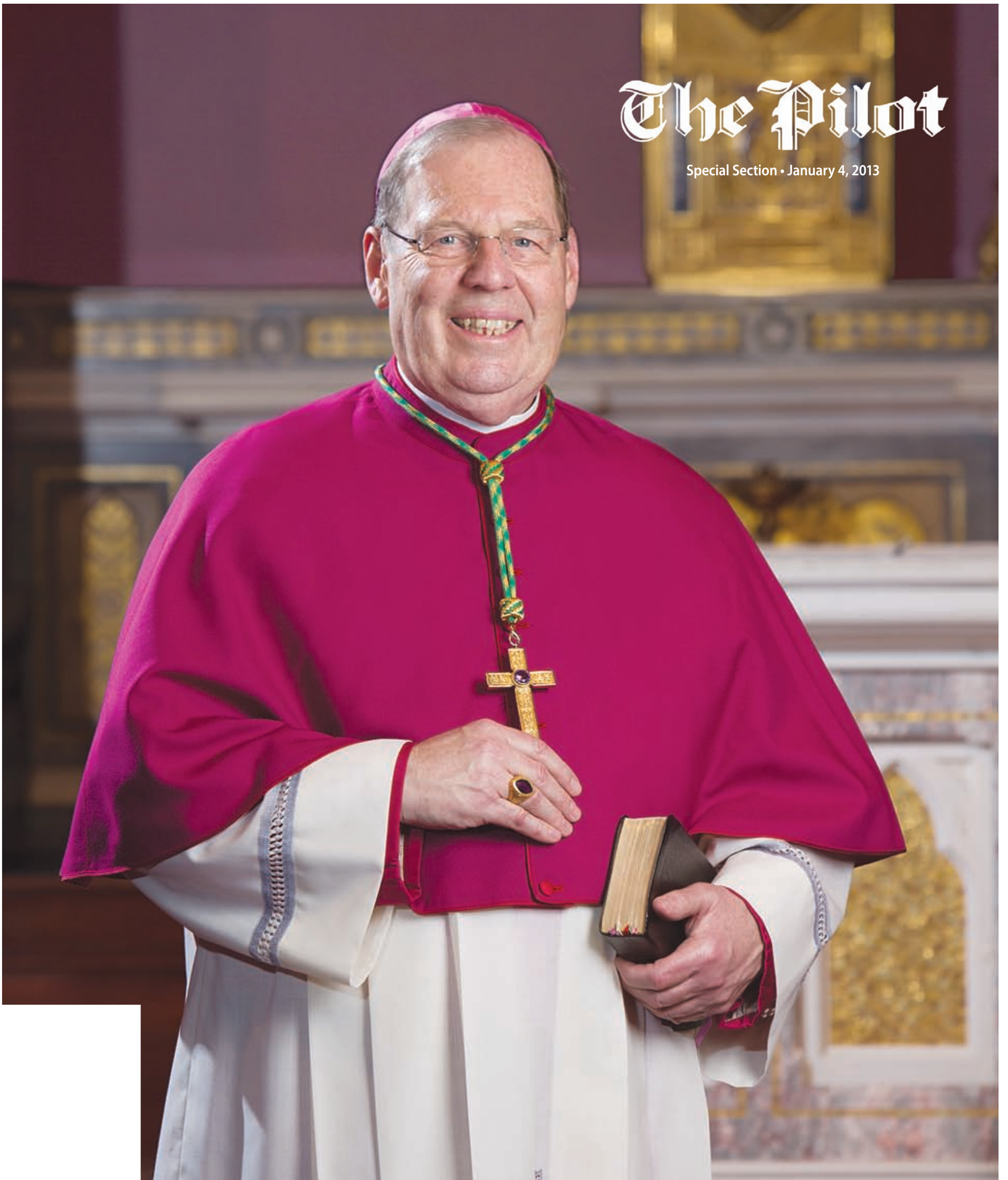


# The Pilot

Special Section • January 4, 2013



## EPISCOPAL ORDINATION

MOST REVEREND ROBERT P. DEELEY, J.C.D.

TITULAR BISHOP OF KEARNEY  
AUXILIARY BISHOP OF BOSTON



*Prayerful Best Wishes  
and  
Congratulations  
to  
Most Reverend Robert P. Deeley, JCD  
on the  
Happy Occasion of  
His Episcopal Ordination  
from  
All of Us Here  
at the Pastoral Center*



# A life of service to the Church local and Universal

By DONIS TRACY  
PILOT CORRESPONDENT

## Early Years

Ever since he was a very young child growing up in Belmont, Bishop Deeley felt drawn to the priesthood.

"So much of my vocation and my desire to be a priest came from the example my parents set of what it was to be a Catholic," he said.

Born June 18, 1946, the fourth of five boys, religion was an integral part of his life. His parents, Michael and Mary (Hanley) Deeley, who both emigrated from County Galway in Ireland, would lead the family in a rosary every night.

"Our Sundays centered around the church," he recalled.

"Those devotions and the dedication of my parents to their faith was a real inspiration to all of us growing up and choosing whatever vocations we chose."

Of the five brothers, two entered the priesthood; three pursued the vocation of marriage.

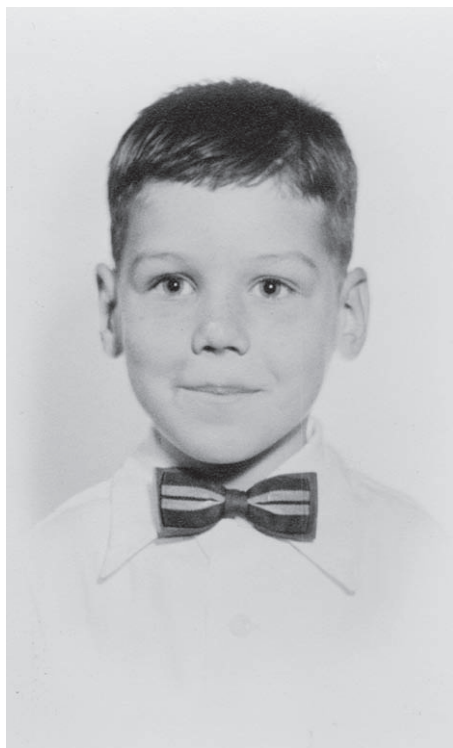
"We all grounded ourselves in the faith our parents helped us to know and experience," he said.

Growing up, the entire family was very involved in their parish, Sacred Heart in Watertown — his father was in the Holy Name Society; his mother was part of the Ladies' Sodality. All five Deeley children — Thomas, Paul, John, Robert and Kevin — served as altar servers and were part of the parish CYO program.

"The parish played a very, very important role in our lives as a family," he said. "The social life of the family revolved around the parish."

In addition to their involvement in their parish, a strong work ethic was instilled in Bishop Deeley as a young child. He and his brothers all delivered newspapers to their Belmont neighborhood. At the age of 16, Bishop Deeley was hired at the library at Harvard University in Cambridge.

Together with his brothers, Bishop Deeley attended Sacred Heart School where he was taught by the Sisters of Saint Joseph. He graduated from Matignon High School in North Cambridge, a school also staffed by



1953, First grade

Photo courtesy/Bishop Deeley

the Sisters of Saint Joseph.

"It was a marvelous education," he said.

"The sisters were a very great influence for me," he said, noting that they always "encouraged us to achieve."

Bishop Deeley recalled one particular moment where he first felt the desire to become a priest.

"I have a recollection," he began, "My younger brother and I were obviously often tagging along with my mother for errands and things of that nature. And as a child, I remember we would make visits to churches, on our way to the Big Bear (Supermarket)."

"One day, my mother must have decided we were old enough to stay for Mass and so we were there for Mass. And all of a sudden, I actually saw the priest," he said. "I must have been very

young — I'd say four of five years old — when I felt something special about that moment."

That desire grew as Bishop Deeley began attending school.

"Growing up in the grammar school, and as an altar boy there were always wonderful, wonderful priests. And so, from a young age, I felt that I wanted to be like them," he said, noting in particular Msgr. Thomas Fallon, who was pastor at Sacred Heart Parish while he was a child.

Perhaps the person who most instrumental in Bishop Deeley's vocational call was Msgr. John Keilty.

"He came to our parish when I was in about the third grade," Bishop Deeley recalled. Prior to arriving at Sacred Heart Parish, Msgr. Keilty had been a military chaplain, serving in both Korea and Japan.

"He taught me how to be an altar boy," he explained.

"From early on, he was a very special person who took a great interest in who we were and what we were doing," he said, adding that he ran the altar server

See **A life of service...**, page 5



1960, Bishop Deeley pictured with his mother at the time of his eighth grade graduation.

Photo courtesy/Bishop Deeley



1959, At the family table with his mother and father.

Photo courtesy/Bishop Deeley



1961, A young paper carrier.

Photo courtesy/Bishop Deeley



1955, Robert and Kevin Deeley pictured with a friend.

Photo courtesy/Bishop Deeley



1952, The five Deeley brothers pose for a family photo.

Photo courtesy/Bishop Deeley



Bishop Deeley will celebrate  
a Pontifical Mass of Thanksgiving  
on  
The Solemnity of the Epiphany of the Lord  
Sunday, January 6  
11:30 a.m.  
The Cathedral of the Holy Cross  
All are invited to participate.





## Saint John's Seminary

*Rector, Faculty, Seminarians,  
The Theological Institute Students, and Staff*

*Offer Fervent Prayers and Blessings on the  
Occasion of  
The Episcopal Ordination of*

***Most Reverend Robert Deeley***

*Titular Bishop of Kearney  
Auxiliary Bishop of Boston*

***Veritatem Facere in Caritate***

**“May God who has begun the good work in you  
bring it to fulfillment.”**

**-From the Rite of Ordination of Bishops**

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# A life of service to the Church local and Universal



1964, A young Robert Deeley, left, poses with Cardinal Richard Cushing at his graduation from Matignon High School.

Photo courtesy/Bishop Deeley

Continued from page 3

program “like a military troop,” noting that there were roughly 100 boys in the parish who served as altar boys.

“When I was in high school, it was he who invited me to give consideration to going to the seminary, to think about being a priest,” he said. “Because of his suggestion, and my own inclination, I decided that’s what I would do.”

## Academic endeavors

“Throughout my academic studies, it seems as

though the times that I lived in there were always new things happening in terms of how education was going to be done. So every place I went, they were just starting a new degree program, or revising the curriculum, or looking at a new way,” commented Bishop Deeley.

“It was the times. It was the 60s and the early 70s so all of these programs were being revamped wherever I went,” he said.

Immediately after graduating from Matignon High School in 1964, he entered Cardinal O’Connell Minor Seminary in Jamaica Plain.

“I immediately found the seminary very attractive,” he said. “I loved the studies; I loved the challenge. In the first couple of years, the challenge was the languages: the Latin, the Greek. Being able to read the original texts was a real eye-opener and a wonderful opportunity to be introduced to the cultures that underlie those languages.”

In 1966, two years into his studies at Cardinal O’Connell Minor Seminary, Bishop Deeley was awarded a Basselin Scholarship to study speech and philosophy at the Catholic University of America in Washington, D.C.

The program at Catholic University had a “heavy emphasis on philosophy,” he recalled.

“That opened up a whole new set of realities for me.”

“We had a very intensive, very rigorous philosophy program in Washington,” he said, but added that in addition to philosophy, Basselin scholars were also taught effective communication skills.

“Theodore Basselin, who had established this scholarship foundation, wanted a very important part of it to be the training of priests as seminarians to be able



1969, A final call home before heading off for studies in Rome.

Photo courtesy/Bishop Deeley

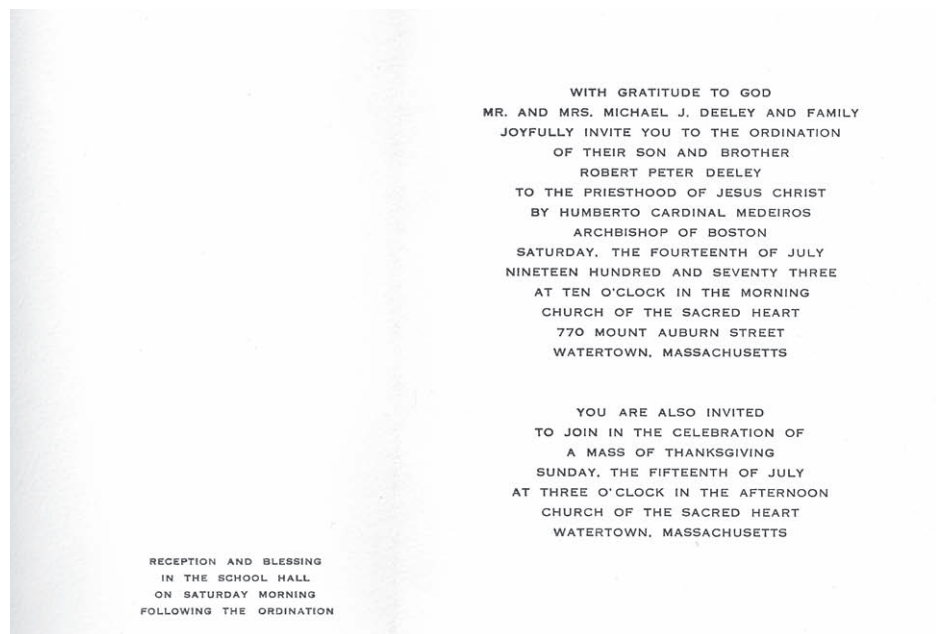
to speak and to preach,” he explained, adding that the speech and drama faculty at Catholic University had, and continues to have, “a very high reputation for the quality of its professors.”

“It was a very good experience to have your mind opened and to be able to learn how to communicate the ideas that we were learning,” he said.

Bishop Deeley noted that his three years of study at Catholic University were “turbulent years of upheaval in the country.”

“Washington was a very interesting place to observe

See **A life of service...**, page 7



1973, Invitation to Ordination Mass.

Photo courtesy/Bishop Deeley



1973, Ordination by Cardinal Humberto Medeiros.

Photo courtesy/Bishop Deeley



1973, Ordination Mass at Sacred Heart Church in Watertown.

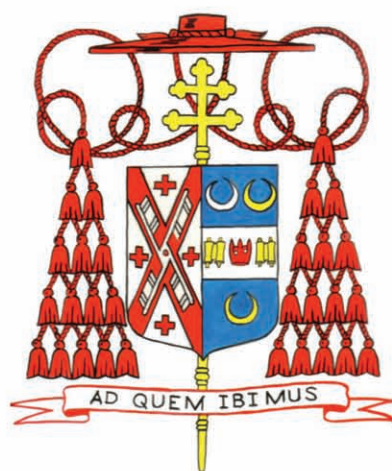
Photo courtesy/Bishop Deeley



1973, Distributing Communion at his Ordination Mass.

Photo courtesy/Bishop Deeley





*Timothy Cardinal Dolan  
Edward Cardinal Egan, The Auxiliary Bishops  
And The  
Clergy, Religious, And Laity  
Of The  
Archdiocese Of New York  
Extend Their Prayerful Best Wishes  
To  
The Most Reverend Robert P. Deeley, J.C.D.  
As He Begins His Service  
As  
Auxiliary Bishop  
Of The  
Archdiocese Of Boston*



# A life of service to the Church local and Universal

Continued from page 5

all that was happening,” he said.

Bishop Deeley graduated Catholic University in 1968. One year later, he was sent to Rome where he lived at the North American College and studied at the Jesuit-run Pontifical Gregorian Seminary.

In 1973, Bishop Deeley completed his studies. However, he was not ordained in Rome.

“They had changed the way ordinations took place while I was there,” he explained. “Previously, everyone who had studied in Rome was ordained around Christmastime and had a final semester in Rome to be able to celebrate Mass at the holy places in Rome before they returned home.”

However, because the academic curriculum changed as a result of the Second Vatican Council, “the ordination at Christmastime was eliminated and we were to be ordained in the summer,” he said.

Because there were no other ordinations taking place in Rome that year, Cardinal Humberto Medeiros suggested that Bishop Deeley return to Boston to be ordained.

“On a very warm day in July, with no air conditioning,” Cardinal Medeiros ordained Bishop Deeley at Sacred Heart, his home parish, surrounded by friends and family.

“I was ordained in the same parish church in which I had been baptized, made my First Communion and was confirmed,” he said. “It was a very special thing.”

Ten months later, his younger brother Kevin was also ordained a priest for the Archdiocese of Boston. Father Kevin Deeley is currently the pastor at St. Michael Parish in North Andover.

After his ordination, Bishop Deeley was assigned to St. Bartholomew Parish in Needham, where he was mentored by the pastor, Msgr. Robert T. Kickham.

“Msgr. Kickham was a wonderful guide in those first years. He allowed me a great deal of latitude in how I would organize the things for which I was responsible in the parish and he gave me great support,” Bishop Deeley said.

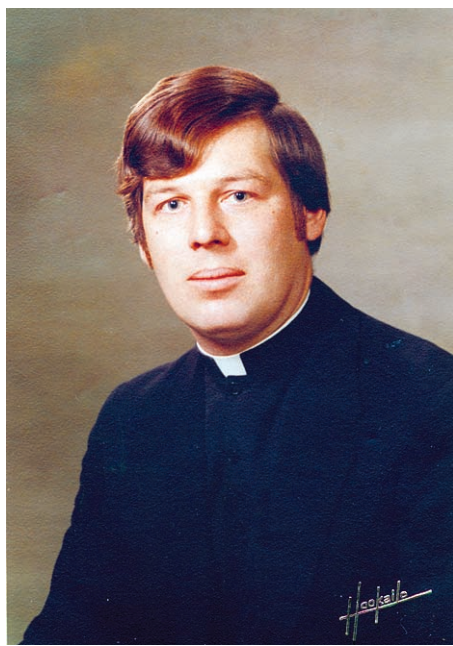
“He was a very good man, with a great pastoral sense,” he added.

“The young people (from St. Bartholomew) that



1973, Deacon Kevin Deeley and recently ordained Father Robert Deeley pictured with their niece Elizabeth at her First Communion.

Photo courtesy/Bishop Deeley



1973, Ordination photo

Photo courtesy/Bishop Deeley

I knew when they were in high school are amazed now to discover that I was only a few years older than them when I was ordained,” he said with a chuckle.

“Being a young priest in the early 70s was a tremendous experience of the very vibrant and interesting communities which were the Church in Boston at the time,” said Bishop Deeley.

## Metropolitan Tribunal

In 1978, after five years serving the parish of St. Bartholomew's, Bishop Deeley was asked to become secretary to the

Metropolitan Tribunal of the Archdiocese of Boston.

“The Metropolitan Tribunal, for the most part, dealt with marriage cases,” he explained. “And so my early years were the handling of marriage cases.”

During that time, Bishop Deeley lived at Mary Immaculate of Lourdes Parish in Newton Upper Falls.

Bishop Deeley recalled fondly his time living at Mary Immaculate.

“Father (Michael) Ducey was the soul of hospitality,” he said. “There were always priests living at the



1977, First assignment with Msgr. Robert Kickham at St. Bartholomew Parish in Needham.

Photo courtesy/Bishop Deeley

house who were working at Boston College, who were working in various apostolates in the archdiocese, like myself.”

“It was always a lively and enjoyable house in which priestly fraternity was celebrated,” he added.

In 1981, after working at the Tribunal for three years, Bishop Deeley was once again sent to study in Rome, to complete his doctorate in Canon Law.

“It was again a very interesting period of time,” he explained, because the “the Code of Canon Law — the new Code of Canon Law in which we now live — was promulgated in 1983, just as I finished my first degree.”

According to Bishop Deeley, his professors would teach classes in the morning, then travel to the Vatican to help rewrite the code. As a result, the classes were taught with both old and new materials.

“It was a fascinating time to study the law,” he said. “We had the 1917 Code, which was kind of like a textbook, but there were all the new versions that were coming out.”

“We had all these flyers and different pages that were our textbooks, to a certain extent,” he said.

Because the new Code of Canon Law had just been established during his studies, Bishop Deeley wrote his doctoral dissertation on one of the new aspects

See **A life of service...**, page 9



1998, 25th anniversary Mass at St. Brigid Parish in Lexington.

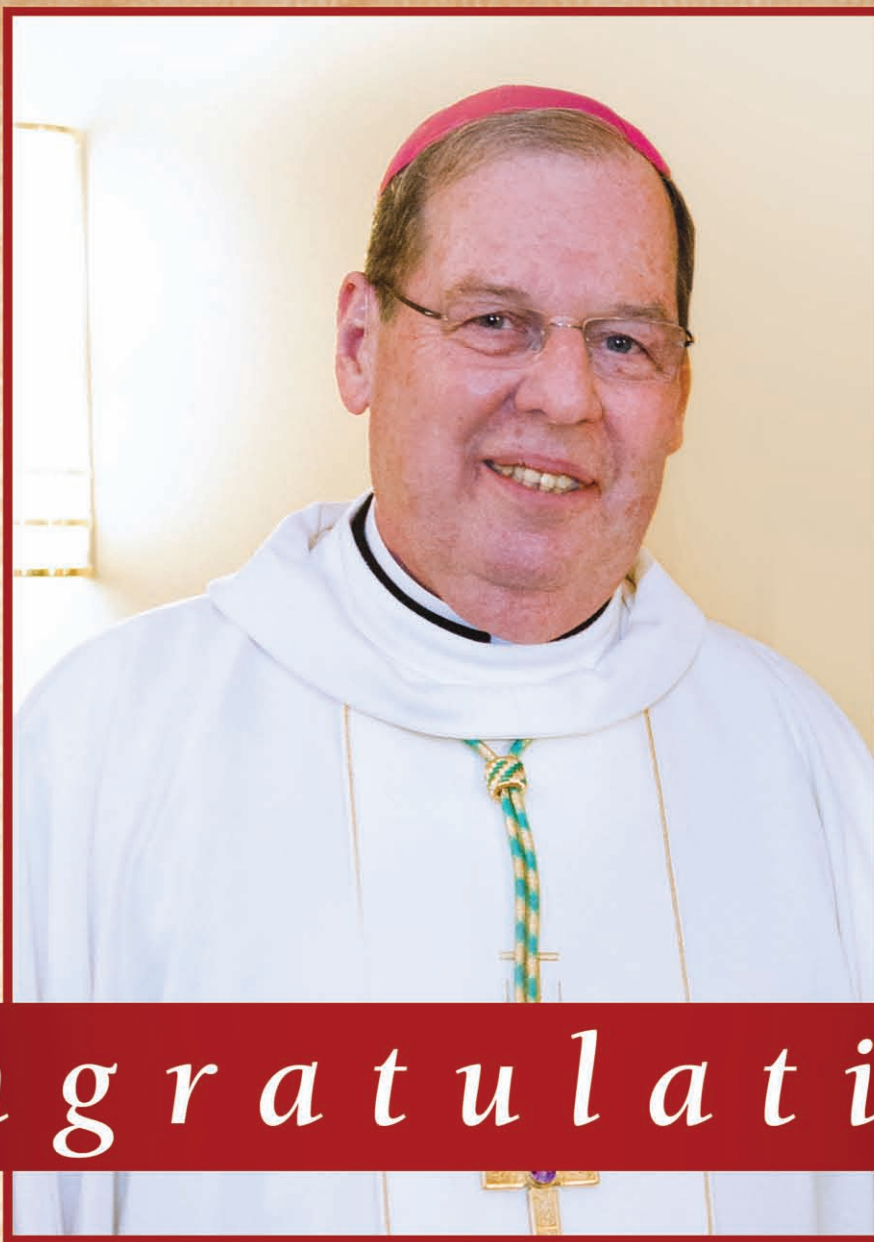
Photo courtesy/Bishop Deeley



1998, 25th anniversary Mass at St. Brigid Parish in Lexington.

Photo courtesy/Bishop Deeley





*c o n g r a t u l a t i o n s*

Father Robert Reed, Jay Fadden and the staff of  
The CatholicTV Network  
offer prayerful congratulations to

**Most Reverend Robert P. Deeley**  
as he is ordained bishop for service to the Church

The ordination will  
air live Jan. 4, 2013.  
1:30 p.m. Eastern  
Standard Time

It will rebroadcast  
that night at 8 p.m.  
Eastern Standard  
Time

The ordination can be seen on:

**Comcast:** Channel 268 (some areas 183)

**Sky Angel:** Channel 565

**Charter:** Channel 101

**RCN:** Channel 85

**Verizon:** Channel 296 (on-demand nationally)

**Full Channel:** Channel 120

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# A life of service to the Church local and Universal



1998, Joint 25th anniversary Mass with his brother Father Kevin Deeley at St. Brigid Parish in Lexington. Photo courtesy/Bishop Deeley



1998, 25th anniversary Mass at St. Brigid Parish in Lexington. Photo courtesy/Bishop Deeley

Continued from page 7

of the Code of Canon Law: the relationship between those who teach theology in institutions of higher studies and the bishop, the ecclesiastical authority in the Church.

In 1985, Bishop Deeley returned to Boston and continued his work in the Metropolitan Tribunal. In 1986, he received his doctorate in Canon Law, and was named the Adjunct Judicial Vicar.

Three years later, he was named Judicial Vicar. For the next ten years, Bishop Deeley remained in that position.

"The Judicial Vicar has the responsibility for administering the tribunal, but also he is the canonical advisor to the archdiocese," he explained. "I carried out that role, and in that role I was the chair of the Canonical Affairs Committee."

In addition, Bishop Deeley served as spiritual director of the Catholic Lawyers Guild of the archdiocese,

and served as a cabinet member for the cardinal. He also served as the chaplain of the Provincial House, Retirement House and Youville Assisted Living Residence of the Sisters of Charity of Montreal, the Grey Nuns, in Lexington.

"One would think that because I spent so much time with people who had suffered through a divorce... that my image of marriage would be somewhat impaired," he mused. "But what really struck me in the years that I worked in the tribunal and dealt with people who had been through very painful marriages, was the power of love, and the beauty of marriage, and the sustenance that it provides for the life of a family."

"The willingness of people who had suffered greatly in marriage to such an extent that the marriage had failed — their willingness to enter into the process by which they could look at that marriage and make determination as to its binding force on them and its validity so that they might enter into another marriage is a testament to the power of love and the power of being able to change, to accept the forgiveness of the Lord and to move forward in a new way within the Church," he said.

"The time that I spent with people in the Marriage Tribunal was very special and very important to me," he added.

In 1995, Pope John Paul II named him a Prelate of Honor with the title Reverend Monsignor.

"It was December 22, 1995, and I was invited to a pre-Christmas supper," with Cardinal Bernard Law, recalled Bishop Deeley. During that supper, the cardinal blessed the miters, croziers and rings for the upcoming episcopal ordinations of Bishop William Murphy and Bishop John McCormack.

After the meal, the cardinal gave him a letter from the Vatican naming him a monsignor.

"It was the furthest thing from my mind since no one had been named monsignor in Boston in about 25 years," he said, adding, "It was quite an honor."

## Time as pastor

After 20 years of at the Metropolitan Tribunal, Bishop Deeley requested to return to parish life.

"I wanted to become a pastor while I was still capable of entering into parish life in a real way," he explained. "I wanted to be a pastor in a lively parish, where there was a school."

"(Cardinal Law) graciously acceded," he said, and in 1999, 26 years after being ordained, Bishop Deeley was made pastor at St. Ann Parish in Wollaston.

"(Being a pastor) was the fulfillment of what I had become a priest for," he said. "To be able to minister to

See **A life of service...**, page 37



2007, Celebrating Good Friday at the Vatican. Photo courtesy/Bishop Deeley



2007, Celebrating his birthday with grand nieces and nephews. Photo courtesy/Bishop Deeley





*The Order of Malta  
Congratulates  
Their Chaplain  
Most Reverend Robert P. Deeley, J.C.D.  
On His Episcopal Ordination  
“Ad Multos Annos”*



**ORDER OF MALTA**  
American Association, U.S.A.  
**BOSTON AREA**

MASSACHUSETTS, NEW HAMPSHIRE, VERMONT, AND MAINE



THE FORMAL BLAZON  
of the heraldic achievement of  
His Most Reverend Excellency

**ROBERT P. DEELEY**

Titular Bishop of Kearney and  
Auxiliary to the Metropolitan Archbishop of Boston



Per fess wavy  
in chief per pale Argent and Or a lion passant  
per pale Sable and Gules armed and langued counterchanged  
and in base barry wavy of eight  
Azure and Argent an escallop Argent  
and for a motto

« VERITATEM FACERE IN CARITATE »

*Symbolism in the Achievement  
of the Coat of Arms of the Most Reverend Robert Deeley*

The design of the coat of arms of the Most Reverend Robert P. Deeley set out to achieve numerous spiritual and theological symbolisms important to him. The design was arrived at in consultation with the Most Reverend Bishop Charles J. Scicluna, who this year at age 53 was named the Titular Bishop of San Leone and auxiliary bishop of Malta, a longtime friend of Bishop Deeley. The use of the two metals, silver and gold, honor the Holy See as these form the colors of the flag of the Church and the Vatican City State. Silver and gold, the only two heraldic metals, are known as the Heavenly Attributes in Catholic Heraldry, the reason why they were chosen to represent the Petrine Ministry. Each metal appearing in the top field of the shield comprises one half of that field in what is known as a *chief per pale*. Atop this dual field is found the lion which Bishop Deeley considers to be emblematic of his family. In heraldry, this form of lion is properly known as a *lion passant*, which is split in half in the Deeley arms with the front half being rendered in black and the hindquarters in red, with the claws and tongue taking the opposing colors, in what is described in heraldry as *per pale Sable and Gules armed and langued counterchanged*.

The top and bottom of the overall shield is divided by a wavy line to suggest water. This theme continues in the bottom sector, continuing the use of wavy lines, alternating silver and blue, so as to suggest deep waters, which is taken from the coat of arms of the Metropolitan Archdiocese of Boston. This division and field are known as *barry wavy of eight Azure and Argent*. Upon this field appears a scallop, or pilgrim's shell. For Bishop Deeley this represents both the sacrament of Baptism and a special homage to Pope Benedict XVI who has raised him to the office of the episcopacy and to his home see of Boston. The shell or scallop has been rendered in silver, which represents the purity of God the Divine Master. Traditionally, in heraldry silver is exchanged for white as the actual metal sometimes tarnishes. Bishop Deeley desired the formal usage of silver overall.

Beneath the shield is suspended the insignia of the rank of Chaplain in the Sovereign Order of Saint John of Jerusalem, of Rhodes, and of Malta, an office that the bishop has just this month assumed.

**MOTTO**

In heraldry, a motto has been a personal philosophy of life as well as a family dictum, and sometimes even a cry for battle. But in Church heraldry, a cleric's personal motto has always been intended to represent his personal spirituality



and theologically based philosophy of life and is most frequently grounded in Sacred Scripture or in a prominent prayer or litany. For Bishop Deeley, this symbolism is found in four simple yet powerful words: **Veritatem Facere in Caritate**, which translates alternately as *speaking the truth in charity* or *doing all in truth and charity*, taken from Ephesians 4: 15. With this motto as his guide, Bishop Deeley undertakes his episcopal ministry in the metropolitan see of Boston.



**THE EXTERNALS**

There are external elements to every coat of arms design that must also be explained. This is also so in ecclesial heraldry. Surmounting the shield of both a Residential and Auxiliary Bishop is the pilgrim's hat, the heraldic emblem for all prelates and priests of the Latin Rite of the Roman Catholic Church. For the rank of bishop, titular and residential, the pilgrim's hat is always worked in deep forest green. For this rank and office in the episcopacy there are six tassels suspended on either side of the hat in a pyramidal style. The hat is properly known as the *galero* and the tassels take the name *focchi*. These cords (*cordiere*) and tassels are worked in the same hue of green and the interior of the hat is always rendered in red, and has been so for eleven centuries, red representing the clergy's possible martyrdom for the vocation that they have adopted in life.

Behind Bishop Deeley's coat of arms is found the episcopal cross. For the bishops, this cross has only one transverse arm. The cross may be jeweled or depicted as plain and most resembles the processional cross commonly used in liturgies. The episcopal cross found behind and above this coat of arms is worked in gold, and has three Fleur de Lys emblems emanating from it. This is known in heraldry as the *Cross Fluerity*. This was chosen to bring further homage to the Blessed Virgin Mary whose main emblem in Catholic heraldry is the Fleur de Lys and yet this inclusion came only after Bishop Deeley made it known that he would also like to honor the Blessed Virgin in a special way. The Cross is worked in gold with a Fleur de Lys terminus and with a large multifaceted blue sapphire (one of the longstanding emblems of the Mother of God) at its center surrounded by pearls, the second stone used exclusively for homage to the Blessed Virgin Mary. Bishop Deeley's episcopal cross incorporates the particular symbolic references for the Blessed Virgin that did not appear in the design of the shield proper.

Overall, Bishop Deeley's episcopal coat of arms has remained faithful to the style of Church heraldry originally developed in the Middle Ages. It is this ancient style that the Church continues to demand in the seals of office of each diocesan bishop, and of the co-adjutors and the titular bishops as well, whose seals traditionally derive from the design of the personal coat of arms.

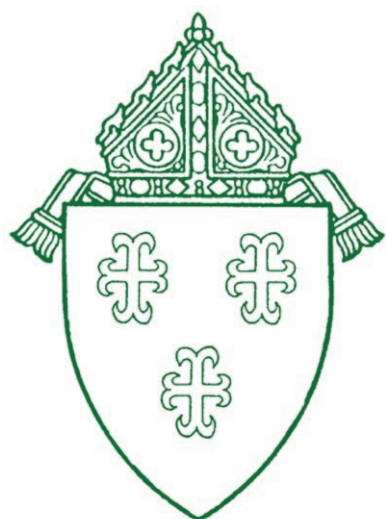


# *Congratulations & Prayerful Best Wishes*

To

## **Most Reverend Robert P. Deeley**

On The Joyous Occasion of Your Ordination As Auxiliary Bishop  
Archdiocese of Boston



### *From Your Classmates*

Most Reverend Thomas J. Tobin

Most Reverend Robert C. Evans

&

All The Clergy, Religious & Laity  
Diocese of Providence

### *Congratulations*

## ***Most Reverend Robert P. Deeley, J.C.D.***

*on your Episcopal Ordination for the Archdiocese of Boston*



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# Episcopal ordination rite full of symbolism, meaning

By FATHER JONATHAN M. GASPAR

The ordination of a bishop is always a wonderful celebration for the Church. In the Archdiocese of Boston, clergy and faithful from near and far will gather and pray for the outpouring of the Holy Spirit upon a man who has served the Church in a variety of ways. On Jan. 4, the memorial of the American saint, St. Elizabeth Ann Seton, Msgr. Robert Deeley will receive the sacrament of holy orders in its fullness and will become an auxiliary bishop in the Archdiocese of Boston.

The Second Vatican Council described the bishop as one who is truly a “pastor, chosen to shepherd the Lord’s flock, a servant of Christ and steward of the mysteries of God.” Bishop-elect Robert Deeley is chosen and ordained “in an eminent and visible way to carry on the roles of Christ himself as teacher, shepherd and high priest.” The ordination liturgy is filled with strong biblical images and important reminders of who the bishop is, and how the bishop is called to serve. For those who are unfamiliar with the rites accompanying the ordination of a bishop, following is a description of what we will witness.

One of the first things we will notice is that Bishop-elect Deeley enters the church already vested as a bishop, something we do not see at the ordination of priests or deacons. As the choir chants the Gregorian Introit, “The Spirit of the Lord is upon me,” Bishop-elect Deeley will join his brother priests and bishops in the entrance procession wearing the chasuble worn by any priest, but he will also be wearing the deacon’s dalmatic, a reminder to him that every priest, and indeed every bishop, continues to be a deacon and must always remember the example set by the Lord, who washed the feet of His disciples. During a 2008 meeting with the clergy of the Diocese of Rome, our Holy Father said, “Recall the act of the washing of the feet, where it is explicitly shown that the Teacher, the Lord, acts as a deacon and wants those who follow him to be deacons and carry out this ministry for humanity ... This dimension seems to me to be of paramount importance.”

Picking up on this essential element of the bishop’s identity, the official rite itself offers these words to the one who preaches the homily at the Rite of Ordination: “The title of Bishop is one of service, not of honor, and therefore a Bishop should strive to benefit others rather than lord it over them. Such is the precept of the Master: the greater should behave as the least and the ruler as the servant.” The deacon’s dalmatic, worn underneath the chasuble of his priesthood, serves as an important reminder to Bishop-elect Deeley, and to us, that his new ministry in the Church is one of service, of diakonia, of washing feet.

As he approaches the sanctuary of the cathedral, he will be accompanied by two priests of the archdiocese: his brother, Father Kevin Deeley, and his good friend, Msgr. William Fay. In

addition, four other priests will precede him carrying the bishop’s ring, his pastoral staff and miter, as well as the apostolic letter, which will be read later by the Apostolic Nuncio who represents the Holy Father in the U.S., Archbishop Carlo Maria Viganò.

When all those in procession have entered the sanctuary, the Mass continues in the manner that we are familiar with, with the Sign of the Cross and the greeting, Together we will sing the “Kyrie” and “Gloria” of the Introductory Rites, and we will gather all our prayers together in the Collect (opening prayer) of the Mass, as Cardinal Seán prays:

“O God, eternal Shepherd, who, governing your flock with watchful care, choose to join Robert Deeley, your servant and Priest, to the College of Bishops this day, grant, we pray, that by his holiness of life he may everywhere prove to be a true witness to Christ.”

## The Liturgy of the Word

The readings chosen for this celebration of the Eucharist are designated for use at a bishop’s ordination. In the first lesson we will hear from the Prophet Isaiah, who has been anointed by the Lord and sent to bring glad tidings to the lowly, and to give them the oil of gladness. In keeping with the prophetic utterance of Isaiah, Blessed John Paul II urged bishops to be men who reveal the face of Christ, the merciful face of the Father. In the Post-Synodal Apostolic Exhortation “Pastores Gregis” he said, “The faithful should be able to see in their Bishop the face of one who relives Jesus’ own compassion for the afflicted and, today as much as in the past, the face filled with strength and interior joy of one persecuted for the truth of the Gospel.” The prophecy of Isaiah is fulfilled in Christ, and is graciously continued through the ministry of the Bishop, of which Bishop-elect Deeley will have a share. He will be anointed and sent to reveal the face of God.

The words of the Responsorial Psalm, Psalm 100, give us an opportunity to reflect on what we have heard proclaimed in the prophecy of the Old Testament. The response also allows us to affirm in faith that, “We are his people; the sheep of his flock.” In the ancient tradition of the Church, the Lord continues to provide shepherds who guide the faithful with God’s Word as a light to their steps.

In the second reading, the Apostle Paul urges St. Timothy to “stir into flame the gift of God that you have through the laying on of hands.” The bishop constantly needs the grace of God that strengthens and perfects his human nature. He must never forget that it is God who has chosen him to this responsibility and will sustain him in his service through the Holy Spirit, which burns in the priestly heart of every bishop.

We stand for the Gospel because in it

are contained the words of Christ, from whom we draw life and discover anew the direction for our journey. The particular passage chosen by Cardinal Seán for the Ordination Mass is taken from the Gospel of John, Chapter 21. Our Lord asks his apostle Peter three times, “Do you love me?” Peter responds with a resounding “Yes, Lord,” to which the Lord commands him to feed the sheep. This Gospel passage is a great preparation for the bishop-elect, who a few moments later will have to answer similar questions as those put forth by the Lord. He will stand before the principal ordaining bishop and answer “I do” to a series of questions directed towards him.

In the Promise of the Elect, which will follow the homily, the one to be ordained is asked to promise to love the Lord with his whole heart and to feed the sheep by preaching and teaching the faith, which will be nourished by his prayer and the gift of the Holy Spirit.

## The Rite of Ordination

The Ordination of a Bishop begins after the Gospel is read. As the cardinal blesses those present with the Book of the Gospels, all will remain standing and will invoke the presence of the Holy Spirit by singing the hymn “Veni Creator Spiritus.” This chant for the Feast of Pentecost has been attributed to a number of different sources, the earliest of which is the 4th century Archbishop of Milan, St. Ambrose, who once described the Holy Spirit as a river of grace that nourishes and gives life to the soul. “This is the great River,” St. Ambrose remarked, “which flows always and never fails. And not only a river, but also one of copious stream and overflowing greatness, as also David said: ‘The stream of the river makes glad the city of God.’”

This ancient melody and text combine in a magnificent prayer of supplication to the Holy Trinity, invoking the Creator Spirit who will fill the faithful with heavenly grace. The Holy Spirit is the Paraclete, the fountain of life and charity. He is also described as the finger of the Father’s right-hand (“Digitus paternae dexteræ”), who has been promised as God’s gift to us in order that our senses might be enlightened. In this sung prayer, the Church prays for the one who is to be ordained: that his heart would be infused with love, and that he might know the Father and Son through the Holy Spirit. At the conclusion of the chant, Bishop-elect Deeley will be presented to the cardinal, who will ask if there is a mandate from the Apostolic See. This mandate is required in order for the ordination to take place.

The question that is often asked is: Who chooses bishops? In short, the answer is, the pope. We know that there is a long process that leads to the creation of a list of names for him to choose from (too long to mention in this article), but in the end it is the successor of the Apostle Peter, in this case Pope Benedict XVI, who ultimately decides who becomes a bishop. Without the mandate

from the Apostolic See, no bishop has the authority to ordain another bishop. This is a concrete example of the importance of the Holy Father’s authority as Vicar of Christ. As we prepare for this particular ordination, we are especially eager to welcome the Apostolic Nuncio, Archbishop Viganò, who represents the Holy Father and who will read his letter to Bishop Deeley, in which he not only gives permission for him to be ordained to the order of bishop, but also encourages him to carry out his duties as an auxiliary bishop here in Boston with a shepherd’s heart.

After the reading of the mandate, all present give their assent to the choice by standing and applauding. What follows is the homily, in which the cardinal addresses all gathered with these or similar words: “Gladly and gratefully welcome our brother whom we, the Bishops, now admit into our college by the laying on of hands. Revere him as a minister of Christ and a steward of the mysteries of God.” He will then address the bishop-elect, and encourage him to love all whom God places in his care, especially the poor and the weak, immigrants and strangers.

## Promise of the Elect

After the Homily, all remain seated while the bishop-elect alone rises and stands in front of the cardinal who asks him a series of nine questions. In summary, he will be asked:

- Do You Resolve...
  - To discharge until death the office entrusted to you?
  - To preach the Gospel of Christ with constancy and fidelity?
  - To guard the deposit of faith as preserved in the Church?
  - To build up the Body of Christ and to remain in unity with other Bishops?
  - To render obedience faithfully to the Pope, the successor of St. Peter?
  - To guide the People of God as a devoted father?
  - To be welcoming and merciful to the poor, strangers and those in need?
  - To seek out the sheep who stray and gather them into the Lord’s fold?
  - To pray without ceasing for the holy people and carry out the office of High Priest?

His response is simple: I do. However, there is one exception. To the last question he responds by saying “I do, with the help of God.” The cardinal then prays for the elect, saying: “May God who has begun the good work in you bring it to fulfillment.” Amen.

## Litany of Supplication

What follows is perhaps one of the most memorable moments of any ordination liturgy. As everyone in the cathedral kneels to pray the litany, the bishop-elect alone prostrates himself on the floor of the sanctuary as a sign of his unworthiness and humility. This ancient posture of profound abasement reveals the reality of who we are before the awesome majesty and power of the

See *Episcopal ordination...*, page 35



**Congratulations to  
Bishop Robert P. Deeley  
Seventh Pastor of Saint Ann Parish, Quincy  
on his appointment by His Holiness Pope Benedict XVI,  
as Auxiliary Bishop of the Archdiocese of Boston.**

**May God bless you  
with love, strength and wisdom  
as you care for the Church of Boston.**

**With our prayerful support and heartfelt best wishes  
Reverend John J. Ronaghan  
and the people of the  
Parish of Saint Ann, Quincy**





# Creating bishops coats of arms draws on centuries of tradition

By CHRISTOPHER S. PINEO

The heraldry expert who created the coat of arms for Bishop Robert P. Deeley drew on generations of knowledge and a tradition dating back thousands of years in the Catholic Church.

“By ancient custom, the coat of arms of a new prelate should never appear in public before the day of the consecration as the coat of arms becomes the seal of that person, with all the emblems of that rank, and until consecrated he is not entitled to those emblems,” James-Charles Noonan, Jr., the expert who designed the coat of arms, said.

Over the years, Noonan developed expertise and even trained in the science of ecclesial heraldry at the Vatican. He cemented his expertise when his cousin and godfather Cardinal Jacques Martin — who served as Prefect of the Papal Household under Popes Paul VI, John Paul I and Blessed John Paul II — collaborated with renowned heraldry designer, Archbishop Bruno Heim, and renowned Church protocol expert, Archbishop H.E. Cardinale, to train Noonan and pass on his knowledge in the ancient craft before he died in 1992.

Noonan said his godfather was the leading expert in Catholic heraldry of the 20th century, but the tradition goes back even farther than that.

“We have evidence of these designs before Charlemagne’s coronation at Old St. Peter’s Basilica in 800 A.D.,” Noonan said.

Noonan said the process of creating a coat of arms involves not only the traditions of the science, but also input from the person to whom the coat of arms will belong after creation.

“When a cleric comes to me, the first thing I need to know is if he has in mind a specific homage. We discuss this at length and also begin a conversation through email until we are clear what is most important to the person who has come to me,” he said.

Noonan said email correspondence with the person creates a written record, detailing all the desired elements for the coat of arms.

“I generally do speak once to the person coming to me but then prefer to revert to email correspondence. This assures that I do not miss any desired symbolism later on, such as the exact spelling of a motto,” Noonan said.

A motto can be in any language, so exact spelling gains singular importance in the process. The writing, on what looks like a ribbon under the shield, displays the motto. In the past Noonan has used mottos in ancient Gaelic, Serb, Slovakian and Greek.

“By far the most important element is the understanding of what is most important, symbolically, to the person. Everything else can be worked into place, such as assuring that none of the more than two thousand rubrics governing ecclesial heraldry are abridged,” Noonan said.

Noonan said the Holy See has a set of rules, or rubrics, governing heraldry codified in what is called a rubrica.

“The rules are quite extensive, far more than one would find available on-line or in some texts. In fact, the rubrica has more than 2,000 demands. Emblems of civil rank, nobility, war are just a few that are forbidden. The Holy See also forbids the display of orders and decorations awarded to all clerics by nation-states, reserving the display of honors awarded to all ranks of the clergy to only the insignia of the Orders of Malta and the Holy Sepulchre and to the Holy See’s own orders of merit. So there is a great deal to grasp,” he said.

Noonan said sometimes the idea presented to him by the client is rooted in misconception because subjects often come with designs they found online or for sale, which they think are related to their family name.

“My first task is to inform him that the design in mind is actually bogus. I then discuss with him where

his family originated and discuss his understanding of his heritage so as to arrive at something real, something more historic, to be included in the new design. I always caution against becoming enamored with those coats of arms for sale. They are neither real nor appropriate for an episcopal or presbyteral design,” Noonan said.

Noonan said he tries to fit symbols suggested by the subject on the shield, or escutcheon, which appears on a coat of arms. An emblem or device on the escutcheon can also be called a charge.

“I never want to repeat a charge twice. Everyone’s design is unique in every way possible,” he said.

A coat of arms can include elements of symbolic significance outside of the shield, and Noonan said he often uses that space to include more of what the subject wants in the design.

“I try as hard as possible to include as much as possible but there are many ways to bring in symbolism

outside of the shield proper,” he said.

In this space he also puts a galero — wide-brimmed hat with tassels — as required in rubrics.

“Most clerics desire symbolism of a spiritual or religious nature. Most common is homage to the Blessed Virgin, to their own patron saints, and to a patron of the diocese in question. Often, a long list of desired symbolic references arrives with the request to design a new coat of arms including all of these,” Noonan said.

Noonan said the process can take eight weeks to complete, but he gives bishops precedence because of time constraints between appointment and ordination. Generally, he said these commissions must be completely designed in less than a week to be ready to be displayed at ordination.

Approval by the subject takes paramount importance because the coat of arms becomes his canonical signature, which appears on a bishop’s stationery,

See **Creating bishops coats of arms...**, page 39

## Most Reverend Robert Peter Deeley

1946	Born, June 18, Cambridge, Massachusetts son of the late Michael and Mary (Hanley) Deeley. He is the fourth of five sons
1964	Graduate of Matignon High School North Cambridge, Massachusetts
1968	Graduate of The Catholic University of America, A.B. Washington, D.C. “Basselin Scholar”
1972	Graduate of The Pontifical Gregorian University, S.T.B. Rome, Italy
1973	Ordained a priest of the Archdiocese of Boston, July 14, by Humberto Cardinal Medeiros, Archbishop of Boston, at Sacred Heart Parish, Watertown, Massachusetts
1973-1978	Saint Bartholomew Parish, Needham, Massachusetts Associate Pastor
1978-1981	Metropolitan Tribunal of the Archdiocese of Boston Secretary Mary Immaculate of Lourdes Parish, Newton, Massachusetts Assistant Priest in Residence
1981-1985	Graduate Study - Canon Law at Pontifical Gregorian University
1986	Graduate of The Pontifical Gregorian University, J.C.D. Summa cum laude
1986 - 1989	Metropolitan Tribunal of the Archdiocese of Boston Adjunct Judicial Vicar
1989 - 1999	Metropolitan Tribunal of the Archdiocese of Boston Judicial Vicar Saint Brigid Parish, Lexington, Massachusetts Assistant Priest in Residence
1988-1999	Grey Nuns Provincialate, Lexington, Massachusetts Chaplain
1995	Named Prelate of Honor by Blessed Pope John Paul II
1999 - 2004	Saint Ann Parish, Quincy, Massachusetts Pastor
2004 - 2011	Congregation for the Doctrine of the Faith, Vatican Official and Aiutante di Studio
2011	Appointed Vicar General and Moderator of the Curia, Archdiocese of Boston, September 1
2012	Appointed Titular Bishop of Kearney and Auxiliary Bishop of Boston, November 9
2013	Ordained Titular Bishop of Kearney and Auxiliary Bishop of Boston, January 4, Metropolitan Cathedral of the Holy Cross



The members of  
Covenant Health Systems  
Congratulate

*Most Rev. Robert P. Deeley, J.C.D.*

on his appointment as  
Auxiliary Bishop of Boston  
by  
Pope Benedict XVI

*Ad Multos Annos*



COVENANT  
HEALTH  
SYSTEMS

*Our Name is Our Promise*



# THE EPISCOPAL LINEAGE OF THE MOST REVEREND ROBERT PETER DEELEY, TITULAR BISHOP OF KEARNEY, AUXILIARY BISHOP OF BOSTON

**ROBERT PETER DEELEY**, Titular Bishop of Kearney and Auxiliary Bishop of Boston. Ordained bishop 4 January 2013 in the Cathedral of the Holy Cross, Boston, Massachusetts, by Seán Patrick Cardinal O'Malley, O.F.M. Cap., Archbishop of Boston, assisted by John Clayton Nienstedt, Archbishop of Saint Paul and Minneapolis, and Robert Charles Evans, Titular Bishop of Aquae regiae and Auxiliary Bishop of Providence.

**SEÁN PATRICK O'MALLEY, O.F.M. Cap.**, Coadjutor Bishop of Saint Thomas. Ordained bishop 2 August 1984 in the Cathedral of Saints Peter and Paul, Saint Thomas, Virgin Islands, by Edward John Harper, C.Ss.R., Bishop of Saint Thomas, assisted by James Aloysius Hickey, Archbishop of Washington, and Eugene Antonio Marino, S.S.J., Titular Bishop of Walla Walla and Auxiliary Bishop of Washington.

**EDWARD JOHN HARPER, C.Ss.R.**, Titular Bishop of Heraclea Pontica and Prelate nullius of the Virgin Islands. Ordained bishop 6 October 1960 in the Church of Our Lady of Perpetual Help, Brooklyn, New York, by Bryan Joseph McEntegart, Bishop of Brooklyn, assisted by William Tiburtius McCarty, C.Ss.R., Bishop of Rapid City, and John Edward McManus, C.Ss.R., Bishop of Ponce.

**BRYAN JOSEPH McENTEGART**, Bishop of Ogdensburg. Ordained bishop 3 August 1943 in Saint Patrick's Cathedral, New York, New York, by Amleto Giovanni Cicognani, Titular Archbishop of Laodicea in Phrygia and Apostolic Delegate in the United States, assisted by Edmund Francis Gibbons, Bishop of Albany, and Stephen Joseph Donahue, Titular Bishop of Medea and Auxiliary Bishop of New York.

**AMLETO GIOVANNI CICOGNANI**, Titular Archbishop of Laodicea in Phrygia and Apostolic Delegate in the United States. Ordained bishop 23 April

1933 in the Church of Santa Susanna, Rome, by Raffaele Carlo Cardinal Rossi, O.C.D., assisted by Giuseppe Pizzardo, Titular Archbishop of Nicaea and Carlo Salotti, Titular Archbishop of Philippopolis in Thracia.

**RAFFAELE CARLO ROSSI, O.C.D.**, Bishop of Volterra. Ordained bishop 25 May 1920 in the Church of Santa Teresa, Rome, by Gaetano Cardinal DeLai, Bishop of Sabina e Poggio Mirteto, assisted by Rinaldo Rousset, Archbishop of Reggio Calabria and Pio Bagnoli, Bishop of Marsi.

**GAETANO DeLAI**, Cardinal Bishop of Sabina e Poggio Mirteto. Ordained bishop 17 December 1911 in the Sistine Chapel, Rome, by His Holiness Pope St. Pius X, assisted by Agostino Sili, Titular Archbishop of Caesarea in Cappadocia and Agostino Zampini, O.S.A., Titular Bishop of Porphyreon and Sacristan of His Holiness.

**GIUSEPPE SARTO**, Bishop of Mantova, the future Pope St. Pius X. Ordained bishop 16 November 1884 in the Church of San Apollinare, Rome, by Lucido Maria Cardinal Parocchi, Vicar of Rome, assisted by Pietro Rota, Titular Archbishop of Thebae and Giovanni Maria Berengo, Archbishop of Udine.

**LUCIDO MARIA PAROCCHI**, Bishop of Pavia. Ordained bishop 5 November 1871 in the Church of Trinità dei Monti, Rome, by Costantino Cardinal Pa-

trizi, Bishop of Ostia and of Velletri, assisted by Pietro Villanova Castellacci, Titular Archbishop of Petra in Palaestina and Salvatore Nobili Vitelleschi, Archbishop-Bishop of Osimo e Cingoli.

**COSTANTINO PATRIZI**, Titular Archbishop of Philippi. Ordained bishop 21 December 1828 in the Church of Santa Caterina da Siena, Rome, by Carlo Cardinal Odescalchi, Prefect of the Sacred Congregation of Bishops and Regulars, assisted by Lorenzo Mattei, Titular Patriarch of Antioch and Paolo Agosto Foscolo, Archbishop of Corfu.

**CARLO ODESCALCHI**, Cardinal Archbishop of Ferrara. Ordained bishop 25 May 1823 in the Basilica of the Twelve Holy Apostles, Rome, by Giulio Maria Cardinal Della Somaglia, Bishop of Ostia and of Velletri, assisted by Giuseppe Della Porta Rodiani, Titular Patriarch of Constantinople and Lorenzo Mattei, Titular Patriarch of Antioch.

**GIULIO MARIA DELLA SOMAGLIA**, Titular Patriarch of Antioch. Ordained bishop 21 December 1788 in the Church of San Carlo ai Catinari, Rome, by Hyacinthe-Sigismond Cardinal Gerdil, C.R.S.P., assisted by Nicola Buschi, Titular Archbishop of Ephe-sus and Pierluigi Galletti, Titular Bishop of Cyrene.

**HYACINTHE-SIGISMOND GERDIL, C.R.S.P.**,  
See **The Episcopal Lineage...**, page 31

## The Bishops of Kearney

### Residential – 1912 to 1917

The Diocese of Kearney was erected on March 8, 1912 with territory taken from the then Diocese of Omaha. On April 11, 1917, the see city of the diocese was moved to Grand Island and the name of the diocese was changed from Kearney to Grand Island.

### James Albert Duffy – 1912 to 1917

Ordained first Bishop of Kearney on April 16, 1913 in St. Mary's Cathedral, Cheyenne, Wyoming, by James John Keane, Archbishop of Dubuque, assisted by Richard Scannell, Bishop of Omaha, and Patrick Aloysius McGovern, Bishop of Cheyenne.

Born on Sept. 13, 1873 at St. Paul, Minnesota, and ordained a priest on May 27, 1899. He was named first Bishop of Kearney on Jan. 27, 1913. The see was moved to Grand Island on April 11, 1917 and Bishop Duffy assumed the title of Bishop of Grand Island. Upon his resignation, he was named Titular Bishop of Silandus on June 5, 1931. He died at Hot Springs, Arkansas on Feb. 12, 1968.

### Titular – 1997 to 2012

The Titular See of Kearney was established in

1995 and has had three occupants, all from the United States.

### Thomas Gerard Wenski

Ordained Titular Bishop of Kearney and Auxiliary Bishop of Miami on Sept. 3, 1997 in the Miami Arena in Miami, Florida, by John Clement Favallora, Archbishop of Miami, assisted by Edward Anthony McCarthy, Archbishop emeritus of Miami, and Agustín Alejo Roman, Titular Bishop of Sertei and Auxiliary Bishop of Miami.

Born on Oct. 18, 1950 at West Palm Beach, Florida, and ordained a priest on May 15, 1976. He was named Titular Bishop of Kearney and Auxiliary Bishop of Miami on June 24, 1997. Bishop Wenski was named Coadjutor Bishop of Orlando on July 1, 2003 and succeeded to the See of Orlando on Nov. 13, 2004. On April 20, 2010, he was named Metropolitan Archbishop of Miami. He served as Apostolic Administrator of the Diocese of Pensacola-Tallahassee from March 11, 2011 to June 5, 2012.

### Felipe de Jesús Estévez

Ordained Titular Bishop of Kearney and Auxiliary Bishop of Miami on Jan. 7, 2004 in the Cathe-

dral of St. Mary, Miami, Florida, by John Clement Favallora, Archbishop of Miami, assisted by Pedro Claro Meurice Estiu, Archbishop of Santiago de Cuba, and Thomas James Olmsted, Bishop of Phoenix.

Born at Pedro Betancourt, Cuba, in the Diocese of Matanzas, on Feb. 5, 1946 and ordained a priest on May 30, 1970. He was named Titular Bishop of Kearney and Auxiliary Bishop of Miami on Nov. 21, 2003. Bishop Estévez was named Bishop of St. Augustine on April 27, 2011.

### Robert Peter Deeley

Ordained Titular Bishop of Kearney on Jan. 4, 2013 in the Cathedral of the Holy Cross, Boston, Massachusetts, by Seán Patrick Cardinal O'Malley, OFM Cap., Archbishop of Boston, assisted by John Clayton Nienstedt, Archbishop of St. Paul and Minneapolis, and Robert Charles Evans, Titular Bishop of Aquae regiae and Auxiliary Bishop of Providence.

Born at Cambridge, Massachusetts, in the Archdiocese of Boston, on June 18, 1946 and ordained a priest on July 14, 1973. He was named Titular Bishop of Kearney and Auxiliary Bishop of Boston on Nov. 9, 2012.





*Prayerful Best Wishes to*  
**The Most Reverend Robert P. Deeley, J.C.D.**  
*on the joyous occasion of your*  
**Episcopal Ordination**  
*as*  
**Auxiliary Bishop of Boston**  
*on*  
*January 4, 2013*

*Ad multos annos!*

**Most Reverend Henry J. Mansell**  
Archbishop of Hartford

## *The Braintree Collaborative*



*St. Thomas More Parish*  
*Established 1938*  
*Fr. James J. McCarthy, Pastor*



*St. Francis of Assisi Parish*  
*Established 1903*  
*Fr. Paul T. Clifford, Pastor*



*St. Clare Parish*  
*Established 1959*  
*Fr. Paul S. Sughrue, Pastor*

*Extends our Congratulations*  
*And Prayerful Best Wishes to*  
*Most Reverend Robert P. Deeley, J.C.D.*  
*As we celebrate your Episcopal Ordination.*



# Bishops' attire and appointments

Much of what our new bishop will be wearing now as bishop can be traced far back in the history of the Church, and in some cases further back than that.

Three of the many items associated with a bishop's ministry are principal. These received in the course of the ordination. They are: the ring, crosier and miter.

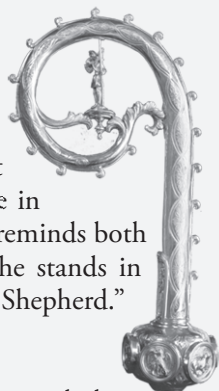
## The Ring

This symbolizes the bishop's marriage to the Church and is the most important symbol of his office. In fact, the "Ceremonial of Bishops," a book which gives bishops instruction for their liturgical responsibilities, says in reference to the ring, "which he always wears."



## The Crosier

Also called the shepherd's staff, the crosier is made either of metal or wood, with a curved crook at its top. Reminiscent of the staff which shepherds use in tending their flocks, the crosier reminds both bishops and their "flock" that he stands in their midst as Christ the "Good Shepherd."



## The Miter



The miter is a two-sided, pointed headdress, which can be traced to the Old Testament high priests. It became a common liturgical vesture of bishop by the 10th century.

All three of these primary symbols of the bishop's office can vary in style and may be very simple or beautifully decorated. Whatever the extent of ornamentation, the fundamental symbols of ring, crosier and miter are reminders to bishop and people of his dedication to them in giving himself in service; his responsibility to be a shepherd of Christ's flock; and his role as high priest of the New Covenant.

On a secondary level there are several more items which we often see a bishop use. The following are

some of the other items used by the bishop in the exercise of his liturgical responsibilities or at other public functions.

† **Cassock:** A garment reaching from shoulders to ankles, closed with buttons from neck to bottom, and with the familiar white collar around the neck. The color of the cassock indicates the office of the wearer: white for the pope; red for cardinals; purple for bishops and monsignors; black for priests and deacons. There is usually a wide, belt-like sash around the waist. The sash is usually the same color as the cassock. Today that is considered more decorative than functional.

† **Surplice:** A white outer garment reaching from shoulders to just below the waist. This is the same surplice commonly used by altar servers over their cassocks while serving Mass in parishes, but sometimes there is embroidered decoration at both the hem of the garment and the sleeves.

† **Mozzetta:** A small, cape-like garment worn over the surplice, reaching from shoulders to about halfway to the waist. The mozzetta is the same color as the cassock, and is usually worn only by cardinals and bishops.

† **Pectoral Cross:** Another prominent feature of the bishop's insignia is the pectoral cross. This is usually worn suspended from a chain of gold or silver around the bishop's neck. Often, when wearing a suit, the bishop keeps the cross in his left pocket over his heart. This chain is thus suspended across his black shirt or rabat. When wearing his "choir robes" — cassock, surplice and mozzetta — the cross is suspended from a cord which hangs forward with the cross, around his neck, and down his back to the length of the mozzetta. The cord is usually braided the color of the cassock with gold. The "Ceremonial of Bishops" instructs the bishop that the pectoral cross on this cord is worn over his alb, and either under or over the chasuble when he celebrates Mass.

† **Zucchetto:** Centuries ago, when they took the first step toward the priesthood, new clerics were tonsured — shaving a small circle of the crown of the head. The crown was kept this way throughout

their lives. But the sun could be hot in the Mediterranean area, so a small cap was used to cover that shaved crown. The color of the cap varied, as with the cassock, according the office of the wearer. At one time, all clerics: bishops, priests and deacons, would have worn a zucchetto. Today it is almost exclusively worn by the pope, cardinals and bishops.



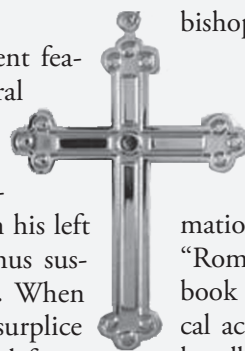
† **Biretta:** Another hat-like covering is the biretta. Its peaks, tufts and colors varied according to the office of the wearer. Like the zucchetto mentioned previously, most clerics would have worn a biretta. Many readers will recall the black biretta of parish priests, and if their pastor was a monsignor, his biretta held a tuft of purple. Again, like the zucchetto, the biretta is now used almost exclusively by cardinals and bishops.

† **Ferraiola:** This long cape flows from the shoulders to the ankles. Its color varies with the office of the wearer; red, purple, or black and it is used only on very formal occasions, and outside of liturgical functions. An example of this might be when the bishop is present at a graduation or a formal dinner.

There are two books specifically addressed to bishops as regards their liturgical responsibilities. One is a book of ceremonies which the bishop usually celebrates, i.e. confirmation, ordination, dedications. It is called the "Roman Pontifical." The other is a very practical book which gathers all the instructions for liturgical actions which involve a bishop into a kind of handbook for the bishop. This is the "Ceremonial of Bishops."

Both of these books have their own histories and developments. Each has been revised and simplified since the Second Vatican Council. Each has as its sole purpose assisting the bishop in his high priestly responsibilities as "steward of the mysteries of God's grace."

Recent additions to a bishop's library might also include the post-synodal Apostolic Exhortation of Blessed John Paul II, "Pastores Gregis" and the revised Directory on the Pastoral Ministry of Bishop issued in 2004 by the Congregation for Bishops.



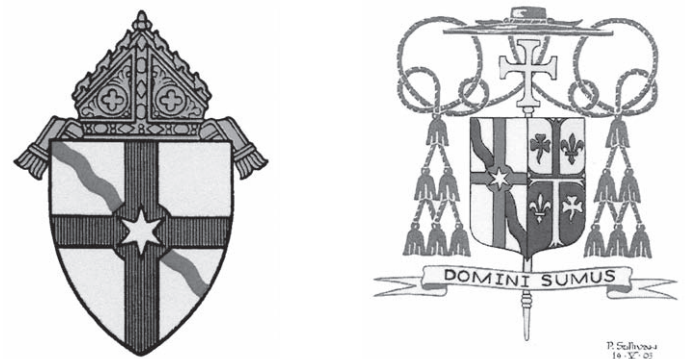
*It is a joy for the Diocese of Portland to offer its sincere congratulations to Most Reverend Robert P. Deeley on the occasion of his ordination to the episcopate. May the Lord continue to bless him and his commitment to proclaiming the Word of God as Auxiliary Bishop of Boston.*

The Most Reverend Salvatore R. Matano  
and the  
ROMAN CATHOLIC DIOCESE  
OF BURLINGTON  
send prayerful congratulations to  
The Most Reverend Robert P. Deeley, J.C.D.  
upon his ordination to the Order of Bishops





**The Most Reverend David J. Malloy  
and the Clergy, Religious and Laity  
of the Diocese of Rockford  
offer congratulations and prayers to  
The Most Reverend Robert P. Deeley, J.C.D.,  
Auxiliary Bishop of the Archdiocese of Boston**



The Most Reverend George W. Coleman  
and  
the priests, deacons, religious, and laity  
of the Diocese of Fall River  
extend prayerful best wishes  
to  
His Excellency  
The Most Reverend Robert P. Deeley, J.C.D.  
upon his Episcopal Ordination  
as Auxiliary Bishop of Boston.



Most Reverend Robert J. McManus  
and the Clergy, Religious  
and Lay Faithful of the  
Diocese of Worcester  
extend congratulations  
and prayerful best wishes to  
His Excellency,  
Most Reverend Robert P. Deeley, J.C.D.  
upon his Episcopal Ordination.

*Ad multos annos.*



# Archbishops, Bishops and Abbots who will participate in the Episcopal Ordination of Most Rev. Robert P. Deeley

Seán Cardinal O'Malley, OFM Cap.  
*Metropolitan Archbishop of Boston*

William Cardinal Levada  
*Prefect Emeritus of the Congregation for the Doctrine of the Faith*

Archbishop Carlo Maria Viganò  
*Apostolic Nuncio to the United States of America*

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*Archbishop of the Military Services*

Most Reverend Daniel A. Cronin \*  
*Archbishop Emeritus of Hartford*

Most Reverend J. Augustine DiNoia, O.P.  
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## Abbots

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*St. Benedict Abbey, Still River*

Right Reverend Mark Cooper, O.S.B.  
*St. Anselm Abbey, Manchester*

(Please note that this list is comprised of those who have indicated  
their intention to attend as of December 31, 2012.)

## Diocesan Bishops

Most Reverend Mark L. Barchak  
*Bishop of Altoona-Johnstown*

Most Reverend George W. Coleman  
*Bishop of Fall River*

Most Reverend Michael R. Cote  
*Bishop of Norwich*

Most Reverend Richard G. Lennon \*  
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Most Reverend William F. Murphy \*  
*Bishop of Rockville Center*

Most Reverend Nicholas J. Samra  
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*Bishop of Providence*

## Bishops Emeriti

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*Bishop Emeritus of Fort Wayne-South Bend*

Most Reverend John B. McCormack \*  
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Most Reverend Daniel P. Reilly  
*Bishop Emeritus of Worcester*

## Former Auxiliary Bishops

Most Reverend Emilio S. Allue, S.D.B.  
*Retired Auxiliary Bishop of Boston*

Most Reverend Francis X. Irwin  
*Retired Auxiliary Bishop of Boston*

Most Reverend Peter A. Rosazza  
*Retired Auxiliary Bishop of Hartford*

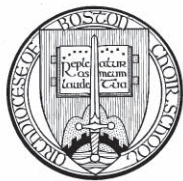
\* Once served as auxiliary bishop of the Archdiocese of Boston.

\*\* Serving as a principal co-consecrating Bishop for the January 4, 2013 ordination.



# SAINT PAUL PARISH

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*Offers prayerful best wishes on the occasion of his Episcopal Ordination to*

**The Most Reverend Robert P. Deeley, J.C.D.**

**AD MULTOS ANNOS**

The Reverend Michael E. Drea  
*Pastor and Senior Chaplain*

The Reverend George S. Salzmann, OSFS  
*Graduate Chaplain*

The Reverend Matthew J. Westcott  
*Undergraduate Chaplain*

Mr. John Robinson  
*Music Director*

Mr. William McIvor  
*Headmaster*



*Congratulations/Parabens to*

*Most Reverend Robert P. Deeley, J.C.D.*

*on his Episcopal Ordination*

*from Very Rev. Walter A. Carreiro, V.F.,*

*Reverend James Achadinha, Reverend Cristiano Barbosa, Reverend James Darcy  
and the Parishioners of St. Anthony & St. Francis Parishes in Cambridge.*



# What is a Moderator of the Curia and Vicar General?

*The following is an excerpt from the Congregation for Bishops' Directory for the pastoral ministry of bishops "Apostolorum Successores."*

... A diocesan Bishop must take care that all the affairs which belong to the administration of the whole diocese are duly coordinated and are ordered to attain more suitably the good of the portion of the people of God entrusted to him.

It is the Bishop who is naturally responsible for the coordination of diocesan pastoral activity, and it is on him that the Vicars general and episcopal Vicars directly depend. Where the Bishop has judged it expedient, he can establish an "episcopal council," consisting of the Vicars general and episcopal Vicars, in order to coordinate all diocesan pastoral activity. The Bishop can also establish the office of Moderator of the curia with the specific task of coordinating administrative affairs and of taking care that the other members of the curia properly fulfill their duties. This office should be given to a Vicar general, unless particular circumstances suggest otherwise. In every case, the Moderator

of the curia should be a priest. In directing and coordinating all the work of the diocesan agencies, the Bishop will keep in mind, as a general principle, that diocesan structures should always be at the service of the good of souls and that administrative demands should not take precedence over the care of persons. Therefore, he should see that the operation is smooth and efficient, avoiding all unnecessary complexity or bureaucracy, and always directed towards its proper supernatural end.

The Bishop must appoint a Vicar general, the pre-eminent official of the diocesan curia, who is to assist him in the governance of the diocese. Even though as a general rule there should preferably be only one Vicar general, nevertheless, if the Bishop considers it opportune, because of the size of the diocese or for some other pastoral reason, he may appoint more than one. Since they all have the same power over the whole diocese, clear coordination of their activity is necessary, observing what the Code lays down regarding favors granted by different Ordinaries, and, in general, regarding the exercise of

their respective competence.

When the good governance of the diocese requires it, the Bishop may nominate one or more episcopal Vicars. They possess the same ordinary power as the Vicar general, but it is limited to a specific part of the diocese, to a certain type of affairs, to the faithful of a specific rite or to certain groups of persons. The appointment of episcopal Vicars is to be made only for a certain period of time to be determined in the act of appointment. When appointing an episcopal Vicar, the Bishop will take care to define clearly the extent of his faculties. In this way he will avoid overlapping areas of competence or, what would be worse, uncertainty on the part of the Vicar himself or the faithful. The diocesan Bishop should appoint as Vicar general or as episcopal Vicars priests who are doctrinally sound, trustworthy, esteemed by the presbyterate and in public opinion. They should be wise, honest and morally upright, with pastoral and administrative experience, capable of establishing a good human rapport with others and competent in dealing with diocesan affairs. They should be not less

than thirty years old, but when possible, it is preferable that they should be forty years old or more, with suitable academic preparation in the form of a doctorate or license in canon law or sacred theology, or at least genuine expertise in those disciplines.

By virtue of their office, the Vicar general and, within the areas of their competence, the episcopal Vicars possess ordinary executive power. Therefore, they can carry out all the administrative acts that lie within the competence of the diocesan Bishop, except for those he chooses to reserve to himself and those that the Code of Canon Law expressly entrusts to the diocesan Bishop. In order to place such acts, the Vicar needs a special mandate from the Bishop.

The diocesan Bishop cannot appoint to the offices of Vicar general and episcopal Vicar his own blood relations up to the fourth degree. Neither are these offices compatible with that of canon penitentiary. Vicars must always act according to the intention and mind of the Bishop, to whom they should render an account of the principal matters in which they are involved.

## A brief overview

## Auxiliary bishops

The ordination of the new auxiliary bishop for the Archdiocese of Boston is a fitting occasion to review the growth of the use of auxiliary bishops in the United States.

Canon 377, §4 states that "(u)nless other provisions have been legitimately made, a diocesan bishop who judges that an auxiliary bishop ought to be given to his diocese is to propose to the Apostolic See a list of at least three priests who are quite suitable for this office." Canon 403, §1 tell us that "(w)hen the pastoral needs of the diocese warrant it one or several auxiliary bishops are to be appointed at the request of the diocesan bishop ..."

The pastoral needs of a diocese which would warrant the appointment of an auxiliary bishop could be the extensive territory of the diocese, the large population of the diocese, or a combination of both. Ministries to special groups of the faithful could also favor the nomination of one or more auxiliary bishops.

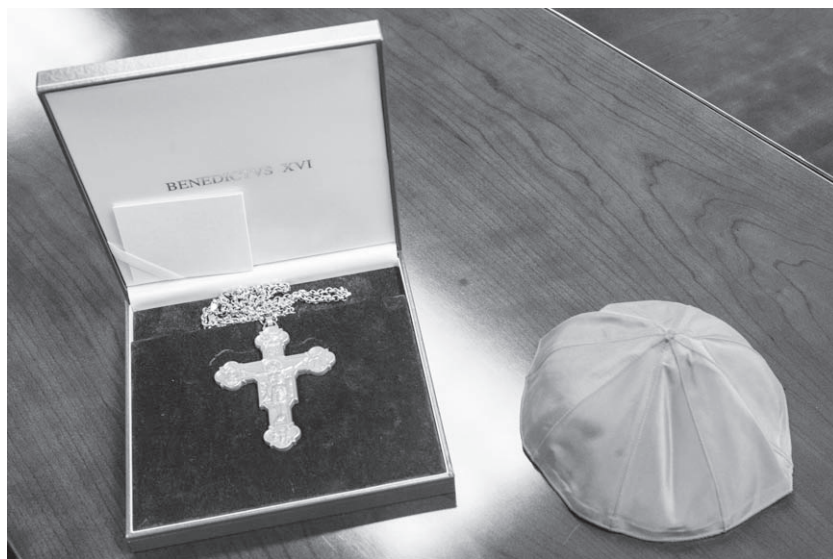
### An innovation?

Auxiliary bishops have been part of the hierarchical structure of the Church for more than 700 years. From the middle of the 13th century, auxiliary bishops have been regularly named for large German dioceses. Many pre-Reformation English dioceses also had auxiliary bishops.

A quick review of the appendices in the nine volumes of the monumental work "Hierarchia Catholica medii et recentioris aevi" reveals that auxiliary bishops have been named in other European countries for several centuries. We can thus see that auxiliary bishops are not an innovation.

### In the United States hierarchy

While John Carroll was named the first diocesan bishop for the United States in 1789, the first auxiliary



Pilot photo/Gregory L. Tracy

bishop in the United States was not named until 1861. That distinction goes to Sylvester Horton Rosecrans, who was named auxiliary bishop of Cincinnati in December 1861. He held that position until March 3, 1868, when he was named first bishop of Columbus.

The United States waited 23 years for the nomination of its second auxiliary bishop and that distinction belongs to the Archdiocese of Boston in the person of Bishop John Brady who was named auxiliary bishop of Boston on June 19, 1891. The next 10 years would see seven more auxiliary bishops named in this country.

The first four decades of the 20th century showed a slow, but steady growth in the nomination of auxiliary bishops in the United States. From 1901 to 1940, 65 priests were raised to the fullness of the priesthood as auxiliary bishops. The 10 years from 1941 to 1950 witnessed a huge increase in auxiliary bishops, with more than four dozen named.

While the Archdiocese of Cincinnati had the distinction of receiving the first auxiliary bishop in the United States, the distinction of having two auxiliary

bishops named simultaneously fell to the Archdiocese of Boston when Eric Francis MacKenzie and Thomas Francis Markham were ordained to the episcopacy on Sept. 14, 1950 in the Cathedral of the Holy Cross by then Archbishop Richard James Cushing. Over the following 10 years, five other archdioceses and one diocese received two auxiliaries at the same time. A trend had begun and more than two dozen additional "twin" auxiliaries have been given to U.S. sees. The Archdiocese of Boston would be graced with six additional dual nominations of auxiliary bishops from 1971 to 2006.

The distinction of having three auxiliary bishops named at the same time goes to the Archdiocese of Chicago in 1967. There have been an additional 12 nominations of three auxiliary bishops simultaneously, although none for Boston.

The Archdiocese of Boston has yet another distinction related to the nomination of auxiliary bishops: on Dec. 28, 1974, Pope Paul VI gifted the Archdiocese of Boston with four new auxiliary bishops. The episcopal ordination of Bishops Thomas Vose Daily, John Michael D'Arcy, Joseph John Ruocco, and John Joseph Mulcahy took place in the Cathedral of the Holy Cross on Feb. 11, 1975 with Humberto Sousa Cardinal Medeiros as the principal ordaining bishop. Only one other U.S. see has received four auxiliary bishops simultaneously: the Archdiocese of Chicago in 1983.

Among the archdioceses and dioceses of the United States, Boston has second place in the number of auxiliary bishops in its history, with 35. Chicago shows in the race with 33. Only New York, with forty-three auxiliaries, surpasses Boston and Chicago.

Bishop-elect Robert P. Deeley continues the long history of auxiliary bishops in the Archdiocese of Boston. Ad Multos Annos!



## The Neocatechumenal Communities of the Archdiocese of Boston

~

Our Lady of the Assumption, East Boston  
Immaculate Conception, Revere  
St. Patrick's, Lowell  
Immaculate Conception, Marlboro  
St. Tarcisius, Framingham  
St. Patrick's, Brockton  
Cathedral of the Holy Cross, South End  
St. Monica's, Methuen  
St. Patrick's, Lawrence

~

Rejoice with the whole Church  
at the Episcopal Ordination of

Most Reverend  
Robert P. Deeley, J.C.D.

*Veritatem Facere in Caritate*



## *Congratulations to The Most Reverend Robert P. Deeley*



On behalf of our brother Knights and their families throughout Massachusetts, the Knights of Columbus Massachusetts State Council congratulate his Excellency The Most Reverend Robert P. Deeley, J.C.D.

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**Most Reverend Robert F. Hennessey**, State Chaplain  
**Reverend Robert D. Bruso**, Associate State Chaplain  
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# The Bishop: Evangelizer and defender of tradition

*The following is an excerpt from the post-synodal Apostolic Exhortation on the role of the bishop "Pastores gregis" by His Holiness Blessed Pope John Paul II, 2003.*

...The risen Jesus entrusted to his Apostles the mission of "making disciples" of all nations, teaching them to observe all that he himself had commanded. The task of proclaiming the Gospel to the whole world has thus been solemnly entrusted to the Church, the community of the disciples of the crucified and risen Lord. It is a task which will continue until the end of time. From the beginning, this mission of evangelization has been an integral part of the Church's identity. The Apostle Paul was well aware of this when he wrote: "If I preach the Gospel, that gives me no ground for boasting. For necessity is laid upon me. Woe to me if I do not preach the Gospel!"

If the duty of proclaiming the Gospel is incumbent upon the whole Church and each of her children, it is particularly so upon Bishops, who on the day of their sacred ordination, which places them in apostolic succession, assume as one of their principal responsibilities the proclamation of the Gospel; "with the courage imparted by the Spirit, they are to call people to faith and strengthen them in living faith."

The Bishop's work of evangelization, aimed at leading men and women to faith or to strengthening the faith within them, is an outstanding manifestation of his spiritual fatherhood. He can thus repeat with Paul: "Though you have countless guides in Christ, you do not have many fathers. For I became your father in Christ Jesus through the Gospel." Precisely because of this constant process of begetting new life in the Spirit, the episcopal ministry appears in the world as a sign of hope for every individual and people.

The Synod Fathers rightly stated that the proclamation of Christ always takes first place and that the Bishop is the first preacher of the Gospel by his words and by the witness of his life. He must be aware of the challenges of the present hour and have the courage to face them. All Bishops, as ministers of truth, will carry out this task with strength and trust.

## Christ at the heart of the Gospel and of humanity

The proclamation of the Gospel emerged as a prominent theme in the interventions of the Synod Fathers, who on several occasions and in a wide variety of ways stated that the living center of the preaching of the Gospel is Christ, crucified and risen for the salvation of all peoples.

Christ is in fact the heart of evangelization and, as I myself have often insisted, is the very program of the new evangelization, which "ultimately has its center in Christ himself, who is to be known, loved and imitated, so that in him we may live the life of the Trinity, and with him transform history until its fulfillment in the heavenly Jerusalem. This is a program which does not change with shifts of times and cultures, even though it takes account of time and culture for the sake of true dialogue and effective communication. This program for all times is our program for the Third Millennium."

From Christ, the heart of the Gospel, all the other truths of faith are derived, and hope shines forth for all humanity. Christ is the light which enlightens everyone, and all those reborn in him receive the first fruits of the Spirit, which enable them to fulfill the new law of love.

By virtue of his apostolic mission the Bishop is enabled to lead his people to the heart of the mystery of faith, where they will be able to encounter the living person of Jesus Christ. In this way they will come to understand that all Christian experience has its source and its unfailing point of reference in the Paschal mystery of Jesus, the victor over sin and death.

The proclamation of the Lord's death and Resurrection thus includes "the prophetic proclamation of a hereafter, which is man's deepest and definitive calling, in continuity and discontinuity with his present situation: beyond time and history, beyond the reality of this world, which is passing away ... Evangelization thus includes the preaching of hope in the promises

made by God in the new Covenant in Jesus Christ."

## The Bishop, hearer and guardian of the word

The Second Vatican Council, advancing along the path indicated by the Church's tradition, explains that the mission of teaching proper to Bishops consists in reverently safeguarding and courageously proclaiming the faith.

Here we see all the rich meaning of the gesture found in the Roman rite of episcopal ordination, when the open Book of the Gospels is placed on the head of the Bishop-elect. This gesture indicates, on the one hand, that the word embraces and watches over the Bishop's ministry and, on the other, that the Bishop's life is to be completely submitted to the word of God in his daily commitment of preaching the Gospel in all patience and sound doctrine. The Synod Fathers often stated that the Bishop is one who keeps the word of God with love and courageously defends it as he testifies to its message of salvation. The meaning of the episcopal "munus docendi" is rooted in the very nature of what must be preserved, that is, the Deposit of Faith.

Christ our Lord in the sacred Scripture of the Old and New Testaments and in Tradition has entrusted to his Church the one deposit of divine revelation, which is like a mirror in which the Church during her pilgrim journey here on earth "contemplates God, from whom she receives everything, until such time as she is brought home to see him face to face as he really is". This has happened down the centuries until our own day: the different communities, in welcoming the word, ever new and effective in the course of time, have listened with docility to the voice of the Holy Spirit, pledging themselves to make it alive, applicable and effective in different times of history. In this way the word handed down — Tradition — has become ever more consciously a word of life, and at the same time the task of proclaiming and preserving it has progressively continued under the guidance and assistance of the Spirit of Truth, as a continuous passing on of all that the Church herself is and all that she believes.

# The bishop, sign and minister of hope

*The following is an excerpt from the 2001 Synod of Bishops Ordinary General Assembly document "The bishop: Servant of the Gospel of Jesus Christ for the hope of the world."*

...The Church's hope comes from the Risen Christ, who already possesses victory. Based on God's promises, the Church's hope confidently looks to the future glory to be received at the end of time.

In the everyday trials of a world which eagerly looks to God for something new, the Bishop is for his particular Church like Abraham who "in hope believed against hope" and was fully convinced of the faithfulness of God to fulfill what he had promised. The Bishop, then, has a sure trust in the Word and in God's designs, as did Mary, the woman of hope, who awaited the fulfillment of the promises of a faithful God, at Nazareth, at Bethlehem, on Calvary and in the Cenacle.

The Church's history is a history of faith and charity; it is also a history of hope and courage. The Bishop who knows how to be a vigilant harbinger of hope and God's sentinel in the darkness

of night can engender trust in his flock by forging new paths in the world.

Each Bishop, in placing his faith and hope in God alone, can make his own the words of St. Augustine: "Whatever we may be, do not let your hope rest in our person as such, but in the Person of Christ. I would readily make little of myself as to speak like a true Bishop; I want to rejoice over you and not be exalted by you. Without a doubt, if I find any people placing their hope in my person, I would not commend them for this; they are to be corrected, not confirmed in their attitude; to be changed, not to be left to continue to do this... Don't let your hopes rest in us as persons, don't let your hopes rest on men. If we are good, we are ministers; if we are bad, we are also ministers. But, if indeed we be good, we are being ministers faithful to Christ, really and truly ministers."

The Church's ministry in the next millennium is found in this vast venture

which includes the mission of the Bishop as witness and promoter of Christian hope.

Each of the Church's pastors is called to bring God's presence to everyday life in a courageous and conscientious manner. The entire episcopal service is a ministry to lead the People of God and each individual to a "rebirth to a living hope." Consequently, the Bishop needs to direct the entire work of evangelization in service of hope, above all in young people, who are threatened by disillusion and pessimism resulting from broken dreams, as well as in the those who, afflicted by many forms of poverty, look to the Church as their only defense, because of her supernatural hope.

Each Bishop, faithful to hope, is to watch over this virtue in himself, because hope is the Easter gift of the Risen Christ. Hope arises from the fact that the Gospel, which the Bishop is principally commissioned to serve, is a total good and the focal point of the episcopal ministry. Without this hope, all the Bishop's pastoral activity would be fruitless. The secret of his mission rests on

the firm foundation of his theological and eschatological hope. "Of this," St. Paul affirms, "you have heard before in the word of the truth, the Gospel which has come to you."

Christian hope begins with Christ and is nourished by Christ. It is participation in his Paschal mystery and the first-fruits of a similar end, since, with Christ, the Father "has raised us up with him, and made us sit with him in the heavenly places."

The Bishop is the sign and minister of this hope. Each Bishop can make his own the words of Pope John Paul II: "Without hope we would not only be unhappy men and deserving of pity, but all our pastoral works would be fruitless; we would not dare to undertake anything. In an unwavering hope rests the secret of our mission. It is stronger than disappointment and doubt, because its force comes from a source which is not depleted by our lack of attention or our negligence. The wellspring of our hope is God himself, who through Christ has conquered the world once and for all and who today, through us, continues his salvific mission among men."





## CONGRATULATIONS

**Most Reverend Robert P. Deeley, J.C.D.**  
*on the occasion of your Episcopal Ordination*

From Most Reverend Peter A. Libasci, D.D.  
 Most Reverend Francis J. Christian, D.D.  
 and the clergy, religious and laity of the  
 Diocese of Manchester



**Congratulations & God's Blessings to**  
*Most Reverend Robert P. Deeley, J.C.D.*

**on your**  
**Episcopal Ordination**

*I am grateful to Christ Jesus our Lord...because he  
 judged me faithful and appointed me to his service...*

**I Timothy 1:12**



**Bishop Timothy A. McDonnell,**  
*Bishop of Springfield, MA*

**Bishop Joseph F. Maguire,**  
*Bishop Emeritus*

**And the Catholic Community of**  
**Western Massachusetts**



**Monsignor Jerald A. Doyle**  
*along with the entire family of faith in the*  
**Diocese of Bridgeport**

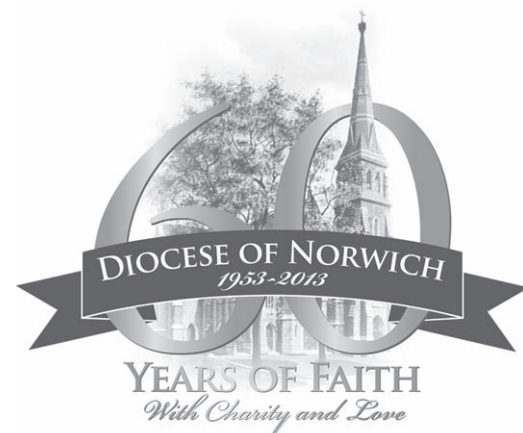
*extends congratulations*  
*and prayerful best wishes to*

**The Most Reverend**  
**Robert P. Deeley, J.C.D.**

*on his Episcopal Ordination*



*Ad Multos Annos*



**Congratulations**  
**to**  
**Most Reverend Robert P. Deeley, JCD**

**on your Ordination**  
**as**  
**Auxiliary Bishop**  
**of**  
**Boston**

**From**  
**Bishop Michael R. Cote**  
**and the**  
**Diocese of Norwich**



# The bishop and priest as spiritual father

By ARCHBISHOP ROBERT J. CARLSON

In his apostolic exhortation "Pastores Dabo Vobis" ("I Will Give You Shepherds"), the late Pope John Paul II reminds us that "priests by means of the sacrament of orders are tied with a personal and indissoluble bond to Christ. "... The sacrament of holy orders is conferred upon each one of them as individuals, but they are inserted into the communion of the presbyterate united with the bishop."

A priest's primary bond, the fundamental and indispensable relationship that creates and sustains his ministry, is with Christ. Nothing can replace this intimate, indissoluble connection between Christ and his priests. At the same time, as the Holy Father reminds us, this bond of love between Christ and his priests has a communal dimension. When a priest receives the sacrament of holy orders, he is joined with his brother priests and his bishop in a presbyterate.

The bishop shares his ministry with his priests. Together they carry out the Lord's work: by their proclamation of the word of God, by their celebration of the sacraments and by their pastoral leadership.

In John 21:15-17, Jesus questions

St. Peter's love for him three times before putting St. Peter at the head of his flock, the church, and then invites him to tend and feed his sheep. The spirituality of the bishop and the priest is the same as that of the Galilean fisherman who became the first pope and the head of the church. We are called to love the Lord with our whole heart and soul.

Bishops and priests are called to share the love they have received in the depth of their hearts from the Father as they take up their role as spiritual fathers.

I find this sense of spiritual fatherhood, love for others in Christ, in St. Paul's First Letter to the Thessalonians (2:1-12). Here the disciple or spiritual father is called to be a positive influence, lead a transparent life, base his ministry only on spiritual authority, show affection toward those he is called to serve and be known for unselfish living. The spiritual father gives himself completely in proclaiming the Gospel.

Therefore, we understand that preaching the Gospel is not merely pronouncing words but the giving of oneself in love. It is the role of the spiritual father expressed through attentive listening and anchored in one's prayer and discernment.

St. John Vianney, the Cure of Ars

and patron saint of all parish priests, expressed this love when he prayed for the conversion of his parish and said he would undergo any suffering that God would send to him.

On another occasion, when asked about the great sinners that came to him, he said that he would only give them a small penance and then make up the difference in his own life through prayer and mortification.

In Philippians 2:1-3, St. Paul describes this behavior as selfless friendship: "If there is any encouragement in Christ, any solace in love, any participation in the Spirit, any compassion and mercy, complete my joy by being of the same mind, with the same love, united in heart, thinking one thing. Do nothing out of selfishness or out of vainglory; rather, humbly regard others as more important than yourselves."

Spiritual fatherhood is rooted in a theology that is Trinitarian and Incarnational. The late Cardinal Francois Xavier Nguyen Van Thuan suggests four characteristics found in a spiritual father:

Intimacy: a relationship of love and tenderness with others. Just as the Good Shepherd knows his sheep, so the bishop and priest are called to listen attentively to those entrusted to their care and always be welcoming and forgiving, bringing the healing hands of Christ.

Dedication: a decision to give his life

for his sheep, giving of himself generously without reserve. And it does not matter whether or not others respond. What counts is the total gift of the spiritual father.

Evangelization: reaching out to every person and every aspect of human life. We are never stopped by rejection or indifference. Rather, we are always trying to build relationships on love.

Unity: "That they may be one" (Jn 17:11). Zacchaeus changed, Matthew changed, Mary Magdalene changed and the boy possessed changed. Everyone who finds Jesus changes!

Recently I led a pilgrimage retreat with 22 priests from the Archdiocese of St. Louis to Ars, France, to the church where St. John Vianney ministered to his people and to the thousands who came to him for spiritual guidance.

I believe it's important for me as a bishop to pray for and with my priests. It is also important for priests to gather with each other and with their bishop as a presbyterate.

When a bishop and his priests are growing in holiness together, they are in the best possible position to effectively preach the Gospel, celebrate the sacraments and serve the pastoral needs of the people entrusted to their care as spiritual guides and fathers.

ARCHBISHOP CARLSON HEADS THE ARCHDIOCESE OF ST. LOUIS.

## Key terms in the appointing of bishops

### Apostolic nuncio

The pope's representative to both the government and to the hierarchy of a given nation; a key person in deciding what names are recommended to the Congregation for Bishops for possible episcopal appointment.

### Auxiliary Bishop

A bishop appointed to assist a diocesan bishop. Whether in a diocese or archdiocese, his title is bishop.

### Coadjutor

A bishop appointed to a Catholic diocese or archdiocese to assist the diocesan bishop. Unlike an auxiliary bishop, he has the right of succession, meaning that he automatically becomes the new bishop when the diocesan bishop retires or dies. By canon law, he is also vicar general of the diocese. If the diocese is an archdiocese, he

See **Key terms...**, page 43

Congratulations and Best Wishes  
to Bishop Robert P. Deeley, J.C.D.  
on his Episcopal Ordination



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**Most Reverend Robert P. Deeley, J.C.D.**

**on his Episcopal Ordination  
as Auxiliary Bishop**

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*Bishop Deeley*

*The prayers of the faithful of  
the Local Church of Newark  
are with you as you begin  
your new ministry as Auxiliary Bishop  
of the Local Church of Boston.*



*May Our Lord Jesus Christ  
continue to bless you.*

*John J. Myers*

✠ The Most Reverend John J. Myers  
Archbishop of Newark

## CONGRATULATIONS

to  
The Most Reverend  
Robert P. Deeley, J.C.D.  
on your  
Episcopal Ordination

Blessings and best wishes  
to you from  
The Most Reverend  
Richard G. Lennon  
and the  
Catholic faithful of the  
Diocese of Cleveland



# MOST REV. ROBERT P. DEELEY, J.C.D.

on your ordination as  
Auxiliary Bishop of the  
Archdiocese of Boston



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Auxiliary Bishop

Most Reverend  
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Archbishop Emeritus



CONGRATULATIONS



Our prayers are with you as  
you begin your new mission.

Bishop Thomas J. Olmsted,  
Auxiliary Bishop  
Eduardo A. Nevares  
and the Catholic Community  
of the Diocese of Phoenix  
would like to congratulate

Most Reverend  
Robert P. Deeley, J.C.D.  
On your Episcopal ordination  
and installation as the new  
Auxiliary Bishop  
of the Archdiocese of Boston.





# How bishops are appointed

*From the United States Catholic  
Conference of Bishops*

The ultimate decision in appointing bishops rests with the pope, and he is free to select anyone he chooses. But how does he know whom to select?

The process for selecting candidates for the episcopacy normally begins at the diocesan level and works its way through a series of consultations until it reaches Rome. It is a process bound by strict confidentiality and involves a number of important players — the most influential being the apostolic nuncio, the Congregation for Bishops, and the pope. It can be a time consuming process, often taking eight months or more to complete. While there are distinctions between the first appointment of a priest as a bishop and a bishop's later transfer to another diocese or his promotion to archbishop, the basic outlines of the process remain the same.

## Stage 1: Bishops' Recommendations

Every bishop may submit to the archbishop of his province the names of priests he thinks would make good bishops. Prior to the regular province meeting (usually annually), the archbishop distributes to all the bishops of the province the names and curricula vitae of priests which have been submitted to him. Following a discussion among the bishops at the province meeting, a vote is taken on which names to recommend. The number of names

on this provincial list may vary. The vote tally, together with the minutes of the meeting, is then forwarded by the archbishop to the apostolic nuncio in Washington. The list is also submitted to the United States Conference of Catholic Bishops (USCCB).

## Stage 2: The Apostolic Nuncio

By overseeing the final list of names forwarded to Rome, the apostolic nuncio plays a decisive role in the selection process. He not only gathers facts and information about potential candidates, but also interprets that information for the Congregation. Great weight is given to the nuncio's recommendations, but it is important to remember that his "gatekeeper" role, however, does not mean that his recommendations are always followed.

## For Diocesan Bishops

† After receiving the list of candidates forwarded by a province, the apostolic nuncio conducts his own investigation into the suitability of the candidates.

† A report is requested from the current bishop or the administrator of a diocese on the conditions and needs of the diocese. If the appointment is a replacement for a diocesan bishop or archbishop about to retire, consideration will be given to the incumbent's recommendations. Broad consultation within the diocese is encouraged with regard to the needs of the diocese, but

not the names of candidates.

† The report is to include the names of individuals in the diocese with whom the Nuncio might consult and how to contact them.

† Previous bishops of the diocese are consulted.

† Bishops of the province are consulted

† The president and vice president of the USCCB are consulted.

† If the vacancy to be filled is an archdiocese, other archbishops in the United States may be consulted.

† At this point, the nuncio narrows his list and a questionnaire is sent to 20 or 30 people who know each of the candidates for their input.

† All material is collected and reviewed by the nuncio, and a report (approximately 20 pages) is prepared. Three candidates are listed alphabetically — the terna — with the nuncio's preference noted. All materials are then forwarded to the Congregation for Bishops in Rome.

## For Auxiliary Bishops

† A diocesan bishop must justify to the apostolic nuncio his need for an auxiliary bishop. This is easier if he is requesting a replacement for a retired or deceased auxiliary.

† The diocesan bishop prepares the terna, or list of three candidates, for his requested auxiliary and forwards it to the apostolic nuncio.

† The nuncio then conducts his own investigation of the priests on the diocesan bishop's terna, sending the names to Rome with a report and his own recommendations.

† On average, this part of the process may take two to six months.

## Stage 3: Congregation for Bishops

Once all the documentation from the nuncio is complete and in order, and the prefect approves, the process moves forward. If the appointment involves a bishop who is being promoted or transferred, the matter may be handled by the prefect and the staff. If, however, the appointment is of a priest to the episcopacy, the full congregation is ordinarily involved.

A cardinal relator is chosen to summarize the documentation and make a report to the full congregation, which generally meets twice a month on Thursdays. After hearing the cardinal relator's report, the congregation discusses the appointment and then votes. The Congregation may follow the recommendation of the nuncio, choose another of the candidates on the terna, or even ask that another terna be prepared.

## Stage 4: The Pope Decides

At a private audience with the pope, usually on a Saturday, the prefect of the Congregation for Bishops presents the recommendations of the Congregation to the Holy Father. A few days later, the pope informs the Congregation of his decision. The Congregation then notifies the nuncio, who in turn contacts the candidate and asks if he will accept. If the answer is "yes," the Vatican is notified and a date is set for the announcement.

It often takes six to eight months—and sometimes longer—from the time a diocese becomes vacant until a new bishop is appointed.

*Congratulations and God's Blessings  
to  
Most Reverend Robert P. Deeley  
on his  
Ordination to Episcopacy  
January 4, 2013*

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there let the multitude of believers be;  
even as where Jesus is, there is the Catholic Church"  
Ignatius of Antioch, 1st c. A.D.*



**Saint Michael Parish**

of North Andover, MA  
congratulates

**Most Reverend Robert P. Deeley, J.C.D.**

*Our prayers are with you  
as you continue your ministry to  
the people of the Archdiocese of Boston!*



On the occasion of  
the Episcopal Ordination of  
Most Reverend Robert P. Deeley, J.C.D.  
our promise of prayers  
for your ministries.

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*Most Reverend  
Robert P. Deeley, JCD*

with the promise of our prayerful support  
as you embrace your new role as  
Auxiliary Bishop  
in the Archdiocese of Boston.



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Congratulations and Prayerful Best Wishes  
to Our New Bishop  
Most Reverend Robert P. Deeley, JCD  
Saint Clement Parish  
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*Congratulations  
Bishop Robert P. Deeley*  
*We give thanks to God for your "Yes" to His call to you*  
*The Priests, Staff and Parishioners of  
St. Columbkille, Brighton*



# THE EPISCOPAL LINEAGE OF THE MOST REVEREND ROBERT PETER DEELEY, TITULAR BISHOP OF KEARNEY, AUXILIARY BISHOP OF BOSTON

Continued from page 17

Titular Bishop of Dibon. Ordained bishop 2 March 1777 in the Church of San Carlo ai Catinari, Rome, by Marcantonio Cardinal Colonna, Vicar of Rome, assisted by Orazio Mattei, Titular Archbishop of Colosse and Francesco Antonio Marcucci, Bishop of Montalto delle Marche and Vicegerent of Rome.

**MARCANTONIO COLONNA**, Cardinal and Titular Archbishop of Corinth. Ordained bishop 25 April 1762 in the Pauline Chapel of the Apostolic Palace of the Quirinal, Rome, by His Holiness Pope Clement XIII, assisted by Giovanni Francesco Cardinal Albani, Bishop of Sabina and Henry Benedict Maria Clement Cardinal Stuart, Duke of York, Bishop of Frascati.

**CARLO REZZONICO**, Cardinal Bishop of Padova, the future Pope Clement XIII. Ordained bishop 19 March 1743 in the Basilica of the Twelve Holy Apostles, Rome, by His Holiness Pope Benedict XIV, assisted by Giuseppe Cardinal Accoramboni, Bishop of Frascati and Antonio Saverio Cardinal Gentili.

**PROSPERO LAMBERTINI**, Titular Archbishop of Theodosia, the future Pope Benedict XIV. Ordained bishop 16 July 1724 in the Pauline Chapel of the Apostolic Palace of the Quirinal, Rome, by His Holiness Pope Benedict XIII, assisted by Giovanni Francesco Nicolai, O.F.M.Ref., Titular Archbishop of Myra and Nicola Maria Lercari, Titular Archbishop of Nazianzus.

**VINCENZO MARIA ORSINI, O.P.**, Cardinal Archbishop of Manfredonia, the future Pope Benedict

XIII. Ordained bishop 3 February 1675 in the Church of Saints Dominic and Sixtus, Rome, by Paluzzo (Paluzzo degli Albertoni) Cardinal Altieri, Prefect of the Sacred Congregation de Propaganda Fide, assisted by Stefano Brancaccio, Archbishop- Bishop of Viterbo e Tuscania and Costanzo Zani, O.S.B., Bishop of Imola.

**PALUZZO (PALUZZI degli ALBERTONI) ALTIERI**, Cardinal Bishop of Montefiascone e Corneto. Ordained bishop 2 May 1666 in the Church of San Silvestro in Capite, Rome, by Ulderico Cardinal Carpegna, assisted by Stefano Ugolini, Titular Archbishop of Corinth and Giovanni Tommaso Pinelli, Bishop of Albenga.

**ULDERICO CARPEGNA**, Bishop of Gubbio. Ordained bishop 7 October 1630 in the Pauline Chapel of the Apostolic Palace of the Quirinal, Rome, by Luigi Cardinal Caetani, assisted by Antonio Ricciulli, Bishop emeritus of Belcastro and Vicegerent of Rome, and Benedetto Landi, Bishop of Fossombrone.

**LUIGI CAETANI**, Titular Patriarch of Antioch. Ordained bishop 12 June 1622 in the Basilica of Santa Maria Maggiore, Rome, by Lodovico Cardinal Ludovisi, Archbishop of Bologna, assisted by Galeazzo Sanvitale, Archbishop emeritus of Bari and Vulpiano Volpi, Archbishop emeritus of Chieti.

**LODOVICO LUDOVISI**, Cardinal Archbishop of Bologna. Ordained bishop 2 May 1621 in the private chapel of his consecrator, near Saint Peter's Basilica,

Rome, by Galeazzo Sanvitale, Archbishop emeritus of Bari and Prefect of the Apostolic Palace, assisted by Cosmo de Torres, Titular Archbishop of Hadrianopolis and Ottavio Ridolfi, Bishop of Ariano.

**GALEAZZO SANVITALE**, Archbishop of Bari. Ordained bishop 4 April 1604 in the chapel of the Apostolic Sacristy, Rome, by Girolamo Cardinal Bernerio, O.P., Bishop of Albano, assisted by Claudio Rangoni, Bishop of Piacenza and Giovanni Ambrogio Caccia, Bishop of Castro di Toscana.

**GIROLAMO BERNERIO, O.P.**, Bishop of Ascoli Piceno. Ordained bishop 7 September 1586 in the Basilica of the Twelve Holy Apostles, Rome, by Giulio Antonio Cardinal Santoro, assisted by Giulio Masetti, Bishop of Reggio Emilia and Ottaviano Paravicini, Bishop of Alessandria.

**GIULIO ANTONIO SANTORO**, Archbishop of Santa Severina. Ordained bishop 12 March 1566 in the Pauline Chapel of the Vatican Apostolic Palace by Scipione Cardinal Rebiba, Titular Patriarch of Constantinople, assisted by Annibale Caracciolo, Bishop of Isola and Giacomo de' Giacomelli, Bishop emeritus of Belcastro.

**SCIPIONE REBIBA**, Titular Bishop of Amicle and Auxiliary Bishop of Chieti. Ordained Titular Bishop of Amicle and Auxiliary to Gian Pietro Cardinal Carafa, Archbishop of Chieti, 14 May 1541. To date, after extensive research, no record of his consecration other than the date has been found.



ON BEHALF OF THE SOCIETY OF ST. VINCENT DE PAUL IN THE ARCHDIOCESE OF BOSTON

WE EXTEND OUR PRAYERFUL BEST WISHES AND SUPPORT TO OUR NEWLY  
CONSECRATED BISHOP

THE MOST REVEREND ROBERT P. DEELEY

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ARCHDIOCESAN PRESIDENT

EDWARD J. RESNICK  
CHIEF EXECUTIVE OFFICER

# ***Congratulations***

THE EPISCOPAL ORDINATION  
of  
***Most Reverend Robert P. Deeley, J.C.D.***



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and the Parishioners of Holy Family Church  
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good work in you  
bring it to fulfillment!**



The people and priests  
of Our Lady Help  
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**Congratulations and Best Wishes  
from Saint Francis Xavier Parish  
South Weymouth, MA**



# From 'Acts' to ad limina: a history of episcopal selection

Who chooses bishops? The short answer to the question is, the pope. But when someone asks the question, there is another question being asked, namely: "What's the process followed to choose a priest for the office of bishop?"

The procedures, or the variations in the process, have been many. The Church's first encounter with the need to "choose a bishop" is preserved for us in the Acts of the Apostles. There, in response to the suicide of Judas, the infant Church chooses a successor to continue the apostolic college of "the Twelve."

Look in the Acts of the Apostles (1: 15-26) and you will notice some important points which the Church has kept as part of the process of choosing bishops.

**Prayer:** The early Church gathers to ask the guidance of the Holy Spirit on the whole process.

**Qualifications:** The one to be chosen must have been a constant companion in Jesus' ministry "from the baptism John preached until He was taken up from our midst."

**Peter:** It is Peter who authenticates the need felt by the community and he directs the process.

**More than one candidate:** In this case, two names are submitted for consideration.

**Drawing of lots:** The early Church was confident the Holy Spirit could use a variety of means to choose the right man.

**Incorporation into the apostolic college:** "The choice fell to Matthias and he was added to the Eleven."

Over the centuries, the Church has used different means and methods to choose bishops. There have been elections and there have been appointments by secular rulers.

The election process produced some very good popes and bishops. Among these we could name two famous, in fact great, popes: Leo the Great and Gregory the Great. Not all the appointments of bishops made by secular rulers were bad, though the process deteriorated to such an extent that finally another pope, Gregory VII, had to put his foot down and call an end to the whole process of secular rulers' involvement in the selection process. It had deteriorated to the point that some men totally unfit, and in some cases not even of a proper age, were being named bishops. Some relatives of kings and emperors would be named bishops of multiple sees. They were much more temporal rulers than they were priestly shepherds.

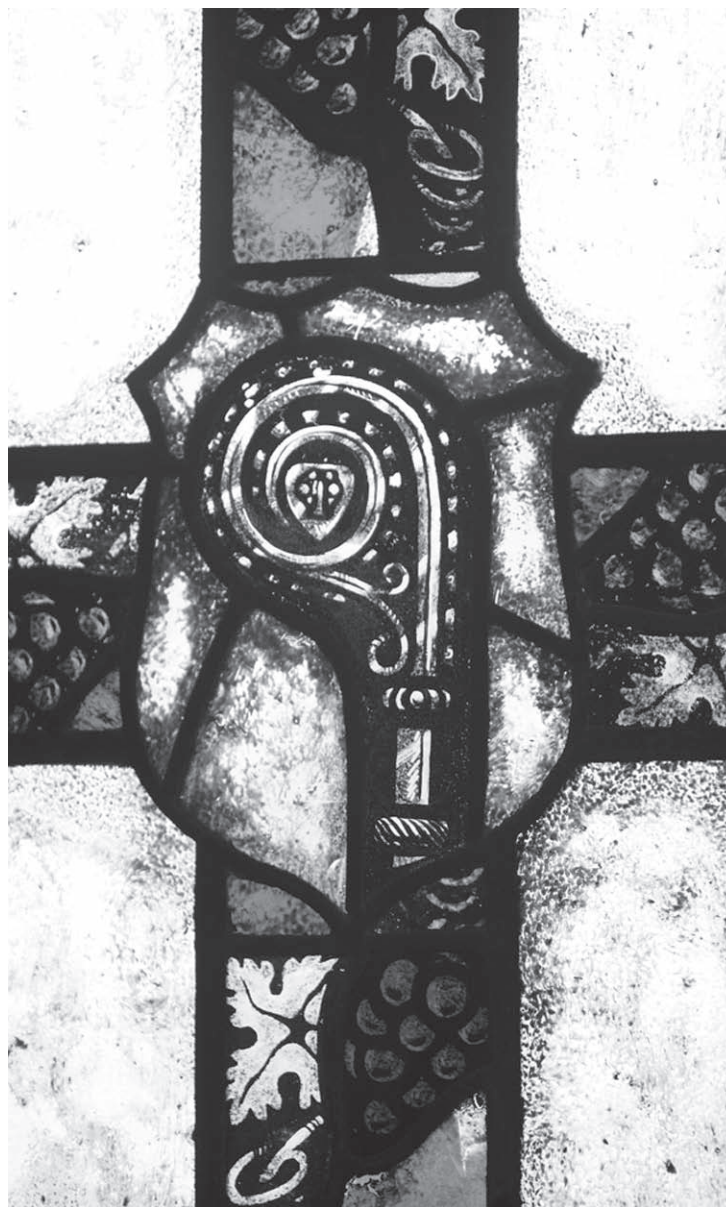
The cumulative effect of this was devastating for the Church. This lack of proper pastoral care filtered down to the priests, who became lax in carrying out their duties because of the lack of the fatherly direction of a bishop. The faithful fell away from the practice of the faith, mainly because there was no one to provide the sacraments or solid formation through preaching and teaching. Clearly, there had to be a better way.

Things improved when Gregory VII returned the process to its more ancient style of selection by the "cathedral chapters." This worked for a while, but it had the disadvantage of being a process similar to a president appointing his cabinet, and his cabinet picking his successor. This was also subject to abuse.

It was not until the beginning of the last century that the selection process that we now employ had its birth.

In our country, for instance, "by way of an exception" as they were told, the clergy would be allowed to elect its bishop. Thus, Bishop John Carroll was chosen in this fashion and the pope named him as the first bishop of Baltimore.

Since that time, there have been changes and developments resulting in a much more highly "centralized" process. The process has its critics, but even they admit that it has, over the past 100 or more years, yielded excellent results. The bishops chosen have been and



Pilot photo/Gregory L. Tracy

are good priests, hard workers, diligent in their duties, and attentive to the changing needs of their flocks. No process is perfect, but we believe that the Holy Spirit has and can use various human means to accomplish His divine goals.

So, back to the question: What process does the pope employ to choose a bishop?

First, keep in mind that the process is carried out in secrecy. This is not so that there can be political maneuverings and "electioneering." It is simply and justly to preserve the reputation and the rights of those involved, especially anyone whose name is under consideration.

Each year the bishops of a province — an archdiocese and its surrounding "suffragan" dioceses — meet to discuss matters of importance affecting the Church in the area. A principal agenda item will be the submission of names of priests considered to be worthy candidates for the office of bishop. The names of possible candidates for the office might also be sought from priests, religious and laity within a diocese.

What qualities do they look for?

Here are some of the qualities that are needed and sought for in a priest being considered for the office of bishop:

1. Personal: health, family, work capacity.
2. Human: practical intelligence, serenity of judgment, impartiality.
3. Virtuous: human, spiritual and priestly virtues, i.e. prudence, justice, loyalty, piety, daily celebration of the Mass, devotion to the Blessed Virgin.
4. Behavior: able to relate to people within and outside of the Church.
5. Orthodoxy: faithful to the Church's teachings, and the authentic renewal of the Church proposed by the Second Vatican Council.
6. Pastoral abilities: able to preach and teach well, celebrates the sacraments reverently and devoutly,

shows concern for the poor and forgotten.

7. Leadership: can analyze a situation, propose a decision and act on it.

8. Administrative Ability: openness to collaboration, uses his and others' talents wisely in service of the Gospel.

Canon 378 of the "Code of Canon Law" states among other requirements: "a good reputation," "at least 35 years of age," "ordained to the presbyterate for at least five years." The priest may belong to his own diocese, another in the province, or another anywhere else. He may also be a member of a religious congregation.

In their meetings, the bishops discuss the names that are proposed and vote on each name. Also considered is whether the particular name submitted would be better suited to being an auxiliary bishop or a diocesan bishop, and whether he might better serve in a smaller or larger see, or be more effective in an urban or rural diocese.

A list is drawn up and sent to the pontifical representative, in our case the apostolic nuncio in Washington. He then conducts further inquiries based on an extensive questionnaire. He may send this to other bishops, to priests and religious, and members of the laity. Again, those consulted are asked to maintain strict secrecy, not only about the name(s) of the candidate(s) under consideration, but also about their own involvement in the process.

Based on further information he receives, the pope's representative then submits the information he has received as a kind of dossier to the Holy Father through the Congregation for Bishops. He may add his own comments and suggestions.

The Congregation for Bishops meets frequently in Rome to discuss candidates for the episcopate. The members of the congregation discuss the candidates, their qualifications and the needs of the diocese under consideration and then make a recommendation to the Holy Father. The Holy Father makes the final choice.

In a 1983 address to some American bishops making their "ad limina" visit, Pope John Paul II highlighted the bishops' responsibility in regard to the selection of names of priests for consideration as bishops. Bishops should look for "priests who have already proven themselves as teachers of the faith as it is proclaimed by the Magisterium of the Church and who, in the words of St. Paul's pastoral advice to Titus, 'hold fast to the authentic message.'" He continued, "It is important for the episcopal candidate, as for the bishop himself, to be a sure sign of the unity of the universal Church ... never is the unity of the local Church stronger and more secure, never is the ministry of the local bishop more effective than when the local Church under the pastoral leadership of the local bishop proclaims in word and deed the universal faith, when it is open in charity to all the needs of the universal Church and when it embraces faithfully the Church's universal discipline."

The present process maintains what was proposed in the beginning with Matthias' choice: prayer; a set of specific qualifications; the direct involvement of Peter, i.e. the Holy Father; the choice; and the incorporation into the episcopal college. Over the generations of the Church's life the process has grown, changed, and developed. It could be different at some future time in the Church's life.

What we can be sure of is that the Church's confidence remains sure that the Holy Spirit can and does use various means at different times and in differing circumstances to choose those who will serve best as bishops.



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ON HIS EPISCOPAL ORDINATION

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**The Catholic Lawyers' Guild  
of the Archdiocese of Boston**

extends best wishes and many blessings  
to our former Chaplain, on the day of his  
Ordination as Auxiliary Bishop of Boston, to

***Most Reverend  
Robert P. Deeley, J.C.D., D.D.***

*Ad multos annos*

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on the occasion of his Episcopal Ordination.



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# Episcopal ordination rite full of symbolism, meaning

Continued from page 13

Almighty God.

St. Thomas Aquinas, in teaching about prayer, also spoke about the importance of different bodily postures while praying. He remarked, “When we genuflect we signify our weakness in comparison with God, and when we prostrate ourselves we profess that we are nothing of ourselves.” St. Bede offers an even starker image, saying that we must bow our faces to the earth as we approach the presence of God, “for we are but dust and ashes.” In this intimate moment of prayerful communion between the bishop-elect and the Triune God, the Church calls upon the souls of the just, the Saints of God to pray for us, and especially for him.

## Laying On of Hands and Prayer of Ordination

After the litany, Bishop-elect Deeley will kneel before Cardinal Seán, who lays his hands upon his head and will hold them there in complete silence as he prays for the outpouring of the power of the “governing Spirit,” which was given to God’s Son, Jesus Christ, and bestowed upon the holy Apostles. All the bishops present will lay hands on the head of Bishop-elect Deeley, beginning with Archbishop Nienst-

edt of St. Paul/Minneapolis, and then Bishop Evans of Providence, R.I. Both of these principal co-consecrating bishops were chosen because they were classmates with the new bishop at the North American College in Rome. As the line of bishops continues past the new bishop in this ancient and solemn gesture of prayer, they are bringing him into the unbroken line of apostolic succession. This apostolic line is a key to understanding that all authority in the Church comes directly from Christ, who was the first to call the apostles to their ministry.

Together, all the bishops will join their hands as they recite the Prayer of Ordination, praying in a particular way that he may have the power to forgive sins, assign offices, and loose every bond. While this prayer is being said, two deacons hold the Book of the Gospels open over the head of the bishop-elect. The Roman rite of episcopal ordination contains gestures that are filled with rich meaning. As we meditate upon this beautiful image of the open Gospel book over his head, we recall the image of the Spirit of God, the dove hovering over the waters of creation as recorded in the first chapter of the Book of Genesis. Blessed Pope John Paul II, in speaking about this ges-

ture, notes that the bishop is one who keeps the word of God with love and teaches it courageously. He said, “This gesture indicates, on the one hand, that the word embraces and watches over the Bishop’s ministry and, on the other, that the Bishop’s life is to be completely submitted to the word of God in his daily commitment of preaching the Gospel in all patience and sound doctrine.”

At the conclusion of this prayer of ordination, which is nearly 1,800 years old, all those present will say Amen. And with that, a new bishop is ordained and filled with every heavenly gift he will need to fulfill the obligations of his office.

## Anointing of the Head and the Handing On of the Book of the Gospels and the Insignia

What follows the essential prayer of ordination are rites that help us to understand more fully the meaning of the office of bishop. First, Bishop Deeley’s head will be anointed with the oil of Sacred Chrism, an olive oil perfumed with balsam and blessed each year at the cathedral by the cardinal at the Holy Week Liturgy commonly referred to as the Chrism Mass. This anointing is a sign of the bishop’s distinctive share in Christ’s priesthood, and through his participation in this High Priesthood he is called to give off “the aroma of Christ for God among those who are being saved” (2 Cor 2:15).

Next, the same Book of the Gospels that was held over his head is now given to the new bishop. He is commissioned to evangelize with great patience and sound teaching as he receives the Gospel.

Bishop Deeley is now invested with the signs of his 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 Temple of Jerusalem and a promise of the “unfading crown of glory”; and finally 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.”

After being invited to take the first seat among all the bishops for the Liturgy of the Eucharist, Bishop Deeley receives the Fraternal Kiss from his brother bishops, the sign of welcome into the order of bishops. As the Rite of Ordination puts it, “The fraternal kiss seals his admittance into the College of Bishops.”

The remainder of the Mass continues in the usual way until after the Communion Rite and the Prayer. Bishop Deeley, accompanied by the two principal co-consecrating bishops, will walk throughout the cathedral and bestow his blessing upon all who have gathered to celebrate his ordination with him. We will sing the familiar hymn, “Holy God, We Praise Thy Name,” which is based on the very old text of the “Te Deum,” the 4th century hymn of praise traditionally sung at this moment of the Ordination.

It is fitting that this Ordination takes place during the season of Christmas, in which we celebrate the exchange of gifts between God and man. This Christmas season we have reason to thank God for one more gift, the gift of another bishop, whom we pray will be effective in leading the flock to Christ, the Good Shepherd. The rich meaning of the gestures and symbols of this ordination liturgy help us to understand more fully the mysteries we celebrate, and to be grateful for the visible manifestations of God’s love and concern for His people.

Our prayer and hope for the new bishop is summarized nicely by the prayer of blessing that the cardinal will offer at the end of Mass:

May the Lord bless you and keep you;

and as he has willed to set you as High Priest over his people,

so may he make you happy in this present life

and grant you a share in the happiness that is eternal.

Amen.

FATHER JONATHAN M. GASPAR IS ONE OF CARDINAL O’MALLEY’S MASTERS OF CEREMONIES AND PRIEST SECRETARY AS WELL AS THE ARCHDIOCESAN DIRECTOR OF DIVINE WORSHIP.

## Veni Creator Spiritus

*The ancient hymn invoking the Holy Spirit on the bishops-elect.*

Veni, Creator Spiritus  
mentes tuorum visita,  
imple superna gratia,  
quae tu creasti pectora.

Qui diceris Paraclitus,  
donum Dei altissimi,  
fons vivus, ignis, caritas  
et spiritualis unctio.

Tu septiformis munere,  
dextrae Dei tu digitus,  
tu rite promissum Patris,  
sermone ditans guttura.

Accende lumen sensibus,  
infunde amorem cordibus,  
infirmi nostri corporis,  
virtute firmans perpeti.

Hostem repellas longius  
pacemque dones protinus;  
ductore sic te praevio  
vitemus omne noxium.

Per te sciamus da Patrem  
noscamus atque Filium,  
te utriusque Spiritum  
credamus omni tempore.

Deo Patri sit gloria,  
et Filio, qui a mortuis  
surrexit, ac Paraclito,  
in saeculorum saecula.  
Amen.



Come Creator Spirit  
Visit the souls of your devoted:  
With Your divine grace fill  
The hearts which you have created.

You are called Comforter,  
Gift of God Most High,  
Fount of life, fire, and love,  
And sweet anointing from above.

You are seven-fold in Your gifts,  
The finger of God’s right hand,  
You are the One duly promised by  
the Father,  
Enriching our tongues with speech.

Enkindle Your light in our minds,  
Infuse Your love in our hearts:  
Strengthen the frailties of our flesh  
By Your eternal power as God.

May You drive our enemy far away,  
And give us abiding peace,  
So, that, with You ever leading before us,  
We may always shun all evil.

Grant that through You we may know  
the Father  
And that we might also come to know  
the Son:  
And You, the Spirit of Them both,  
May we trust at all times.

Glory be to the Father  
And to the Son who rose from the dead,  
And to You the Comforter,  
Forever and ever.  
Amen.

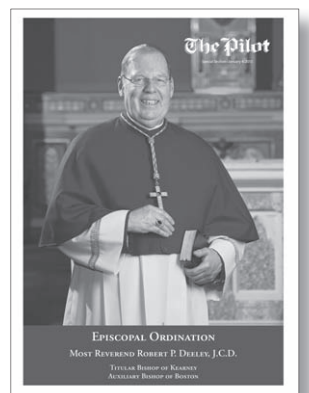
## The Pilot

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Most Reverend Robert P. Deeley, JCD  
 Congratulations on your Episcopal Ordination!  
 Ad Multos Annos  
 from the Faithful of  
 Our Lady of the Assumption and St. Maria Goretti Parishes  
 Lynnfield  
 Fr. Thomas J. Powers and Fr. Linus Mendis



The Milton parishes of  
 St. Agatha  
 St. Elizabeth  
 & St. Mary of the Hills  
 wish to extend our prayerful best wishes  
 and congratulations  
 to Boston's newest bishop  
 Robert P. Deeley, J.C.D.



**GATE OF HEAVEN CHURCH**  
 Est. 1863



**SAINT BRIGID CHURCH**  
 Est. 1908

Prayerful blessings and best wishes  
 to  
**Most Reverend Robert P. Deeley**  
 on his ordination  
 as Auxiliary Bishop of Boston  
 from  
 the Parishioners, Priests and Pastoral Staff of  
**Gate of Heaven Parish**  
**St. Brigid Parish**  
**St. Monica – St. Augustine Parish**  
*South Boston*



**SAINT MONICA CHURCH**  
 Est. 1907



**SAINT AUGUSTINE CHAPEL**  
 Est. 1818



**Congratulations**  
**and**  
**Best Wishes**  
**Bishop Deeley**  
**from**  
**St. Gregory Parish,**  
**Dorchester, Lower Mills**



# A life of service to the Church local and Universal

Continued from page 9

people in those moments of joy and difficulty, which are part of the human experience and are the grounding and foundation of the beauty of the Gospel and the message that the Gospel conveys of God's love and care for us."

"The primary task of a pastor is to be the father of the community and to help people to know of God's love and care for them," Bishop Deeley said, "and I was blessed to be in a community which was a wonderful group of people — both staff and wider community — who really worked to be a parish in which everyone was supported."

"It was a wonderful experience of parish life," he said.

## Congregation for the Doctrine of the Faith

In 2004, then-Archbishop Seán P. O'Malley asked Bishop Deeley to accept a temporary assignment to the Vatican at the Congregation for the Doctrine of the Faith to assist them working through the large number of cases resulting from the clergy abuse crisis.

"It was to be a temporary assignment, perhaps 18 months," recalled Bishop Deeley.

"Within a couple of months, I was asked to put together a list of people who might be potentially officials of the Congregation from my experience involved in Canon Law in the United States," he said, noting that he had been very involved in the Canon Law Society of America, having held several positions over the years, including president of the society.

Bishop Deeley produced the list, submitted it, and returned to Boston to celebrate Christmas with his family.

Upon his return, the prefect of the congregation, Cardinal Joseph Ratzinger who would become Pope Benedict XVI, "who was my boss at the time, asked why my name wasn't on the list," he recalled with a smile.

Shortly thereafter, Bishop Deeley was asked to remain at the congregation "on a more permanent basis."

"Cardinal Seán graciously acceded to that request for my services, and I remained there then until 2011," he said.

"It was a tremendous experience," he said of his time at the Vatican. "(Pope Benedict) is an extraordinary man. It was a privilege in my life to be able to work so closely with him, even if for such a brief period.



2005, Greeting the Holy Father at the offices of the Congregation for the Doctrine for the Faith the day after his election.

Photo courtesy/Bishop Deeley

And to know the great joy of seeing him elected to the papacy."

Bishop Deeley recalled the conclave at which Cardinal Ratzinger would become pope less than a year later.

Cardinal Ratzinger had spent the entire week with the cardinals preparing for the conclave which was to begin on Monday, April 18.

"April 16th is his birthday," said Bishop Deeley. "We had not seen him since (Pope John Paul II) had died. So he came back from the meetings with the cardinals so we could salute him on his birthday. His voice was hoarse because he had been conducting these meetings the whole time following the death of the pope, and he was very tired. But he came and he spoke to us, and accepted our greetings for his birthday."

"When he went back into his office — we were in the room where we would have these gatherings —

one priest who was standing next to me said, "The next time we see him, he'll be pope," he continued. "And that's exactly what happened."

Three days later, after only one full day of the conclave, Bishop Deeley was in St. Peter's Square when Cardinal Joseph Ratzinger stepped out on to the balcony as Pope Benedict XVI.

The following day, Pope Benedict XVI went back to the offices of the congregation "to visit with us, to allow us the opportunity to salute him on his first day as pope," he said.

## Looking forward

In 2011, Bishop Deeley returned to the Archdiocese of Boston to serve as Vicar General and Moderator of the Curia.

In early November, when he received the call from the Apostolic Nuncio for the United States, Archbishop Carlo Maria Viganò, "I was very touched...that the Holy Father wanted me to become the auxiliary bishop of Boston," he said.

"It is exciting that I have been named a bishop, but I will remain Vicar General and Moderator of the Curia," he said.

"Keep the job, change the clothes," he joked, underscoring that the task of the Vicar General and Moderator of the Curia is "to assist the cardinal in his administration and oversight of the Archdiocese of Boston and the work of the Church in the Archdiocese of Boston."

"I see it as an opportunity to continue the wonderful work that Cardinal Seán has done and to assist him in fulfilling his desire to see our churches be more full of people celebrating what we believe as Christians and Catholics," he said.

"It's a very exciting time to be asked to do that — and to be asked to that as a bishop — as we embark on what is one of the most important efforts that we have done in the archdiocese which is our present planning effort, which is an effort to maximize the ability of our parishes to be centers on evangelization, whereby and in which people are invited to know the saving love of God and Jesus Christ" he said.

"It's just a wonderful time for the new responsibility. It's an honor," he said.

Bishop Deeley has chosen as his episcopal motto the words of St. Paul, "Veritatem Facere in Caritate," which translated means: "To Live the Truth in Love."

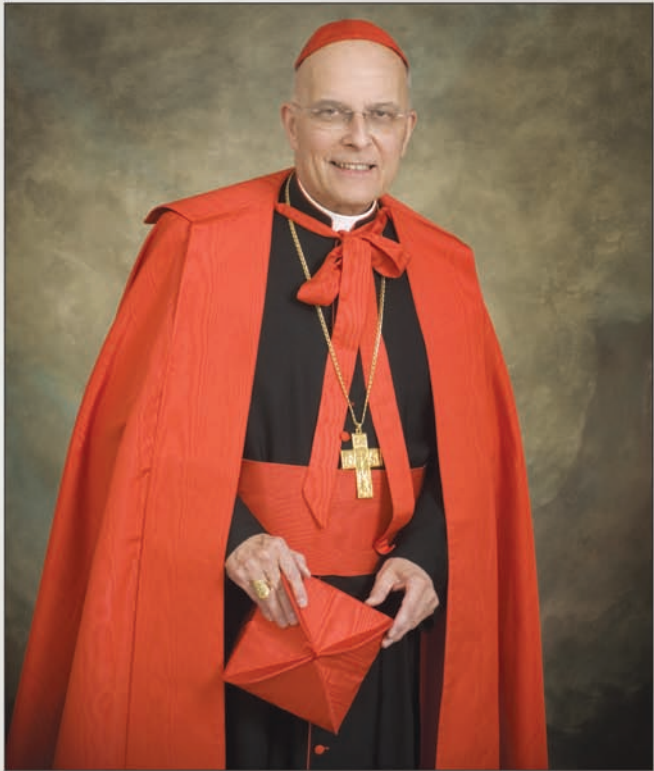


2009, A family visit to his mother's childhood home in County Galway.

Photo courtesy/Bishop Deeley



Francis Cardinal George, OMI  
and the people of the Archdiocese of Chicago



extend best wishes to  
**Bishop Robert P. Deeley**  
on the occasion of his Episcopal Ordination  
and installation as  
Auxiliary Bishop of Boston  
January 4, 2013



ARCHDIOCESE OF CHICAGO

**CONGRATULATIONS**

*Auxiliary Bishop*  
**Robert P. Deeley, J.C.D.**

Your gift for teaching the  
Word of God will be a blessing  
to the people of Boston.

May you know God's joy  
and peace as you serve the  
Lord's Church in Massachusetts.



- + Daniel Cardinal DiNardo
- + Auxiliary Bishop George A. Sheltz
- + Archbishop Emeritus  
Joseph A. Fiorenza
- + Retired Auxiliary Bishop  
Vincent M. Rizzotto
- + The Clergy, Religious  
and Faithful of the  
Archdiocese of Galveston-Houston

*I give thanks to my God at every  
remembrance of you, praying always  
with joy...confident of this, that the  
one who began a good work in you will  
continue to complete it until the day of  
Christ Jesus. PHILIPPIANS 1:3-6*

**THE MOST REVEREND WILTON D. GREGORY**

AND THE FAITHFUL OF  
THE ARCHDIOCESE OF ATLANTA  
OFFER OUR CONGRATULATIONS  
AND PRAYERFUL GOOD WISHES TO

**THE MOST REVEREND**  
*Robert P. Deeley, J.C.D.*

ON THE HAPPY OCCASION OF HIS EPISCOPAL ORDINATION  
AT THE CATHEDRAL OF THE HOLY CROSS.





# Creating bishops coats of arms draws on centuries of tradition

Continued from page 15

any seals made for his use, on all decrees issued in his name, on products of all sorts, and even potentially on his grave marker.

"I never proceed until a person commissioning the design signs off on every element," Noonan said.

He said he sends hand-drawn designs for approval by the subject, before moving into the final stages of creating a true coat of arms.

Once a design gains the approval of the subject, the process of crafting the actual coat of arms begins. At that point, Noonan sends the design to be hand painted by Linda Nicholson, who also paints coats of arms designs for the Queen of England and the Governor General of Canada.

"She renders for me the black and white designs, seen commonly on a bishop's stationery in green or, for a cardinal, all in scarlet. These must be rendered first and I generally send these on electronically with all of the texts on symbolism that I also provide for each commission before the painting arrives," Noonan said.

"The library painting follows and this alone takes three weeks to render, using real liquid gold, sometimes real silver — as in the case of Bishop Deeley — and true heraldic tinctures that can now only be found in London. These have been created from recipes and techniques more than 1,000 years old," he said.

Grounded in the rubrica and Catholic tradition, Noonan said his work stands as distinct from popular retail items billed as 'family coats of arms' sold

in catalogues and online.

"The designs found in shopping malls and in catalogs were created by industrious businessmen long ago but they are not at all proper, nor are they actually a design associated with a particular family or even clan as they propose," he said.

Popular in retail, those designs have no place in the traditional designs of true heraldry Noonan said.

"What may not be used is anything modern. Everything must appear as it did more than 800 years ago," he said.

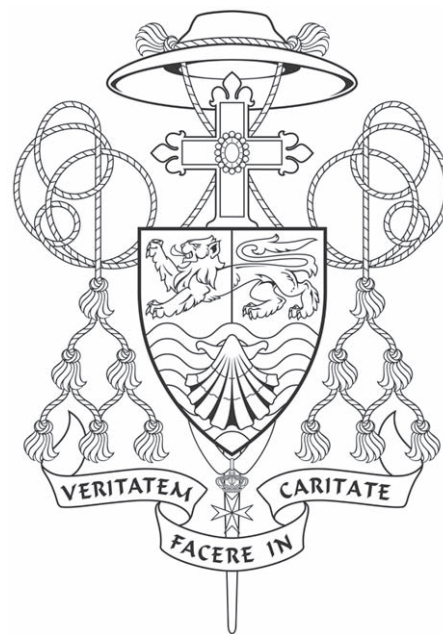
Noonan said the coat of arms bears the same legal power as a signature.

"No one may use the coat of arms of another. Even a child of someone who has a coat of arms may not use it as it is, they must difference it somehow to identify just them and there are very strict regulations on how this must be done," he said.

He said nations with a monarch that might have a monarch's representative, such as in Canada where a Governor General represents the Queen of England, an office granting the design is usually in place and no one may assume an heraldic design in those places without a formal grant of arms, which is different from the laws in the United States.

"As the Church demands a coat of arms for prelates and canonical institutions, and encourages them as well for all clerics, prelates and clerics assume a design under two protections — the custom of the Church desiring these seals and the right to copyright images in the U.S.A. for one's own use," Noonan said.

Noonan said this bears out in the business world as well.



"The concept of a business or personal logo developed out of the use of heraldry, mainly by those institutions not entitled to a coat of arms but wanting a unique emblem all the same. In the U.S.A., the coat of arms has legal protection only under copyright laws, whereas in nations ruled by a monarch there are very stringent laws governing who may have a coat of arms, how they may petition for a grant of one, and what happens to anyone pirating a design in place," he said.

Noonan said by longstanding custom, monsignors of all ranks, vicars

of all forms, priests, canons, abbesses, and even permanent deacons may bear a design under the extensive rubrics in place for each particular class or office. He also said all cardinals, patriarchs, archbishops, bishops, and abbots are required to bear a unique coat of arms. He said institutions are likewise supposed to bear a coat of arms.

The tradition of heraldry called a coat of arms, Noonan said, goes back to the battlefields of medieval Europe where soldiers, knights and militiamen used the colors and symbols to tell quickly whether or not a combatant fought as an ally.

"If not, he was a foe, and had to be eliminated," Noonan said.

Noonan is also an author and Church historian with expertise in the history of the papacy, the Vatican City State, and the Holy See and is the author of "The Church Visible: The Ceremonial Life and Protocol of the Catholic Church." For those who seek to commission a coat of arms he keeps record of his work.

"I photograph all my designs and keep several on the computer so that when someone first approaches me they can see the difference between a properly trained Vatican heraldist who works in conjunction with a true heraldic painter versus someone who uses a computer to come to a design or who may use clip art. It is important for someone to see what real heraldry looks like," he said.

## Prayer of Ordination

God and Father of our Lord Jesus Christ, Father of mercies and God of all consolation, Who dwell on high and look upon the lowly, Who know all things before they come to be, and Who laid down observances in Your Church through the word of Your grace; Who from the beginning, foreordained a nation of the just, born of Abraham; Who established rulers and priests and did not leave Your sanctuary without ministers, and Who, from the foundation of the world, were pleased to be glorified in those You have chosen:

*Pour out now upon these chosen ones that power which is from You, the Spirit of governance Whom You gave to Your beloved Son, Jesus Christ, the Spirit Whom He bestowed upon the holy apostles, Who established the Church in each place as Your sanctuary for the glory and unceasing praise of Your name.*

Grant, O Father, knower of all hearts, that these, Your servants, whom You have chosen for the office of bishop may shepherd Your holy flock. Serving You night and day, may they fulfill before You without reproach the ministry of the High Priesthood; so that, always gaining your favor, they may offer up the gifts of Your holy Church.

Grant that, by the power of the Spirit of the High Priesthood, they may have the power to forgive sins according to Your command, assign offices according to Your decree, and loose every bond according to the power given by You to the Apostles.

May they please You by their meekness and purity of heart, presenting a fragrant offering to You through Your Son Jesus Christ, through Whom glory and power and honor are Yours with the Holy Spirit in the holy Church, now and for ever.

Amen.

CNS file photo/Crosiers



"Attend to the whole flock in which the Holy Spirit appoints you an overseer of the Church of God—in the name of the Father, whose image you personify in the Church—and in the name of his Son, Jesus Christ, whose role of Teacher, Priest, and Shepherd you undertake—and in the name of the Holy Spirit, who gives life to the Church of Christ and supports our weakness with his strength."

from "Ordination of a Bishop"

Prayerful Best Wishes  
and Heartiest Congratulatory  
to Bishop Robert P. Deeley, J.C.D.  
from  
The Parish Community of St. Bridget  
Framingham, Massachusetts

+

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Pastor

Rev. Mark DeAngelis  
Parochial Vicar

+

Mrs. Roseanne Mungovan  
Principal

Mrs. Gail Barbato  
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Ms. Regina O'Connor  
Director of Religious Education Grades 6-10





The  
**Catholic Cemetery  
 Association**  
 of the  
**Archdiocese of Boston**

wishes to congratulate  
 The Most Reverend  
 Robert P Deeley, J.C.D.  
 on his Ordination to the Episcopacy  
 and installation as Auxiliary Bishop

*May Christ bless you and your service  
 to the Archdiocese of Boston.*

Rob Visconti  
 Executive Director



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**CONGRATULATIONS TO  
 MOST REVEREND  
 ROBERT P. DEELEY, J.C.D.**

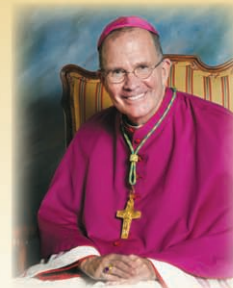
...on his Episcopal Ordination as  
 Auxiliary Bishop of the Archdiocese  
 of Boston.



From Bishop Kevin W. Vann along with  
 Auxiliary Bishop Dominic Luong, & Bishop  
 Emeritus Tod D. Brown, with the clergy,  
 religious, and faithful of the Diocese of  
 Orange.



*Bishop David M. O'Connell, C. M.,*



Along with the clergy, religious  
 and laity of the

*Diocese of Trenton*



Express prayerful best wishes and  
 congratulations to

*Most Reverend  
 Robert P. Deeley, J.C.D.*

on the occasion of his  
 Episcopal Ordination as Auxiliary Bishop  
 of the Archdiocese of Boston.


May God continue to bless your loving  
 and faith-filled leadership.

'MINISTRARE NON MINISTARI'



MOST REVEREND ROBERT P. DEELEY, J.C.D.

"Grace to you and peace from God our Father  
and the Lord Jesus Christ."  
-Galatians 1:3




We offer prayers for God's blessing upon you  
as you begin your ministry as  
Auxiliary Bishop of Boston.

Most Reverend Peter J. Jugis and the faithful  
of the Roman Catholic Diocese  
of Charlotte, North Carolina.


Congratulations and prayerful best wishes to

**Most Rev. Robert P. Deeley, JCD**  
as he begins his ministry as  
**Auxiliary Bishop of Boston**



from  
**Bishop Thomas John Paprocki**  
and the  
**Clergy, Religious and Laity**  
of the **Diocese of Springfield**  
in **Illinois**

**CONGRATULATIONS**






*Bishop  
Deeley*

**Most Reverend R. Walker Nickless**  
And the parishioners of the Diocese of Sioux City, Iowa  
[www.scdiocese.org](http://www.scdiocese.org)


With great joy and thanksgiving to God  
—Father, Son, and Holy Spirit—  
Bishop Nicholas Samra,  
Eparch of Newton,  
and the clergy and faithful  
of the Melkite Greek Catholic Church  
in the United States offer  
heartfelt congratulations to  
Most Reverend Robert P. Deely, J.C.D.  
on his Episcopal Ordination.

God grant him many years!






**Bishop John Barres**  
on behalf of the  
clergy, religious and laity  
of the Diocese of Allentown  
extends prayerful best  
wishes and congratulations to  
**Bishop Robert Deeley**  
Auxiliary Bishop of Boston

Bishop David D. Kagan, D.D., P.A., J.C.L.  
and the Catholic Faithful of the  
Diocese of Bismarck offer heartfelt prayers  
and congratulations to




Most Reverend Robert P. Deeley, J.C.D.  
on the occasion of his  
Episcopal Ordination



**Ad multos annos!**

**Congratulations**  
**Most Rev. Robert P. Deeley**  
Auxiliary Bishop of the Archdiocese of Boston

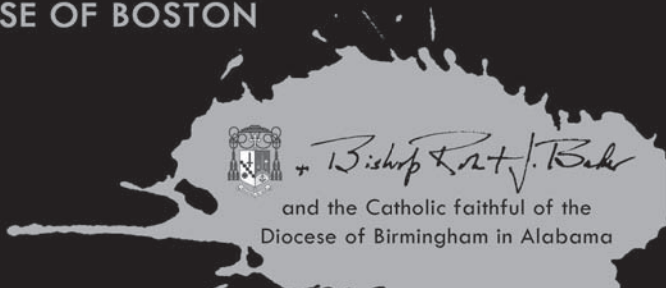
May the Holy Spirit  
continue to guide you as you  
shepherd your new flock.




from Bishop Robert D. Gruss  
and the Diocese of Rapid City

[www.rapidcitydiocese.org](http://www.rapidcitydiocese.org)

CONGRATULATIONS TO  
**MOST REVEREND ROBERT P. DEELEY, J.C.D.**  
AS HE BEGINS HIS NEW SERVICE  
TO THE CHURCH AS  
AUXILIARY BISHOP OF THE  
ARCHDIOCESE OF BOSTON



 Bishop Robert J. Baker  
and the Catholic faithful of the  
Diocese of Birmingham in Alabama



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Congratulations  
**Most Reverend  
Robert P. Deeley, J.C.D.**  
May God bless your new ministry.



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Congratulations  
**Most Reverend Robert P. Deeley, J.C.D.**  
on your ordination into the episcopate  
from all the parishioners  
at Saint Mary's Parish  
in Billerica.



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*Congratulations and Prayerful Best Wishes to  
Most Rev. Robert P. Deeley, J.C.D.  
on your  
Episcopal Ordination*



*St. Mary of the Nativity Parish  
Scituate Harbor*

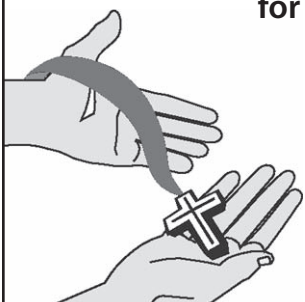
*Congratulations and God's Blessings  
To Most Reverend Robert Deeley  
Boston's New Auxiliary Bishop  
From  
Saint Mary of the Assumption Parish  
Brookline*

*Very Reverend Brian Clary, VF  
Pastor*



Most Precious Blood, Dover  
and St. Theresa, Sherborn  
offer extended congratulation  
to Bishop Robert Deeley  
on the occasion of his ordination.

The Community of Saint Anthony Parish in Somerville  
Congratulates our new Bishop,  
Most Reverend Robert P. Deeley, J.C.D.  
for his Episcopal Ordination  
Prayerful Best Wishes



Catholic Charities of Boston joins  
the Archdiocese of Boston in honoring  
**Most Reverend Robert P. Deeley, J.C.D.**

on his appointment as  
our new Auxiliary Bishop



**Catholic  
Charities**

Archdiocese of Boston

[www.ccab.org](http://www.ccab.org)



# Episcopal 'roots' — a different perspective

By CHARLES BRANSOM

When writing about episcopal "roots," most often I refer to a bishop's episcopal lineage, the historical record of his apostolic succession. Here, I wish to consider episcopal roots from a different perspective: the geographic, i.e. diocesan origins of our bishops.

Permanent deacons invariably come from the parishes in our respective (arch) dioceses, and the overwhelming majority of our priests have local roots, although in recent years many diocesan presbyterates have been enriched by priests from other countries. Can we make the same assumptions regarding our bishops? The answer depends on whether the bishop

is an ordinary (diocesan) or an auxiliary. The majority of auxiliary bishops in the United States and in most other countries are chosen from the dioceses in which they serve. The only large country which has a decidedly different trend is Brazil.

For the period from January 2001 to September 2010, approximately 82 percent of the auxiliary bishops ordained in the United States came from the clergy of the diocese for which they were ordained auxiliary bishops. Approximately 9 percent came from other dioceses and the remaining nine percent belonged to religious orders or congregations.

Conversely, for the same period in Brazil, only 28 percent of auxiliary bish-

ops were chosen from the local clergy, while 46 percent were chosen from the clergy of other dioceses. The remaining 26 percent came from religious orders or congregations.

In looking at the figures for diocesan and coadjutor bishops in the United States, I will first look at those whose first appointment was as a diocesan or coadjutor bishop rather than those who were already bishops when named to a diocese and I am using the same time frame as used for auxiliary bishops.

The percentages for diocesan and coadjutor bishops are almost the exact reverse of those for auxiliary bishops. Only 16 percent of priests named diocesan or coadjutor bishops came from the

clergy of the diocese to which they were appointed. One of that small group is Bishop George W. Coleman of Fall River. Eighty-four percent of the priests appointed diocesan or coadjutor bishops came from other dioceses or from religious communities.

For those bishops who received a new nomination as an ordinary or coadjutor, only 6 percent were appointed to their diocese of origin.

Whether a bishop comes from the local clergy or from another diocese or religious community, we can be confident in saying that they love and pray for the people of the diocese for whom they have been ordained and that the faithful of their dioceses love and pray for them.

## Key terms in the appointing of bishops

Continued from page 27

is called coadjutor archbishop instead of coadjutor bishop. In recent years, a growing number of U.S. bishops in larger dioceses or archdioceses have requested and received a coadjutor in their final year or two before their retirement, in order to familiarize their successor with the workings of the (arch)diocese before he has to take over the reins. This minimizes the learning curve of a new bishop and eliminates completely the possibility of the diocese being vacant following the

old bishop's retirement.

### Congregation for Bishops

A department of the Roman Curia, headed by a Cardinal. The head of the Congregation, called the "prefect," is presently Cardinal Marc Ouellet, a Canadian. Among the congregation's responsibilities are moderating all aspects of episcopal appointments; assisting bishops in the correct exercise of their pastoral functions; handling ad limina visits (regular visits to Rome by bishops every

five years); and establishing episcopal conferences and reviewing their decrees as required by canon law. Its membership consists of approximately 35 cardinals and archbishops from around the world.

### Diocesan Bishop

Pastoral and legal head and representative of a diocese.

### Province

A territory comprising one archdiocese, called the metropolitan see, and

one or more dioceses, called suffragan sees. The Code of Canon Law spells out certain limited obligations and authority that the metropolitan archbishop has with respect to the dioceses within his province. The United States is divided into 33 ecclesiastical provinces.

### Terna

A list of three candidates for a vacant office, including the office of bishop.

(SOURCE — U.S. CONFERENCE OF CATHOLIC BISHOPS)

Most Reverend Deeley,  
we celebrate  
your episcopal ordination  
with our gratitude  
and congratulations  
on this joyous occasion.



SAINT ANN BY THE SEA PARISH  
Ocean Bluff, MA  
Rev. John F. Carmichael, Pastor  
Clergy and Staff

**To Bishop Robert P. Deeley, J.C.D.-**  
*The Priests, Deacons, Staff and  
Parishioners of Middleborough &  
Rochester send you  
many prayers, blessings  
and heartfelt congratulations.  
May the Lord always bless you and  
keep you as you journey  
forward in your ministry.*

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St. Julie Billiart,  
Foundress  
Sisters of Notre Dame de Namur



The Sisters of  
Notre Dame de Namur  
congratulate you,  
Most Reverend  
Robert P. Deeley,  
on your  
Episcopal  
Ordination.

We offer  
our wishes and prayer  
for your new  
leadership ministry  
in our  
Archdiocese  
of Boston.

**HOW GOOD  
IS OUR  
GOOD GOD!**



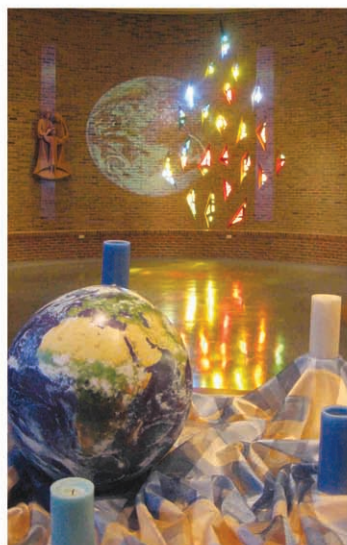
Congratulations  
and  
Prayerful Support  
to

*Bishop  
Robert P. Deeley, J.C.D.*

on the occasion of  
his Episcopal Ordination  
as an Auxiliary Bishop  
of the  
Archdiocese of Boston

from  
Bishop Paul S. Loverde  
and the Faithful of the Diocese of Arlington

The Sisters of St. Joseph  
of Boston  
Congratulate  
**Most Reverend Robert P. Deeley, J.C.D.**  
on the occasion of your  
Episcopal Ordination as Auxiliary Bishop of Boston



You make the  
Sisters of St. Joseph proud!

Our new bishop was taught by our  
sisters at Sacred Heart, Watertown,  
and Matignon High School. He  
also ministered with our sisters  
throughout the Archdiocese.



We are women of the Church rooted in the Gospel  
who live, pray and work, in your neighborhood and ours,  
to bring people closer to God and to one another.

*Sisters of St. Joseph of Boston*  
Visit our website at [www.csjboston.org](http://www.csjboston.org)  
or call 617-746-2110

**Bishop Deeley**



**We rejoice with you  
and pray for you!**



The Lexington Catholic Community,  
Sacred Heart and St. Brigid Parishes  
would like to congratulate  
Most Rev. Robert P. Deeley, J.C.D.  
on the occasion of his Episcopal Ordination.



## PONTIFICAL MISSION SOCIETIES ARCHDIOCESE OF BOSTON

The Society for the Propagation of the Faith  
Missionary Childhood Association  
The Society of St. Peter Apostle  
Missionary Union of Priests and Religious



*Congratulations*  
to  
*Most Reverend Robert P. Deeley, J.C.D.*

Reverend Rodney J. Copp, J.C.L.  
Archdiocesan Director

66 Brooks Drive, Braintree, MA 02184 | TEL 617.542.1776 | FAX 617.542.1778  
info@propfaithboston.org | www.propfaithboston.org



Congratulations  
Most Rev. Robert P. Deeley,  
J.C.D.

May you have many years  
of good health in the  
Lord's service.

Immaculate Conception Parish  
Weymouth, MA

CONGRATULATIONS AND BEST WISHES TO

THE MOST REVEREND ROBERT P. DEELEY

AD MULTOS, FELICISSIMOS, GLORIOSQUE ANNOS

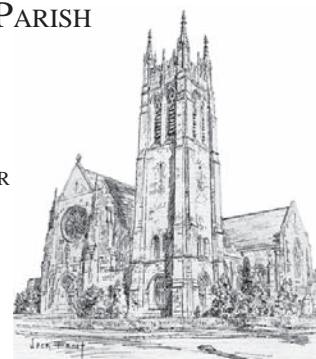
SAINT THERESA OF AVILA PARISH  
WEST ROXBURY

REVEREND MONSIGNOR WILLIAM M. HELMICK, PASTOR

REVEREND RICHARD S. BRADFORD

REVEREND RAYMOND G. HELMICK, S.J.

THE MOST REVEREND EMILO S. ALLUÉ, SDB



Congratulations and Best Wishes  
to Bishop Robert P. Deeley, JCD  
on his Episcopal Ordination



781-575-0500 12 Forge Pond Road, Canton, MA 02021  
www.southshorestaffing.com



Congratulations!  
Our Prayers and Best Wishes!  
The Most Reverend Robert P. Deeley, J.C.D.

Holy Ghost Parish  
Whitman

*Congratulations Bishop Robert Deeley*

*From the people of  
Corpus Christi — St. Bernard Parish  
West Newton*

*St. Joseph Parish  
Medford, MA*



*Congratulations  
Bishop Robert P. Deeley, J.C.D.  
and Ad Multos Annos*

*Rev. George C. Hines, Pastor  
Rev. Joseph Diem  
staff and parishioners*





**Congratulations and Prayerful Best Wishes**

to

**Most Reverend Robert P. Deeley, J.C.D.**

from

St. Camillus Parish, Arlington

Rev. James E. O'Leary, Pastor

**"AD MULTOS ANNOS"**

**The Sisters of Charity  
of Saint Elizabeth**

*who have served the people of God throughout  
the Commonwealth of Massachusetts for more than a century*



congratulate

**The Most Reverend**

**Robert P. Deeley, J.C.D.**

*on celebrating your Episcopal Ordination  
on the feast of Saint Elizabeth Ann Seton, our foundress.*

[www.SCNJ.org](http://www.SCNJ.org)



**Most Reverend Robert P. Deeley, J.C.D.  
Our Congratulations and Prayerful Best Wishes  
on this Joyous Occasion**

**The Sisters of St. Anne**

*Sharing Life in our ministries among those who are poor,  
those who hunger and thirst for knowledge and spirituality,  
and those who seek justice and peace.*

**720 Boston Post Road East, Marlborough, MA**

**The Missionary Franciscan Sisters  
of the Immaculate Conception**  
congratulate

**Most Reverend Robert P. Deeley, J.C.D.**

on the occasion of his Episcopal ordination  
January 4, 2013

May the Spirit of God give you the blessing of  
strong leadership in your service to the Church in Boston.



[www.mficusa.org](http://www.mficusa.org)



**Most Reverend  
Robert P. Deeley, J.C.D.,  
Congratulations and blessings  
on your episcopal ordination  
From all the Sisters of Charity of**

**Sisters of Charity of Montreal,  
"Grey Nuns"  
St. Joseph Region, Lexington, MA**

**Montreal, "Grey Nuns"**



Sacred Heart of Jesus Parish  
Cambridge, MA

to The Most Reverend Robert P. Deeley, J.C.D.

Congratulations and God Bless You.

Rev. John P. Tackney, Pastor



*The Carmelite Sisters For The Aged And Infirm,  
Residents, Staff and Volunteers of  
Carmel Terrace ~ Framingham, MA  
Marian Manor ~ South Boston, MA  
Saint Patrick's Manor ~ Framingham, MA  
Wish to Extend Their Congratulations to  
Most Reverend Robert P. Deeley, J.C.D.  
on Your Episcopal Ordination*

THE DIFFERENCE IS LOVE sm



**Bishop Deeley,  
With support and prayers  
on your Episcopal Ordination,  
The SMA Fathers, Dedham**



The pastor, priests, staff, and parishioners,  
of St. Bartholomew Parish in Needham,  
the home of Bishop Deeley's first assignment,  
offer our prayers, well-wishes and congratulations to  
The Most Reverend Robert P. Deeley, J.C.D.  
on the occasion of his Episcopal Ordination.  
Thank you for the difference you made at St. Bartholomew

## *Congratulations*

**Most Reverend  
Robert P. Deeley, J.C.D.**  
*on your ordination to the episcopate*

We offer our prayers and best wishes  
as you begin your new ministry  
to the people of the Archdiocese of Boston.

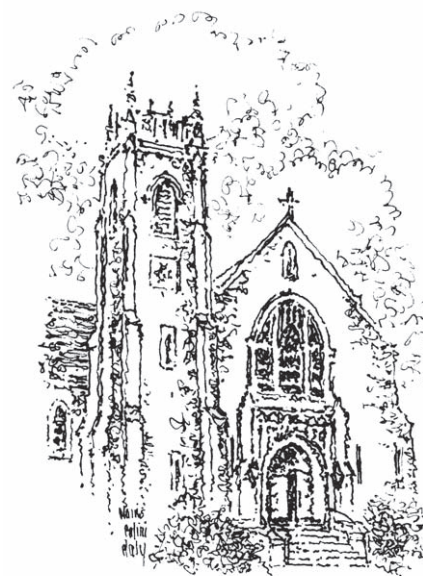


*The parish community of*  
**Sacred Heart Parish**  
NORTH QUINCY - SQUANTUM, MA

Rev. John W. O'Brien, *pastor*  
Rev. Raymond P. Kiley, *parochial vicar*

***Congratulations,***  
**Bishop Robert P. Deeley, J.C.D.**  
***on your Episcopal Ordination.***

From the staff of  
**The Pilot**



Rev. Michael L. Steele, Pastor,  
Rev. Mr. Joe Whipple,  
Mary Pagliarulo, DRE, and Staff  
extend their blessings to our new Bishop  
from Our Lady Star of the Sea Parish Community,  
Marblehead, MA.



## Heartfelt Congratulations *and* Prayerful Best Wishes



George Martell photo



Most Reverend Walter J. Edyvean  
Regional Bishop - West Region



Most Reverend John A. Dooher  
Regional Bishop - South Region



Most Reverend Robert F. Hennessey  
Regional Bishop - Central Region



Most Reverend Peter J. Uglietto  
Regional Bishop - North Region



Seán P. Cardinal O'Malley  
Archbishop of Boston



Most Reverend Arthur L. Kennedy  
Auxiliary Bishop of Boston



Most Reverend Emilio S. Allué, SDB  
Auxiliary Bishop Emeritus



Most Reverend Francis X. Irwin  
Auxiliary Bishop Emeritus



Most Reverend John P. Boles  
Auxiliary Bishop Emeritus