Acknowledgements of Art Work /Photography

Reflections on the Life of a Bishop

“It is in fact the task of every Bishop to proclaim hope to the world, hope based on the proclamation of the Gospel of Jesus Christ... A stance of theological hope, together with faith and love, must completely shape the Bishop’s pastoral ministry.

“The Bishop is called in a particular way to be a prophet, witness and servant of hope. He has the duty of installing confidence and proclaiming before all people the basis of Christian hope (cf. 1 Pet 3:15). The Bishop is the prophet, witness and servant of this hope, especially where a culture of ‘the here and now’ leaves no room for openness to transcendence. Where hope is absent, faith itself is called into question. Love too is weakened by the loss of this virtue. Especially in times of growing unbelief and indifference, hope is a stalwart support for faith and an effective incentive for love. It draws its strength from the certainty of God’s desire for the salvation of all people (1 Tim 2:4) and from the constant presence of the Lord Jesus, the Emmanuel who remains with us always, until the end of the world (cf. Mt 28:20).

“Only by the light and consolation born of the Gospel can a Bishop succeed in keeping his own hope alive (cf. Rom 15:4) and in nourishing the hope of those entrusted to his pastoral care. He must therefore model himself on the Virgin Mary, the Mother of Hope, who believed in the fulfillment of the Lord’s words (cf. Lk 1:45). Relying on the word of God and holding firmly to hope, which like a sure and steadfast anchor reaches to the heavens (cf. Heb 6:18-20), the Bishop stands in the midst of the Church as a vigilant sentinel, a courageous prophet, a credible witness and a faithful servant of Christ, our hope and glory (cf. Col 1:27), thanks to whom ‘death shall be no more, neither shall there be mourning, nor crying nor pain any more’ (cf. Rev 21:4).” (Pastores gregis, # 3)

“The Bishop will also find support for his spiritual life in the maternal presence of the Virgin Mary, Mater spei et spes nostra, as the Church invokes her.” (Pastores gregis,#14)
As a bishop without canonical jurisdiction (an auxiliary bishop), Bishop Evans’ personal arms occupy the entire shield.

These arms are composed of a blue field on which are placed a silver (white) anchor and a silver (white) estoile (multi-point star). The anchor, the symbol of the State of Rhode Island and of its motto “Hope,” has the uppermost arm form the Greek letter Rho (P) which, in combination with regular cross-arms forms the combined letters Chi-Rho (XP) that are the representation of Christ. The symbolism of this anchor is magnified by Bishop Evans’ motto, “SPE SALVI,” the title of an encyclical by our Holy Father, Pope Benedict XVI, which translated means; “SAVED IN HOPE.” Thus, Christ is the security; the anchor, . . . in whom we trust; in whom we hope, . . . for salvation and Eternal Life.

Also displayed in Bishop Evans’ design, in the upper right, (“to chief sinister”) is a multi-pointed star called “an estoile.” The position of this star is to liken The North Star, the navigational aid of the Northern Hemisphere, and it is “upon a sea of blue,” to honor the Most Blessed Virgin, Mary, in her title of “Star of the Sea.” In this title, Mary is the Patroness of the Pontifical North American College, in Rome, where His Excellency, Bishop Evans was a student and then later served as an administrator. As a navigational aid, this star, Mary, the Star of the Sea, is the guide to the redemption that is Christ the anchor and the hope of humanity.

The achievement is completed by the external ornamentation which are a gold (yellow) processional cross, that is placed in back of the shield and which extends above and below the shield, and the pontifical hat, called a “galero,” with its six tassels in three rows on either side of the shield, all in green. These are the heraldic insignia of a prelate of the rank of bishop, by instruction of The Holy See, of March 31, 1969.

By: Deacon Paul J. Sullivan

Rev. Mr. Sullivan is a Deacon of the Diocese of Providence (RI-USA)
**COAT of ARMS**

of **The Most Reverend**

Robert Charles Evans, D.D., J.C.L.

Blazon:

Azure, per bend at the honour point an anchor Argent, with the uppermost arms forming the Greek letter Rho; to chief sinister an estoile of the second.

Significance:

The episcopal heraldic achievement, or bishop’s coat of arms, is composed of a shield, which is the central and most important part of the design, a scroll with a motto and the external ornamentation. The design is described (blazoned) as if the description was being given by the bearer (from behind) with the shield being worn on the left arms. Thus, it must be remembered, where it applies, as the device is viewed from the front that the terms sinister and dexter are reversed.
 Remarks

The Most Reverend Robert C. Evans, D.D., J.C.L.
Auxiliary Bishop of Providence

Recessional Hymn

Holy God We Praise Thy Name
GROSSER GOTT, 7 8 7 8 7

Ordaining Bishops

“...In accord with the usage handed down from antiquity, the principal ordaining Bishop should join to himself at least two other Bishops in celebrating the Ordination. In fact, it is highly appropriate that all the Bishops present have a part in the raising of the Bishop-elect to the ministry of the high priesthood... In this way at the Ordination of every Bishop the collegial nature of the Order of the episcopate is signified.”

Rite of Ordination of a Bishop, 16
Joyful, Joyful We Adore Thee
HYMN TO JOY 87.87.D.

1. Joyful, joyful we adore thee,
   God of glory,
   Earth and heaven revere thee,
   All thy works with joy surround thee.

2. Lord of love, hearts unfold like flowers before thee,
   Sing a-round thee,
   We adore thee, O Lord, we adore thee.
   We adore thee.

3. O cean depth of love binds a-bove,
   Sing a-round thee,
   We adore thee, O Lord, we adore thee.
   We adore thee.

4. Sing a-round thee,
   We adore thee, O Lord, we adore thee.
   We adore thee.

The Most Reverend Robert C. Evans
Titular Bishop of Aquae Regiae
Auxiliary Bishop of Providence
The Order of Mass

Introductory Rites

Processional Hymns

Old Hundredth Psalm Tune
arr. Vaughan Williams

1. All people that on earth do dwell,
2. The Lord, ye know, is God indeed,
3. Choir

Let All Mortal Flesh Keep Silence
arr. Gustav Holst

1. Sing to the Lord with cheerful voice;
2. With our aid he did us make;
3. Choir

Reverend Francis Patrick O’Brien

Ave Maria
Jacques Arcadelt

Prayer After Communion

Hymn of Praise

While the following is sung, Bishop Evans processes around the Cathedral to bless all who are present.
Guidelines for the Reception of Communion

For Catholics

As Catholics, we fully participate in the celebration of the Eucharist when we receive Holy Communion. We are encouraged to receive Communion devoutly and frequently. In order to be properly disposed to receive Communion, participants should not be conscious of grave sin and normally should have fasted for one hour. A person who is conscious of grave sin is not to receive the Body and Blood of the Lord without prior sacramental confession except for a grave reason where there is no opportunity for confession. In this case, the person is to be mindful of the obligation to make an act of perfect contrition, including the intention of confessing as soon as possible (Code of Canon Law, canon 916). A frequent reception of the Sacrament of Penance is encouraged for all.

For our fellow Christians

We welcome our fellow Christians to this celebration of the Eucharist as our brothers and sisters. We pray that our common baptism and the action of the Holy Spirit in this Eucharist will draw us closer to one another and begin to dispel the sad divisions which separate us. We pray that these will lessen and finally disappear, in keeping with Christ’s prayer for us “that they may all be one” (Jn. 17:21).

Because Catholics believe that the celebration of the Eucharist is a sign of the reality of the oneness of faith, life, and worship, members of those churches with whom we are not yet fully united are ordinarily not admitted to Holy Communion. Eucharistic sharing in exceptional circumstances by other Christians requires permission according to the directives of the diocesan bishop and the provisions of canon law (canon 844 § 4). Members of the Orthodox Churches, the Assyrian Church of the East, and the Polish National Catholic Church are urged to respect the discipline of their own Churches. According to Roman Catholic discipline, the Code of Canon Law does not object to the reception of communion by Christians of these Churches (canon 844 § 3).

For those not receiving Holy Communion

All who are not receiving Holy Communion are encouraged to express in their hearts a prayerful desire for unity with the Lord Jesus and with one another.

For non-Christians

We also welcome to this celebration those who do not share our faith in Jesus Christ. While we cannot admit them to Holy Communion, we ask them to offer their prayers for the peace and unity of the human family.

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O God, Beyond All Praising

Words: Michael F. Praetor; © 1987, Jubilate Hymns Ltd.
Music: by Hope Publishing Company, Carol Stream, IL 60188
CCC License # 25844A
Welcoming Remarks

The Most Reverend Henry J. Mansell, D.D.
Archbishop of Hartford

Penitential Rite

Reverend Monsignor Anthony Mancini

Lord’s Prayer and Doxology

David Isele

Communion Hymns

Saved by Hope
(Spe Salvi)

Reverend Monsignor Anthony Mancini

"Before becoming one who handles the word, the Bishop, together with his priests and indeed like every member of the faithful and like the Church herself, must be a heater of the word. He should live ‘within’ the word and allow himself to be protected and nourished by it, as if by a mother’s womb... A Bishop would try in vain to preach the word to others if he did not first listen to it within himself. Without frequent contact with Sacred Scripture a Bishop would hardly be a credible minister of hope, since, as Saint Paul reminds us, it is ‘from the lessons of patience and the words of encouragement in the Scriptures that we can derive hope’ (cf. Rom 15:4).” (Pastores gregis, #15)
Eucharistic Acclamations

A Community Mass
Richard Proulx

SANCTUS

Holy, holy, holy Lord, God of power and might,
heaven and earth are full of your glory.
Hosanna in the highest, hosanna in the highest.
Blest is he who comes in the name of the Lord.
Hosanna in the highest, hosanna in the highest.

MEMORIAL ACCLAMATION

Christ has died. Christ is risen. Christ will come again.

AMEN

Amen, amen, amen.

Liturgy of the Word

First Reading

Isaiah 61: 1-3

Psalm

Psalm 84: How Lovely Is Your Dwelling Place
Reverend Monsignor Anthony Mancini

Gospel Acclamation

Good News Acclamation
Reverend James Chepponis

Gospel

John 15: 9-17
Rite of Ordination of a Bishop

Hymn
Veni Creator Spiritus

You are Peter and on this rock
I will build my church.

Simon, son of John,
do you love me more than these?
Lord, you know that I love you.
Then, feed my sheep.

Simon, son of John,
do you love me more than these?
Lord, you know everything,
you know that I love you.
Then, feed my sheep.

Prayer over the Gifts
Reverend Monsignor Raymond B. Bastia  
Vicar for Planning and Finance of the Diocese of Providence

Reading of the Apostolic Mandate

Evans to ordination as the Titular Bishop of Aquae Regiae and Auxiliary Bishop of Providence, is read by Reverend Monsignor John J. Darcy, Chancellor of the Diocese of Providence. After the reading, all present give their assent by responding: “Thanks be to God.”

Homily

The Most Reverend Thomas J. Tobin  
Bishop of Providence

Promise of the Elect

Bishop Tobin questions Bishop-elect Evans about his resolve to uphold the faith and fulfill the responsibilities of the episcopal ministry.
Laying On of Hands and Prayer of Ordination

Please stand

Bishop Tobin, in performing the essential rite of the Sacrament of Holy Orders, lays hands on the Bishop-elect, invoking the power of the Holy Spirit, the same Spirit given by Christ to the apostles. The co-consecrators and all other Bishops also impose hands. While the Book of the Gospels is placed over the Bishop-elect’s head, Bishop Tobin prays the Prayer of Ordination which has the essential words for the conferral of the Sacrament.

“In accordance with the Apostolic Tradition, this Sacrament is conferred through the imposition of hands and prayer. The laying on of hands takes place in silence. Human words are hushed. The soul opens in silence to God whose hand reaches out to the man and takes him for his own.”

“No man can make another man a priest or a Bishop. It is the Lord himself, through the words of prayer and the act of the imposition of hands, who takes that man totally into his service, draws him into his own Priesthood.” (from Pope Benedict XVI’s homily at the ordination of bishops on September 12, 2009)

“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 hand, 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 (cf. 2 Tim 4).” (Pastores gregis, #28)

Anointing of the Head

Please be seated

Bishop Tobin anoints the head of the new Bishop, signifying the full share in the priesthood of Christ which he has received through the Laying On of Hands and the Prayer of Ordination.

“The anointing of the head is the sign of the Bishop’s distinctive share in the priesthood of Christ.” (Rite of Ordination of a Bishop)