





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
Hans Leo Hassler (1564-1612)

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.



INVITATION TO PRAYER

Presider: All:

The first line of music is split into two parts. The 'Presider' part consists of a single melodic line with notes for 'O God, + come to my as - sis - tance.' The 'All:' part consists of a single melodic line with notes for 'Lord, make haste to help me.'

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

The second line of music is a single melodic line with notes for 'Glory to the Father, and to the Son, and to the Ho - ly Spi - rit:'

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

The third line of music is a single melodic line with notes for 'as it was in the beginning, is now, and will be for ev - er. A - men.'

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

The final line of music is a single melodic line with notes for 'Al - le - lu - ia.'

Al - le - lu - ia.

Text: ICEL, ©1974



HYMN

Deus, qui claro lumine



1. O Lord our God, who made the day To glad - den us with
2. The eve - ning sha - dows grow a - pace, Ad - vanc - ing, they will
3. We beg you, Lord and God Most High, Pro - tect us with your
4. Let not the set - ting sun go down On hearts dis - tressed with
5. To you, O Christ, most kind - ly King, And to the Fa - ther,



its fair light, We praise your name, im - plor - ing— aid, For
hide the sun, as dark - ness creeps up - on the— earth When
pre - sence blessed, Though wear - y, keep our souls in— peace And
sin, and sore, But shel - tered by your gen - tle— grace, May
glo - ry be, Praise to the Spi - rit Pa - ra - clete, In



day will soon give place to night.
day - light hours their course have run.
not by gloom of night op - pressed.
we be - hold the day once more.
ev - 'ry age e - ter - nal - ly. A - men.

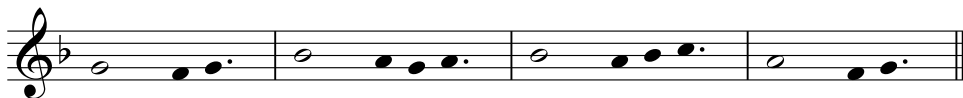
Text: *Deus, qui claro lumine*, Benedictine Nuns, St. Cecilia's Abbey, Isle of Wight, G.B.
Tune: DUGUET, LM; Dieudonné Duguet, 1794-1849



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

CHOIR

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.



PSALM 144 (II)



Rev. Samuel F. Weber, OSB - IID

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
3. You set him free from the e-vil sword; *
you rescued him from alien foes
5. Let our sons then flour-ish like saplings *
grown tall and strong from their youth:
7. Let our barns be filled to overflowing /
with crops of ev-ery kind; *
our sheep increasing by thou-sands,
9. no ruined wall, no exile, *
no sound of weeping in our streets.
11. Glory to the Father, and to the Son, *
and to the Holy Spi-rit:

RIGHT SIDE

2. to you who give kings their victory, *
who set David your servant free.
4. whose mouths were filled with lies, *
whose hands were raised in per-jury.
6. our daughters grace-ful as columns, *
adorned as though for a pal-ace.
8. myriads of sheep in our fields, *
our cattle heavy with young,
10. Happy the people with such blessings; *
happy the people whose God is the Lord.
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):

Blessèd are the people *
whose God is the Lord.



REVELATION 11: 17-18; 12: 10B-12A

*Fauxbourdon setting
Anonymous (16th Cent.)*





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



RESPONSORY

Cantor, then All: *Fine*

The Lord is my shep-herd, I shall want for no - thing.

Cantor: All:

He has brought me to green pas - tures. I shall want for no - thing.

Cantor: *D.C.*

Glo-ry to the Fa-ther, and to the Son, and to the Ho-ly Spi - rit,

Copyright © 2017 Andrew R. Motyka

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.



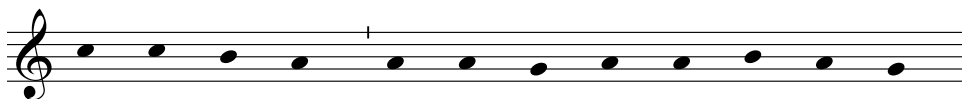
INTERCESSIONS

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

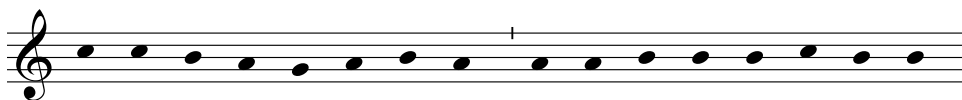
LORD'S PRAYER



Our Fa-ther, who art in heav-en, hal lowed be thy name; thy king-dom come,



thy will be done on earth as it is in heav - en.



Give us this day our dai - ly bread, and for-give us our tres-pass - es,



as we for - give those who tres - pass a - gainst— us.



And lead us not in - to temp-ta - tion, but de-liv - er us from e - vil.

PRAYER

REMARKS

SOLEMN BLESSING

RECESSIONAL



**THE COAT OF ARMS OF HIS EXCELLENCY,
THE MOST REVEREND CHARLES C. THOMPSON
ARCHBISHOP OF INDIANAPOLIS**

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.



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.

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.

