in the Holy Land to come back with a tattoo of a cross on their bodies or on their arms. This kind of marker would be a permanent reminder to the pilgrim of the journey they made in the footsteps of Jesus. And so, I was moved to start seriously thinking about taking part in this tradition.

I remembered that years ago I used to go to a restaurant that had a waiter I was very friendly with. The waiter was a Coptic Christian. He showed me his tattoo, and he explained to me that all of the Coptic Christian boys, when they’re young all get a tattoo of the cross on their arms to show how proud they are to be Christians. I remember saying, “Boy, that’s a great tradition.” Then about two years ago there was a terrible tragedy in Libya where ISIS radicals murdered 22 Coptic Christians on the shores of the Mediterranean Sea. I’ll never forget the orange jump suits of those killed. This event affected me personally, and so I was moved to mark my wrist to not only commemorate my pilgrimage to the Holy Land, but to stand in solidarity with all persecuted Christians around the world.

I read about a Coptic Christian family that’s been tattooing in Jerusalem in the old part of the city for the last 700 years. I said to the guide that I was thinking of doing that and he got all excited because he himself was a Coptic Christian. He showed me a whole bunch of crosses and I picked one right away. He said, “Oh that’s a Coptic cross.” I said I had thought so, and then stated that I wanted the cross to be colored orange to pay homage to those martyrs who died in Libya. He then asked me where I wanted the tattoo. I said, “Where do the Copts do it?” He said, “They do it on the wrist.” He then communicated to me if I were to get it on the wrist it will be much more painful. I said, “If the Copts do it there, I’m going to do it there too,” so for about 20 minutes I suffered a little bit, but it was worth it.
Pope Francis serves as the spiritual leader to over 1 billion Catholics worldwide. On May 24th, 2015, he released his second encyclical, Laudato si’. Focusing on our care for the environment, the Pope isn’t just addressing Catholics—he’s addressing the world and arguing that faith is important in the climate change conversation, too. Pope Francis is clear in his message that humans are mistreating the world that has given so much for us; and it is now time for us to change.

In the Encyclical Letter, Pope Francis refers to the Earth as Mother Earth because he wants us to take care of our world as if it was our own mother. As he points out, we as humans are living and breathing because of her and our existence would be made impossible without her resources and endless giving. He blames humans for not taking care of our universal mother and lists a number of reasons. These include pollution as a result of toxic waste and not recycling, unsafe drinking water for the poor, and the lack of care towards animals causing them to be driven to extinction. Moreover, the lack of response to these issues worsens the crisis. This focus and emphasis on the environment is the first of its kind to be seen in the Vatican, as this is the first Encyclical to be fully dedicated to this particular topic.

One of the central themes that is echoed in this document is the importance of unity and family because the Pope realizes that healing the Earth is not an individual effort, but rather a collective one. In a world that is so socially divided because of social and economic boundaries, family and unity is just what we need to build again. This is, without a doubt, the single hardest thing to change. How can we change the mindset of billions of people? He tells us that we’re living in a throwaway culture; people are not turning to renewable energy sources, most of the paper that falls into our hands is not being recycled, and many large corporations are dumping waste onto land and waters. The effect of this is usually adverse to the poor because corporations usually turn a blind eye towards the conditions of the poor until something major happens.

The phrase has been echoed many times, “We have the technology, so why aren’t we moving?” In a world where there is constant technological breakthrough, immense public and government demand, there should be corporations leaping at the opportunity to pioneer new energy solutions. In the summer of 2015, a startup that focuses on renewable energy called SunEdison exploded on the stock market. Its market cap reached almost $10 billion. Then, its shares fell from $32 to 32 cents. Shortly after, it filed for bankruptcy. This adds SunEdison to the list of countless other failed startups in the renewable energy market. The real question is: Why are these companies failing when there is so much demand? Pope Francis wants us to look at this through the lens of faith instead of business and political advancement.

When the Vatican released the Laudato si’, German scientist John Schellenhuber pointed out that the medium that was used to introduce the Encyclical was a Microsoft PowerPoint presentation—the first time that PowerPoint had ever been used by the Vatican to introduce a major document. This message is somewhat subtle; it shows that
Pope Francis is embracing new technology as a tool. By writing the first Encyclical dedicated to the care of Mother Earth and saying that, “In this Encyclical, I would like to enter into dialogue with all people about our common home,” Pope Francis shows us that he knows that the church has to change its approach as it strives to lead the people towards caring for and restoring the home that we all share.

St. Patrick’s Cathedral is answering the Pope’s call for renewable energy. The cathedral’s newest development project boasts the largest geothermal heating and cooling plant in New York City, 2200 feet below street level. This potent, local response to the Pope’s call is all part of the $177 million cathedral restoration that was well funded by generous benefactors to the parish. This system includes 10 wells that employ the Earth’s natural heat instead of burning gases or using electricity in order to meet the heating and cooling needs of the cathedral.

As individuals, we can also answer Pope Francis’s call to better care for Mother Earth. One of the most important ways that the faithful can take action is within their own families. It is important for parents to plant these ideals into their children, who will listen to adults, instead of changing the already instilled ideals of adults that were settled in their childhood. Additionally, every person can take action and make a change by paying our bills online, using public transportation or carpooling, buying appliances that are Energy Star certified, and planting trees. These examples seem simple and it’s easy to feel as if we’re irrelevant and that our contributions will not achieve anything. But in a world filled with billions of people, it all adds up.

It is clear that the Pope wants us to change; he makes clear that everyone has a role to play in protecting our universal Mother Earth. In response, we all need to have faith and take action.

Maximillian Tjhi is in the class of 2020 at the Fordham Preparatory School. He is a member of the speech and debate team and the business club. In his spare time, he enjoys working at a real estate firm, listening to music, and trading stocks. He goes to St. Michael’s Parish in Flushing, NY.

Conversion: Spiritual Insights into an Essential Encounter with God

To provoke and stimulate a deeper sense of the importance of conversion in our Catholic life was the primary motive for writing a book entitled Conversion: Spiritual Insights into an Essential Encounter with God, published by Ignatius Press this past autumn. It follows two other books written also for Ignatius Press on serious matters of prayer and spirituality, with the titles Contemplative Provocations (2013) and The Contemplative Hunger (2016). This recent work is also concerned with providing spiritual reflections that go beyond ordinary or customary comments, in this case on the challenges that accompany the graces of conversion. The book, like the other two, is written in an accessible style of concise, concentrated insights suitable for short meditations, useful for a pause in the day, while en route to work, or in the quiet of a pew in Church.

The book does not simply invoke the routine call to conversion which we hear with some regularity as Catholics. A significant half of the book addresses the serious graces that challenge souls after a return to God and the sacramental life of the Church. The aftermath of a conversion is a ripe time for God to awaken a desire for a deeper life of prayer and more intense encounter with his personal presence. There are chapters here on a proper sense of sin and on the mercy of God, both of which face confusion and misconceptions today. These realities cannot be understood well unless we place ourselves more fully in the sight of Our Lord’s suffering on our behalf at Calvary. There are chapters on the struggle to know God’s will in discernment after a conversion, and sections on the newfound zeal for souls following a conversion. The truly converted soul becomes more intent on serving God’s purposes and sharing the truth of his divine love with others who do not know him.

A second significant portion of the book takes up the important notion of a “second conversion” in life. This idea dates back to a 17th century Jesuit, who served as a novice master to St. Jean de Brébeuf, the North American Jesuit martyr, and perhaps to others of that group. The idea of the “second conversion” is that we need at some later time in life a reawakened dedication to Our Lord. The usual pattern in life is to accustom ourselves to spiritual routines that eventually acquire a certain dullness over time. A rekindling of a zealous love for God must be ignited in order that love and true faithfulness may burn aflame in the soul. The book points to the importance of a love for the poor, and of a need for greater simplicity of lifestyle, in this aspect of conversion. A chapter highlights as well the intense attraction for the sacred mystery of the Eucharist that accompanies a second conversion. The book concludes with a chapter on a passion for God and its effects that can commence dramatically after a second conversion.

SaintPatricksCathedral.org 14
A Unique Perspective on Ministry: Parishioner, Student, and Intern

By Mr. Anthony Marsh

St. Patrick’s Cathedral is the center of the very large Archdiocese of New York. However, it is also a parish, and as an intern in the development office, I’ve been afforded the opportunity to see both sides this great ministry. When the relics of Padre Pio came to the Cathedral this past September, it was my job to contact churches throughout the archdiocese of New York - and well beyond the island of Manhattan! - to ask them to share with their parishioners information about the opportunity to venerate St. Pio’s relics. What made it even more of a thrill was that I was able to venerate the relics myself, with my family and our family friends. The night before the relics were brought out to the Cathedral, we privately venerated them in a small room, intimate and quiet. One could feel the love of Padre Pio in that small and intimate space, and his warmth and presence in the relics themselves. It was the warmth of a man who deliberately chose, all throughout his life, to suffer for the sake of others, as Christ had done for each one of us.

On other occasions, I’ve had the task of registering new parishioners in our electronic records, along with the interests they’ve listed. Some want to join the choir, others our prayer group, others our information classes, just like in any parish across America. I was able to see the vibrancy of our parishioner base at our most recent Christmas concert, the 38th Annual City Sings at Christmas. I was surrounded by a crowd of other parishioners, celebrating in song the joy of the coming Nativity. When the last song had come, the lights of the Cathedral were turned out, and we all sang Silent Night together, holding candles. It evoked so well that magnificent night long ago when Christ was born to the Virgin Mary. One of the great joys of my time here was being present at this event. To experience the joy and fervor of the Christmas season with the same parishioners I was working for is something that will stay with me always. It proves that our ministry of faith, and more specifically our work in the development office, extends beyond the confines of our office, but is realized in the lives and activity of our loyal parishioners.

One of the great things about working at St. Patrick’s Cathedral is getting to visit, and pray, inside the Cathedral herself. In the morning, I visit many of the side altars. St. Patrick’s has a beautiful set of sculpted stations of the cross, going from one side of the Cathedral to the other. In the front (to the right of the altar) we have a relic of St. Patrick himself, below his statue. Daily Mass is said seven times a day. In the Lady Chapel, Christ is exposed in the Eucharist, as people come in, away from the noise of 5th Avenue, to adore the Blessed Sacrament. In that sacred space, one can know Christ’s presence, that as He waits in silence, He beholds you and everything in your heart as if you were the only one there. His words on the cross were "I thirst," and truly, he thirsts for us to come to Him and find our rest.

I’m glad that I was called to assist in ministry at St. Patrick’s Cathedral, because it is a truly special place. It is a Cathedral as a Cathedral should be. Everything from the beauty of the space, to the events where people gather together to pray and to worship, to the daily sacramental life in the Lady Chapel, draw us toward Christ. For me, it all comes together in the moment when the priest holds up the host. Surrounded by the vast and beautiful space of this magnificent Cathedral, one sees held up the One who is infinitely more loving and more beautiful than we could have ever imagined or hoped for.

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
BDM or F trains to Rockefeller Center

Visit Our Gift Shop Online: www.spcgift.org
15 East 51st Street, between 5th Avenue and Madison Avenue
Hours: 8:30 am to 8:00 pm, Monday through Friday
10:00 am to 6:00 pm, Saturday and Sunday

Virtual Tour: www.saintpatricks cathedral.org/visit

St. Patrick’s Cathedral is the Mother Church of the Archdiocese of New York and the seat of its Archbishop. Built by contributions large and small, it remains emblematic of the ascendancy of religious freedom in the New World.
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
Director of Development, St. Patrick’s Cathedral
(646) 537-7830 ext. 847
LoualPuliafito@saintpatrickscathedral.org
45443 $29.95

61613 $44.95
8 Inch Our Lady of Guadalupe

48 375 C6 Saint Benedict - Topaz $11.95
6 mm Aurora Borealis bead elastic bracelet with Saint Benedict Medal and Crucifix. Packaged in Polypropylene Bag with prayer card.

48 467 04 $4.95
3 ¼" Wood Inlay Saint Benedict St. standing Crucifix.

48 379 13 Our lady of Guadalupe $11.95
Double Strand Marbled bead bracelet with Silver bead Spacers. This Elastic bracelet features a Silver Oxidized Miraculous Medal.

45481 $36.95

45484 $36.95

45486 $36.95

ST. PATRICK'S CATHEDRAL GIFT SHOP

Please call us by phone to order.
(212) 753 - 2261 ext. 820
He Has Risen!
Blessed Easter!
Notes from the article: Eugene Kelly: A Lifetime of Benevolence to the Archdiocese of New York  By Kate Feighery

A previous version of this article appeared in the New York Irish History Roundtable Journal, Vol. 30.

1. “Eugene Kelly is Dead,” The Press, December 20, 1894.
3. “Banker Donohoe is Dead,” San Francisco Call, April 6, 1895.
13. Eugene Kelly, Letter to Archbishop Hughes, April 23 (no year), AANY, Collection 002, Box 3, Folder 27.
14. Letter to the Board of Trustees of St. Patrick’s Cathedral, AANY.
15. <insert line spacing>
17. <insert line spacing>
18. Eugene Kelly, Letter to Archbishop Hughes, October 3, 1863, AANY, Collection 002, Box 3, Folder 27.
25. AANY, Collection 004: Archbishop Michael Corrigan Collection, Box G-41; Folder: Eugene Kelly Bequests, Catholic Institutions. The full list of institutions is St. Elizabeth’s Indian School; Asylum of St. Vincent de Paul; Convent of Mercy; the Sisters of Bon Secours; the Sisters of Misericordia Misericordia; St. Francis Hospital; St. Joseph’s Hospital for Incurable Consumptives; Columbus Hospital; the Roman Catholic Orphan Asylum; St. Vincent’s Hospital; Catholic Protectivey; St. Benedict’s Home; Holy Family; Mission of the Rosary; Mission of the Immaculate Virgin; Helpers of the Holy Souls; Home for the Aged of the Sisters of the Poor; St. Joseph’s Home for the Aged; Seton Hospital; French Hospital; CRECHE Washington Square; St. Zita’s Home; French Orphan Asylum; St. Vincent de Paul Society; Leo House; St. Francis Hospital; German Asylum; St. Joseph’s Home for Children; Good Shepherd; Trade School (Boy’s Asylum); St. Elizabeth’s Industrial School for Deaf Mutes; St. James’ House; Mission for Seamen; St. Joseph’s Day Nursery; Presentation Nursery; Foundling Asylum.
26. Margaret Kelly to Archbishop Corrigan, April 23, 1896, AANY, Collection 004, Box G-41, Folder Correspondence: Executors of Will of Eugene Kelly.
31. Letter from Margaret Hughes to Archbishop Corrigan, April 15, 1896, AANY, Collection 004, Box G-11, Folder H-K.
32. “Cross of Diamonds for an Archbishop,” San Francisco Call, June 5, 1899.
33. Letter from Margaret Hughes to Archbishop Corrigan, no date, AANY, Collection 004, Box C-4, Folder J-K.
34. “A Mother’s Instinct,” Boston Herald, April 16, 1899.
35. Letter from Msgr. Lavelle to Archbishop Corrigan, July 18, 1890, Collection 004, Box C-25, Folder L.
38. “Eugene Kelly: Tributes to the Memory of the Late Distinguished Irish-American.”
39. “Eugene Kelly: Tributes to the Memory of the Late Distinguished Irish-American.”
40. Eugene Kelly, Letter to Archbishop Hughes, June 20, 1863, AANY, Collection 002, Box 3, Folder 27.
42. “American Sympathy for Ireland: Relief Notes.”
44. John was drowned in Monterey, Mexico, the day after his brother Eugene’s wedding. See “Drowned in Mexico: Sad Fate of the Son of a Well Known New York Banker.” New York Herald, May 20, 1885. Joseph was killed at age twenty-two when a storm caused him to be blown from a train while traveling from New York to South Orange, NJ. See “Death of Joseph F. Kelly,” Irish American Weekly, September 21, 1889; “Blown from a Train,” The New York Times, September 11, 1889. <Why is this footnote blue?>
47. “Eugene Kelly Will Filed,” The Long-Islander, February 9, 1912.


“Obituary Notes,” Irish World, August 3, 1901.

“Will of Eugene Kelly,” The Brooklyn Daily Eagle, January 6, 1895; James and Eugenia’s children were: Mary Dolores; Adelaide Elizabeth; Eugene Joseph; James A. G.; Louisa Sarah; Henry de Soto; John Charles; and Margaret.


“Prominent Clergy attend Funeral of Thomas H. Kelly,” The Brooklyn Daily Eagle, February 1, 1933; A History of St. Patrick’s Cathedral, Farley, p. 262.

Letters from Thomas H. Kelly to Archbishop Corrigan, April 8, 1897 and June 2, 1897, AANY, Collection 004, Box G-14, Folder K.

“Thomas Kelly is Laid to Rest,” The New York Sun, February 1, 1933.

“Thomas Kelly is Laid to Rest,” The New York Sun, February 1, 1933.

Letter from Thomas Hughes Kelly, May 22, 1899, AANY, Collection 004, Box G-19, Folder Ka-Ke; “Thomas Kelly is Laid to Rest,” The New York Sun, February 1, 1933.

Letter from Thomas Hughes Kelly, May 22, 1899, AANY, Collection 004, Box G-19, Folder Ka-Ke.

Letter from Archbishop Corrigan to Thomas Kelly, November 8, 1889, AANY, Collection 004, Box C-31, Folder H-L.

“Real Estate,” The Evening Post, April 5, 1900.


Thomas Hughes Kelly, Letter to Patrick Cardinal Hayes, November 25, 1921, AANY, Collection 005: Patrick Cardinal Hayes Collection, Box O-15, Folder 1921 Ka – Ke.

Letter from Katherine Angelina Hughes to George Noble

Plunkett, Count Plunkett, telling him about Thomas Hughes Kelly’s plans regarding the art exhibition for the delegates of the Irish World Race Conference, November 23, 1921. National Library of Ireland: http://catalogue.nli.ie/Record/vtls000588325/Details#tabnav

“Thomas Kelly is Laid to Rest,” The New York Sun, February 1, 1933.

“Thomas Kelly is Laid to Rest,” The New York Sun, February 1, 1933.