

EPISCOPAL ORDINATION ✠ AUGUST 24, 2016



George Marell photo

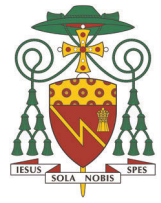
THE CATHEDRAL OF THE HOLY CROSS

Welcome to the Metropolitan Cathedral of the Holy Cross, the mother church of the archdiocese of Boston and of all New England.

Thank you for joining us for this happy and historic celebration in the life of the Church.

Special thanks to Father Kevin J. O'Leary, the rector of the Cathedral and to his staff and to the Cathedral Parish for their welcome and help in making this a splendid celebration.





EPISCOPAL ORDINATION



THE MOST REVEREND ROBERT PHILIP REED

TITULAR BISHOP OF SUFAR
AUXILIARY BISHOP OF BOSTON

THE MOST REVEREND MARK O'CONNELL

TITULAR BISHOP OF GIGTHI
AUXILIARY BISHOP OF BOSTON



METROPOLITAN CATHEDRAL OF THE HOLY CROSS

WASHINGTON STREET
BOSTON MASSACHUSETTS

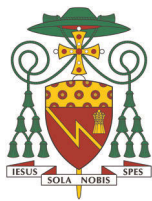


FEAST OF SAINT BARTHOLOMEW

TWENTY-FOURTH OF AUGUST
TWO THOUSAND SIXTEEN

EPISCOPAL ORDINATION ✠ AUGUST 24, 2016





SEÁN PATRICK CARDINAL O'MALLEY, OFM CAP.
METROPOLITAN ARCHBISHOP OF BOSTON
PRINCIPAL CELEBRANT AND ORDAINING BISHOP



PRINCIPAL ASSISTANT ORDAINING BISHOPS
FOR BISHOP-ELECT REED

THE MOST REVEREND ARTHUR LEO KENNEDY
TITULAR BISHOP OF TIMIDANA
AUXILIARY BISHOP OF BOSTON

THE MOST REVEREND ROBERT PETER DEELEY
BISHOP OF PORTLAND



PRINCIPAL ASSISTANT ORDAINING BISHOPS
FOR BISHOP-ELECT O'CONNELL

THE MOST REVEREND WALTER JAMES EDYVEAN
TITULAR BISHOP OF AELIAE
FORMER AUXILIARY BISHOP OF BOSTON

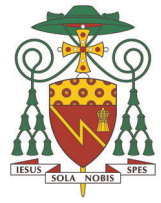
THE MOST REVEREND PETER JOHN UGLIETTO
TITULAR BISHOP OF THURBURSICUM
AUXILIARY BISHOP OF BOSTON



AND CONCELEBRATING BISHOPS



EPISCOPAL ORDINATION ☩ AUGUST 24, 2016



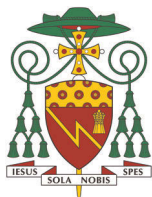
Episcopal Ordination † August 24, 2016



CNS photo/Paul Haring

His Holiness
Pope Francis





Good Shepherd

The cover image is a beautiful example of Christian iconography, a depiction of Jesus Christ as the Good Shepherd and the model for the ministry of the bishop. For at least the first two centuries of the Church's history, the Risen Christ was represented almost exclusively as the Good Shepherd. This is an image rich in scriptural and cultural significance that is not merely a Christian exercise in aesthetics, but an epiphany of God's personal revelation in His eternal Son.

In fact, the image of Christ as Good Shepherd is deeply rooted in the Gospels: "I am the good shepherd. The good shepherd lays down his life for the sheep" (John 10:11). "Which one of you, having a hundred sheep and losing one of them, does not leave the ninety-nine in the wilderness and go after the one that is lost until he finds it?" (Luke 15:4; cf. Matthew 18:13). The image of God as shepherd can be seen throughout the Old Testament in the Psalms ("The Lord is my shepherd, I shall not want" Psalm 23:1) and in the words of the prophets ("He will feed his flock like a shepherd; He will gather the lambs in his arms, and carry them in his bosom." Isaiah 40:11).

The symbolism of this icon hinges on Christ's saving Passion. This image, borrowed from Greco-Roman art, is now cast with the imagery of the Paschal Mystery: the Risen Christ, who bears the marks of the nails, brings back sinners who were lost and now are found. The cross is seen behind Jesus as a sign of His victory over death.

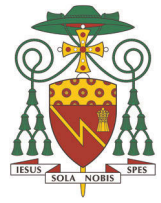
Tucked under the Good Shepherd's arm is a crozier, the shepherd's staff. The crozier carried by the bishop, but first used to corral straying sheep, seems too small to be of much practical use for the gentle lamb Jesus has lovingly placed upon His broad shoulders. However, iconography objects are typically only footnotes that allude to a deeper reality without distracting the viewer from contemplation of the central image of the icon.

Animals are rarely depicted in iconography and are often stylized, as is this lamb on the shoulders of the Christ. It should also be remembered that Jesus is not only the shepherd, but as the Passion symbolism indicates, He is also the Lamb of God who takes away the sins of the world: "the Lamb at the center of the throne will be their shepherd, and He will guide them to springs of the water of life, and God will wipe away every tear from their eyes" (Revelation 7:17).

The red and blue-green clothing represent the humanity of Jesus cloaked in divinity. His rather elongated face, thin nose and relatively large eyes create a mystical appearance that draws one into the Holy Face. The halo, an iconographic symbol for sanctity, is inscribed with a cross (the nimbus) and the Greek letters omicron, omega, nu, spelling "HO ON." In English, this is translated as "The One who is," a reference to the scripture text, "The one who is, who was and who is to come" (Revelation 1:8). The abbreviated Greek form of the name Jesus Christ, "IC XC," appears in circles around the head of Our Lord. The face is the true icon and thus the name appears there along with a Greek description, in English: "The Good Shepherd."

When we feel lost, abandoned and alienated from God, this image of Christ the Good Shepherd stands before us as the embodiment of divine mercy and loving concern. It is through the bishop and his priests that Christ, the Good Shepherd, is powerfully present in His Church today, for He has given them as shepherds of the Church so that the Lord Jesus Christ, the Great High Priest, might remain always with those who believe.

Meditation on the icon by Most Reverend Robert P. Reed.



Episcopal Ordination † August 24, 2016

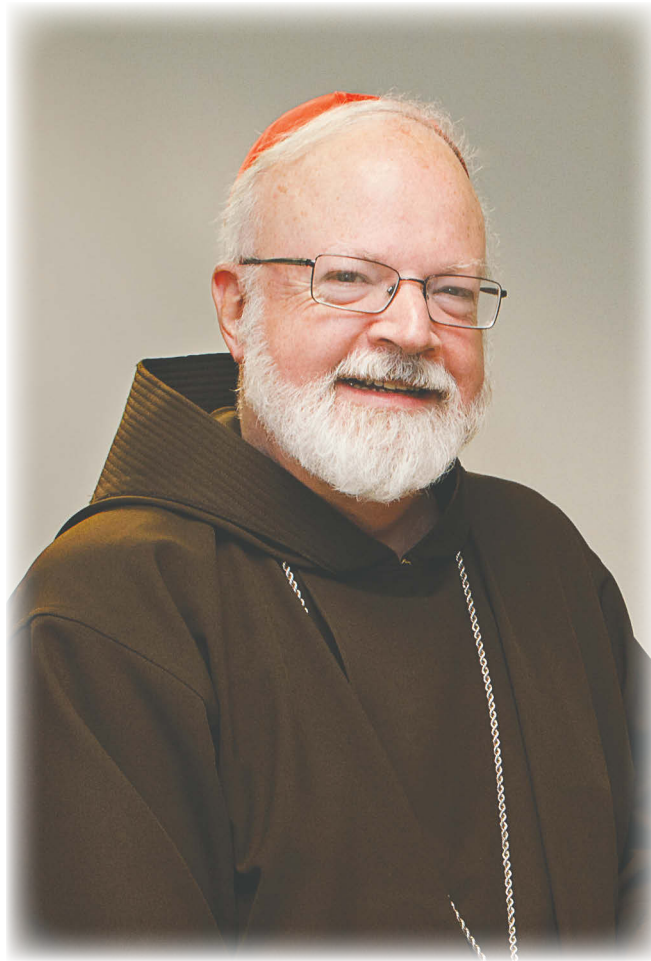
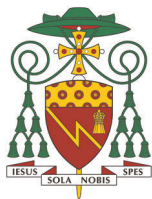


Photo Gregory L. Tracy

His Eminence
Seán Patrick Cardinal O'Malley, OFM Cap.





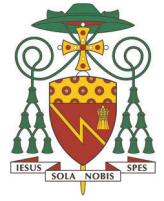
Successors of the Apostles

In the bishops, therefore, for whom priests are assistants, Our Lord Jesus Christ, the Supreme High Priest, is present in the midst of those who believe. For sitting at the right hand of God the Father, He is not absent from the gathering of His high priests,(17*) but above all through their excellent service He is preaching the word of God to all nations, and constantly administering the sacraments of faith to those who believe, by their paternal functioning.(150) He incorporates new members in His Body by a heavenly regeneration, and finally by their wisdom and prudence He directs and guides the People of the New Testament in their pilgrimage toward eternal happiness. These pastors, chosen to shepherd the Lord's flock of the elect, are servants of Christ and stewards of the mysteries of God, (151) to whom has been assigned the bearing of witness to the Gospel of the grace of God,(152) and the ministration of the Spirit and of justice in glory.(153)

For the discharging of such great duties, the apostles were enriched by Christ with a special outpouring of the Holy Spirit coming upon them,(154) and they passed on this spiritual gift to their helpers by the imposition of hands,(155) and it has been transmitted down to us in episcopal consecration.(18*) And the Sacred Council teaches that by episcopal consecration the fullness of the sacrament of Orders is conferred, that fullness of power, namely, which both in the Church's liturgical practice and in the language of the Fathers of the Church is called the high priesthood, the supreme power of the sacred ministry.(19*) But episcopal consecration, together with the office of sanctifying, also confers the office of teaching and of governing, which, however, of its very nature, can be exercised only in hierarchical communion with the head and the members of the college. For from the tradition, which is expressed especially in liturgical rites and in the practice of both the Church of the East and of the West, it is clear that, by means of the imposition of hands and the words of consecration, the grace of the Holy Spirit is so conferred,(20*) and the sacred character so impressed,(21*) that bishops in an eminent and visible way sustain the roles of Christ Himself as Teacher, Shepherd and High Priest, and that they act in His person.(22*) Therefore it pertains to the bishops to admit newly elected members into the episcopal body by means of the sacrament of Orders.

Lumen Gentium, 21
Second Vatican Council





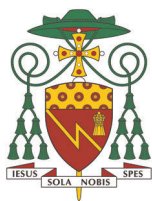
EPISCOPAL ORDINATION ✠ AUGUST 24, 2016



Photo/Laura Lee Richard

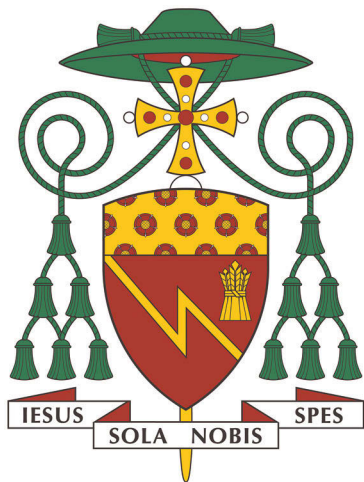
Most Reverend Robert Philip Reed



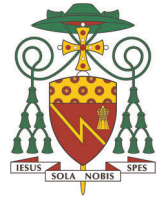


Robert Philip Reed

1959 June 11	Born Boston, Massachusetts, son of the late William and Jeanne (Keady) Reed
1977	Saint John Preparatory School, Danvers, graduated
1981	Saint John Seminary College, Boston, graduated
1981-1985	Pontifical North American College, Rome Italy, Seminarian Pontifical Gregorian University, Rome, Italy, student
1984 May 3	Ordained Deacon by William Cardinal Baum Saint Peter's Basilica
1985 July 6	Ordained Priest by Bernard Cardinal Law Saint John the Evangelist Church, Swampscott
1985-1990	Immaculate Conception, Malden, Parochial Vicar
1990-1994	Saint Catherine of Siena, Norwood, Parochial Vicar
1994-1997	Saint Matthew, Dorchester, Pastor
1997-1998	Boston Catholic Television, Watertown, Educational Development
1998-1999	All Saints, Haverhill, Parochial Vicar
1999-2005	Holy Ghost, Whitman, Pastor
2005	Boston Catholic Television, Watertown, Director
2013-2015	iCatholic Media, Interim President and Chief Executive Officer
2015	Catholic Media Group, Cabinet Secretary
2016 June 3	Appointed Titular Bishop of Sufar and Auxiliary Bishop of Boston
2016 August 24	Ordained Titular Bishop of Sufar Metropolitan Cathedral of the Holy Cross



Coat of Arms Most Reverend Robert Philip Reed Titular Bishop of Sufar and Auxiliary of the Metropolitan See of Boston



EPISCOPAL ORDINATION ☩ AUGUST 24, 2016

Blazon

Sanguine a Bendlet Bevilled Or in Chief a Garb also Or a Chief Or Semé of Roses Gules Seeded Or



Significance

Traditionally in ecclesiastical heraldry, bishops' coat of arms is composed of several elements: a shield (central portion), a scroll with a motto and the external ornaments, which for a bishop are the gold cross with one traverse arm and the ecclesiastical hat or galero with six tassels on either side, all in green the traditional "bishop's color".

Bishop Reed set out to honor his family name and Catholic heritage as well as to achieve a spiritual symbolism that was most important to him, namely a primary homage to St. Thérèse of Lisieux whom Bishop Reed considers "a true friend in Heaven." The semé is of roses, which repeats in a heraldic manner the story of the shower of roses associated by Saint Thérèse of Lisieux as it suggests to the one viewing the coat of arms falling roses as promised by the Little Flower

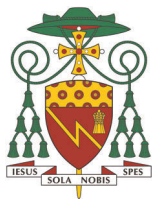
Additionally, he very much desired images to highlight his important work in the apostolate of telecommunications in the Church and for the New Evangelization. The symbol for telecommunications has been the lightning bolt. Not only does this bendlet or bolt pay homage to Bishop Reed's successful work in the media and especially television, but it also brings a starkly modern feel to the majority of his coat of arms, something Bishop Reed clearly desired for his seal of office.

On the top right portion of the shield proper, is placed a garb or bundle of wheat used in heraldry to be symbolic of life and in Catholic heraldry it is symbolic of Eternal Life. The garb of wheat comes into the bishop's shield from the Reed family coat of arms, but it also, represents the wheat used to create the bread that becomes the Body of Christ. And in this symbolism the dual representation of the Holy Eucharist — the sacred body and blood of Christ — comes full circle in the Reed design.

The cross may be jeweled or stylized and might also be depicted as plain and most resembles the processional cross used at Mass. In this design, inspired by the late and esteemed ecclesiastical heraldist Archbishop Bruno Heim, a Cross with many colored stones has been employed. The center red stone was selected particularly to bring a striking balance to the overall heraldic achievement continuing the red from the interior of the galero down to the base of the shield.

Bishop Reed has selected « IESUS SOLA NOBIS SPES » for his motto, which translates to "Jesus is our only hope" a theme that as a priest of nearly thirty one years he has preached upon continuously — this core spirituality is the rock on which his priesthood has been founded.





The Episcopal College

Successors of the Apostles (Apostolorum Successores) by divine institution, bishops are constituted as Pastors of the Church when the Holy Spirit is conferred upon them at their episcopal ordination, and they receive the task of teaching, sanctifying and governing in hierarchical communion with the Successor of Peter and with the other members of the episcopal college.

The title “Successor of the Apostles” lies at the root of the pastoral ministry of the bishop and of his mission in the Church and it clearly defines the figure of the bishop and his mission.

Bishops, as members of the episcopal college which is the successor of the Apostolic College, are intimately united to Jesus Christ, who continues to choose and to send out his Apostles. As a successor of the Apostles, by virtue of his episcopal ordination and through hierarchical communion, the bishop is the visible principle and the guarantee of unity in his particular Church (1).

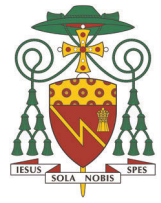
According to the Book of Revelation, the walls of the New Jerusalem “had twelve foundations, and on them the twelve names of the twelve apostles” (Revelation 21:14). The Dogmatic Constitution *Lumen Gentium* teaches: “the bishops have by divine institution taken the place of the Apostles as pastors of the Church, in such wise that whoever listens to them is listening to Christ and whoever despises them despises Christ and him who sent Christ”(2).

As successors of the Apostles, bishops receive the grace and the responsibility to safeguard the mark of apostolicity in the Church. In order that the living Gospel might always be preserved in its entirety in the Church, the Apostles left bishops as their successors, entrusting to them their own magisterial task(3).

This is why bishops, generation after generation, are called to safeguard and to hand on Sacred Scripture and to promote the *Traditio*, that is, the proclamation of the one Gospel and the one faith, in complete fidelity to the teaching of the Apostles. At the same time, their task is to shed the light of the Gospel upon the new questions that are constantly presented by changing historical circumstances (for example, questions of a cultural, socioeconomic or scientific and technological nature) (4). Bishops, moreover, are responsible for sanctifying and governing the People of God *cum et sub Petro*, with missionary dynamism and in continuity with the work accomplished by their episcopal predecessors.

Apostolorum Successores
Pope John Paul II





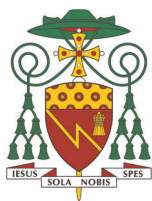
Episcopal Ordination † August 24, 2016



Photo/George Martell

Most Reverend Mark O'Connell





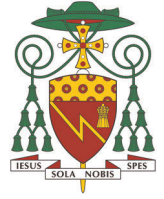
Mark O'Connell

1964 June 25	Born Scarborough, Ontario, Canada, son of Margaret (Delaney) O'Connell and the late Thomas O'Connell
1982	Dover-Sherborn High School, Dover, graduated
1986	Boston College, Newton, graduated
1986-1990	Saint John Seminary, Boston, seminarian
1990 January 27	Ordained Deacon by Bernard Cardinal Law Metropolitan Cathedral of the Holy Cross, Boston
1990 June 16	Ordained Priest by Bernard Cardinal Law Metropolitan Cathedral of the Holy Cross, Boston
1990-1995	Saint Barbara, Woburn, Parochial Vicar
1995-1997	Saint Mary of the Annunciation, Danvers, Parochial Vicar Salem State University, Salem, Campus Ministry
1997-2001	Pontifical University of the Holy Cross, Rome, Italy, Student
2002	Pontifical University of the Holy Cross, Doctorate in Canon Law
2001-2007	Archdiocese of Boston Assistant to the Moderator of the Curia for Canonical Affairs
2002-2007	Archdiocese of Boston, Adjutant Judicial Vicar
2006	Saint John Seminary, Professor of Canon Law
2007	Archdiocese of Boston, Judicial Vicar
2007-2016	Archdiocese of Boston, Vice Chancellor
2016 June 3	Appointed Titular Bishop of Gigthi and Auxiliary Bishop of Boston
2016 August 24	Ordained Titular Bishop of Gigthi Metropolitan Cathedral of the Holy Cross





Coat of Arms Most Reverend Mark O'Connell Titular Bishop of Gigthi and Auxiliary of the Metropolitan See of Boston



EPISCOPAL ORDINATION ☩ AUGUST 24, 2016

Blazon

Per saltire Argent and Barry Wavy of six Argent and Azure,
In chief a stag's head cabossed Gules, in fess two mullets Or, and
In base a rolled parchment scroll Proper sealed Gules and corded Vert.
On a chief Azure fretty Or a fish naiant Argent.



Significance

A bishops' coat of arms is composed of a shield (central portion), a scroll with a motto and the external ornaments, for a bishop the gold cross with one traverse arm and the ecclesiastical hat or galero with six tassels on either side, all in green.

Bishop O'Connell has chosen to include in his shield elements which recall his families (O'Connell and Delaney); his ministry (evangelization and canon law and priest of the archdiocese of Boston); and his devotion to Our Lady Star of the Sea and to Saint Andrew.

The shield is divided into upper and lower fields. The upper is a gold net on a blue field with a silver fish. The fish, also an ancient symbol of Jesus, comes from the Delaney family arms and honors the bishop's mother Margaret Delaney's family. The net and catch of fish is a reminder also of the apostles, and therefore bishops who are their successors, to go out and catch or bring people into the net of the Church.

The lower silver field is separated into four sections by X a traditional symbol of Saint Andrew to whom the bishops is deeply devoted and whom he holds as a model. In the top section is the O'Connell' family's stag, in this case the head and antlers, are fitted in the shield and placed next to the Delaney fish further symbolizing the marriage of Thomas and Margaret Delaney O'Connell.

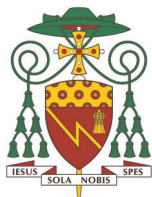
The left and right sections contain alternating blue and silver waves taken from the arms of the archdiocese of Boston where Bishop O'Connell has served as priest and now as auxiliary bishop. Imposed on each set of waves is a gold star a symbol of the Blessed Virgin, thus calling to mind the bishop's devotion to Our Lady, Star of the Sea.

The bottom section has a cream colored scroll tied in green cord and sealed in red, a traditional symbol for canon law. Bishop O'Connell has been a student of canon law having his doctorate for the Pontifical University of the Holy Cross in Rome; and a canon lawyer serving in several capacities in the archdiocese and presently as judicial vicar.

The external ornament of the gold episcopal cross, each of three arms with a maple leaf, serving as a salute to the bishop's birthplace and early life in Toronto, Canada marking the cross's traverse is an "emerald stone" a reminder of Bishop O'Connell's Irish heritage.

The scroll has his motto *Invenimus Messiam* (We have found the Messiah), words Saint Andrew used to invite his brother Saint Peter to meet Jesus and which the bishop wants to use as his way of inviting others to meet Jesus the Messiah.





The diocesan bishop and his auxiliary bishop

64. In contrast with the power exercised in every other human society, episcopal power is distinguished by its divine origin and by the context of ecclesial communion and mission. It has a pastoral goal and character which promotes unity in faith, in sacraments and in ecclesial discipline, and orders the particular Church in accordance with its nature and ends. The diocesan bishop accomplishes his mission through exercising in Christ's name that power which is attached by law to the office conferred by the canonical mission. This power is proper, ordinary and immediate. Nevertheless, its exercise is ultimately regulated by the supreme authority of the Church – the Roman Pontiff – and so can be restricted in certain respects for the advantage of the Church or of the faithful (149). In virtue of this power, bishops have the sacred right and duty before the Lord to issue laws for the faithful, to make judgments and to regulate everything pertaining to the good order of worship and the apostolate (150). Hence the distinction between the legislative, judicial and executive functions of episcopal power (151).

70-71. The auxiliary bishop, the principal co-worker of the diocesan bishop in the governance of the diocese, is appointed in order to provide more effectively for the good of souls in a large or densely-populated diocese or for other reasons connected with the apostolate. The bishop should therefore look upon the auxiliary as a brother and should involve him in his pastoral projects, decisions and in all diocesan initiatives, so that through their mutual exchange of ideas and opinions, they may proceed in unity and harmony in their intentions and endeavors. For his part, the auxiliary bishop, conscious of his role at the heart of the diocese, should always act in complete obedience to the diocesan bishop, respecting his authority.

a) When the needs of the diocese truly require it, the diocesan ordinary who seeks the assistance of an auxiliary bishop should make a petition to the Holy See, explaining his reasons. The request must not be motivated simply by considerations of honor or prestige.

b) When it is possible to provide adequately for the needs of the diocese by appointing vicars general or episcopal vicars without episcopal character, the diocesan bishop should do so, instead of requesting the appointment of an auxiliary bishop.

c) When requesting an auxiliary, the diocesan bishop should present a detailed description of the offices and tasks which he intends to entrust to the auxiliary, even when it is a case of replacing an auxiliary bishop who has been transferred elsewhere or who has resigned his office. In this way the diocesan bishop personally avails himself of the opportunity to evaluate the quality of his episcopal service for the good of the whole diocese. The diocesan bishop should not entrust the auxiliary bishop with the care of a parish nor with tasks of a purely marginal or occasional nature.

d) The auxiliary bishop is normally appointed a vicar general (181), or at least an episcopal vicar, so that he depends solely on the authority of the diocesan bishop. Moreover, the diocesan bishop should assign to him those tasks which, according to legal norms, require a special mandate. In particularly grave circumstances, including those of a personal nature, the Holy See may appoint an auxiliary bishop with special faculties (182).

Directory for the Pastoral Ministry of Bishops
Apostolorum Successores
Congregation for Bishops, 2004

Order of Mass

Introductory Rite

Please stand



Processional Hymn

“All People That on Earth Do Dwell”

Ralph Vaughan Williams

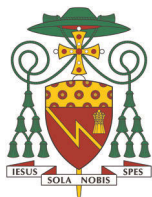
1 All peo - ple that on earth do dwell, sing
 2 Know that the Lord is God in - deed; with -
 3 O en - ter then his gates with praise, ap -
 4 For why? The Lord our God is good, his

to the Lord with cheer - ful voice; him serve with joy, his
 out our aid he did us make; we are his folk, he
 proach with joy his courts un - to; praise, laud and bless his
 mer - cy is for - e - ver sure; his truth at all times

praise forth tell, come ye be - fore him and re - joice.
 doth us feed, and for his sheep he doth us take.
 name al - ways, for it is seem - ly so to do.
 firm - ly stood, and shall from age to age en - dure.

Episcopal Ordination ☩ August 24, 2016





Penitential Act

I confess to almighty God
and to you, my brothers and sisters,
that I have greatly sinned
in my thoughts and in my words,
in what I have done and in what I have failed to do,
through my fault,
through my fault,
through my most grievous fault;
therefore I ask blessed Mary ever-Virgin,
all the Angels and Saints,
and you, my brothers and sisters,
to pray for me to the Lord our God.

I. Choir
II. All

Ký-ri - e _____ e - lé-ison.

I. Choir
II. All

Chrí ste _____ e - lé-ison.

Choir

Ký ri-e _____ e - lé-i-son.

All

Ký - ri - e _____

e - - - - - lé - i - son.



Gloria

"Missa Brevis in D"

Mozart

Liturgy of the Word

Please be seated

First Reading

Samuel 16: 4-13

Responsorial Psalm

Psalm 145

Roff



Second Reading

Revelation 21: 9b-14

Gospel Acclamation

Please stand

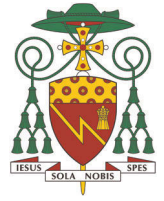
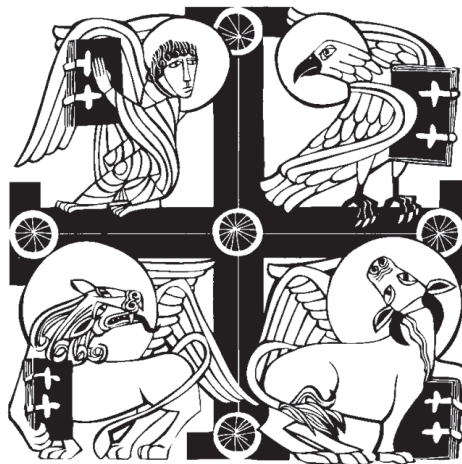
“Alleluia”



Gospel

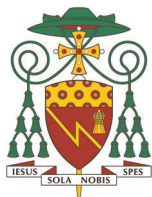
John 1: 45-51

Please remain standing



EPISCOPAL ORDINATION ☩ AUGUST 24, 2016





Episcopal Ordination

Please stand

“Veni Creator Spiritus”

mode VIII

Come, Ho - ly Ghost, Cre - a - tor blest,
O com - for - ter, to Thee we cry,
Thou in Thy sev'n fold gifts are known;
Kin - dle our sense - es from a - bove,
Far from us drive the foe we dread,
Oh, may Thy grace on us bes - tow,
Now to the Fa - ther and the Son,

and in our souls take up Thy rest;
O heav'n - ly gift of God Most High,
Thou, fin - ger of God's hand we own;
and make our hearts o'er flow with love;
and grant us Thy true peace in - stead;
the Fath - er and the Son to know;
who rose from death, be glo - ry giv'n,

come with Thy grace and heav'n - ly aid
O fount of life and fire of love,
Thou, pro - mise of the Fa - ther, Thou
with pat - ience firm and vir - tue high
so shall we not, with Thee for guide,
and Thee, through end - less times con - fessed,
with Thee, O Ho - ly Com - for - ter,

to fill the hearts which Thou hast made.
and sweet a - noin - ting from a - bove.
Who dost the tongue with pow'r en - dow.
the weak ness of our flesh sup ply.
turn from the path of life a side.
of th'e - ter - nal Spi - rit blest.
hence-forth by all in earth and heaven. A - men.

Please be seated

Presentation of the Elect

Petition for Ordination

Presentation and Proclamation of the Apostolic Mandate

Assent of the Assembly

Promises

Litany of Supplication

Please kneel



Cantor: Lord, have mer - cy.
Christ, have mer - cy.
Lord, have mer - cy.

Assembly: Lord, have mer - cy
Christ, have mer - cy.
Lord, have mer - cy.

Cantor: Holy Mary, Mother of God,
to pray for us.
All holy men and women, Saints of God, pray for us.

Cantor: Lord,
to be mer - ci - ful, Lord, de - liv - er us, we pray.
By the outpouring of the Ho - ly Spir - it, Lord, de - liv - er us, we pray.

Cantor: Be merciful to us sin - ners. Lord, we ask you, hear our prayer.
to Jesus, Son of the liv - ing God. Lord, we ask you, hear our prayer.

Cantor: Christ, hear us. Christ, hear us.

Cantor: Christ, gra - cious - ly hear us. Christ, gra - cious - ly hear us.

Assembly:

EPISCOPAL ORDINATION ☩ AUGUST 24, 2016

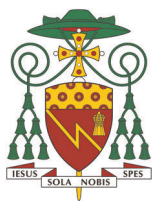
Laying on of Hands

Please stand

Imposition of the Book of the Gospels

Prayer of Ordination





Anointing of the Head

Please be seated

Cardinal Seán O'Malley anoints the head of the new bishops, signifying the full share in the priesthood of Christ which they have received through the Laying On of Hands and the Prayer of Ordination.

*"The anointing of the head is the sign of the bishop's distinctive share in the priesthood of Christ."
(The Rite of Ordination of a Bishop)*

Handing on of the Book of the Gospels

The same Book of the Gospels that was held over the bishop-elect's head during the Prayer of Ordination as a sign of the power of God's Word and of the new bishop's responsibility to preach the Good News, is now given to each bishop. They are commissioned to evangelize with great patience as they are presented with the Book of the Gospels.

Presentation of the Pontifical Insignia

Ring
Miter
Crozier

The new bishops are now invested with the signs of their office: the ring, a sign of fidelity and spiritual marriage to the Church; the miter, echoing the miter worn by the high priest in the Jerusalem Temple and a promise of the "unfading crown of glory"; the pastoral staff (crozier), a sign of the bishop's shepherding and governing office to "keep watch over the whole flock in which the Holy Spirit has placed you as Bishop."

Fraternal Kiss

*"The fraternal kiss that the newly ordained bishop receives from the principal ordaining bishop and from all the bishops seals, so to speak, his admittance into the College of Bishops."
(The Rite of Ordination of a Bishop)*

"Let All the World in Every Corner Sing"

Seating of the New Bishops



Liturgy of the Eucharist

Preparation

“Ave Maria”

Please be seated

Biebl



Presentation of the Gifts

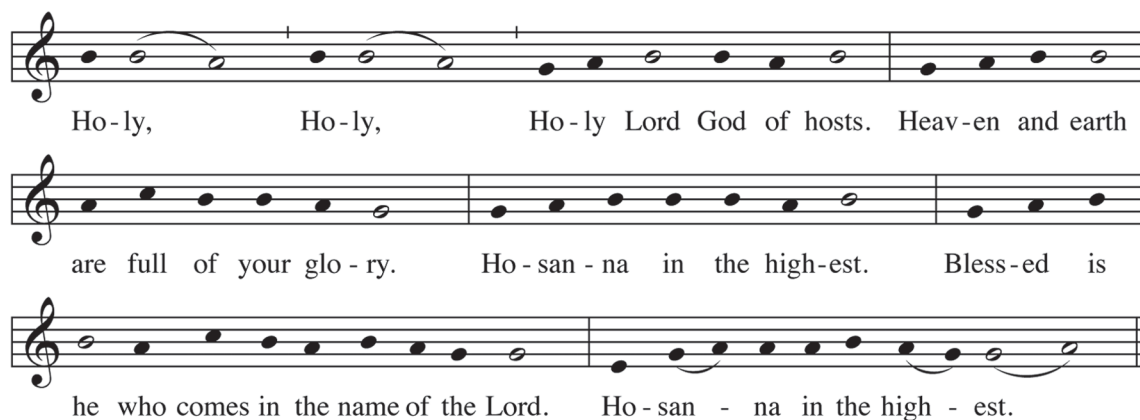
Eucharistic Prayer

Please stand

Preface Acclamation

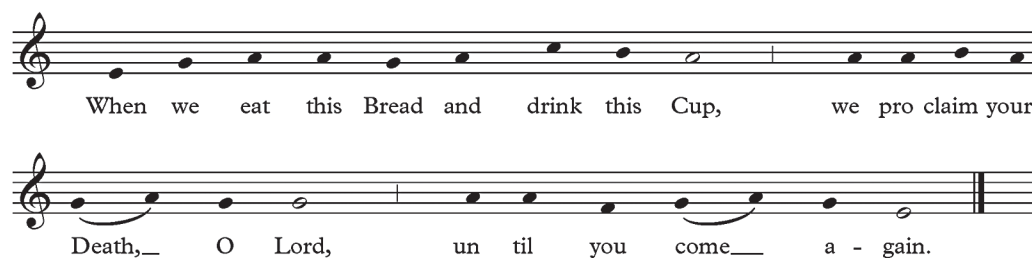
“Holy, Holy, Holy”

Roman Missal 2010



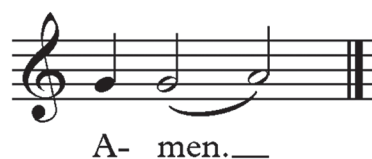
Memorial Acclamation

Please kneel

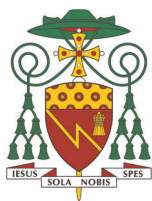


Great Amen

Please stand



Episcopal Ordination ☩ August 24, 2016



Our Father

Sign of Peace

Breaking of Bread

Lamb of God

“Agnus Dei”

Please kneel

Mozart

Guidelines for Reception

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 (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” (Jn 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 the 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.

National Conference of Catholic Bishops, 1996

EPISCOPAL ORDINATION ✠ AUGUST 24, 2016



Communion Hymns

"Come Down, O Love Divine"

Ralph Vaughan Williams



Episcopal Ordination ☩ August 24, 2016

1. Come down, O love di - - vine, seek Thou this soul of
 2. O let it free - - ly burn, til earth - ly pas - sions
 3. Let ho - ly char - - it - - y mine out - ward ves - ture
 4. And so the yearn - ing strong, with which the soul will

mine, And vis - it it with Thine own ar - dor glow - - ing.
 turn To dust and ash - es in its heat con - - su - - ming;
 be, And low - li - ness be - come mine in - ner cloth - - ing;
 long, Shall far out - pass the pow'r of hu - man tell - - ing;

O Com - fort - er, draw near, with - in my heart ap - - pear,
 And let Thy glor - ious light shine ev - er on my sight,
 True low - li - ness of heart, which takes the hum - bler part,
 For none can guess its grace, till he be - come the place

And kin - dle it, Thy ho - ly flame be - - stow - - ing.
 And clothe me round, the while my path il - - lum - - ing.
 And o'er its own short - - com - ings weeps with loath - - ing.
 Where - - in the Ho - ly Spir - it makes His dwell - - ing.

Communion Meditation

"Ave Verum"

Mawby

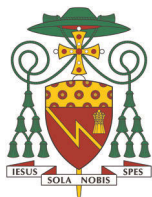
"Let All Mortal Flesh Keep Silence"

Bairstow

Prayer after Communion

Please stand





Concluding Rite

Please stand

Hymn of Thanksgiving

“Holy God, We Praise Thy Name”

EPISCOPAL ORINATION ☩ AUGUST 24, 2016

1. Ho - - ly God, we praise Thy Name; Lord of all, we
2. Hark! the loud ce - - les - - tial hymn An - - gel cho - irs a -
3. Lo! the a - - post - o - - lic train Join the sa - - cred
4. Ho - - ly Fa - - ther, Ho - - ly Son, Ho - - ly Spi - - rit,

bow be - - fore Thee! All on earth Thy scep - - ter claim,
bove are rai - sing, Cher - - u - - bim and ser - - a - - phim,
Name to hal - low; Pro - phets swell the loud re - - frain,
Three we name Thee; While in es - - sence on - - ly One,

All in Hea - ven a - - bove a - - dore Thee; In - - fin - - ite Thy
In un - - ceas - - ing cho - - rus prais - ing; Fill the hea - vens with
And the white robed mar - - tyrs fol - low; And from morn to
Un - div - - id - - ed God we claim Thee; And a - - dor - - ing

vast do - - main, Ev - - er - - last - - ing is Thy reign.
sweet ac - - cord; Ho - - ly, ho - - ly, Lord.
set of sun, Through the Church the song goes on.
bend the knee, While we own the my - - ster - - y.



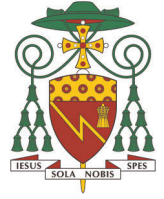
Remarks by Bishops Reed and O'Connell

Please be seated

Pontifical Blessing

Please stand

Dismissal



Recessional Hymn

"For All The Saints"

Ralph Vaughan Williams



1. For all the saints who from their labors rest.
2. You were their rock, their refuge and their might,
3. O may all Christians, faithful, true, and bold,
4. O blest communion, family divine!
5. And when the strife is fierce, the journey long,



1. All, who their faith before the world confessed,
2. Guardian and Savior, in their quest for right,
3. live as the saints who nobly lived of old,
4. Mortals, we struggle; they in glory shine.
5. Far off we hear the joyful triumph song,



1. Your name, O Je - sus, be for ev - er blest.
2. Their strength in the dark - ness, e'er their one true light.
3. And with them win the heav'n-ly crown of gold.
4. Yet all are one with - in your great de - sign.
5. And hearts are brave a - gain, and all are strong.



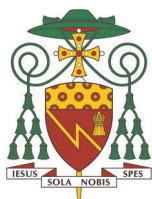
Al - le lu - ia, Al - le lu - ia.

6. But then there breaks a yet more glorious day--
The saints triumphant rise in bright array:
The King of glory passes on his way. Alleluia, Alleluia.

7. From earth's wide bounds, from ocean's farthest coast,
Through gates of pearl streams in the countless host,
All singing to Father, Son and Holy Ghost. Alleluia, Alleluia.

Episcopal Ordination ♯ August 24, 2016





MASTERS OF CEREMONIES

Rev. Robert T. Kickham, Rev. Jonathan M. Gaspar, Rev. Eric Bennet,
Rev. Gerald Souza, Rev. Thomas Sullivan, Rev. Adrian Milik, Rev. Mr. Will Sexton,
Mr. Corey Bassett-Tirrell, Mr. Michael Kieloch, Mr. David Campo

ASSISTING BISHOP-ELECT REED

Msgr. Joseph G. Quinn (Scranton) and Very Rev. Michael W. MacEwen
Mandate: Rev. Richard T. Conway

Ring: Rev. Daniel C. O'Connell; Miter: Very Rev. Kevin J. O'Leary; Crozier: Rev. David M. O'Leary

ASSISTING BISHOP-ELECT O'CONNELL

Rev. Kevin M. Sepe and Rev. Paul R. Soper
Mandate: Rev. John J. Grimes

Ring: Rev. James J. Laughlin; Miter: Msgr. Cornelius J. McRae; Crozier: Rev. John E. Sheridan

DEACONS

Deacon of the Word: Deacon Daniel Burns
Deacon of the Eucharist: Deacon John Nicholson

Deacons of Book of Gospels for Bishop-elect Reed
Deacons Richard P. Field and John J. Burkly

Deacons of Book of Gospels for Bishop-elect O'Connell
Rev. Mr. Godfrey Musabe and Rev. Mr. Joel Americo Santos

SERVERS at the ALTAR

Seminarians of the Archdiocese of Boston: Saint John Seminary and
Pope St. John XXIII Seminary and Redemptoris Mater Missionary House of Formation.
Lambert Nieme, Colin McNabb, Marcos Enrique, Andrew Solkshinitz, Benito Moreno,
Eric Velasquez, Christopher Hughes (miter), John O'Reilly (crozier), Joseph O'Reilly (zucchetto)

READERS

Sister Marian Batho, CSJ, First Reading
Ms. Kara M. O'Connell, Second Reading

LITURGICAL MUSIC

Mr. Leo Abbott, Organist, Cathedral of the Holy Cross; Cathedral Brass; Choir of Men and Boys,
St. Paul Parish, Cambridge; Doctor Jonathan Wessler, Organist, St. Paul Choir;
Mr. John Robinson, Director, St. Paul Choir.

Copyright: Memorial Acclamation, Great Amen; International Commission on English in the Liturgy, Washington, DC.

HERALDIC DESIGNERS

James Charles Noonan, Jr. is a well-known ecclesial heraldist. Trained in ecclesial heraldry
by one of the undisputed leaders of this field of study, namely the late Archbishop Bruno B. Heim,
Mr. Noonan is now recognized as a leading Catholic heraldist of our own time.
Mr. Noonan resides in Gwynedd Valley, Pennsylvania (USA).

Linda Nicholson, who expertly paints the heraldic arms, is a Craft Painter of the prestigious
Society of Heraldic Arts in England. Mrs. Nicholson holds a Master's Degree in Medieval Studies
from the University of Toronto.





BostonCatholic.org
Archdiocesan Web

The Pilot

The Pilot

Subscribe to print edition:
Kindle



Check us out on:
Twitter
Facebook



On line: www.thebostonpilot.com

Special Issue introducing new bishops, August 19, 2016
available at Cathedral and at Reception.

September 2, 2016 Ordination Coverage



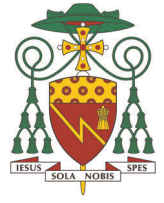
Boston Catholic Directory

Annual Archdiocesan Publication — must have for your staff,
employees, vendors, issued in January. E-mail: bcd@thebostonpilot.com



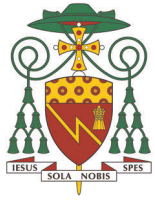
Catholic TV

August 24, 2016 Live coverage
Check website for repeat coverage
Check Catholic TV for schedule
Order DVD of today's ceremony
www.catholictv.com



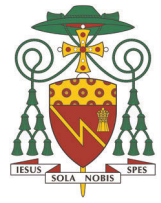
EPISCOPAL ORDINATION ✠ AUGUST 24, 2016





EPISCOPAL ORDINATION † AUGUST 24, 2016





EPISCOPAL ORDINATION † AUGUST 24, 2016

