

ST. PATRICK'S CATHEDRAL

“AMERICA'S PARISH CHURCH”

NEW YORK CITY



**Giotto di Bondone: Entry into Jerusalem (scene from the Life of Christ), 1304-06, fresco
Cappella Scrovegni (Arena Chapel), Padua**

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CELEBRATION OF THE EUCHARIST PALM SUNDAY OF THE LORD'S PASSION

MARCH 24, 2024

P R E L U D E

Sat 5:30 & Sun 9: Processional

Sun 10:15 & 1: Choral in A Minor

Sun 12: Hosanna Filio David

Sun 5:30: Les Rameaux (The Palms)

William Mathias

César Franck

Jeanne Demessieux

Jean-Baptiste Faure

T H E O R D E R O F M A S S
T H E I N T R O D U C T O R Y R I T E S

Commemoration of the LORD's Entrance into Jerusalem

10:15 Opening Antiphon: **Hosanna Filio David**

Mode VII/F. Schubert

Hosanna to the Son of David! Blessed is he who comes in the name of the LORD.

O King of Israel! Hosanna in the highest!

Introduction

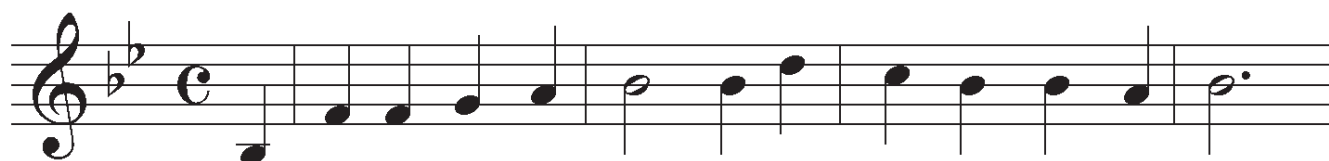
Blessing of the Psalms

Gospel Reading: **Matthew 21:1-10**

E N T R A N C E H Y M N

ALL GLORY, LAUD, AND HONOR

412 ST. THEODULPH



All glo-ry, laud, and hon - or To thee, Re-deem-er, King!



To whom the lips of chil - dren Made sweet ho-san-nas ring.



1. Thou art the King of Is - ra - el, Thou
2. The com - pa - ny of an - gels Are
3. The peo - ple of the He - brews With
4. To thee be - fore thy pas - sion They
5. Thou didst ac - cept their prais - es; Ac -



Da - vid's roy - al Son, Who in the Lord's Name
prais - ing thee on high; And mor - tal men, and
palms be - fore thee went: Our praise and prayers and
sang their hymns of praise: To thee, now high ex -
cept the prayers we bring, Who in all good de -



com - est, The King and Bless - ed One.
all things Cre - a - ted, make re - ply.
an - thems Be - fore thee we pre - sent.
alt - ed, Our mel - o - dy we raise.
light - est, Thou good and gra - cious King.

Opening Prayer

THE LITURGY OF THE WORD

FIRST READING

Is 50:4-7

The Lord GOD has given me
a well-trained tongue,
that I might know how to speak to the weary
a word that will rouse them.
Morning after morning
he opens my ear that I may hear;
and I have not rebelled,
have not turned back.
I gave my back to those who beat me,
my cheeks to those who plucked my beard;
my face I did not shield
from buffets and spitting.

The Lord GOD is my help,
therefore I am not disgraced;
I have set my face like flint,
knowing that I shall not be put to shame.

RESPONSORIAL PSALM

22:8-9, 17-18, 19-20, 23-24

R. (2a) My God, my God, why have you abandoned me?

All who see me scoff at me;
they mock me with parted lips, they wag their heads:
“He relied on the LORD; let him deliver him,
let him rescue him, if he loves him.”

R. My God, my God, why have you abandoned me?

Indeed, many dogs surround me,
a pack of evildoers closes in upon me;
They have pierced my hands and my feet;
I can count all my bones.

R. My God, my God, why have you abandoned me?

They divide my garments among them,
and for my vesture they cast lots.

But you, O LORD, be not far from me;
O my help, hasten to aid me.

R. My God, my God, why have you abandoned me?

I will proclaim your name to my brethren;
in the midst of the assembly I will praise you:
“You who fear the LORD, praise him;
all you descendants of Jacob, give glory to him;
revere him, all you descendants of Israel!”

R. My God, my God, why have you abandoned me?

Christ Jesus, though he was in the form of God,
 did not regard equality with God
 something to be grasped.

Rather, he emptied himself,
 taking the form of a slave,
 coming in human likeness;
 and found human in appearance,
 he humbled himself,
 becoming obedient to the point of death,
 even death on a cross.

Because of this, God greatly exalted him
 and bestowed on him the name
 which is above every name,
 that at the name of Jesus
 every knee should bend,
 of those in heaven and on earth and under the earth,
 and every tongue confess that
 Jesus Christ is Lord,
 to the glory of God the Father.

ACCLAMATION BEFORE THE GOSPEL: GLORY AND PRAISE TO YOU, LORD JESUS CHRIST
 Orbis Factor

Christ became obedient to the point of death,
 even death on a cross.

Because of this, God greatly exalted him
 and bestowed on him the name which is above every name.

G O S P E L

Mk 14:1—15:47

The Passover and the Feast of Unleavened Bread
 were to take place in two days' time.
 So the chief priests and the scribes were seeking a way
 to arrest him by treachery and put him to death.
 They said, "Not during the festival,
 for fear that there may be a riot among the people."

When he was in Bethany reclining at table
 in the house of Simon the leper,
 a woman came with an alabaster jar of perfumed oil,
 costly genuine spikenard.
 She broke the alabaster jar and poured it on his head.
 There were some who were indignant.
 "Why has there been this waste of perfumed oil?"

It could have been sold for more than three hundred days' wages and the money given to the poor."

They were infuriated with her.

Jesus said, "Let her alone.

Why do you make trouble for her?

She has done a good thing for me.

The poor you will always have with you, and whenever you wish you can do good to them, but you will not always have me.

She has done what she could.

She has anticipated anointing my body for burial.

Amen, I say to you,

wherever the gospel is proclaimed to the whole world, what she has done will be told in memory of her."

Then Judas Iscariot, one of the Twelve, went off to the chief priests to hand him over to them.

When they heard him they were pleased and promised to pay him money.

Then he looked for an opportunity to hand him over.

On the first day of the Feast of Unleavened Bread, when they sacrificed the Passover lamb, his disciples said to him,

"Where do you want us to go and prepare for you to eat the Passover?"

He sent two of his disciples and said to them,

"Go into the city and a man will meet you, carrying a jar of water.

Follow him.

Wherever he enters, say to the master of the house,

'The Teacher says, "Where is my guest room where I may eat the Passover with my disciples?"'

Then he will show you a large upper room furnished and ready.

Make the preparations for us there."

The disciples then went off, entered the city, and found it just as he had told them;

and they prepared the Passover.

When it was evening, he came with the Twelve.

And as they reclined at table and were eating, Jesus said,

"Amen, I say to you, one of you will betray me, one who is eating with me."

They began to be distressed and to say to him, one by one,

"Surely it is not I?"

He said to them,

"One of the Twelve, the one who dips with me into the dish.

For the Son of Man indeed goes, as it is written of him,

but woe to that man by whom the Son of Man is betrayed.

It would be better for that man if he had never been born."

While they were eating,

he took bread, said the blessing,

broke it, and gave it to them, and said,

“Take it; this is my body.”
Then he took a cup, gave thanks, and gave it to them,
and they all drank from it.
He said to them,
“This is my blood of the covenant,
which will be shed for many.
Amen, I say to you,
I shall not drink again the fruit of the vine
until the day when I drink it new in the kingdom of God.”
Then, after singing a hymn,
they went out to the Mount of Olives.

Then Jesus said to them,
“All of you will have your faith shaken, for it is written:
I will strike the shepherd,
and the sheep will be dispersed.
But after I have been raised up,
I shall go before you to Galilee.”
Peter said to him,
“Even though all should have their faith shaken,
mine will not be.”
Then Jesus said to him,
“Amen, I say to you,
this very night before the cock crows twice
you will deny me three times.”
But he vehemently replied,
“Even though I should have to die with you,
I will not deny you.”
And they all spoke similarly.

Then they came to a place named Gethsemane,
and he said to his disciples,
“Sit here while I pray.”
He took with him Peter, James, and John,
and began to be troubled and distressed.
Then he said to them, “My soul is sorrowful even to death.
Remain here and keep watch.”
He advanced a little and fell to the ground and prayed
that if it were possible the hour might pass by him;
he said, “Abba, Father, all things are possible to you.
Take this cup away from me,
but not what I will but what you will.”
When he returned he found them asleep.
He said to Peter, “Simon, are you asleep?
Could you not keep watch for one hour?
Watch and pray that you may not undergo the test.
The spirit is willing but the flesh is weak.”
Withdrawing again, he prayed, saying the same thing.
Then he returned once more and found them asleep,
for they could not keep their eyes open
and did not know what to answer him.
He returned a third time and said to them,
“Are you still sleeping and taking your rest?”

It is enough. The hour has come.
Behold, the Son of Man is to be handed over to sinners.
Get up, let us go.
See, my betrayer is at hand.”

Then, while he was still speaking,
Judas, one of the Twelve, arrived,
accompanied by a crowd with swords and clubs
who had come from the chief priests,
the scribes, and the elders.
His betrayer had arranged a signal with them, saying,
“The man I shall kiss is the one;
arrest him and lead him away securely.”
He came and immediately went over to him and said,
“Rabbi.” And he kissed him.
At this they laid hands on him and arrested him.
One of the bystanders drew his sword,
struck the high priest’s servant, and cut off his ear.
Jesus said to them in reply,
“Have you come out as against a robber,
with swords and clubs, to seize me?
Day after day I was with you teaching in the temple area,
yet you did not arrest me;
but that the Scriptures may be fulfilled.”
And they all left him and fled.
Now a young man followed him
wearing nothing but a linen cloth about his body.
They seized him,
but he left the cloth behind and ran off naked.

They led Jesus away to the high priest,
and all the chief priests and the elders and the scribes came together.
Peter followed him at a distance into the high priest’s courtyard
and was seated with the guards, warming himself at the fire.
The chief priests and the entire Sanhedrin
kept trying to obtain testimony against Jesus
in order to put him to death, but they found none.
Many gave false witness against him,
but their testimony did not agree.
Some took the stand and testified falsely against him,
alleging, “We heard him say,
‘I will destroy this temple made with hands
and within three days I will build another
not made with hands.’”
Even so their testimony did not agree.
The high priest rose before the assembly and questioned Jesus,
saying, “Have you no answer?
What are these men testifying against you?”
But he was silent and answered nothing.
Again the high priest asked him and said to him,
“Are you the Christ, the son of the Blessed One?”
Then Jesus answered, “I am;
and ‘you will see the Son of Man

seated at the right hand of the Power
and coming with the clouds of heaven.””
At that the high priest tore his garments and said,
“What further need have we of witnesses?
You have heard the blasphemy.
What do you think?”
They all condemned him as deserving to die.
Some began to spit on him.
They blindfolded him and struck him and said to him, “Prophecy!”
And the guards greeted him with blows.

While Peter was below in the courtyard,
one of the high priest’s maids came along.
Seeing Peter warming himself,
she looked intently at him and said,
“You too were with the Nazarene, Jesus.”
But he denied it saying,
“I neither know nor understand what you are talking about.”
So he went out into the outer court.
Then the cock crowed.
The maid saw him and began again to say to the bystanders,
“This man is one of them.”
Once again he denied it.
A little later the bystanders said to Peter once more,
“Surely you are one of them; for you too are a Galilean.”
He began to curse and to swear,
“I do not know this man about whom you are talking.”
And immediately a cock crowed a second time.
Then Peter remembered the word that Jesus had said to him,
“Before the cock crows twice you will deny me three times.”
He broke down and wept.

As soon as morning came,
the chief priests with the elders and the scribes,
that is, the whole Sanhedrin held a council.
They bound Jesus, led him away, and handed him over to Pilate.
Pilate questioned him,
“Are you the king of the Jews?”
He said to him in reply, “You say so.”
The chief priests accused him of many things.
Again Pilate questioned him,
“Have you no answer?
See how many things they accuse you of.”
Jesus gave him no further answer, so that Pilate was amazed.

Now on the occasion of the feast he used to release to them
one prisoner whom they requested.
A man called Barabbas was then in prison
along with the rebels who had committed murder in a rebellion.
The crowd came forward and began to ask him
to do for them as he was accustomed.
Pilate answered,
“Do you want me to release to you the king of the Jews?”

For he knew that it was out of envy
that the chief priests had handed him over.
But the chief priests stirred up the crowd
to have him release Barabbas for them instead.
Pilate again said to them in reply,
“Then what do you want me to do
with the man you call the king of the Jews?”
They shouted again, “Crucify him.”
Pilate said to them, “Why? What evil has he done?”
They only shouted the louder, “Crucify him.”
So Pilate, wishing to satisfy the crowd,
released Barabbas to them and, after he had Jesus scourged,
handed him over to be crucified.

The soldiers led him away inside the palace,
that is, the praetorium, and assembled the whole cohort.
They clothed him in purple and,
weaving a crown of thorns, placed it on him.
They began to salute him with, “Hail, King of the Jews!”
and kept striking his head with a reed and spitting upon him.
They knelt before him in homage.
And when they had mocked him,
they stripped him of the purple cloak,
dressed him in his own clothes,
and led him out to crucify him.

They pressed into service a passer-by, Simon,
a Cyrenian, who was coming in from the country,
the father of Alexander and Rufus,
to carry his cross.

They brought him to the place of Golgotha
— which is translated Place of the Skull —,
They gave him wine drugged with myrrh,
but he did not take it.
Then they crucified him and divided his garments
by casting lots for them to see what each should take.
It was nine o’clock in the morning when they crucified him.
The inscription of the charge against him read,
“The King of the Jews.”
With him they crucified two revolutionaries,
one on his right and one on his left.
Those passing by reviled him,
shaking their heads and saying,
“Aha! You who would destroy the temple
and rebuild it in three days,
save yourself by coming down from the cross.”
Likewise the chief priests, with the scribes,
mocked him among themselves and said,
“He saved others; he cannot save himself.
Let the Christ, the King of Israel,
come down now from the cross
that we may see and believe.”

Those who were crucified with him also kept abusing him.

At noon darkness came over the whole land
until three in the afternoon.

And at three o'clock Jesus cried out in a loud voice,
"Eloi, Eloi, lema sabachthani?"

which is translated,

"My God, my God, why have you forsaken me?"

Some of the bystanders who heard it said,

"Look, he is calling Elijah."

One of them ran, soaked a sponge with wine, put it on a reed
and gave it to him to drink saying,

"Wait, let us see if Elijah comes to take him down."

Jesus gave a loud cry and breathed his last.

Here all kneel and pause for a short time.

The veil of the sanctuary was torn in two from top to bottom.

When the centurion who stood facing him
saw how he breathed his last he said,

"Truly this man was the Son of God!"

There were also women looking on from a distance.

Among them were Mary Magdalene,

Mary the mother of the younger James and of Joses, and Salome.

These women had followed him when he was in Galilee
and ministered to him.

There were also many other women

who had come up with him to Jerusalem.

When it was already evening,

since it was the day of preparation,

the day before the sabbath, Joseph of Arimathea,

a distinguished member of the council,

who was himself awaiting the kingdom of God,

came and courageously went to Pilate

and asked for the body of Jesus.

Pilate was amazed that he was already dead.

He summoned the centurion

and asked him if Jesus had already died.

And when he learned of it from the centurion,

he gave the body to Joseph.

Having bought a linen cloth, he took him down,

wrapped him in the linen cloth,

and laid him in a tomb that had been hewn out of the rock.

Then he rolled a stone against the entrance to the tomb.

Mary Magdalene and Mary the mother of Joses

watched where he was laid.

OR: Mk 15:1-39

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saw how he breathed his last he said,
“Truly this man was the Son of God!”

HOMILY

**I believe in one God,
the Father almighty,
maker of heaven and earth,
of all things visible and invisible.
I believe in one Lord Jesus Christ,
the Only Begotten Son of God,
born of the Father before all ages.
God from God, Light from Light,
true God from true God,
begotten, not made, consubstantial with the Father;
through him all things were made.
For us men and for our salvation
he came down from heaven,**

All bow our heads

**and by the Holy Spirit was incarnate of the Virgin Mary,
and became man.**

**For our sake he was crucified under Pontius Pilate,
he suffered death and was buried,
and rose again on the third day
in accordance with the Scriptures.
He ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory
to judge the living and the dead
and his kingdom will have no end.**

**I believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son is adored and glorified,
who has spoken through the prophets.**

**I believe in one, holy, catholic and apostolic Church.
I confess one Baptism for the forgiveness of sins
and I look forward to the resurrection of the dead
and the life of the world to come.**

Amen

UNIVERSAL PRAYER

THE LITURGY OF THE EUCHARIST

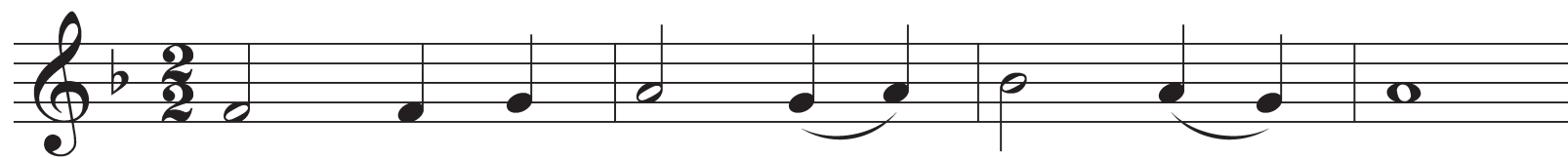
PREPARATION OF THE GIFTS

10:15: GRADUAL: "CHRISTUS FACTUS EST"

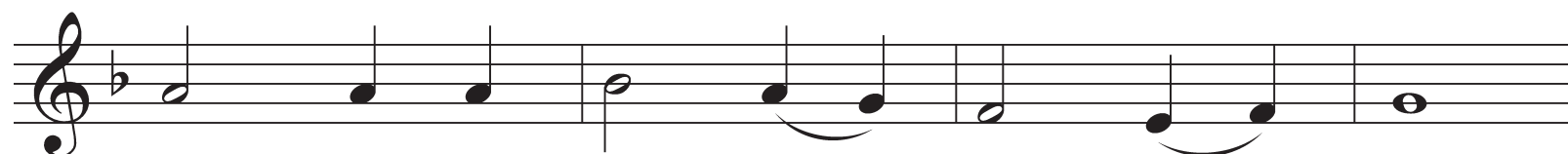
ANTON BRUCKNER

H Y M N

WHEN I SURVEY THE WONDROUS CROSS
829 HAMBURG



When I sur - vey the that won - drous cross
For - bid it, Lord, the that I should boast
See, from his head, his hands, his feet,
Were the whole realm of na - ture mine,



On which the Prince of glo - ry died,
Save in the death of Christ, my God:
Sor - row and love flow min - gled down!
That were a pres - ent far too small;



My rich - est gain I count but loss,
All the vain things that charm me most,
Did e'er such love and an - gels so meet,
Love so a - maz - ing, so di - vine,



And pour con - tempt on all my pride.
I sac - ri - fice them to his blood.
Or thorns com - pose so my a crown?
De - mands my soul, my life, my all.

Holy, Holy (Sanctus): Missa Ubi Caritas
Mystery of Faith
Great Amen

Bob Hurd
B. Hurd
B. Hurd

THE COMMUNION RITE

THE LORD'S PRAYER

10:15: PATER NOSTER P. 86

LAMB OF GOD (AGNUS DEI) 104

10:15: MISSA "L'HORA PASSA"

COMMUNION

10:15: AGNUS DEI, OP. 11

P. 87

RITUS COMMUNIONIS

MISSA XVIII

LUDOVICO DA VIADANA

SAMUEL BARBER



1. O Sa - cred Head, sur - round - ed By crown of pierc - ing thorn!
 2. I see thy strength and vig - or All fad - ing in the strife,
 3. In this, thy bit - ter pas - sion, Good Shep - herd, think of me



O bleed - ing Head, so wound - ed, Re - viled and put to scorn!
 And death with cru - el rig - or, Be - reav - ing thee of life;
 With thy most sweet com - pas - sion, Un - wor - thy though I be:



Death's pal - lid hue comes o'er thee, The glow of life de - cays,
 O ag - o - ny and dy - ing! O love to sin - ners free!
 Be - neath thy cross a - bid - ing For - ev - er would I rest,



Yet an - gel hosts a - dore thee, And trem - ble as they gaze.
 Je - sus, all grace sup - ply - ing, O turn thy face on me.
 In thy dear love con - fid - ing, And with thy pres - ence blest.

CONCLUDING RITE

BLESSING & DISMISSAL

RECESSIONAL H Y M N

LIFT HIGH THE CROSS

614 CRUCIFER



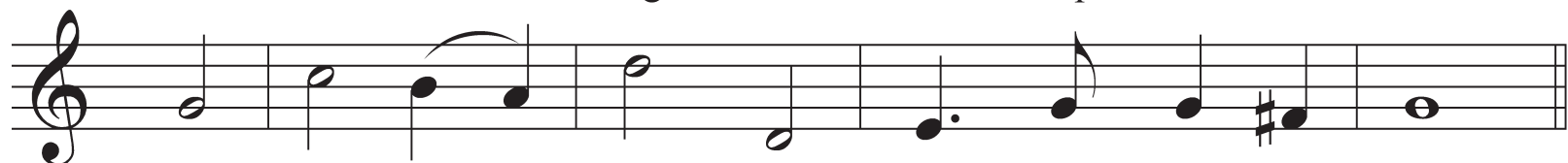
Lift high the cross, the love of Christ pro - claim,



Till all the world a - dore his sa - cred name.



1. Come Chris - tians, fol - low where the Mas - ter trod,
 2. Led on their way by this tri - um - phant sign,
 3. Each new - born fol - l'wer of the Cru - ci - fied
 4. O Lord, once lift - ed on the glo - rious tree,
 5. So shall our song of tri - umph ev - er be:



1. Our King vic - to - rious, Christ the Son of God.
 2. The hosts of God in con - quering ranks com - bine.
 3. Bears on the brow the seal of him who died.
 4. Thy death hath brought us life e - ter - nal - ly.
 5. Praise to the Cru - ci - fied for vic - to - ry!

POSTLUDE

Sat 5:30 & Sun 9: “Allegro” (from Concerto No. 1)

Sun 10:15 & 1: Toccata (from Suite gothique)

Sun 12: Vexilla Regis (from Via Crucis)

Sun 5:30: Improvisation on “All Glory, Laud, and Honor”

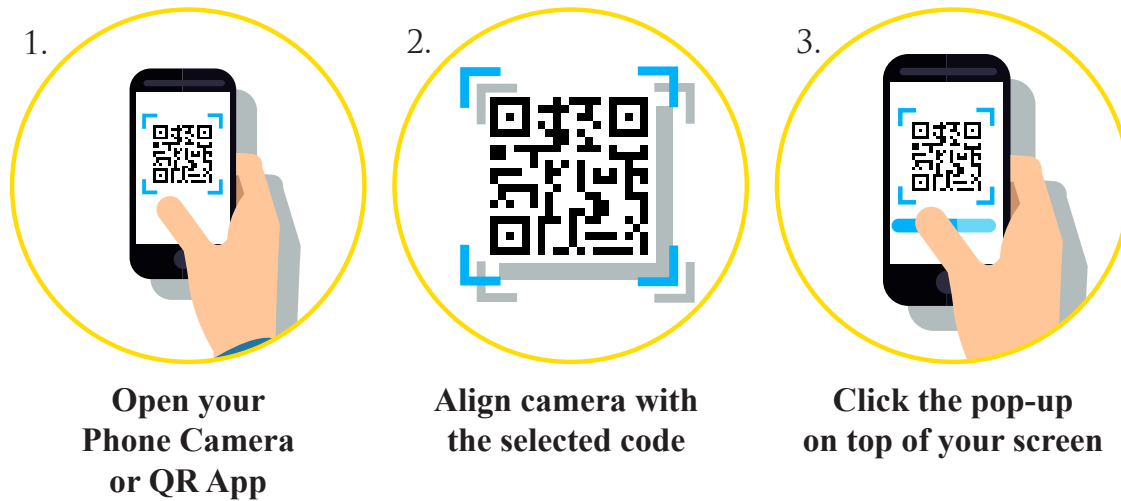
Thomas Arne

Léon Boëllmann

Franz Liszt

Stephen Fraser

SUPPORT ST. PATRICK’S CATHEDRAL



LEAVE A GIFT TODAY



GUIDELINES FOR THE RECEPTION OF COMMUNION

FOR CATHOLICS

As Catholics, we fully participate in the celebration of the Eucharist when we receive Holy Communion. We are encouraged to receive Communion devoutly and frequently. In order to be properly disposed to receive Communion, participants should not be conscious of grave sin and normally should have fasted for one hour. A person who is conscious of grave sin is not to receive the Body and Blood of the Lord without prior sacramental confession except for a grave reason where there is no opportunity for confession. In this case, the person is to be mindful of the obligation to make an act of perfect contrition, including the intention of confessing as soon as possible (*Code of Canon Law*, canon 916). A frequent reception of the Sacrament of Penance is encouraged for all.

FOR OUR FELLOW CHRISTIANS

We welcome our fellow Christians to this celebration of the Eucharist as our brothers and sisters. We pray that our common baptism and the action of the Holy Spirit in this Eucharist will draw us closer to one another and begin to dispel the sad divisions which separate us. We pray that these will lessen and finally disappear, in keeping with Christ's prayer for us "that they may all be one" (John 17:21).

Because Catholics believe that the celebration of the Eucharist is a sign of the reality of the oneness of faith, life, and worship, members of those churches with whom we are not yet fully united are ordinarily not admitted to Holy Communion. Eucharistic sharing in exceptional circumstances by other Christians requires permission according to the directives of the diocesan bishop and the provisions of canon law (canon 844 §4). Members of Orthodox Churches, the Assyrian Church of the East, and the Polish National Catholic Church are urged to respect the discipline of their own Churches. According to Roman Catholic Discipline, the *Code of Canon Law* does not object to the reception of Communion by Christians of these Churches (canon 844 §3).

FOR THOSE NOT RECEIVING HOLY COMMUNION

All who are not receiving Holy Communion are encouraged to express in their hearts a prayerful desire for unity with the Lord Jesus and with one another.

FOR NON-CHRISTIANS

We also welcome to this celebration those who do not share our faith in Jesus Christ. While we cannot admit them to Holy Communion, we ask them to offer their prayers for the peace and the unity of the human family.



The logo features a stylized line-art illustration of the cathedral's facade, including two prominent spires and a central cross, positioned above a horizontal line. Below this line, the text "ST. PATRICK'S" is written in a large, bold, serif font, and "CATHEDRAL" is written in a smaller, all-caps, serif font below it.

ST. PATRICK'S
CATHEDRAL

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