



MASS OF INSTALLATION
OF THE
MOST REVEREND MITCHELL T. ROZANSKI
AS
ARCHBISHOP OF ST. LOUIS



ARCHDIOCESE OF ST. LOUIS



TUESDAY, AUGUST 25, 2020 2:00 P.M.

CATHEDRAL BASILICA OF SAINT LOUIS



HIS HOLINESS POPE FRANCIS



MOST REVEREND CHRISTOPHE LOUIS YVES GEORGES PIERRE
Apostolic Nuncio to the United States



HIS EMINENCE RAYMOND CARDINAL BURKE
Archbishop-emeritus of St. Louis



HIS EMINENCE JUSTIN CARDINAL RIGALI
Archbishop-emeritus of Philadelphia



MOST REVEREND ROBERT J. CARLSON
Apostolic Administrator of St. Louis



MOST REVEREND MARK S. RIVITUSO
Auxiliary Bishop of St. Louis and Titular Bishop of Turuzi



MOST REVEREND ROBERT J. HERMANN
Auxiliary Bishop-emeritus of St. Louis



MOST REVEREND MITCHELL T. ROZANSKI
Archbishop of St. Louis



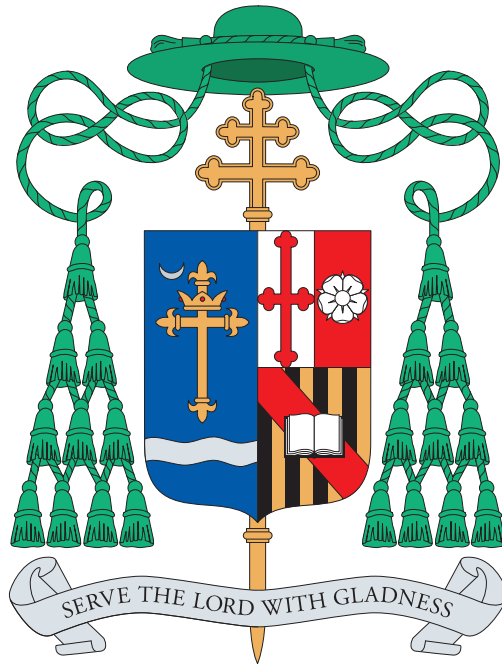
The Most Reverend Mitchell Thomas Rozanski was born in Baltimore, Maryland, on August 6, 1958. A Baltimore native of Polish-American descent, he lived with his family in Fells Point, Maryland, where they attended Holy Rosary Parish. He is the oldest of three sons born to Alfred and Jean Rozanski, both still living. His first brother Kenneth and his wife Lisa have two daughters and a son. His youngest brother Albert and his wife Danielle have one son. All of the family members reside in Maryland.

When he was eight years old, the family moved to Dundalk and the parish of the Sacred Heart of Mary, Graceland Park, where he attended the elementary school. After graduating from Our Lady of Mt. Carmel High School (Essex), he received his undergraduate degree from the Catholic University of America before entering the Theological College at the Catholic University of America, where he received seminary training.

He was ordained a priest of the Archdiocese of Baltimore at the Cathedral of Mary Our Queen on November 24, 1984. He served as an associate pastor at St. Michael, Overlea, in 1984, and then the Cathedral of Mary Our Queen. He was appointed associate pastor at St. Anthony of Padua, Baltimore, in 1985, and St. Isaac Jogues, Baltimore, in 1990. He was appointed administrator of Holy Cross and St. Mary Star of the Sea parishes in Baltimore, in March 1993, before being appointed pastor there in October of that year. In January 2000, he was appointed temporary administrator of Immaculate Conception, Towson, and in June assumed the same duties at St. John before being named its pastor on November 28, 2000. On July 3, 2004, he was named by Pope John Paul II as auxiliary Bishop for the Archdiocese of Baltimore, and was ordained on August 24, 2004, at the Cathedral of Mary Our Queen. Upon his ordination as bishop he was named vicar general and episcopal vicar for the Seton Vicariate of the Archdiocese. He also served on the College of Consultors for the Archdiocese and as the Vicar for Hispanics. At the time of his ordination as a bishop in 2004, he was the youngest bishop in the United States.

Archbishop Rozanski has served as the Roman Catholic Co-Chair of the Polish National Catholic/Roman Catholic Dialogue since November 2017. Since October 1, 2012, he has served as the Episcopal Moderator of the National Association of Holy Name Societies. He also serves on the Advisory Council of the National Association of Catholic Chaplains, and the National Catholic Partnership on Disability.

Archbishop Rozanski served on the National Committee for the Protection of Youth and Young People from January 2007 until June 2014. From 2012 until March 2015, Archbishop Rozanski served on the National Advisory Council of the United States Conference of Catholic Bishops (USCCB) for a three-year term. He also served on and chaired the Ecumenical and Interreligious Affairs Committee of the USCCB. Archbishop Rozanski is a member of the Fourth Degree Knights of Columbus, a Knight Commander of the Equestrian Order of the Holy Sepulchre of Jerusalem, Northeast Lieutenancy. Archbishop Rozanski served as bishop for the Diocese of Springfield since he was appointed on June 19, 2014, by Pope Francis. He was installed on August 12, 2014, by Cardinal Sean O'Malley, OFM Cap. On June 10, 2020, Pope Francis named him as the tenth archbishop for the Archdiocese of St. Louis, Missouri.



**COAT OF ARMS OF HIS EXCELLENCY
THE MOST REVEREND MITCHELL THOMAS ROZANSKI
ARCHBISHOP OF ST. LOUIS**

When a bishop is ordained, the Church asks him to declare a motto and design a coat of arms. The purpose of the motto is to reflect the bishop's beliefs and convictions within the Christian faith. The coat of arms utilizes symbols to identify the bishop.



SIGNIFICANCE

When an archbishop is appointed to lead an archdiocese, the coat of arms is composed of several key elements. The episcopal heraldic achievement, or, as it is more commonly known, the archbishop's coat of arms, is composed of a shield with its charges (symbols) and the external ornaments. The shield, which is the central and most important feature of any heraldic device, is described (blazoned) in 12th century terms that are archaic to our modern language and this description is done as if being given by the bearer with the shield being worn on the arm. From the viewpoint of the one behind the armor, the sides or impalements of the shield are labeled dexter (right) and sinister (left). The next element of the coat of arms is the archbishop's motto, which is traditionally written.

The great seal of the Archdiocese of St. Louis (viewer's left side) is an azure, blue, field with a gold crusader's cross, and a crown representing Saint Louis IX, King of France, and patron of both the Archdiocese of St. Louis and City of St. Louis. On the extremes of the cross are found the fleur-de-lis flower that recalls the French foundation of the city.

For his personal arms, His Excellency Archbishop Rozanski has selected a design that is based on two major themes; his Polish heritage and his service to the Archdiocese of Baltimore. In the upper portion of the design, in red and silver (white), the colors of the Polish national flag, are a cross bottony (each arm terminates in a triple ball), which represented in red on silver, is a variant on the symbolism known as a "cross of St. Michael," the Archbishop's baptismal patron. To the right of the cross (chief dexter) is a silver rose on a red field, drawing upon the significance that His Excellency's family name refers to "Rose flower" in Polish.

In base, on the alternating vertical bars of black and gold (yellow) with a red diagonal bar called a "bend," is an open book of the Most Holy Scriptures. These charges, drawn from the arms of the Archdiocese of Baltimore, signify that His Excellency's ministry as a deacon, priest, and now as an archbishop is to spread God's Holy Word to the faithful of the Archdiocese. This symbolism joins well with the Archbishop's motto, that is taken from the 100th Psalm, that in all that Archbishop Rozanski is to do for The Lord, he is called to "SERVE THE LORD WITH GLADNESS."

The device is completed with the external ornaments which are a gold processional cross, which is placed in back of the shield and which extends above and below the shield, and a pontifical hat, called a "gallero," with its ten tassels, in four rows, on either side of the shield, all in green. These are the heraldic insignia of a prelate of the rank of archbishop by instruction of the Holy See of March 31, 1969.



PROCESSION AND INTRODUCTORY RITES

PRELUDE

Teach Me, O Lord
Philip Stopford

Alabaré
Manuel José Alonso

PROCESSIONAL HYMNS

All Creatures of Our God and King

TEXT: Francis of Assisi, tr. William H. Draper; TUNE: LASST UNS ERFREUEN



1. All crea - tures of our God and King, Lift
2. O rush - ing wind and breez - es soft, O
3. O flow - ing wa - ters, pure and clear, Make
4. Dear moth - er earth, who day by day Un -



1. up your voice and with us sing: Al - le - lu - ia! Al - le -
2. clouds that ride the winds a - loft: Al - le - lu - ia! Al - le -
3. mu - sic for your Lord to hear. Al - le - lu - ia! Al - le -
4. folds rich bless - ings on our way, Al - le - lu - ia! Al - le -



1. lu - ia! O burn - ing sun with gold - en beam
2. lu - ia! O ris - ing morn, in praise re - joice,
3. lu - ia! O fire so mas - ter - ful and bright,
4. lu - ia! The fruits and flow'rs that ver - dant grow,



1. And sil - ver moon with soft - er gleam:
2. O lights of eve - ning, find a voice.
3. Pro - vid - ing us with warmth and light,
4. Let them God's glo - ry al - so show.



Al - le - lu - ia! Al - le - lu - ia! Al - le - lu - ia,
al - le - lu - ia, al - le - lu - ia!

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WOMEN

5. O ev'ry one of tender heart, forgiving others, take your part,
Alleluia! Alleluia!
All you who pain and sorrow bear, praise God and cast on God your care.
Alleluia! Alleluia! Alleluia, alleluia, alleluia!

MEN

6. And you, most kind and gentle death, waiting to hush our final breath,
Alleluia! Alleluia!
You lead to heav'n the child of God, where Christ our Lord
the way has trod. Alleluia! Alleluia! Alleluia, alleluia, alleluia!

ALL

7. Let all things their Creator bless, and worship God in humbleness,
Alleluia! Alleluia!
Oh praise the Father, praise the Son, and praise the Spirit, Three in One!
Alleluia! Alleluia! Alleluia, alleluia, alleluia!

O Be Joyful in the Lord, All Ye Lands
Samuel S. Wesley



All People That on Earth Do Dwell

TEXT: William Kethe; TUNE: OLD HUNDREDTH, Louis Bourgeois



1. All peo - ple that on earth do dwell,
2. Know that the Lord is God in - deed;
3. O en - ter then his gates with praise;
4. For why? the Lord our God is good:
5. To Fa - ther, Son, and Ho - ly Ghost,



1. Sing to the Lord with cheer - ful voice;
2. With - out our aid he did us make;
3. Ap - proach with joy his courts un - to;
4. His mer - cy is for ev - er sure;
5. The God whom heav'n and earth a - dore,



1. Him serve with mirth, his praise forth tell,
2. We are his folk, he does us feed,
3. Praise, laud, and bless his Name al - ways,
4. His truth at all times firm - ly stood,
5. From us and from the an - gel host



1. Come we be - fore him, and re - jice.
2. And for his sheep he does us take.
3. For it is seem - ly so to do.
4. And shall from age to age en - dure.
5. Be praise and glo - ry ev - er - more.

SIGN OF THE CROSS

GREETING

RITE OF INSTALLATION OF THE NEW ARCHBISHOP



READING OF THE APOSTOLIC MANDATE

ARCHBISHOP-DESIGNATE:

With faith in our Lord Jesus Christ, and with the love of God in my heart, I do accept the pastoral care of the people of God in the Archdiocese of St. Louis. I resolve to serve faithfully the spiritual needs of this local church.

ALL: Thanks be to God.

Jubilate Deo
W. A. Mozart

IMPOSITION OF THE PALLIUM

DELEGATE OF THE APOSTOLIC NUNCIATURE:

To the glory of almighty God
and the praise of the Blessed Virgin Mary
and of the apostles Peter and Paul,
in the name of Pope Francis, Bishop of Rome,
and of the holy Roman Church
for the honor of the Church of St. Louis
which has been placed in your care,
and as a symbol of your authority as metropolitan archbishop:
we confer on you the pallium,
taken from the tomb of Peter
to wear within the limits
of your ecclesiastical province.
May this pallium be a symbol of unity
and a sign of your communion with the Apostolic See,
a bond of love, and an incentive to courage.

On the day of the coming and manifestation
of our great God and chief shepherd, Jesus Christ,
may you and the flock entrusted to you
be clothed with immortality and glory.

In the name of the Father, and of the Son, and of the Holy Spirit.

ALL: Amen.



GLORIA

Mass of St. Francis
Horst Buchholz

All:

Glo - ry to God in the high - est, and on earth peace to
peo - ple of good will. We praise you, we bless you, we a -
dore you, we glo - ri - fy you, we give you thanks for
your great glo - ry, Lord God, heav - en - ly King, O
Choir/Cantor:
God, al - might - y Fa - ther. Lord Je - sus
Christ, On - ly Be - got - ten Son, Lord God, Lamb of God,
Son of the Fa - ther, you take a - way the sins of the world,
have mer - cy on us; you take a - way the sins of the world,
re - ceive our prayer; you are seat - ed at the right hand of the



All:

Fa - ther, have mer - cy on us. For you a-lone are the
Ho - ly One, you a-lone are the Lord, you a-lone are the Most High,
Je - sus Christ, with the Ho - ly Spir - it, in the
glo - ry of God the Fa - ther, A - men.

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COLLECT

THE LITURGY OF THE WORD

FIRST READING

Sirach 2:7-13

You who fear the Lord, believe him, hope in him, love him.

A reading from the book of Sirach.

You who fear the Lord, wait for his mercy,
turn not away lest you fall.

You who fear the Lord, trust him,
and your reward will not be lost.

You who fear the Lord, hope for good things,
for lasting joy and mercy.

You who fear the Lord, love him
and you hearts will be enlightened.

Study the generations long past and understand;
has anyone hoped in the Lord and been disappointed?



Has anyone persevered in his commandments and been forsaken?
Has anyone called upon him and been rebuffed?
Compassionate and merciful is the Lord;
he forgives sins, he saves in time of trouble
and he is a protector to all who seek him in truth.

The word of the Lord.

ALL: Thanks be to God.

RESPONSORIAL PSALM

Psalm 1
Horst Buchholz



Bless - ed are they who hope in the Lord.

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*Blessed the man who follows not the counsel of the wicked,
nor walks in the way of sinners, nor sits in the company of the insolent,
but delights in the law of the LORD
and meditates on his law day and night. **RESPONSE (ALL)***

*He is like a tree planted near running water,
that yields its fruit in due season, and whose leaves never fade.
Whatever he does, prospers. **RESPONSE (ALL)***

*Not so are the wicked, not so;
they are like chaff which the wind drives away.
For the LORD watches over the way of the just,
but the way of the wicked vanishes. **RESPONSE (ALL)***

SECOND READING

Filipenses 4:4-9

Aprecien todo lo santo.

Lectura de la carta del apóstol san Pablo a los filipenses

Hermanos:

Alégrense siempre en el Señor;
se lo repito: ¡alégrense!



Que la benevolencia de ustedes sea conocida por todos.
El Señor está cerca.

No se inquieten por nada;

más bien presenten en todo ocasión sus peticiones a Dios
en la oración y la súplica, llenos de gratitud.

Y que la paz de Dios, que sobrepasa toda inteligencia,
custodie sus corazones y sus pensamientos en Cristo Jesús.

Por lo demás, hermanos,

aprecien todo lo que es verdadero y noble,
cuanto hay de justo y puro,
todo lo que es amable y honroso,
todo lo que sea virtud y merezca elogio.

Pongan por obra cuanto han aprendido y recibido de mí,
todo lo que yo he dicho y me han visto hacer;

Y el Dios de la paz estará con ustedes.

Palabra de Dios.

ALL: Te alabamos, Señor.

SECOND READING

Philippians 4:4-9

Think about whatever is worthy of praise.

A reading from the letter of Paul to the Philippians.

Brothers and sisters:

Rejoice in the Lord always.

I shall say it again: rejoice!

Your kindness should be known to all.

The Lord is near.

Have no anxiety at all, but in everything,
by prayer and petition, with thanksgiving,
make your requests known to God.

Then the peace of God that surpasses all understanding
will guard your hearts and minds in Christ Jesus.



Finally, brothers and sisters,
whatever is true, whatever is honorable,
whatever is just, whatever is pure,
whatever is lovely, whatever is gracious,
if there is any excellence
and if there is anything worthy of praise,
think about these things.
Keep on doing what you have learned and received
and heard and seen in me.
Then the God of peace will be with you.

The word of the Lord.
ALL: Thanks be to God.

GOSPEL ACCLAMATION

Easter Alleluia
Horst Buchholz

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

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

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O sing joyfully to God, all the earth, and serve the Lord with gladness.

GOSPEL

John 15:9-17



You are my friends if you do what I command you.

A reading from the holy Gospel according to John.

ALL: Glory to you, O Lord.

Jesus said to his disciples:

“As the Father loves me, so I also love you.

Remain in my love.

If you keep my commandments, you will remain in my love,
just as I have kept my Father’s commandments
and remain in his love.”

“I have told you this so that my joy might be in you
and your joy might be complete.

This is my commandment: love one another as I love you.

No one has greater love than this,
to lay down one’s life for one’s friends.

You are my friends if you do what I command you.

I no longer call you slaves,
because a slave does not know what his master is doing.

I have called you friends,
because I have told you everything I have heard from my Father.

It was not you who chose me, but I who chose you
and appointed you to go and bear fruit that will remain,
so that whatever you ask the Father in my name he may give you.

This I command you: love one another.”

The Gospel of the Lord.

ALL: Praise to you, Lord Jesus Christ.

HOMILY

Archbishop Mitchell T. Rozanski

UNIVERSAL PRAYER



THE LITURGY OF THE EUCHARIST

OFFERTORY HYMN

Pescador de Hombrese

Cesáreo Gabaráin

ESTROFAS / VERSES



1. Tú has ve - ni - do a la_o - ri - lla, no_has bus -
2. Tú sa - bes bien lo que ten - go; en mi
3. Tú ne - ce - si - tas mis ma - nos, mi can -
4. Tú, pes - ca - dor de_o - tros la - gos, an - sia_e -
1. *Lord, you have come to the sea - shore, nei - ther*
2. *Lord, see my goods, my pos - ses - sions; in my*
3. *Lord, take my hands and di - rect them. Help me*
4. *Lord, as I drift on the wa - ters, be the*



1. ca - do ni_a sa - bios ni_a ri - cos;
2. bar - ca no_hay o - ro ni_es - pa - das,
3. san - cio que_a o - tros des - can - se,
4. ter - na de al - mas que_es - pe - ran,
1. *search - ing for the rich nor the wise,*
2. *boat you find no pow - er, no wealth.*
3. *spend my - self in seek - ing the lost,*
4. *rest - ing place of my rest - less heart,*



1. tan só - lo quie - res que yo te si - ga.
2. tan só - lo re - des y mi tra - ba - jo.
3. a - mor que quie - ra se - guir a - man - do.
4. a - mi - go bue - no, que_a - sí me lla - mas.
1. *de - sir - ing on - ly that I should fol - low.*
2. *Will you ac - cept, then, my nets and la - bor?*
3. *re - turn - ing love for the love you gave me.*
4. *my life's com - pan - ion, my friend and ref - uge.*



ESTRIBILLO / REFRAIN

Se - ñor, me has mi - ra - do a los o - jos,
O, Lord, with your eyes set up - on me,
son - ri - en - do has di - cho mi nom - bre,
gent - ly smil - ing, you have spo - ken my name;
en la a - re - na he de - ja - do mi bar - ca,
all I longed for I have found by the wa - ter;
jun - to a ti bus - ca - ré o - tro mar.
at your side, I will seek oth - er shores.

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PREPARATION OF THE GIFTS

PRAYER OVER THE OFFERINGS

For Concelebrants only, the Eucharistic Prayer can be found on page 34.



THE EUCHARISTIC PRAYER

SANCTUS

A Community Mass
Richard Proulx

Ho - ly, Ho - ly, Ho - ly Lord God of hosts.
Heav'n and earth are full of your glo - ry. Ho -
san - na in the high - est, ho - san - na in the high - est.
Blest is he who comes in the name of the Lord. Ho -
san - na in the high - est, ho - san - na in the high - est.

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MEMORIAL ACCLAMATION

Roman Missal

We pro - claim your Death, O Lord, and pro - fess your
Res - ur - rec - tion un - til you come a - gain.

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DOXOLOGY

ARCHBISHOP AND CONCELEBRANTS ONLY:

Through him and with him and in him,
O God, almighty Father, in the unity of the Holy Spirit,
all glory and honor is yours, for ever and ever.

AMEN

A Community Mass
Richard Proulx



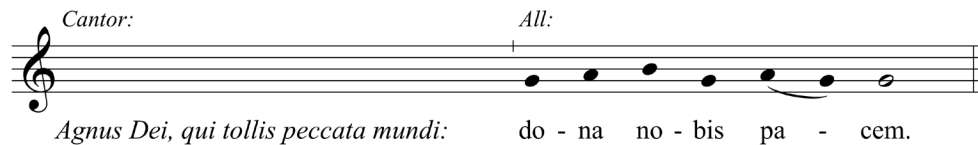
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THE COMMUNION RITE

THE LORD'S PRAYER

LAMB OF GOD

ed. Vat. XVIII



Because we hold the reception of the Eucharist as a sign of Divine and Ecclesial unity, only practicing Catholics, who are free of serious sin and in full unity with the Catholic Church, should present themselves for Holy Communion. We pray for the full visible unity among all Christians.



COMMUNION HYMNS

Ubi Caritas

Text: Taizé Community; Tune: Jacques Berthier

U - bi ca - ri - tas et a - mor,
Live in char - i - ty and stead - fast love,

u - bi - ca - ri - tas De - us i - bi est.
live in char - i - ty; God will dwell in you.

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Pan de Vida

Bob Hurd and Pia Moriarty

REFRAIN / ESTRIBILLO

Pan de Vi - da, cuer-po del Se - ñor,
Pan de Vi - da, cuer-po del Se - ñor,
cup of bless - ing, blood of Christ the Lord.
san-ta co - pa, Cris-to Re - den - tor.
At this ta - ble the last shall be
Su jus - ti - cia nos con - ver - ti -



first. Po - der es ser - vir, por - que
rá. Po - der es ser - vir, por - que



Dios es a - mor.
Dios es a - mor.

VERSES / ESTROFAS



1. We are the dwell - ing of God, fra - gile and
2. You call me Teach - er and Lord; I, who have
3. There is no Jew or Greek; there is no
4. *So - mos el tem - plo de Dios,* frá - gi - les
5. *Us - te - des me lla - man "Se - ñor".* *Me in - cli - no a la -*
6. *No hay es - cla - vos ni li - bres,* *no hay mu -*



1. wound - ed and weak. We are the bod - y of Christ,
2. washed your feet. So you must do as I do,
3. slave or free; there is no wom - an or man;
4. *se - res hu - ma - nos.* *So - mos el cuer - po de Cris -*
5. *var - les los pies.* *Ha - gan lo mis - mo, hu - mil -*
6. *je - res ni hom - bres,* *só - lo a - que - llos que he - re -*



to Refrain / al Estribillo

1. called to be the com - pas - sion of God.
2. so the great - est must be - come the least.
3. on - ly heirs of the prom - ise of God.
4. *to, lla - ma - dos a ser com - pa - si - vos.*
5. *des, sir - vién - do - se u - nos a o - tros.*
6. *dan el rei - no que Dios pro - me - tió.*

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Stainless the Maiden
Polish traditional

*Stainless the Maiden whom He chose for mother;
nine months she waited, bearing Christ, our brother;
think of her gladness when at last she saw Him:
God in a manger, Bethlehem a heaven!*

*Lantern in darkness, when the sick are sighing,
threshold of brightness, comfort for the dying,
high she is holding for a world adoring,
hope of the nations, Jesus Christ, our brother.*

PRAYER AFTER COMMUNION

THE CONCLUDING RITES

SOLEMN BLESSING AND DISMISSAL

ACCLAMATION

Christus Vincit
Nicola Montani

CANTORS/ALL:

Chris - tus vin - cit! Chris - tus reg - nat!

Chri - stus, Chri - stus Im - pe - rat!

ENGLISH TRANSLATION, SUNG IN LATIN:

Christ the Victor! Christ the Ruler! Christ the King!

To Pope Francis, our Holy Father, peace, health, and perpetual blessings!

To Mitchell, our Most Reverend Archbishop, peace, health, and perpetual blessings!

Good things shall come! The peace of Christ shall come! May his kingdom come!



RECESSIONAL HYMN

To Jesus Christ, Our Sovereign King

TEXT: Martin B. Hellrigel; TUNE: ICH GLAUB AN GOTT



1. To Je - sus Christ, our sov - 'reign King, Who
2. Your reign ex - tend, O King be - nign, To
3. To you, and to your church, great King, We



1. is the world's sal - va - tion, All praise and hom - age
2. ev - 'ry land and na - tion; For in your King - dom,
3. pledge our heart's ob - la - tion; Un - til be - fore your



1. do we bring And thanks and ad - o - ra - tion.
2. Lord di - vine, A - lone we find sal - va - tion.
3. throne we sing In end - less ju - bi - la - tion.



Christ Je - sus, Vic - tor! Christ Je - sus, Rul - er!



Christ Je - sus, Lord and Re - deem - er!

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POSTLUDE

March Episcopale

Louis Vierne



MINISTERS OF THE LITURGY

PRINCIPAL CELEBRANT

Most Reverend Mitchell T. Rozanski
Archbishop of St. Louis

ATTENDING CARDINAL

His Eminence Justin Cardinal Rigali
Archbishop-emeritus of Philadelphia

CONCELEBRANTS

Most Reverend Robert J. Carlson
Apostolic Administrator of St. Louis

Most Reverend Mark S. Rivituso
Auxiliary Bishop of St. Louis

Most Reverend Robert J. Hermann
Auxiliary Bishop-emeritus of St. Louis

Abbot Gregory Mohrman, O.S.B.
English Benedictine Congregation

Invited Archbishops, Bishops & Priests

Archdiocesan and Religious Priests
of the Archdiocese of St. Louis

APOSTOLIC NUNCIO REPRESENTATIVE

Monsignor Dennis Kuruppassery
Chargé d'Affaires, Apostolic Nunciature

DEACONS

Deacon Christopher Ast
Permanent Deacon

Reverend Mr. Charles Archer
Transitional Deacon

Reverend Mr. Edward Godefroid
Transitional Deacon

SERVERS

St. Louis seminarians

READERS

Mr. David Parr

Sr. Dolores Sanchez, O.S.F.



MINISTERS OF THE LITURGY (CONT.)

ORGANIST

Benton Blasingame

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Cathedral Basilica of Saint Louis

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Mr. Jacob Braun

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EUCCHARISTIC PRAYER I

FOR CONCELEBRANTS

Celebrant Alone To you, therefore, most merciful Father,
we make humble prayer and petition
through Jesus Christ, your Son, our Lord:
that you accept and bless ✠ these gifts,
these offerings,
these holy and unblemished sacrifices,

which we offer you firstly for your holy catholic Church.
Be pleased to grant her peace,
to guard, unite and govern her throughout the whole world,
together with your servant N. our Pope and N. our Bishop,
and all those who, holding to the truth,
hand on the catholic and apostolic faith.

One Concelebrant Remember, Lord, your servants N. and N.
and all gathered here,
whose faith and devotion are known to you.
For them, we offer you this sacrifice of praise
or they offer it for themselves and all who are dear to them:
for the redemption of their souls,
in hope of health and well-being,
and paying their homage to you,
the eternal God, living and true.



One Concelebrant In communion with those whose memory we venerate,
especially the glorious ever-Virgin Mary,
Mother of our God and Lord, Jesus Christ,
and blessed Joseph, her Spouse,
your blessed Apostles and Martyrs,
Peter and Paul, Andrew,
(James, John, Thomas, James, Philip, Bartholomew,
Matthew, Simon and Jude;
Linus, Cletus, Clement, Sixtus, Cornelius,
Cyprian, Lawrence, Chrysogonus,
John and Paul, Cosmas and Damian)
and all your Saints;
we ask that through their merits and prayers,
in all things we may be defended by your protecting help.
(Through Christ our Lord. Amen.)

Celebrant Alone Therefore, Lord, we pray:
graciously accept this oblation of our service,
that of your whole family;
which we make to you also for your servant N.,
whom you have been pleased to raise to the Order of Bishops;
and in your mercy, keep safe your gifts in him,
so that what he has received by divine commission
he may fulfill by divine assistance.
(Through Christ our Lord. Amen.)



Celebrant with
Concelebrants

Be pleased, O God, we pray,
to bless, acknowledge, and approve this offering
in every respect;
make it spiritual and acceptable,
so that it may become for us the Body and Blood
of your most beloved Son, our Lord Jesus Christ.

On the day before he was to suffer,
he took bread in his holy and venerable hands,
and with eyes raised to heaven to you,
O God, his almighty Father,
giving you thanks,
he said the blessing,
broke the bread
and gave it to his disciples, saying:

TAKE THIS, ALL OF YOU, AND EAT OF IT,
FOR THIS IS MY BODY,
WHICH WILL BE GIVEN UP FOR YOU.

In a similar way, when supper was ended,
he took this precious chalice in his holy and venerable hands,
and once more giving you thanks,
he said to the blessing
and gave the chalice to his disciples, saying:



TAKE THIS, ALL OF YOU, AND DRINK FROM IT,
FOR THIS IS THE CHALICE OF MY BLOOD,
THE BLOOD OF THE NEW
AND ETERNAL COVENANT,
WHICH WILL BE Poured OUT FOR YOU
AND FOR MANY
FOR THE FORGIVENESS OF SINS.
DO THIS IN MEMORY OF ME.

CELEBRANT: The mystery of faith.

ALL:

Roman Missal

We pro - claim your Death, O Lord, and pro - fess your
Res - ur - rec - tion un - til you come a - gain.

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**Celebrant with
Concelebrants**

Therefore, O Lord, as we celebrate the memorial
of the blessed Passion,
the Resurrection from the dead,
and the glorious Ascension into heaven
of Christ, your Son, our Lord,
we, your servants and your holy people,
offer to your glorious majesty,
from the gifts that you have given us,
this pure victim, this holy victim, this spotless victim,
the holy Bread of eternal life
and the Chalice of everlasting salvation.



Be pleased to look upon these offerings
with a serene and kindly countenance,
and to accept them,
as once you were pleased to accept
the gifts of your servant Abel the just,
the sacrifice of Abraham, our father in faith,
and the offering of your high priest Melchizedek,
a holy sacrifice, a spotless victim.

Bowing, with hands joined, he continues:

In humble prayer we ask you, almighty God:
command that these gifts be borne
by the hands of your holy Angel to your altar on high
in the sight of your divine majesty,
so that all of us,
who through this participation at the altar
receive the most holy Body and Blood of your Son,

He stands upright again and signs himself with the Sign of the Cross, saying:
may be filled with every grace and heavenly blessing.
(Through Christ our Lord. Amen.)

One Concelebrant Remember also, Lord, your servants N. and N.,
who have gone before us with the sign of faith
and rest in the sleep of peace.

Grant them, O Lord, we pray,
and all who sleep in Christ,
a place of refreshment, light and peace.
(Through Christ our Lord. Amen.)



He strikes his breast with his right hand, saying:

One Concelebrant To us, also, your servants,
who, though sinners, hope in your abundant mercies,
graciously grant some share and fellowship
with your holy Apostles and Martyrs:
with John the Baptist, Stephen, Matthias, Barnabas,
(Ignatius, Alexander, Marcellinus, Peter,
Felicity, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia)
and all your Saints;
admit us, we beseech you, into their company,
not weighing our merits,
but granting us your pardon,
through Christ our Lord.

Celebrant alone Through whom you continue to make all these good things,
O Lord;
you sanctify them, fill them with life,
bless them, and bestow them upon us.

**Celebrant with
Concelebrants** Through him, and with him, and in him,
O God, almighty Father,
In the unity of the Holy Spirit,
all glory and honor is yours
for ever and ever.

ALL:

Roman Missal

Richard Proulx



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SYMBOLS OF A BISHOP

Bishops, from the Greek word *episkopos* (overseer), have been, by Divine Institution, selected to be successors to the Apostles as pastors of the Church. The installation of Mitchell T. Rozanski as Archbishop of St. Louis provides us with the opportunity to focus on the symbols of a bishop. In fact, the bishop himself is a symbol and is surrounded by symbols.

Bishops wear certain regalia distinctive of the Order of Bishop, the fullness of the Sacrament of Holy Orders—the pectoral cross, ring, mitre, and crozier (staff).

CATHEDRA

In ancient times, a chair was a sign of authority to teach. The bishop's chair is called a *cathedra* from the Latin word for “chair” and it is the presence of the bishop's cathedra in a church which makes it a cathedral. The bishop's chair, then, is a symbol of the bishop's teaching office and pastoral authority in his diocese. It is also a sign of the unity of believers in the faith which the bishop proclaims as shepherd of the Lord's flock.

MITER

The mitre is the proper liturgical headdress for all bishops of the Latin rite, including the Pope. The word comes from the Greek word *mitra*, meaning “turban.” It consists of two stiffened flaps of material joined by a headband with two fringed strips hanging from the back base of the mitre. The mitre as we know it today developed from the conical head-covering worn by the Pope that appeared in the 10th century. Initially, it was only used by the Pope.

PECTORAL CROSS

The pectoral cross receives its name because it is worn over the breast, or pectus, hanging from a green cord intertwined with gold threads. There are rules determining whether it is worn over or under whatever the bishop is wearing. If the bishop is dressed in a suit and Roman collar, the pectoral cross is usually placed in the vest pocket with only the chain showing.



CROZIER

The crozier is a pastoral staff that is conferred on bishops (and abbots) at their installation. In the Western tradition, the top of the staff is curved to remind the bishop of the shepherd's crook and of his pastoral care of the people entrusted to him. It is a sign of the bishop's need to keep watch over his whole flock, sustaining the weak and faltering, confirming those wavering in faith, and leading back the erring ones into the true fold.

RING

The bishop's ring is a symbol of his fidelity to and nuptial bond with the Church, his spouse. It signifies the bishop's symbolic marriage to the Church, the Bride of Christ. The bishop's ring is usually made of gold and oftentimes set with an amethyst stone. The bishop's ring was first mentioned as an official part of the bishop's insignia in the early seventh century.

ZUCCHETTO

The zucchetto is a skullcap worn, particularly by prelates, since the 13th century. The Pope wears a white zucchetto; cardinals, a red zucchetto; and bishops, a fuchsia zucchetto. All others wear black.



WELCOME TO THE CATHEDRAL BASILICA OF SAINT LOUIS

WHAT IS A CATHEDRAL?

A cathedral is the principal or the Mother Church of a Catholic diocese or archdiocese. This cathedral is the church from which Archbishop Mitchell T. Rozanski will preside in charity over the entire Catholic community of the greater Saint Louis area, encompassing over 500,000 Catholics in more than 170 parishes. Important events such as the ordination of priests, the ordination of bishops and the installation of new archbishops take place in the cathedral. It is called a cathedral because a prominent feature in every cathedral is the “seat” or formal “chair” of the archbishop and the Latin word for this chair is *cathedra*.

WHAT IS A BASILICA?

“Basilica” originally referred to one of the major churches of Rome. Today it is a title of honor given to a church because of its historical importance, its religious significance, or its artistic or architectural worth. The Cathedral Basilica of Saint Louis was designated a basilica by Pope Saint John Paul II on April 4, 1997. The rank of basilica is expressed by two insignia in the sanctuary: the *ombrellino* or canopy and the *tintinnabulum* or little bell, which were formerly carried in papal processions.

WHAT IS A BISHOP?

Faithful to Scripture and tradition, there are three degrees of ordained ministry in the Catholic Church: deacons, priests, and bishops. Bishops are priests ordained to continue the ministry of the Apostles of Jesus Christ by leading the Christian community, proclaiming the Christian faith, and calling the People of God to holiness. Bishops serve as pastoral leaders of local churches and are responsible for the pastoral, spiritual and administrative well-being of their diocese. Only bishops can ordain deacons, priests and bishops. All Catholic bishops are appointed to the episcopacy by the Pope himself and they carry out their pastoral ministry in full communion with the Holy Father, Pope Francis, who continues the ministry of Saint Peter in the Church as head of the College of Bishops and Pastor of the worldwide Catholic Church.



WHAT IS AN ARCHBISHOP?

An archbishop is a bishop appointed by the Pope to be the pastoral leader of a diocese which, because of its age, size, history or prominence, is called an archdiocese. Since Saint Louis is an archdiocese, our new bishop, Mitchell T. Rozanski, is an archbishop. The Archbishop of Saint Louis is also the head of the “Province of Saint Louis” which includes the three other Catholic dioceses in Missouri (Kansas City, Jefferson City, and Springfield–Cape Girardeau). When a diocese or archdiocese is very large, bishops are appointed to assist the archbishop in his ministry and these bishops are called auxiliary bishops. Bishop Rivituso is currently Auxiliary Bishop for the Archdiocese of Saint Louis.

HISTORY OF THE CATHEDRAL BASILICA OF SAINT LOUIS

The construction of the Cathedral, under the direction and supervision of Archbishop Glennon, was begun in 1907. The architecture of the exterior is Romanesque, with granite walls, rose windows and two massive towers. The main dome rests on an elevated drum pierced by Romanesque windows. This distinctive dome and the pitched roofs, covered in brilliant green tiles, are a prominent sight in the Saint Louis skyline.

Entering through massive oak doors the visitor steps back in time to a church built in the Byzantine tradition. Soaring domes, soffits, arches, pendentives and lunettes are paved with brilliant mosaics. There are 83,000 square feet of mosaic art created by twenty artists and installed over a period of seventy-five years, making it one of the largest collections of mosaics in the Western hemisphere under one roof. In the narthex (vestibule) the mosaics depict the life of our patron, Saint Louis IX, King of France, and provide a preview of the beauty yet to be discovered in the main body of the church. The great center dome, which pulls the eye heavenward, and the two lesser domes and half domes, together with the arches, reveal in mosaic art the story of the Catholic Faith from creation to the last judgment. Portraying scenes from both the Hebrew and Christian Scriptures, the mosaic works picture men and women of our Judeo-Christian history as well as illustrating the more recent development of the Catholic Church in North America and particularly in Saint Louis.

continues on next page



The baldachino over the main altar and the Blessed Sacrament chapel to its east are the work of the Gorham Company. The Italian style mosaic work of the chapels and arcades on the west were installed by Tiffany and Company. Created with more than 8,000 shades of color and over 41,500,000 pieces of glass tesserae, the mosaics in the vestibules and main church are the work of Paul Heuduck and his son, Arno Heuduck, while the mosaics in the transepts were completed in 1988 by the Ravenna Mosaic Company.

The Cathedral's Kilgen Organs are of equal fame. The most recent restorations and additions in 1996 and 2002 were done by the Wicks Organ Company and included a new four-manual console in the sanctuary, the refurbishing of the Gallery Console (previously the Echo Organ of Carnegie Hall in New York City), new solidstate circuitry throughout, a new dome division in the east transept and several new ranks of pipes, bringing the total to 118 ranks and 7,621 pipes.

The Cathedral provides a visual and aural lesson in faith through its history, music, art and architecture, and is a source of inspiration on many levels to its 300,000 visitors from around the world each year.



SAINT LOUIS, KING OF FRANCE

Saint Louis, King of France, was born at Poissy, France, in 1214. His father was Louis VIII, and his mother was Blanche, daughter of Alfonso VIII of Castille, surnamed the Conqueror. At the age of twelve he lost his father, and his mother became regent of the kingdom, until he came of age. His mother inspired him with a love for holy things and because of this, Louis nourished a love for the Church from his youth. At the age of 19, he married Margaret of Provence, the daughter of Raymond Berenger, Count of Provence, and they had eleven children.

In 1234 Louis assumed the throne and was crowned king at the Cathedral of Reims. He was a great promoter of justice and was a man of sound common sense. He ruled France in the middle of the 13th century and risked his life to protect and serve the people of his government. He led multiple crusades and believed in his mission as a “lieutenant of God on earth,” a mission he proclaimed when he was crowned. Louis served his subjects with kindness, building hospitals and homes for those in need, as well as serving food to the poor.

In 1270, during his second crusade for the liberation of the Holy Places, he was stricken by the pestilence at Tunis, and after receiving the Last Sacraments, he died. Louis was canonized by Pope Boniface VIII in 1297. He lived his life as a devout, God-fearing Catholic. Saint Louis is the only French monarch to be declared a saint. His feast day is August 25th.



ARCHDIOCESE OF ST. LOUIS