In Anticipation of the Installation of His Excellency the Most Reverend Charles C. Thompson, Seventh Archbishop of Indianapolis

✠

His Excellency the Most Reverend Christoph Pierre, Apostolic Nuncio to the United States of America

✠

Evening Prayer Thursday of the 16th Week in Ordinary Time

Cathedral of Saints Peter and Paul Indianapolis, Indiana

The twenty-seventh of July two thousand seventeen

Five o'clock in the Evening

In the Roman Catholic Church's heraldic tradition, the coat of arms of a metropolitan archbishop is normally composed of:

- A shield with its charges or symbols coming from family, geographic, religious and historical meanings and/or referred to the name of the archbishop;
- A golden processional cross with two traversal bars to represent the rank of the archbishop, "impaled" vertically behind the shield;
- A green hat called a "galero," with 20 attached tassels—10 tassels on each side;
- A pallium with small black crosses underneath the shield;
- A scroll with the archbishop's episcopal motto written in black, below everything.

Episcopal motto "Christ the Cornerstone" is taken from Chapter 2, verses 19-20 of St. Paul's Letter to the Ephesians, which reads, "So then you are no longer strangers and sojourners, but you are fellow citizens with the holy ones and the members of the household of God, built upon the foundation of the apostles and prophets, with Christ Jesus himself as the cornerstone."

Interpretation

In the right side of the shield—the observer's left, being that in the heraldic shield, one needs to consider the right and the left from the perspective of the soldier who, in ancient times, held his own shield—we find represented the coat of arms of the Archdiocese of Indianapolis. It consists of a blue cross on a gold field.

Here the fleur de lis symbolizes the faith brought to this area by French missionaries. The fish and the trident recall the Native Americans of this region, who spoke Algonquin, which means "at the place of spearing fish."

Gold is considered the most noble metal in heraldry, and is the symbol of the first virtue, the faith. It is by the faith that we can comprehend the message of salvation of Our Lord.

The left side of the shield is occupied by the personal arms of Archbishop Thompson. It reflects his heritage and his ministry as a priest of Jesus Christ.

The two blue wavy barrulets represent the Ohio River that connects Indiana and Kentucky, the Wabash River in Indiana, and the Salt River flowing through Marion County in Kentucky, and, in a spiritual sense, they represent the waters of baptism.

Between the barrulets are two blue greek crosses to represent the Catholic heritage that has come to the archbishop from both of his parents Coleman and Joyce (Thomas) Thompson.

Above the wavy barrulets is a green fleur de lis that is taken from the arms of the Diocese of Bardstown, Ky. It also symbolizes the Diocese of Vincennes which was established from the original territory of Bardstown.

In the base of the arms, there is an inverted blue Latin cross for Saint Peter and a green sword for Saint Paul and this represents Archbishop Thompson's personal devotion to Saints Peter and Paul.
SOLEMN EVENING PRAYER

In Anticipation of the Installation of

His Excellency

The Most Reverend Charles C. Thompson
Seventh Archbishop of Indianapolis

✠

His Excellency

The Most Reverend Christophe Pierre
Apostolic Nuncio to the United States of America

✠

Evening Prayer
Thursday of the 16th Week in Ordinary Time

Cathedral of Saints Peter and Paul
Indianapolis, Indiana

The Twenty-seventh of July
Two Thousand Seventeen
Five o’Clock in the Evening
RECEPTION AT THE DOORS OF THE CATHEDRAL

PROCESSION

Ecce sacerdos magnus, qui in diebus suis placuit Deo. Ideo jurejurando fecit illum Dominus crescere in plebem suam. Benedictionem omnium gentium dedit illi et testamentum suum confirmavit super caput ejus.

Gloria Patri, et Filio, et Spiritui Sancto:
Ideo jurejurando fecit illum
Dominus crescere in plebem suam.

Behold a great priest, who in his days pleased God. Therefore, by an oath, the Lord made him increase among his people. He gave him the blessing of all nations, and confirmed his covenant upon his head.

Glory to the Father, and to the Son, and to the Holy Spirit: Therefore, by an oath, the Lord made him increase among his people.

Ecce sacerdos magnus
Hans Leo Hassler (1564-1612)
INVITATION TO PRAYER

Presider: O God, +come to my as - sis - tance. Lord, make haste to help me.

All: Glory to the Father, and to the Son, and to the Ho - ly Spi - rit:

as it was in the beginning, is now, and will be for ev - er. A - men.

Al - le - lu - ia.

Text: ICEL, ©1974
BLESSING OF THE PONTIFICAL INSIGNIA

The pontifical insignia belonging to a bishop are the ring, the pastoral staff, the miter, and the pectoral cross. The ring is the symbol of the bishop's fidelity and bond with the Church; the staff, a sign of his pastoral office. The miter is worn during the liturgy. The pectoral cross is attached to a chain (or cord) and is worn on the chest, near the heart.

Another element of the archbishop's vesture is the pallium, which will be placed upon his shoulders tomorrow by the Apostolic Nuncio during the Mass of Installation. Already blessed by Pope Francis on the Solemnity of Saints Peter and Paul, the pallium is a white wool vestment, adorned with six black silk crosses, worn over the shoulders. Dating back to at least the fifth century, the wearing of the pallium by the Pope and metropolitan archbishops symbolizes authority as well as unity with the Holy See. The pallium is also a symbol of the duties of the archbishop as a shepherd of his flock.

PSALMODY

PSALM 144 (I)

Fauxbourdon setting by Orlando di Lasso (1532-1594)

ANTIPHON (CANTOR, THEN ALL): He is my comfort and my refuge. In him I put my trust.

1. Blessed be the Lord, my rock who trains my arms for battle, who prepares my hands for war.
2. He is my love, my fortress; he is my stronghold, my savior, my shield, my place of refuge. He brings peoples under my rule.
3. Lord, what is man that you care for him, mortal man, that you keep him in mind; man, who is merely a breath, whose life fades like a shadow?
4. Lower your heavens and come down; touch the mountains; wreathe them in smoke. Flash your lightnings; rout the foe, shoot your arrows and put them to flight.
5. Reach down from heaven and save me; draw me out from the mighty waters, / from the hands of alien foes whose mouths are filled with lies, whose hands are raised in perjury.

2. Glory to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, is now, and will be forever. Amen.

ANTIPHON (ALL): He is my comfort and my refuge. In him I put my trust.

READING

Colossians 1: 15-23

He is the image of the invisible God, the firstborn of all creation. For in him were created all things in heaven and on earth, the visible and the invisible, whether thrones or dominions or principalities or powers; all things were created through him and for him. He is before all things, and in him all things hold together. He is the head of the body, the church. He is the beginning, the firstborn from the dead, that in all things he himself might be preeminent. For in him all the fullness was pleased to dwell, and through him to reconcile all things for him, making peace by the blood of his cross [through him], whether those on earth or those in heaven. And you who once were alienated and hostile in mind because of evil deeds he has now reconciled in his fleshly body through his death, to present you holy, without blemish, and irreproachable before him, provided that you persevere in the faith, firmly grounded, stable, and not shifting from the hope of the gospel that you heard, which has been preached to every creature under heaven, of which I, Paul, am a minister.

HOMILY

303835_Vespers Program.indd   6
7/21/17   1:36 PM
RESPONSORY

BLESSING OF THE PONTIFICAL INSIGNIA

The pontifical insignia belonging to a bishop are the ring, the pastoral staff, the miter, and the pectoral cross. The ring is the symbol of the bishop’s fidelity and bond with the Church; the staff, a sign of his pastoral office. The miter is worn during the liturgy. The pectoral cross is attached to a chain (or cord) and is worn on the chest, near the heart.

Another element of the archbishop’s vesture is the pallium, which will be placed upon his shoulders tomorrow by the Apostolic Nuncio during the Mass of Installation. Already blessed by Pope Francis on the Solemnity of Saints Peter and Paul, the pallium is a white wool vestment, adorned with six black silk crosses, worn over the shoulders. Dating back to at least the fifth century, the wearing of the pallium by the Pope and metropolitan archbishops symbolizes authority as well as unity with the Holy See. The pallium is also a symbol of the duties of the archbishop as a shepherd of his flock.

PSALMODY

PSALM 144 (I)  

Fauxbourdon setting by
Orlando di Lasso (1532-1594)

© St. Meinrad Archabbey, Mode II

ANTIPHON (CANTOR, THEN ALL): He is my comfort and my refuge. In him I put my trust.

ALL

1. Blessed be the Lord, my rock who trains my arms for battle, who prepares my hands for war.

2. He is my love, my fortress; he is my stronghold, my savior, my shield, my place of refuge. He brings peoples under my rule.

3. Lord, what is man that you care for him, mortal man, that you keep him in mind; man, who is mere-ly a breath, whose life fades like a shadow?

4. Lower your heavens and come down; touch the mountains; wreath them in smoke. Flash your lightnings; rout the foe, shoot your arrows and put them to flight.

5. Reach down from heaven and save me; draw me out from the mighty waters, / from the hands of al-ien foes whose mouths are filled with lies, whose hands are raised in perjury.

6. Glory to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, is now, and will be forever. Amen.

ANTIPHON (ALL): He is my comfort and my refuge. In him I put my trust.

READING

Colossians 1: 15-23

He is the image of the invisible God, the firstborn of all creation. For in him were created all things in heaven and on earth, the visible and the invisible, whether thrones or dominions or principalities or powers; all things were created through him and for him. He is before all things, and in him all things hold together. He is the head of the body, the church. He is the beginning, the firstborn from the dead, that in all things he himself might be preeminent. For in him all the fullness was pleased to dwell, and through him to reconcile all things for him, making peace by the blood of his cross [through him], whether those on earth or those in heaven. And you who once were alienated and hostile in mind because of evil deeds he has now reconciled in his fleshly body through his death, to present you holy, without blemish, and irreproachable before him, provided that you persevere in the faith, firmly grounded, stable, and not shifting from the hope of the gospel that you heard, which has been preached to every creature under heaven, of which I, Paul, am a minister.
PSALM 144 (II)

ANTIPHON (CANTOR, THEN ALL): Blessed are the people * whose God is the Lord.

LEFT SIDE
1. To you, O God, will I sing a new song; * I will play on the ten-stringed harp
2. to you who give kings their victory, * who set David your servant free.
3. You set him free from the e-vil sword; * you rescued him from alien foes
4. whose mouths were filled with lies, * whose hands were raised in per-jury.
5. Let our sons then flour-ish like saplings * grown tall and strong from their youth:
6. our daughters grace-ful as columns, * adorned as though for a pal-ace.
7. Let our barns be filled to overflowing / with crops of ev-ery kind; * our sheep increasing by thou-sands,
8. myriads of sheep in our fields, * our cattle heavy with young,
9. no ruined wall, no exile, * no sound of weeping in our streets.
10. Happy the people with such blessings; * happy the people whose God is the Lord.
11. Glory to the Father, and to the Son, * and to the Holy Spi-rit:
12. as it was in the begin-ning, is now, * and will be for ever. A-men.

PSALM-PRAYER (PRESIDER):

Lord, God of strength,
you gave your Son victory over death.
Direct your Church’s fight against evil in the world.
Clothe us with the weapons of light
and unite us under one banner of love,
that we may receive our eternal reward
after the battle of earthly life.

ANTIPHON (ALL): Blessed are the people * whose God is the Lord.
ANTIPHON (CANTOR, THEN ALL): Now the victorious reign of our God has begun.

ALL

1. We praise you, the Lord God Almighty, who is and who was. You have assumed your great power, you have been your reign.

2. The nations have raged in anger, but then came your day of wrath and the moment to judge the dead: the time to reward your servants the prophets and the holy ones who revere you, the great and the small alike.

3. Now have salvation and power come, the reign of our God / and the authority of his Anointed One. For the accuser of our brothers is cast out, who night and day accused them before God.

4. They defeated him by the blood of the Lamb and by the word of their testimony; love for life did not deter them from death. So rejoice, you heavens, and you that dwell therein!

5. Glory to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, is now, and will be for ever. Amen.

ANTIPHON (ALL): Now the victorious reign of our God has begun.
READING

He is the image of the invisible God, the firstborn of all creation.
For in him were created all things in heaven and on earth, the visible and the invisible, whether thrones or dominions or principalities or powers; all things were created through him and for him.
He is before all things, and in him all things hold together.
He is the head of the body, the church.
He is the beginning, the firstborn from the dead, that in all things he himself might be preeminent.
For in him all the fullness was pleased to dwell, and through him to reconcile all things for him, making peace by the blood of his cross [through him], whether those on earth or those in heaven.

And you who once were alienated and hostile in mind because of evil deeds he has now reconciled in his fleshly body through his death, to present you holy, without blemish, and irreproachable before him, provided that you persevere in the faith, firmly grounded, stable, and not shifting from the hope of the gospel that you heard, which has been preached to every creature under heaven, of which I, Paul, am a minister.

HOMILY
RESPONSORY

Cantor, then All:

\[ \text{Fine} \]

The Lord is my shepherd, I shall want for nothing.

Cantor:

\[ \text{D.C.} \]

He has brought me to green pastures. I shall want for nothing.

Cantor:

\[ \text{D.C.} \]

Glory to the Father, and to the Son, and to the Holy Spirit,

Copyright © 2017 Andrew R. Moryka

BLESSING OF THE PONTIFICAL INSIGNIA

The pontifical insignia belonging to a bishop are the ring, the pastoral staff, the miter, and the pectoral cross. The ring is the symbol of the bishop’s fidelity and bond with the Church; the staff, a sign of his pastoral office. The miter is worn during the liturgy. The pectoral cross is attached to a chain (or cord) and is worn on the chest, near the heart.

Another element of the archbishop’s vesture is the pallium, which will be placed upon his shoulders tomorrow by the Apostolic Nuncio during the Mass of Installation. Already blessed by Pope Francis on the Solemnity of Saints Peter and Paul, the pallium is a white wool vestment, adorned with six black silk crosses, worn over the shoulders. Dating back to at least the fifth century, the wearing of the pallium by the Pope and metropolitan archbishops symbolizes authority as well as unity with the Holy See. The pallium is also a symbol of the duties of the archbishop as a shepherd of his flock.
CANTICLE OF MARY

ANTIPHON (CHOIR): If you hunger for holiness, God will satisfy your longing, good measure, and flowing over.

ALL:
My soul proclaims the greatness of the Lord,
my spirit rejoices in God my Savior
for he has looked with favor on his lowly servant.

From this day all generations will call me blessed:
the Almighty has done great things for me,
and holy is his Name.

He has mercy on those who fear him
in every generation.

He has shown the strength of his arm,
he has scattered the proud in their conceit.

He has cast down the mighty from their thrones,
and has lifted up the lowly.

He has filled the hungry with good things,
and the rich he has sent away empty.

He has come to the help of his servant Israel
for he has remembered his promise of mercy,
the promise he made to our fathers,
to Abraham and his children forever.

Glory to the Father, and to the Son,
and to the Holy Spirit:
Therefore, by an oath, the Lord made him increase among his people.

ANTIPHON (CHOIR): If you hunger for holiness, God will satisfy your longing, good measure, and flowing over.
INTERCESSIONS

RESPONSE: Give us light, peace and security, Lord.

LORD'S PRAYER

Our Father, who art in heaven, hallowed be thy name; thy kingdom come,
thy will be done on earth as it is in heaven.

Give us this day our daily bread, and forgive us our trespasses,
as we forgive those who trespass against us.

And lead us not into temptation, but deliver us from evil.

PRAYER

REMARKS

SOLEMN BLESSING

RECESSIONAL
In the Roman Catholic Church’s heraldic tradition, the coat of arms of a metropolitan archbishop is normally composed of:

• a shield with its charges or symbols coming from family, geographic, religious and historical meanings and/or referred to the name of the archbishop;
• a golden processional cross with two traversal bars to represent the rank of the archbishop, “impaled” vertically behind the shield;
• a green hat called a “galero,” with 20 attached tassels—10 tassels on each side;
• a pallium with small black crosses underneath the shield;
• a scroll with the archbishop’s episcopal motto written in black, below everything.

**Episcopal motto**

“Christ the Cornerstone” is taken from Chapter 2, verses 19-20 of St. Paul’s Letter to the Ephesians, which reads, “So then you are no longer strangers and sojourners, but you are fellow citizens with the holy ones and the members of the household of God, built upon the foundation of the apostles and prophets, with Christ Jesus himself as the cornerstone.”

**Interpretation**

In the right side of the shield—the observer’s left, being that in the heraldic shield, one needs to consider the right and the left from the perspective of the soldier who, in ancient times, held his own shield—we find represented the coat of arms of the Archdiocese of Indianapolis.

It consists of a blue cross on a gold field. Here the fleur de lis symbolizes the faith brought to this area by French missionaries.

The fish and the trident recall the Native Americans of this region, who spoke Algonquin, which means “at the place of spearing fish.”

Gold is considered the most noble metal in heraldry, and is the symbol of the first virtue, the faith. It is by the faith that we can comprehend the message of salvation of Our Lord.

The left side of the shield is occupied by the personal arms of Archbishop Thompson. It reflects his heritage and his ministry as a priest of Jesus Christ.

The two blue wavy barrulet crosses to represent the Catholic heritage that has come to the archbishop from both of his parents Coleman and Joyce (Thomas) Thompson.

Between the barrulets are two blue greek crosses to represent the Catholic heritage that has come to the archbishop from both of his parents Coleman and Joyce (Thomas) Thompson.

Above the wavy barrulets is a green fleur de lis that is taken from the arms of the Diocese of Bardstown, Ky. It also symbolizes the Diocese of Vincennes which was established from the original territory of Bardstown.

In the base of the arms, there is an inverted blue latin cross for Saint Peter and a green sword for Saint Paul and this represents Archbishop Thompson’s personal devotion to Saints Peter and Paul.
SOLEMN EVENING PRAYER

In Anticipation of the Installation of His Excellency the Most Reverend Charles C. Thompson, Seventh Archbishop of Indianapolis

✠ His Excellency the Most Reverend Christoph Pierre, Apostolic Nuncio to the United States of America

✠ Evening Prayer Thursday of the 16th Week in Ordinary Time

Cathedral of Saints Peter and Paul, Indianapolis, Indiana

The Twenty-Seventh of July Two Thousand Seventeen

five o'clock in the Evening

In the Roman Catholic Church's heraldic tradition, the coat of arms of a metropolitan archbishop is normally composed of:

- a shield with its charges or symbols coming from family, geographic, religious and historical meanings and/or referred to the name of the archbishop;
- a golden processional cross with two traversal bars to represent the rank of the archbishop, "impaled" vertically behind the shield;
- a green hat called a "galero," with 20 attached tassels—10 tassels on each side;
- a pallium with small black crosses underneath the shield;
- a scroll with the archbishop's episcopal motto written in black, below everything.

Episcopal motto "Christ the Cornerstone" is taken from Chapter 2, verses 19-20 of St. Paul's Letter to the Ephesians, which reads, "So then you are no longer strangers and sojourners, but you are fellow citizens with the holy ones and the members of the household of God, built upon the foundation of the apostles and prophets, with Christ Jesus himself as the cornerstone."

Interpretation

In the right side of the shield—the observer's left, being that in the heraldic shield, one needs to consider the right and the left from the perspective of the soldier who, in ancient times, held his own shield—we find represented the coat of arms of the Archdiocese of Indianapolis. It consists of a blue cross on a gold field. Here the fleur de lis symbolizes the faith brought to this area by French missionaries. The fish and the trident recall the Native Americans of this region, who spoke Algonquin, which means "at the place of spearing fish."

Gold is considered the most noble metal in heraldry, and is the symbol of the first virtue, the faith. It is by the faith that we can comprehend the message of salvation of Our Lord.

The left side of the shield is occupied by the personal arms of Archbishop Thompson. It reflects his heritage and his ministry as a priest of Jesus Christ. The two blue wavy barrulets represent the Ohio River that connects Indiana and Kentucky, the Wabash River in Indiana, and the Salt River flowing through Marion County in Kentucky, and, in a spiritual sense, they represent the waters of baptism.

Between the barrulets are two blue greek crosses to represent the Catholic heritage that has come to the archbishop from both of his parents Coleman and Joyce (Thomas) Thompson. Above the wavy barrulets is a green fleur de lis that is taken from the arms of the Diocese of Bardstown, Ky. It also symbolizes the Diocese of Vincennes which was established from the original territory of Bardstown.

In the base of the arms, there is an inverted blue Latin cross for Saint Peter and a green sword for Saint Paul and this represents Archbishop Thompson's personal devotion to Saints Peter and Paul.