Mission Statement

We the members of The Cathedral of St. Patrick, through the mercy of God the Father, the grace of Jesus Christ, and the power of the Holy Spirit, seek to grow continually in knowledge of and love for God. We strive to enable ongoing conversion to Christ of our adults, to inspire faith in our children, and to be witnesses of His love in the greater community.
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<th>DATE</th>
<th>MASSES &amp; INTENTIONS</th>
<th>EVENTS</th>
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<td>Saturday</td>
<td>8:00 am † Souls in Purgatory</td>
<td>7:30 AM—Confession</td>
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<tr>
<td>March 27th</td>
<td>5:30 pm Michael Somerville</td>
<td>8:00 AM—Mass</td>
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<td>Requested by the Somerville Family</td>
<td>4:00—5:00 PM—Confession</td>
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<td>7:30 AM—Confession</td>
<td>4:00—5:00 PM—Children’s Choir Practice</td>
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<td>8:00 AM—Mass</td>
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<td>11:00 AM—Mass</td>
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<tr>
<td>Sunday</td>
<td>7:30 am Olivia Shingledecker</td>
<td>7:30 AM—Mass</td>
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<tr>
<td>March 28th</td>
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<td>Palm Sunday</td>
<td>11:00 am RCIA Candidates and Catechumens</td>
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<td>Holy Week Begins</td>
<td>12:30 pm † Margaret Maughan Fleming</td>
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<td>Requested by Donna, Kathy, Pat &amp; John</td>
<td>10:15—11:30 AM—Confirmation Preparation</td>
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<td>10:50 AM—Palm Sunday Procession (meet at grotto)</td>
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<td>11:00 AM—Mass</td>
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<td>12:30 PM—Mass</td>
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<td>4:30—6:00 PM—Boy Scout Troop Meeting</td>
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<td>5:00 PM—Exodus 90</td>
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<td>Monday</td>
<td>12:10 pm Peter &amp; Francis Scancarelli</td>
<td>11:30 AM—Confession</td>
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<td>March 29th</td>
<td>Requested by Jim Scancarelli</td>
<td>12:10 AM—Mass</td>
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<td>7:30—9:30 PM—Chrisk Mass Choir Practice</td>
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<tr>
<td>Tuesday</td>
<td>No Public Masses or Confessions Today</td>
<td>10:00 AM—Chrisk Mass (Private, livestream only)</td>
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<td>March 30th</td>
<td>Diocesan Chrism Mass (Clergy Only)</td>
<td>11:00 AM—2:00 PM—Clergy Reception</td>
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<td>3:00—5:00 PM—Children’s Choir Practices</td>
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<td>7:00—9:15 PM—Cathedral Choir Practice</td>
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<td>Wednesday</td>
<td>12:10 pm † Francesco D'Addario</td>
<td>7:00 AM—Holy Thursday Mass of the Lord’s Supper</td>
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<td>March 31st</td>
<td>Requested by Omega Hartman</td>
<td>7:00—9:15 PM—Cathedral Choir Practice</td>
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<td>8:00 PM—Midnight—Altar of Repose</td>
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<td>Thursday</td>
<td>No 12:10 pm Mass or Confessions Today</td>
<td>8:00 AM—2:00 PM—Confessions</td>
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<tr>
<td>April 1st</td>
<td>Pro Populo</td>
<td>12:00 PM—Stations of the Cross</td>
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<td>Holy Thursday</td>
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<td>3:00 PM—Good Friday of the Lord’s Passion</td>
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<td>4:00—7:00 PM—Veneration of the Cross</td>
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<td>5:00 PM—Divine Mercy Novena @ the Celtic Cross</td>
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<tr>
<td>Friday</td>
<td>No Masses Today</td>
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<td>April 2nd</td>
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<td>Good Friday</td>
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<td>Saturday</td>
<td>No 8:00 am or 5:30 pm Mass or Confessions Today</td>
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<tr>
<td>April 3rd</td>
<td>8:00 pm † Tanois &amp; Azizi Sarkis</td>
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<tr>
<td>Holy Saturday</td>
<td>Requested by James Sarkis</td>
<td>10:00 AM—Noon—Cathedral Choir Practice</td>
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<td>3:00 PM—Divine Mercy Novena</td>
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<td>8:00 PM—Easter Vigil Mass and Initiation of the Catechumens</td>
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<td>Sunday</td>
<td>7:30 am Pro Populo</td>
<td>7:30 AM—Mass</td>
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<tr>
<td>April 4th</td>
<td>9:00 am Suzanne Cona</td>
<td>9:00 AM—Mass</td>
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<tr>
<td>Easter Sunday</td>
<td>Requested by Carmen Garmilla</td>
<td>10:30 AM—Divine Mercy Novena</td>
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<td>11:00 am † Joyce Arrowood</td>
<td>11:00 AM—Mass</td>
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<td>Requested by Yaeger, Miller &amp; Roundtree families</td>
<td>12:30 PM—Mass</td>
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<td>12:30 pm † Joe Neilson</td>
<td>5:00 PM—Exodus 90</td>
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<td>Requested by Phyllis Neilson</td>
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Please be aware that all liturgical events have a strict limit of 150 attendees indoors to promote safe social distancing.

**HOLY WEEK**

Palm Sunday—March 28th  
*Normal Sunday Mass times.*  
No Adoration or scheduled Confessions.  
7:30 AM, 9:00 AM, 11:00 AM **LIVE**, 12:30 PM  
At 11:00 AM Mass only: Please gather by the Marian grotto approximately ten minutes prior to the 11 am Mass if you would like to participate in the procession.

Monday of Holy Week—March 29th  
11:30 AM—Confessions  
12:10 PM—Mass

Tuesday of Holy Week—March 30th  
No 12:10 PM Mass or scheduled Confessions.  
**LIVE** 10:00 AM—Chrism Mass (Private)

Wednesday of Holy Week—March 31st  
No Adoration.  
11:30 AM—Confessions  
12:10 PM—Mass

**THE SACRED TRIDUUM**

Holy Thursday—April 1st  
No 12:10 PM Mass or scheduled Confessions.  
**LIVE** 7:00 PM—Mass of the Lord’s Supper  
8:00 PM to Midnight—Altar of Repose

Good Friday—April 2nd  
No Masses.  
8:00 AM to 2:00 PM—Confessions  
12:00 PM—Stations of the Cross  
**LIVE** 3:00 PM—Celebration of the Lord’s Passion  
4:00—7:00 PM—Veneration of the Cross  
5:00 PM—Divine Mercy Novena by Celtic Cross

Holy Saturday—April 3rd  
No 8 AM or 5:30 PM Masses.  
No scheduled Confessions.  
3:00 PM—Divine Mercy Novena

**OCTAVE OF EASTER**

Easter Vigil—April 3rd  
**LIVE** 8:00 PM—Easter Vigil  
Initiation of Catechumens during the Vigil Mass  
Please gather by the Marian Grotto for the blessing of the Easter fire and procession into the Cathedral.

Easter Sunday—April 4th  
*Normal Sunday Mass times.*  
No Adoration or scheduled Confessions.  
7:30 AM, 9:00 AM, 11:00 AM **LIVE**, 12:30 PM  
Overflow seating will be available in the St. Patrick School gymnasium at the 9 and 11 am Masses should we reach our safe capacity of 150 people in the Cathedral.  
10:30 AM—Divine Mercy Novena

Easter Week—April 5th—9th  
No 12:10 PM Masses or 11:30 AM Confessions.  
No Adoration on Wednesday.  
8:30 AM—Confessions  
9:00 AM—Mass  
Divine Mercy Novena following 9 AM Mass

Saturday of Easter Week—April 10th  
*Normal Saturday Mass times and Confessions.*  
Divine Mercy Novena following 8 AM Mass

Divine Mercy Sunday—April 11th  
*Normal Sunday Mass times, Confessions, Adoration.*  
**LIVE** 11:00 AM—Reception of Candidates and Confirmations during the 11 am Mass  
2:00 to 3:00 PM—Holy Hour and Confessions  
3:00 PM—Divine Mercy Chaplet

All liturgical events marked with **LIVE** will be livestreamed on YouTube.  
Livestreams on the Diocese of Charlotte channel: Palm Sunday, Chrism Mass, Holy Thursday, Good Friday, Easter Vigil.  
Livestreams on the Cathedral of St. Patrick channel: Easter Sunday and Divine Mercy Sunday Masses at 11 am.
OPENING ANTIPHON: Plainsong, Mode VIII; Mt 21:9

Hosanna filio David, Benedictus qui venit in nomine Domini. Hosanna in excelsis. Hosanna to the Son of David. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

GOSPEL: Mk 11:1-10
When Jesus and his disciples drew near to Jerusalem, to Bethphage and Bethany at the Mount of Olives, he sent two of his disciples and said to them, “Go into the village opposite you, and immediately on entering it, you will find a colt tethered on which no one has ever sat. Untie it and bring it here. If anyone should say to you, ‘Why are you doing this?’ reply, ‘The Master has need of it and will send it back here at once.’” So they went off and found a colt tethered at a gate outside on the street, and they untied it. Some of the bystanders said to them, “What are you doing, untying the colt?” They answered them just as Jesus had told them to, and they permitted them to do it. So they brought the colt to Jesus and put their cloaks over it. And he sat on it. Many people spread their cloaks on the road, and others spread leafy branches that they had cut from the fields. Those preceding him as well as those following kept crying out: “Hosanna! Blessed is he who comes in the name of the Lord! Blessed is the king of our father David that is to come! Hosanna in the highest!”

HYMN AT THE PROCESSION (11):

FOR A TRANSLATION OF THE REFRAIN AND VERSES SEE THE ENGLISH VERSION BELOW.

HYMN AT THE SOLEMN ENTRANCE (5:30, 7:30, 9, 12:30)/PROCESSION INTO THE CATHEDRAL (11): All Glory, Laud and Honor

Refrain: All glory, Laud and honor,
To thee, Redeemer, King,
To Whom the lips of children
Made sweet hosannas ring.

1. Thou art the King of Israel,
Thou David’s royal Son,
Who in the Lord’s Name comest,
The King and Blessed One. Refrain

2. The company of angels
Are praising thee on high,
And mortal men and all things
Created make reply, Refrain

3. The people of the Hebrews
With palms before Thee went;
Our prayer and praise and anthems
Before Thee we present. Refrain

4. To thee, before thy passion,
They sang their hymns of praise;
To thee, now high exalted,
Our melody we raise. Refrain

5. Thou didst accept their praises;
Accept the prayers we bring,
Who in all good delightest,
Thou good and gracious King. Refrain

Words: Theodulf of Orleans (760-821); trans. JM Neale (1818-1866)
Music: ST. THEODULPH, M. Teschner (1584-1635)

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

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. 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. 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. 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.
SECOND READING: PHIL 2:6-11

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 bow, 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.

GOSPEL ACCLAMATION:

Praise to you Lord Jesus Christ, King of endless glory.


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 ointment. 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 anointed my body for my 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 not 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 of 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 it if 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 assembled 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, “Prophesy!” 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, wearing 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.

OFFERTORY ANTIPHON (11):

OFFERTORY MOTET (11): Improperium—GB Casali (1715-1792) (See above for a translation.)

OFFERTORY HYMN (5:30, 7:30, 9, 12:30) O Sacred Head

1. O Sacred Head, surrounded
By crown of piercing thorn!
O bleeding Head, so wounded,
Reveled and put to scorn!
Our sins have marred the glory
Of thy most Holy Face,
Yet angel hosts adore thee
And tremble as they gaze.

2. I see thy strength and vigor
All fading in the strife,
And death with cruel rigor,
Bereaving thee of life;
O agony and dying!
O love to sinners free!
Jesus, all grace supplying,
O turn thy face on me.

3. In this thy bitter passion,
Good Shepherd, think of me
With thy most sweet compassion,
Unworthy though I be:
Beneath thy cross abiding
For ever would I rest,
In thy dear love confiding,
And with thy presence blest.

Words: St. Bernard of Clairvaux (1091-1153) trans. Henry Williams Baker (1821-1877)
Music: PASSION CHORALE, Hans Leo Hassler (1554-1612)
MEMORIAL ACCLAMATION:

We proclaim your Death, O Lord, and profess your Resurrection until you come again.

AGNUS DEI (5:30, 9, 12:30) Agnus Dei XVIII


COMMUNION ANTIPHON:

Father, if I must drink from this cup, your will shall be done.

COMMUNION CHANT: Plainsong, Mode VIII; Mt 26:42

Father, if this chalice may not pass away, but I must drink it, your will be done.

COMMUNION MOTET: In Die Tribulationis Meae-Giovanni Crotch (1557-1609)

In the day of my distress I called to you & you heard me, you judged my cause and freed me, O Lord God.
HOLY WEEK NOTES

Please carefully review the schedule in this bulletin.

- All liturgical events during Holy Week and the Octave of Easter will be open to the public with the only exception being the Diocese of Charlotte Chrism Mass on Tuesday, March 30th which is limited to clergy and seminarians due to space.
- Attendance at all liturgical events is limited to 150 people inside the Cathedral and will be first-come, first-enter. No registration is required.
- Overflow seating on Easter Sunday will be available in the St. Patrick School gymnasium at the 9 and 11 am Masses. Communion will be brought over to the gym at the appropriate time.
- Please remember to practice safe social distancing, hand sanitizer use, and the wearing of masks is strongly recommended.

UPCOMING LIVESTREAMS

The following liturgical events will be livestreamed on the Diocese of Charlotte YouTube channel (www.youtube.com/user/DioceseOfCharlotte):

- Palm Sunday—Sunday, March 28th at 11 am
- Chrism Mass—Tuesday, March 30th at 10 am
- Holy Thursday Mass of the Lord’s Supper—Thursday, April 1st at 7 pm
- Good Friday of the Lord’s Passion—Friday, April 2nd at 3 pm
- The Easter Vigil and Initiation of Catechumens—Saturday, April 3rd at 8 pm

The following liturgical events will be livestreamed on the Cathedral of St. Patrick YouTube channel (https://www.youtube.com/c/StPatricksCathedralNC):

- Easter Sunday—Sunday, April 4th at 11 am
- Divine Mercy Sunday and Reception of Candidates—Sunday, April 11th at 11 am

YOUNG ADULT MINISTRY

ACTS: Tuesday, April 6th
Join us for Adoration, Confessions, Talk and a social on Tuesday, April 6th (note day change for this month) at 6:30 pm in the Cathedral. A social will follow at Inizio’s.

Facebook: “The Cathedral of St. Patrick - Young Adult Ministry”
Instagram: @stpatricksyam
Web: www.stpatricks.org/yam
E-mail us at: youngadult@stpatricks.org

WOMEN’S BOOK CLUB

All women of the parish are welcome to join in a book club discussion of Jesus and the Jewish Roots of the Eucharist: Unlocking the Secrets of the Last Supper by Brant Pitre / foreword by Scott Hahn on Wednesday, April 28th from 1:00—2:30 pm in the Family Life Center Meeting Room. Please read the book before attending and complete the study guide found in the back of the book. The book is available online through Ignatius Press and other retailers. For more information and to RSVP, please contact Margaret Gustafson at Margaret@jmgusto.com

VIGILIA DE ORACIÓN

Los jueves a las 6 pm, nos reunimos en la Catedral para una Vigilia de Adoración por la Paz y la Justicia en Nicaragua, que en estos últimos meses está pasando por momentos turbulentos y ataques físicos contra la Iglesia Católica, sus templos, y sus Obispos. Todos son bienvenidos a unirse a la Adoración, rezar el Santo Rosario y la corona de adoración y reparación, y terminando con la oración de exorcismo de San Miguel Arcángel. La vigilia de oración es en español.

Vigilias de abril: 8th, 15th, 22nd, 29th

MASS INTENTIONS

To schedule a Mass intention, please contact the parish office at (704) 334-2283, or stop by in person. An individual can have a Mass requested for anyone living or deceased.

SACRAMENT OF BAPTISM

The Sacrament of Baptism is ordinarily celebrated at the Cathedral on Sunday afternoons at 1:30 pm. Prior to scheduling your child’s Baptism, parents will need to participate in our Baptismal Preparation Class held on the third Sunday of each month at 10 am and complete the Baptismal registration form. Please visit www.stpatricks.org/sacraments/baptism to register for the preparation class and download the form.

HAVE A PRAYER REQUEST?

Send an e-mail to: prayerworks@stpatricks.org with your request. The request will be added to our prayer chain and the intention will be remembered by our prayer team. Simply e-mail your contact information and you’ll be added to the prayer list.
The Rite of Christian Initiation (RCIA) is a formation program for adults interested in becoming Catholic or Catholics hoping to complete the Sacraments of Initiation. Classes meet on Wednesday evenings from 7—8:30 pm. For more information, visit the parish website at [www.stpatricks.org/rcia](http://www.stpatricks.org/rcia) or contact Trent Lucas at 704-942-8521 or tltarheel11@yahoo.com

Classes: Mar. 31st (Penance)
Initiations: Apr. 3rd (Catechumens), 11th (Candidates)

The Cathedral Faith Formation program is open to all children of registered parishioners of the Cathedral from Kindergarten through eighth grade. Faith Formation meets Sunday mornings 10:15—11:30 am. For more information, visit the parish website at [www.stpatricks.org/faith-formation-children](http://www.stpatricks.org/faith-formation-children) or contact Emily Clary at (704) 334-2283 ext. 413 or via e-mail: eclary@stpatricks.org

Children ordinarily receive First Holy Communion in second grade. The Diocese requires a child participate in one full year of faith formation in a parish or school setting before their First Holy Communion year. For more information, visit the parish website at [www.stpatricks.org/first-communion](http://www.stpatricks.org/first-communion) or contact Emily Clary in the parish office at (704) 334-2283 ext. 413 or via e-mail: eclary@stpatricks.org

Confirmation for children is available to rising 9th grade students who have completed at least two years of religious education. Classes meet twice a month on Sunday, 10:15—11:30 am. For more information, please visit [www.stpatricks.org/confirmation](http://www.stpatricks.org/confirmation) or contact Emily Clary in the parish office at (704) 334-2283 ext. 413 or via e-mail: eclary@stpatricks.org

Interested in serving as an altar server or lector? Please contact:

<table>
<thead>
<tr>
<th>ALTAR SERVERS</th>
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<tbody>
<tr>
<td>Deacon Bruck</td>
<td>Deacon Medina</td>
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<td>altar <a href="mailto:servers@stpatricks.org">servers@stpatricks.org</a></td>
<td><a href="mailto:lectors@stpatricks.org">lectors@stpatricks.org</a></td>
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Please remember in your prayers:

Dinis Anjos; † Tom Ashcraft; Adele Baxter; Michele Broadfoot; Bill Butler, son of Joan Barkley; Tom Carlisle; Elizabeth Chekal; Kristin Darden, Thomas Desmond, daughter of Broderick family; † Mark Ferreira; Jimmy Lee Hager; Don Halstead; Phillip Hatcher; Baby Nolan Henderson; Conrad John; Rosellen Kline; Harry Laughlin; † Pat Loncar; Esther Martin; Michael McRae; † Kevin Moran; Michael Pappas; † Jimmie Patrum; Jean Perrone; Doug Ponischil; Mia Quintero; Josette Roisin; Jim Scancarelli; † Ethan Scott; † Richard Sorensen; Charlotte Sparks; Richard Stipanovic; † Donna Wingert; † Bill Youngblood, all servicemen & women.
I Am the Way

“Let not your hearts be troubled; believe in God, believe also in me. In my Father’s house are many rooms; if it were not so, would I have told you that I go to prepare a place for you? And when I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also. And you know the way where I am going.” Thomas said to him, “Lord, we do not know where you are going; how can we know the way?” Jesus said to him, “I am the way, and the truth, and the life; no one comes to the Father, but by me. If you had known me, you would have known my Father also; henceforth you know him and have seen him.”

It is something we have discussed often before in this series, but bears repeating: we live in a time of ultimate relativism. How often do people say “believe what you believe, but don’t push your beliefs on me.” Or something like, “it doesn’t matter what you believe, there are many paths up the mountain but they all lead to the same place.” Or a personal favorite, “that’s not what my god would believe.” The world has become so subjective, believing there can even be different truths. Of course this is not surprising; any philosophical or religious system built outside the Catholic Church is built, as Jesus said, on a foundation of sand. Even other religions that claim absolute truth lack the power of Jesus. Buddha claimed to know the way, Jesus says He is the Way. Muhammad said he had been told the truth, Jesus is the Truth. No one comes to the Father except by Him. This is such a hard saying for modern society. Even members of the Church often try to water it down. But Extra Ecclesiam, Nulla Salus (outside of the Church, no salvation) is still doctrine. All who will be saved will only be saved by the atoning sacrifice of Our Lord and Savior. And it will be through His Church, His Bride and His Body, which He instituted and left on earth to teach and guide all the faithful, that all those to be saved will be united to Him. We can hope that through God’s providence, those who have been baptized in other ecclesial communities (Protestants) and those who implicitly desire baptism may be saved — but we cannot know this. It is our job not to hypothesize about who will and won’t be saved, but to work as diligently and charitably as we can to bring every single human being into God’s one, holy, catholic, and apostolic Church and a full relationship with Him; washed from Original Sin by Baptism and nourished with the supernatural bread of the Eucharist.

The sign that Jesus worked connected to this I AM statement is the healing of the lame man by the pool of Bethzatha (or in the Nab Bethesda) in John 5. This man begged for the Lord to lift him up and take him to the pool, which was known for its healing powers. When Jesus asked him if he wanted to be healed, the man complained that no one would help him to the pool and others sometimes got in his way. He expected Jesus to help him get into the pool; to lead him and help him on the way there. But Jesus is the way. He can heal us wherever we are, not just in a miraculous pool, but on a street of Jerusalem, an office in Charlotte, a college room in Chapel Hill. In a simple sentence, He heals the man of a thirty eight year illness, and He is waiting to do the same for us if we will just open our hearts to divine love, turn, and be converted. The sacrament connected to this miracle is Confession. Like this paralyzed man, we can spend years living in our hurt and get used to our condition. Not physically, but spiritually, we can sometimes become paralyzed, creating stumbling blocks in our mind to keep ourselves out of the confessional. If only others would help us, if they wouldn’t get in our way. We ignore the plank in our own eye, encouraged by a culture that idolizes victimhood to see ourselves as more sinned against than sinner. This is completely the opposite of the truth. When we feel the least like going to Confession is probably when we need to go the most. God is waiting there to forgive us. It is our job not to hypothesize about who will and won’t be saved, but to work as diligently and charitably as we can to bring every single human being into God’s one, holy, catholic, and apostolic Church and a full relationship with Him; washed from Original Sin by Baptism and nourished with the supernatural bread of the Eucharist.

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John’s Gospel tells us that I AM THE WAY

John’s Gospel uses Signs and “I Am” statements to SHOW us that Jesus is God. Unlike the other three synoptic Gospels, which tell us the Good News, John SHOWS us the Good News!

When Jesus saw him lying there and knew that he had been ill for a long time, he said to him, “Do you want to be well?” The sick man answered him, “Sir, I have no one to put me into the pool when the water is stirred up; while I am on my way, someone else gets down there before me.” Jesus said to him, “Rise, take up your mat, and walk.” Immediately the man became well, took up his mat, and walked.” John 5: 6-9

This beautiful sign from Jesus shows us that the lame man did not need the healing waters, as Jesus IS the healer! While the man wanted to be well, he realized he could not be healed by himself, as he could not get into the pool without help. This gospel story tells us that Jesus is the helper.

It is also important to note that when Jesus told the man, “rise, take up your mat” the man IMMEDIATELY took up his mat and walked. He did not question Jesus. He showed great faith and obeyed Jesus’ instructions.
Sunday, March 28: St. Conon of Naso—Abbot and Hermit
St. Conon was born to a wealthy family in Naso, Italy on June 3, 1139. When he turned 15 years old he became a Basilian monk at Fragala Abbey in Frazzano, Italy where he studied under St. Lawrence of Frazzano. Desiring solitude, he left the monastery to live as a hermit in a cave near the Rock of Almo. Conon was called back to the monastery and elected abbot. One day while on pilgrimage to the Holy Land, Conon had a vision of a snake wrapped around a priest’s neck. He went to the priest who then admitted to stealing money and agreed to give this money to the poor. Conon is also said to have performed miracles such as curing a boy of apoplexy. His intercession was credited for ending a famine in Naso, Italy in 1571.

Monday, March 29: St. Berthold—Abbot
St. Berthold was born in Limoges, France sometime during the 12th century. After graduating from the University of Paris, Berthold was ordained to the priesthood. He participated in a crusade to the Holy Land at the request of his relative, Aymeric, the Patriarch of Antioch. He then settled on Mount Carmel where he organized a group of hermits and founded a monastery. Berthold lived there and governed the monastery for the remaining 45 years of his life. He is considered by some to be the founder of the Carmelite order.

Tuesday, March 30: Bl. Amadeus IX of Savoy—Confessor
Bl. Amadeus was born to a noble family in Thonon-les-Bains, France on February 1, 1435. He was the son of Duke Louis I of Savoy and succeeded his father in this role upon his death. Amadeus married Princess Yolanda, the daughter of King Charles VII of France to whom he was arranged to marry at a young age. Due to severe epilepsy, he resigned his role as duke and transferred leadership to Yolanda in 1471. Amadeus was known for promoting the Catholic Faith and showing great concern for the poor.

Wednesday, March 31: St. Ludolf of Ratzeburg—Bishop and Martyr
St. Ludolf was born in the 1200s in Germany. He was ordained a Norbertine priest, and served as canon of the cathedral in Ratzeburg. In the year 1236, he was consecrated Bishop of Ratzeburg, where he experienced great success as a preacher. Duke Albert Urso of Lauenburg attempted to confiscate the property of the Cathedral, which was opposed by Ludolf. In retribution, Ludolf was imprisoned and severely beaten by order of the duke. Following his release, he was taken under the care of Duke John of Mecklenburg, but the injuries he suffered at the hands of Albert Urso were so severe that he died shortly after.

Thursday, April 1: Bl. Anacleto Gonzalez Flores—Martyr
Bl. Anacleto Gonzalez Flores was born in Tepatitlán, Mexico on July 13, 1888. He was very devout as a youth and joined the Catholic Association of Young Mexicans. Anacleto entered the seminary but dropped out and became an attorney. He taught catechism, visited prisoners, cared for the poor, and wrote frequently in opposition to the Mexican government’s treatment of Catholics; founding La Palabra in the process. Anacleto formed the Popular Union to stand up for the rights of Catholics and later became involved with the National League for the Defence of Religious Freedom. The Mexican government arrested him on fraudulent charges and subjected him to torture (being suspended by his thumbs) and execution on April 1, 1927.

Friday, April 2: Bl. Simeon Lukach—Bishop and Martyr
Bl. Simeon Lukach was born to a poor farming family in Saturnia, Ukraine on July 7, 1893. He entered the seminary in 1913 and was ordained a priest in 1919. For the next 26 years, Simeon taught Moral Theology at the seminary in Stanislaviv. He was secretly consecrated a bishop in April 1945. Simeon was arrested by the Soviet People’s Commissariat for Internal Affairs (NKVD) on October 26, 1949 and sent to Serbia to serve a ten year sentence of hard labor. He was released early on February 11, 1955 but quickly resumed his activity of secretly ministering to the people in defiance of the Soviet regime. Simeon was arrested a second time in July 1962 and he died of tuberculosis in prison on August 22, 1964.

Saturday, April 3: Ss. Agape, Chionia and Irene—Virgins and Martyrs
Ss. Agape, Chionia and Irene were sisters who lived a holy life in Aquileia, Italy. They were under the spiritual direction of a priest named Xeno and devoted their life to God rather than get married. During the Diocletian persecutions, they were arrested by the authorities for being in possession of the Sacred Scriptures. The sisters were taken to Thessalonica, Macedonia and were brought before Governor Dulcitius. The governor asked them to offer sacrifice to the pagan gods, which the refused. Agape and Chionia were burned alive. Irene was taken to a house of prostitution but was protected from defilement. She was then martyred with an arrow.
BECOME A PARISHIONER

Church membership is an obligation of discipleship and love that derives from being united with Christ. At the Cathedral, active membership is a requirement for the celebration of a marriage or baptism, for one to be eligible to be a Godparent or Conformation sponsor, and for special benefits such as tuition subsidy at a Catholic school. There are certain minimum requirements for parish membership called the precepts of the Church. The following are three of those precepts and how we look upon them in relation to parish membership.

ATTENDANCE AT WEEKLY MASS. The first precept of the Church requires the faithful to participate in the Eucharistic celebration when the Christian community gathers together on the day commemorating the Resurrection of the Lord (CCC #2042) and on holy days of obligation (CCC #2043). Since the Cathedral’s weekly Mass attendance envelopes are the primary way we determine if parishioners are regularly attending Mass, parishioners must place their envelopes in the collection basket every Sunday regardless of whether one makes a financial contribution or donates online.

RECEIPT OF THE SACRAMENTS. The third and fourth precept of the Church state that the faithful must ensure preparation for the Eucharist by the reception of the Sacrament of Penance at least once a year, and the reception of Holy Communion at least once a year during the Easter season (CCC #2042) and to join in fast and abstinence during Lent.

SUPPORT OF THE CHURCH. The fifth precept of the Church states that the faithful have the duty of providing for the material needs of the Church, each according to their abilities in a regular, identifiable and meaningful way.

ONLINE GIVING

Scan the QR code to the right or visit www.stpatricks.org/online-giving for more information on how you can sign-up for online giving today!

CHILDREN’S CHOIR CAMP

We’re accepting registrations for our 2021 Cathedral of Saint Patrick Children’s Choir Camp! The camp, which is open to rising 2nd through 8th grade boys and girls, will run June 21st—25th from 10 am to 2 pm each day. Activities include: singing at daily Mass, games, crafts, hand bells, and learning about Gregorian Chant and music history. The cost is $25 per child with a family maximum of $75. Music books and snack will be provided.

Sign up today: www.stpatricks.org/choir-camp

TOTUS TUUS CAMP

Mark your calendars: Totus Tuus summer camp for children and teens returns to the Cathedral from June 27th—July 2nd. Details TBA.

VIGIL OF THE TWO HEARTS

Due to First Friday and First Saturday falling on Good Friday and Holy Saturday, we will not be having the Vigil of the Two Hearts in April. The Vigil will resume in May.

MIRAVIA OUTREACH CENTER

Over the past 27 years, MiraVia, a Catholic, non-profit charity, has called Weona Avenue in Charlotte “home.” Before MiraVia's College Residence was built at Belmont Abbey College, pregnant women were welcomed to this five-bedroom house. Since then, it has transformed into the bustling Outreach Center that it is today. However, with the land around them being rapidly developed, MiraVia must find a “new home” for the Outreach Center. Thanks to a generous anonymous donor, MiraVia will receive $50,000 if an additional $50,000 is raised by Divine Mercy Sunday on April 11, 2021. Your gift will be automatically doubled and 100% of your contribution will be used towards MiraVia's Outreach Center relocation project.

To make a donation, visit www.MiraVia.org

ST. VINCENT ACES

Seniors 45+ young are invited to travel with the St. Vincent ACES Senior Club to Daveste Vineyard Tour/Tasting and Yacht Dinner Cruise May 20, 2021 or Charleston, SC 3 days 2 nights June 14-16, 2021 or Boston, MA 6 days 5 nights October 3-8, 2021. For information and registration forms with payment deadlines contact Peggy at 704-588-5870 (leave a message) or pgibbons1798@gmail.com.

GET FORMED

Visit www.formed.org and search for St. Patrick’s Cathedral for access to a wealth of Catholic material.
OUTREACH ASSISTANCE PROGRAM:

MIRA VIA IS SEARCHING FOR A NEW OUTREACH CENTER. HERE’S HOW YOU CAN HELP!

Over the past 27 years, MiraVia, a Catholic, non-profit charity, has called Weona Avenue in Charlotte “home.” Before MiraVia’s College Residence was built at Belmont Abbey College, pregnant women were welcomed to this five-bedroom house. Since then, it has transformed into the bustling Outreach Center that it is today.

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Your gift will be automatically doubled and 100% of your contribution will be used towards MiraVia’s Outreach Center relocation project.

To make a donation, visit www.MiraVia.org.

To make a donation, visit www.MiraVia.org or contact: Megan Edahl, Development Director meganedahl@miravia.org OR 704-525-4673 ext. 11.
## Parish Staff

<table>
<thead>
<tr>
<th>Name</th>
<th>Title</th>
<th>E-mail</th>
<th>Phone</th>
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<tbody>
<tr>
<td>Very Rev. Christopher A. Roux</td>
<td>Pastor and Rector</td>
<td><a href="mailto:croux@stpatricks.org">croux@stpatricks.org</a></td>
<td>(704) 334-2283 ext. 428</td>
</tr>
<tr>
<td>Rev. Ernest Nebangongnjoh</td>
<td>Parochial Vicar</td>
<td><a href="mailto:engongnjoh@stpatricks.org">engongnjoh@stpatricks.org</a></td>
<td>(704) 334-2283 ext. 422</td>
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<tr>
<td>Rev. Mr. Paul Bruck, Deacon</td>
<td></td>
<td><a href="mailto:pbruck@stpatricks.org">pbruck@stpatricks.org</a></td>
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<tr>
<td>Rev. Dr. Brian McNulty, Deacon</td>
<td></td>
<td><a href="mailto:bmcnulty@stpatricks.org">bmcnulty@stpatricks.org</a></td>
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<tr>
<td>Rev. Mr. Carlos Medina, Deacon</td>
<td></td>
<td><a href="mailto:cmedina@stpatricks.org">cmedina@stpatricks.org</a></td>
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<tr>
<td>Mrs. Emily Clary, Faith Formation</td>
<td></td>
<td><a href="mailto:eclary@stpatricks.org">eclary@stpatricks.org</a></td>
<td>(704) 334-2283 ext. 413</td>
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<tr>
<td>Dr. Gianfranco DeLuca, Director of Music</td>
<td></td>
<td><a href="mailto:gdeluca@stpatricks.org">gdeluca@stpatricks.org</a></td>
<td>(704) 334-2283 ext. 425</td>
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<tr>
<td>Mrs. Mim Hinson, Receptionist</td>
<td></td>
<td><a href="mailto:mhinson@stpatricks.org">mhinson@stpatricks.org</a></td>
<td>(704) 334-2283 ext. 410</td>
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<tr>
<td>Mrs. Debra Lemmon, Business Manager</td>
<td></td>
<td><a href="mailto:dlemmon@stpatricks.org">dlemmon@stpatricks.org</a></td>
<td>(704) 334-2283 ext. 427</td>
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<tr>
<td>Mrs. Elizabeth Loeber, Bookkeeper</td>
<td></td>
<td><a href="mailto:eloebner@stpatricks.org">eloebner@stpatricks.org</a></td>
<td>(704) 334-2283 ext. 421</td>
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<tr>
<td>Mr. James Sarkis, Communications</td>
<td></td>
<td><a href="mailto:jsarks@stpatricks.org">jsarks@stpatricks.org</a></td>
<td>(704) 334-2283 ext. 432</td>
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## Parish Ministries

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<td>Altar Servers</td>
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<td>Christmas Dinner</td>
<td><a href="mailto:christmasdinner@stpatricks.org">christmasdinner@stpatricks.org</a></td>
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<tr>
<td>Men’s Homeless Shelter</td>
<td><a href="mailto:homelessshelter@stpatricks.org">homelessshelter@stpatricks.org</a></td>
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<td>Knights of Columbus</td>
<td><a href="mailto:knights@stpatricks.org">knights@stpatricks.org</a></td>
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<td>Respect Life Ministry</td>
<td><a href="mailto:respectlife@stpatricks.org">respectlife@stpatricks.org</a></td>
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<tr>
<td>Scouts</td>
<td><a href="mailto:Tim.Winiger@duke-energy.com">Tim.Winiger@duke-energy.com</a></td>
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<tr>
<td>Ushers</td>
<td><a href="mailto:kevin.f.frederick@gmail.com">kevin.f.frederick@gmail.com</a></td>
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<tr>
<td>Young Adult Ministry</td>
<td><a href="mailto:youngadult@stpatricks.org">youngadult@stpatricks.org</a></td>
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For more information or to volunteer please contact the ministry above or visit: www.stpatricks.org/ministries

## Social Media

- **Facebook**: @stpatrickcathedral
- **Twitter**: @stpatcathedral
- **Instagram**: @stpatrickcathedral
- **YouTube**: stpatricks.org/youtube

Parish Web Site: [www.stpatricks.org](http://www.stpatricks.org)

Subscribe to our weekly e-newsletter:

Stay Connected... with your Parish family

The Cathedral of Saint Patrick

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