

The Episcopal Installation

OF

The Most Reverend Robert Barron

AS THE NINTH BISHOP OF THE DIOCESE OF WINONA-ROCHESTER

BY

His Excellency, the Most Reverend Bernard A. Hebda

ARCHBISHOP OF SAINT PAUL AND MINNEAPOLIS

IN THE PRESENCE OF

The Most Reverend Christophe Pierre

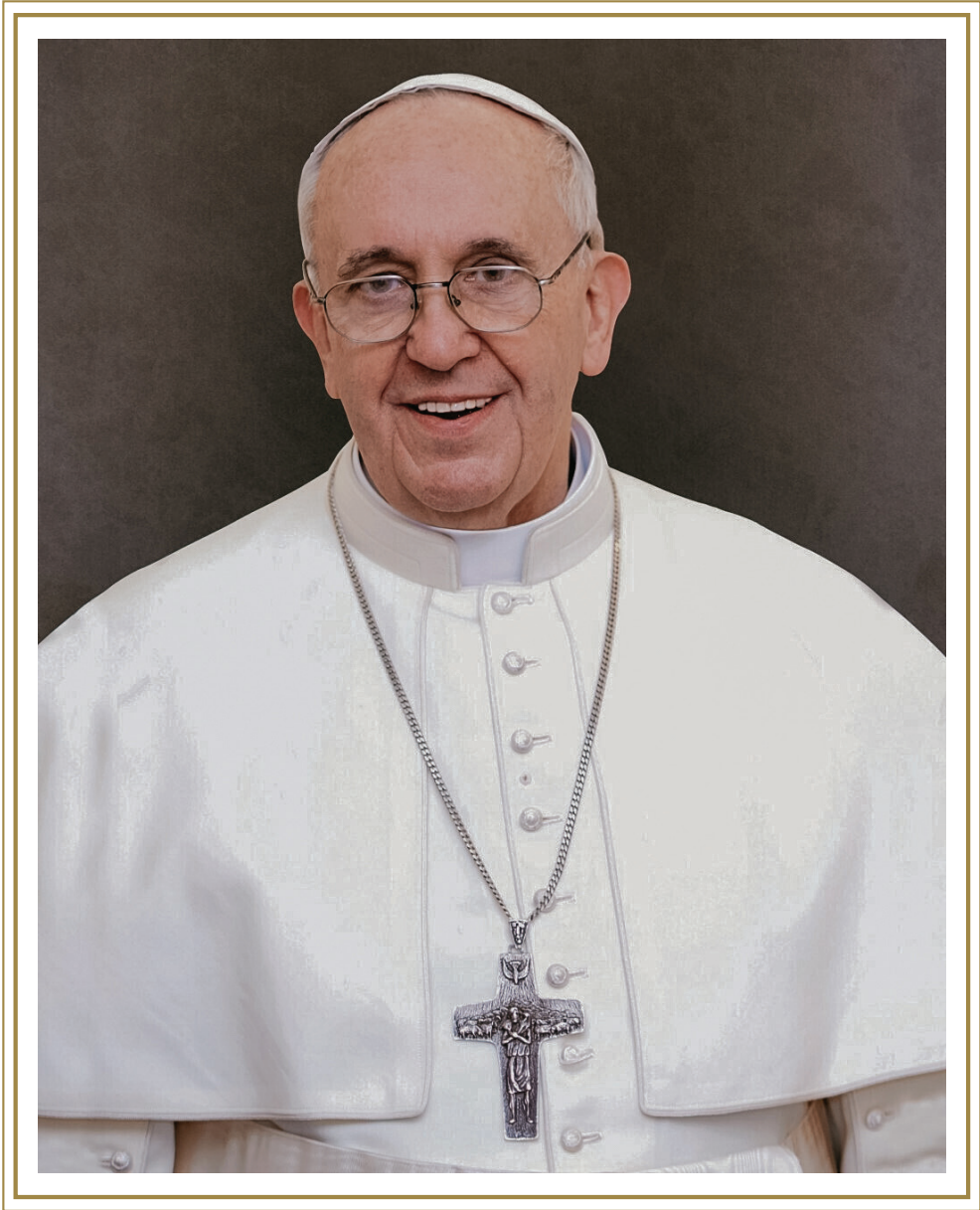
APOSTOLIC NUNCIO TO THE UNITED STATES OF AMERICA

THE TWENTY- NINTH OF JULY

TWO THOUSAND AND TWENTY-TWO

CO-CATHEDRAL OF ST. JOHN THE EVANGELIST

ROCHESTER, MINNESOTA



His Holiness Pope Francis

BISHOP OF ROME

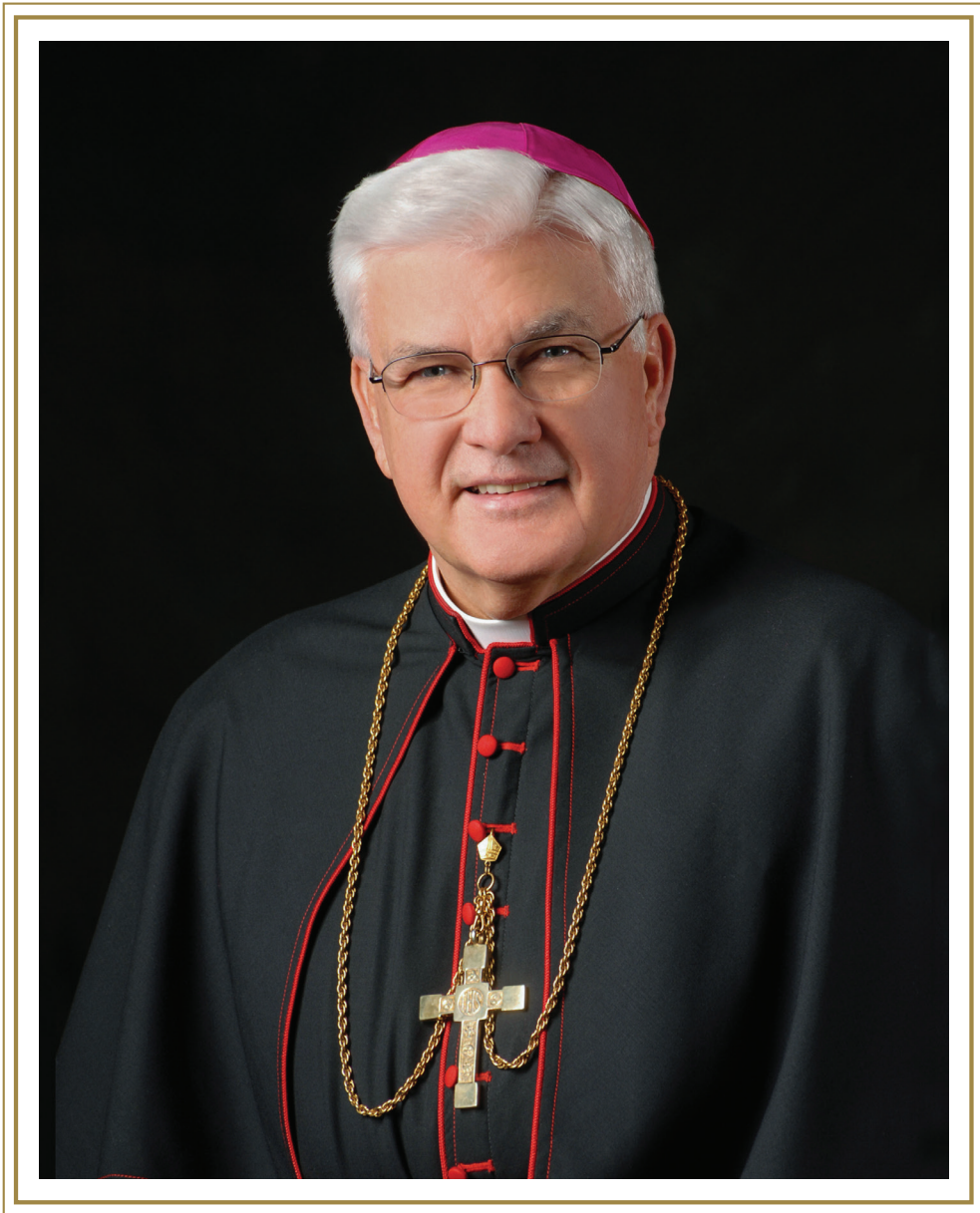


His Excellency, the Most Reverend Christophe Pierre
APOSTOLIC NUNCIO TO THE UNITED STATES OF AMERICA

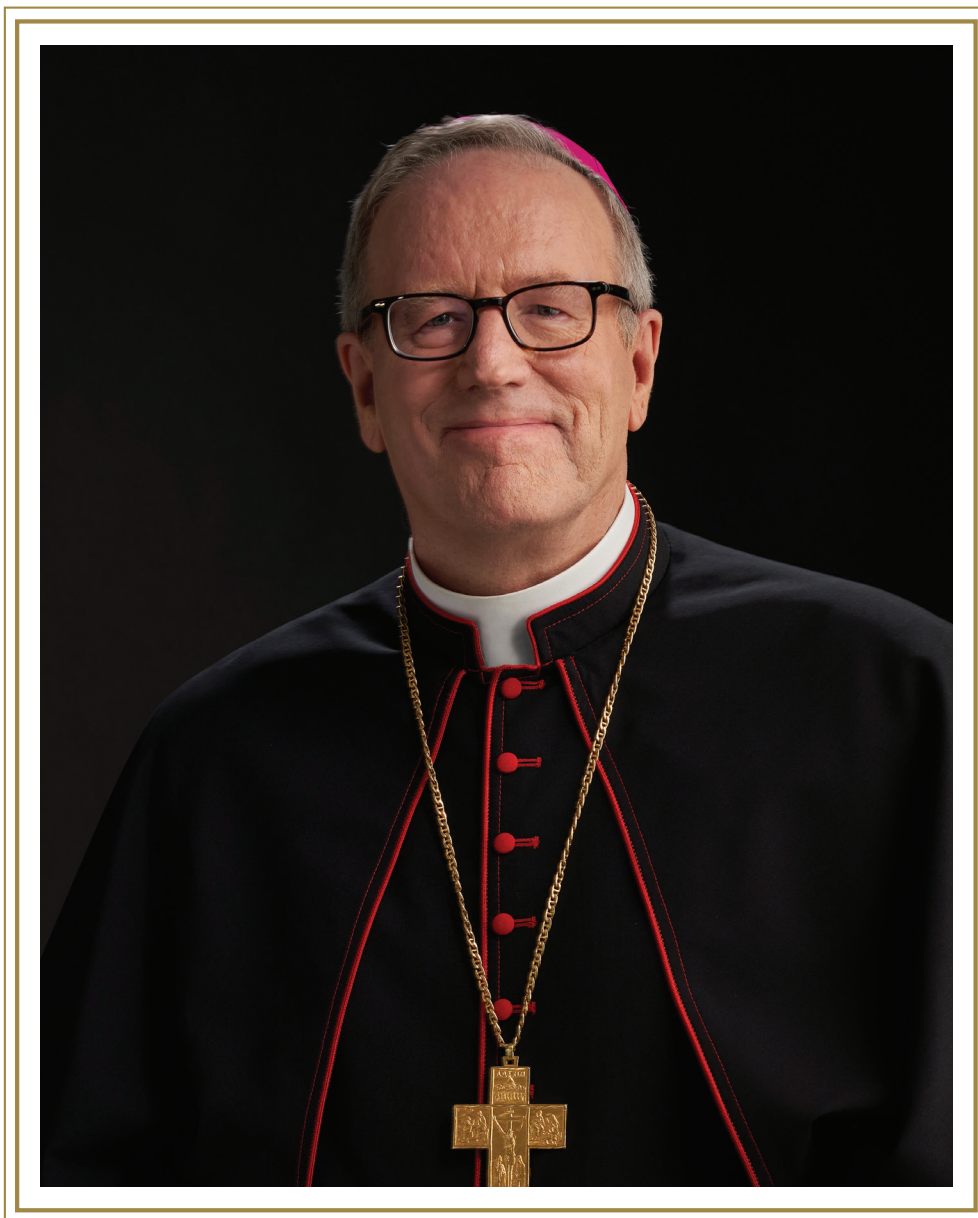


His Excellency, the Most Reverend Bernard A. Hebda

ARCHBISHOP OF SAINT PAUL AND MINNEAPOLIS



His Excellency, the Most Reverend John M. Quinn
APOSTOLIC ADMINISTRATOR FOR THE DIOCESE OF WINONA-ROCHESTER



His Excellency, the Most Reverend Robert Barron
NINTH BISHOP OF THE DIOCESE OF WINONA-ROCHESTER

History

OF THE DIOCESE OF WINONA-ROCHESTER

In 1680, the first Catholic missionary, a Jesuit, arrived in southern Minnesota to minister to the original people of the area and the new European settlers. Early priest-missionaries spoke their native European language and Latin but also learned English and Lakota to invite local residents into the faith. Father Ravoux was the one who published the first catechism in the language of the first people of Minnesota, Dakota (Sioux), entitled, *Wikantanka Ti ki Chanku* (The Path to the House of God). He led the Sioux people regularly in Catholic devotional prayer in their language.

The Minnesota territory had become part of the Diocese of St. Louis, MO in 1826, but later (1837) the Pope rearranged the territory so that southern Minnesota became part of the Diocese of Dubuque, IA. The Bishop of Dubuque, Mathias Loras, sent Father Lucien Galtier to Minnesota where he offered the first Mass recorded for the Diocese of Winona along the running waters of the Mississippi in Wabasha, MN.

Missionary priests worked with Catholic settlers from Ireland, Germany, the Czech region, and Poland. Historians recorded a large influx of immigrants in the area between the time the region was a territory of the USA (1849) until statehood (1858). In nine short years, settlements and



Bishop Joseph B. Cotter

FIRST BISHOP OF THE DIOCESE OF
WINONA-ROCHESTER

churches sprang up along the Mississippi and Minnesota Rivers.

In the meantime, Rome formed the Diocese of St. Paul. In July of 1850, Father Joseph Cretin became the first bishop of St. Paul, MN. Population was growing throughout the diocesan territories, which included the areas of present day Minnesota, North Dakota, South Dakota, a portion of Wisconsin, and stretching into the Western territories up to the eastern foothills of the Rocky Mountains.

German Catholics moved in from St. Charles, MO, arriving along the fertile land bordering the Minnesota River Valley. At the bend of the river, they established a new village with a Dakota name - Mankato - meaning blue-colored clay of the riverbed. The people founded the second parish in the diocese -- Saints Peter and Paul -- with Father Valentine Sommereisen as the first resident priest in the diocese. Father Sommereisen arrived in Mankato in 1856 and by 1865, he and the bishop called for the help of the School Sisters of Notre Dame of Milwaukee to meet the educational needs of the growing river city. The Notre Dame Sisters opened the first parochial school in southern Minnesota.

In 1877, coadjutor Bishop John Ireland of St. Paul contracted with railroad baron, James J. Hill, for over 100,000 acres of land in southwestern

Minnesota. Through newspapers and fliers, he recruited poor Irish and German farmers to settle the rich land. He assembled a committee in St. Paul to distribute the land. This committee drew up contracts with no down payment, interest paid the second year, and payment on the land required in the third year. The coadjutor's loftier goal was to settle the pristine land with Catholics.

By 1888, the Pope named the diocese a province and appointed its coadjutor bishop, John Ireland, Archbishop of the new Archdiocese of St. Paul, MN. Minnesota now had smaller dioceses, one of which was the Diocese of Winona.

Father Joseph B. Cotter, a friend of Archbishop John Ireland, and pastor of the Church of St. Thomas in the city of Winona, was appointed the first bishop of the new Diocese of Winona. He was ordained a bishop on December 27, 1889 in the Cathedral at St. Paul. Ten days later he was installed in the pro-cathedral of St. Thomas, Winona, MN.

The Sisters of Saint Francis of the Congregation of our Lady of Lourdes heeded the call to the Diocese of Winona. Mother Alfred Moes moved the Franciscan sisters from Owatonna to Rochester and after the deadly twister in 1882, Mother Alfred called for a hospital in Rochester and offered to build and staff it. She enlisted physicians William and Charles Mayo to take charge of the diagnostic and surgical needs. The Doctors Mayo and the Sisters of St. Francis opened the doors of the famous Mayo Clinic on September 30, 1889. The sisters also opened the Winona Seminary for Ladies in 1894, which eventually became the College of St Teresa (closed almost 100 years later).

The Brothers of Christian Schools were invited to open the diocese's first high school, Cotter High School, in Winona, named after Bishop Heffron's predecessor, Bishop Cotter, the first bishop of the diocese. The school was dedicated on Thanksgiving Day in 1911 and two years later, September of 1913, Bishop Heffron established St Mary's College (now Saint Mary's University). In 1933 the Christian Brothers took charge of the administration and staffing of the college.

Between 1933 and 1948, Saint Mary's College provided training for future priests, brothers, and laymen. In 1948, Bishop Leo Binz engaged the people of the diocese to build Immaculate Heart of Mary Seminary on the campus of St. Mary's College. The seminary was completed in 1951. Catholic leaders molded the foundation of Catholic education and formation for generations to come.

In the first days of Bishop Cotter's term (1889), there were 45 diocesan priests, 4 religious, 109 parishes/missions, and 19 parish schools. By 1909 when Bishop Cotter died, there were 85 diocesan priests and 7 religious, 124 parishes/missions and 28 parish schools.

Today, there are 107 parishes/missions, 84 priests, 298 sisters, 15 brothers, 3 consecrated virgins, 37 deacons, and over 136,000 Catholics. There are 23 Catholic Schools and a Catholic university for women and men, St. Mary's University. The Diocese of Winona-Rochester covers 13,000 square miles of the southern 20 counties of Minnesota. The Cathedral of the Sacred Heart in Winona (built 1952; renovated 2008) is the home parish of the diocesan bishop and houses the bishop's chair, called the "cathedra." Bishop

Bernard Harrington was installed in the "cathedral" as the seventh Bishop of the Diocese of Winona on January 6, 1999.

On October 15, 2008 Bishop John M. Quinn was appointed as Coadjutor Bishop of Winona.

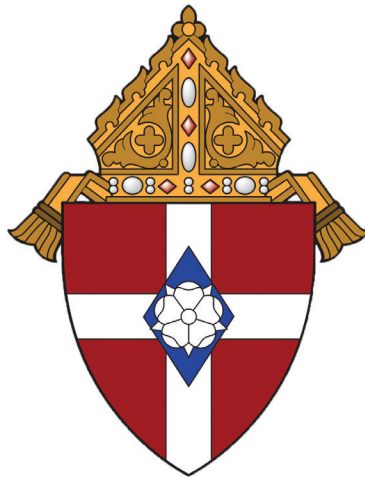
On 23 January 2018, by virtue of a decree from the Congregation for Bishops, the diocese was renamed the Diocese of Winona-Rochester, and the parish of St. John the Evangelist in Rochester,

Minnesota, was raised to the dignity of a co-cathedral. On Thursday, June 2, 2022, the Holy See announced that Pope Francis had appointed the Most Rev. Robert Barron, Auxiliary Bishop of the Archdiocese of Los Angeles, as the ninth bishop of the Diocese of Winona-Rochester. Bishop Robert Barron is scheduled to be installed on July 29, 2022 at the Co-Cathedral of St. John the Evangelist in Rochester, MN.

Coat of Arms

OF THE DIOCESE OF WINONA-ROCHESTER

"The Indian name Winona has been translated 'fairest daughter of the tribe.' To the Catholic this description is at once fulfilled by Our Lady, and her fairest symbol, the rose, has been used on a 'lozenge' (the diamond-shaped panel on which, instead of a shield, are shown the arms of virgins and widows) to indicate heraldically the name of the see, the lozenge being displayed on the Cross as a support." The coat-of-arms of the See of Winona was apparently created for the episcopal arms of Bishop Patrick Heffron. They were likely created by the American heraldist, Pierre de Chaignon la Rose of Cambridge, Mass., who first recorded them in the *American Ecclesiastical Review*, vol. 56:1



(June 1917), p. 622-623, as cited above. The heraldic blazon reads: Gules, on a cross argent a lozenge azure charged with a rose of the second. The Arms of the See likewise appeared in the coats-of-arms of Heffron's successors (except for Bishop Leo Binz, an Apostolic Administrator). The See's armorial design may have been partly inspired by the arms of Winona's first bishop, Joseph Cotter. He used

the American shield charged with a cross, upon which appeared a starburst bearing the Sacred Heart. This could explain the colors of the subsequent Arms of the See (red, white, and blue), and the use of a cross with an emblem in the center.

Coat of Arms

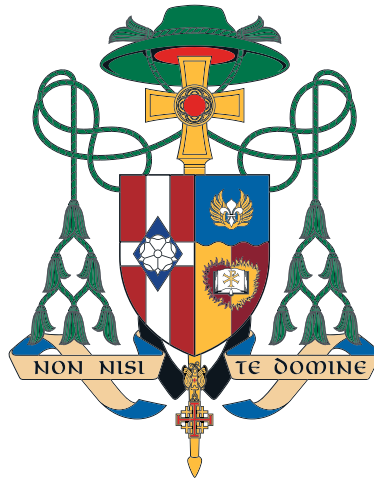
BISHOP ROBERT BARRON, NINTH BISHOP OF THE DIOCESE OF WINONA-ROCHESTER

The top portion of the shield is known properly as the chief. On Bishop Barron's shield the chief appears like a bar of blue across the top of a fuller shield below. The charge (emblem) is a combination of the Fleur de Lys for the Blessed Virgin Mary and a pair of angel's wings on a blue chief; blue being the color reserved for Our Lady and also the color of the Pacific Ocean that forms one of the borders of the church and region. The Fleur de Lys is rendered in silver (which is always rendered as white in heraldry as real silver tarnishes), the wings of gold. Gold and silver are the Divine Attributes, perfect and pure in every way.

Bishop Barron's shield shape is known as the "heater shield," and it is this style which the seal of the University of Saint Mary of the Lake/Mundelein Seminary has used from its creation. And so the shield shape in the Barron design is an homage to Mundelein.

The wavy line that separates the Our Lady of the Angels Chief and the base of his coat of arms is symbolic of the gently rolling waters of the River Seine, a reference to Paris and the Institut Catholique de Paris, where the Bishop studied for a time.

The open book is an emblem referring to Saint Thomas Aquinas, doctor of the church. This book has flames emanating from it on all sides, in a mirrored effect. The flames represent Truth as we know it from the Word of God and, by counterchanging them, symbolically reinforces the two natures of Jesus Christ—fully God and



fully man. The flames are also symbolic to "Word on Fire" ministries which Bishop Barron founded. Upon this open book appears the Christological Monogram, the Chi Rho. This emblem surmounted on the open book proclaims Jesus the Christ as Lord.

The Motto is found on the banderole (motto ribbon) in four simple yet powerful words: NON NISI TE DOMINE, which translates into English as "Only You, Lord," the historic response of St. Thomas Aquinas when a voice from the crucifix asked him what he wanted as a reward for his great teaching.

Surmounting the shield of bishops is the pilgrim's hat, the heraldic emblem for all prelates and priests of the Latin Rite of the Roman Catholic Church. Behind Bishop Barron's coat of arms is found the episcopal cross, worked in gold, and bearing a blood red capuchin ruby. This red stone is set in a gothic pattern that resembles the outline of a rose window of a great French church, mainly intended to pay homage to Bishop Barron's devotion to Saint Thérèse.

At the base of the shield is found the staff of the episcopal cross and atop it is found the insignia of a member of the Equestrian Order of the Holy Sepulchre of Jerusalem in the rank of knight; a rank held by Bishop Robert Barron at the time of his consecration.

Overall, Bishop Barron's coat of arms has remained faithful to the style of Church heraldry originally developed in the Middle Ages.

The Order of Mass

PRELUDE / PRELUDIO

Laudate Dominum

Text: Psalm 117, Music: Charles Gounod

*Praise the LORD, all you nations!
Extol him, all you peoples!
His mercy for us is strong;
the faithfulness of the LORD is forever.*

Introductory Rites / Ritos Iniciales

Please stand.

O God, Beyond All Praising

ENTRANCE HYMN / HIMNO DE ENTRADA



1. O God be-yond all prais-ing, we wor-ship you to - day
*2. The flow'r of earth - ly splen-dor in time must sure - ly die,
3. Then hear, O gra-cious Sav - ior, ac - cept the love we bring,



And sing the love a - maz-ing that songs can-not re - pay;
Its frag - ile bloom sur - ren - der to you, the Lord most high;
That we who know your fa - vor may serve you as our King;



For we can on - ly won - der at ev - 'ry gift you send,
But hid - den from all na - ture the e - ter - nal seed is sown,
And wheth - er our to - mor - rows be filled with good or ill,



At bless-ings with - out num - ber and mer - cies with - out end.
Though small in mor - tal stat - ure to heav - en's gar - den grown,
We'll tri - umph through our sor - rows and rise to bless you still,



We lift our hearts be - fore you and wait up - on your word;
For Christ, the man from heav - en, from death has set us free,
To mar - vel at your beau - ty and glo - ry in your ways,



We hon - or and a - dore you, our great and might - y Lord.
And we through him are giv - en the fin - al vic - to - ry!
And make a joy - ful du - ty our sac - ri - fice of praise.

Text: Michael Perry, 1942-1996, © 1982, The Jubilate Group (admin. Hope Publishing Company)

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GREETING / SALUDO

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

All: Amen.

Archbishop: Peace be with you.

All: And with your spirit.

Taking of Canonical Possession / Toma de posesión canónica

Please be seated.

INTRODUCTION OF APOSTOLIC NUNCIO /
INTRODUCCIÓN DEL NUNCIO APOSTOLICO

The Most Reverend John M. Quinn, Bishop Emeritus of the Diocese of Winona-Rochester

PRESENTATION AND READING OF THE APOSTOLIC MANDATE /
PRESENTACIÓN Y LECTURA DEL MANDATO APOSTÓLICO

The Most Reverend Christophe Pierre, Apostolic Nuncio to the United States

SHOWING OF THE APOSTOLIC MANDATE /
MUESTRA DEL MANDATO APOSTÓLICO

The Good Shepherd (John 10:7b-11, 14-17)
Sebastian Modarelli

I am the gate for the sheep. All who came before me are thieves and robbers, but the sheep did not listen to them. I am the gate. Whoever enters through me will be saved, and will come in and go out and find pasture. A thief comes only to steal and slaughter and destroy; I came so that they might have life and have it more abundantly.

I am the good shepherd, and I know mine and mine know me, just as the Father knows me and I know the Father; I will lay down my life for the sheep.

I have other sheep that do not belong to this fold. These also I must lead, and they will hear my voice, and there will be one flock, one shepherd. This is why the Father loves me, because I lay down my life to take it up again.

Text: John 10:7b-11, 14-17; NABRE © 2010, 1991, 1986, 1970 Confraternity of Christian Doctrine, Washington, D.C. All rights reserved.

SEATING OF THE BISHOP / INVITACIÓN AL OBISPO A SENTARSE EN LA CÁTEDRA

GREETING OF REPRESENTATIVES / SALUDO DE LOS REPRESENTANTES

Please stand.

GLORIA

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'n - ly King, O 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 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, a - men.

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COLLECT / LA ORACIÓN COLECTA

Liturgy of the Word / Liturgia de la Palabra

Please be seated.

FIRST READING / PRIMERA LECTURA

Jeremiah 26: 1-9

Lectura del libro del profeta Jeremías

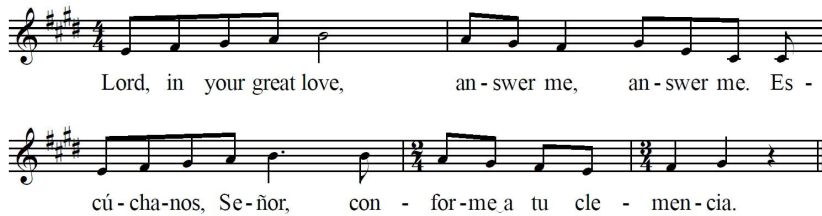
Al principio del reinado de Joaquín, hijo de Josías y rey de Judá, el Señor le habló a Jeremías y le dijo: “Esto dice el Señor: ‘Ve al atrio del templo y diles a todos los habitantes de Judá que entran en el templo para adorar al Señor, todas las palabras que yo te voy a ordenar, sin omitir ninguna. A ver si las escuchan y se convierten de su mala vida, y me arrepiento del castigo que he pensado imponerles a causa de sus malas acciones’.

Diles, pues: ‘Esto dice el Señor: Si no me obedecen, ni cumplen la ley que he dado, ni escuchan las palabras de mis siervos, los profetas, que sin cesar les he enviado y a quienes ustedes no han escuchado, entonces yo trataré a este templo como al de Siló y haré que esta ciudad sirva de escarmiento para todos los pueblos de la tierra’.

Los sacerdotes, los profetas y el pueblo oyeron a Jeremías pronunciar estas palabras en el templo del Señor. Y cuando él terminó de decir cuanto el Señor le había mandado, los sacerdotes y los profetas lo apresaron, diciéndole al pueblo: “Este hombre debe morir, porque ha profetizado en nombre del Señor que este templo será como el de Siló y que esta ciudad será destruida y quedará deshabitada”. Entonces la gente se amotinó contra Jeremías en el templo del Señor.

Lector: The Word of the Lord. (*Palabra de Dios.*)

All: Thanks be to God. (*Te alabamos, Señor.*)



Lord, in your great love, an - swer me, an - swer me. Es -
cú - cha-nos, Se-ñor, con - for-me a tu cle - men - cia.

Text: Psalm 69 © Lectionary for Mass for Use in the Dioceses of the United States, second typical edition © 2010, 1991, 1986, 1970 Confraternity of Christian Doctrine, Washington, D.C.
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SECOND READING / SEGUNDA LECTURA

Galatians 6:14-16

A reading from the Letter of Saint Paul to the Galatians

Brothers and sisters: May I never boast except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world. For neither does circumcision mean anything, nor does uncircumcision, but only a new creation. Peace and mercy be to all who follow this rule and to the Israel of God.

Lector: Palabra de Dios. (*The Word of the Lord.*)

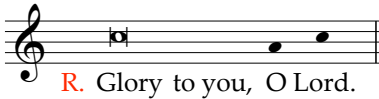
All: Te alabamos, Señor. (*Thanks be to God.*)

Please stand.

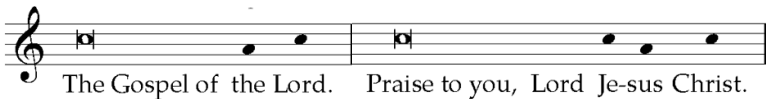
GOSPEL ACCLAMATION / ACLAMACIÓN DEL EVANGELIO



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

Introductory Dialogue*Lectura del santo Evangelio según san Lucas*

En aquel tiempo, Jesús entró en un poblado, y una mujer, llamada Marta, lo recibió en su casa. Ella tenía una hermana, llamada María, la cual se sentó a los pies de Jesús y se puso a escuchar su palabra. Marta, entre tanto, se afanaba en diversos quehaceres, hasta que, acercándose a Jesús, le dijo: “Señor, ¿no te has dado cuenta de que mi hermana me ha dejado sola con todo el quehacer? Dile que me ayude”. El Señor le respondió: “Marta, Marta, muchas cosas te preocupan y te inquietan, siendo así que una sola es necesaria. María escogió la mejor parte y nadie se la quitará”.

Concluding Acclamation

All remain standing until the Bishop reverences the book of the Gospel.

Please be seated.

HOMILY / HOMILIA

Most Reverend Robert Barron
Bishop of the Diocese of Winona-Rochester

Please stand.

PRAYERS OF THE FAITHFUL / ORACIONES DE LOS FIELES

Lord, hear our prayer; De-us, ex-au-di
nos; Se-ñor, es-cú-cha-nos.

Mike Hay, 1953-1999. Text and music © 1994, WLP
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- ENGLISH: For the universal Church, in particular for Pope Francis, Archbishop Pierre and all bishops: that our faith may be strengthened by their teaching, and that, holding to Peter the Rock, the Church may walk steadily through the storms of this world.
- ARABIC: For our local Church, especially for our new shepherd Bishop Barron, and grateful for the witness of Bishop Quinn during these years: that we may proclaim the Good News of salvation and show forth God's mercy to all.
- HINDI: For the leaders of nations and in particular for our civil authorities and public servants: that they may recognize the responsibility that God entrusts to them and work for the common good.
- ITALIAN: For the sick and all those who take care of them, that through the intercession of Mary, Health of the Sick, they may be touched with Jesus' healing power of grace and compassion.
- SPANISH: For the Diocese of Winona-Rochester: that as protagonists of the new evangelization, in communion with our bishop, we may be a place where everyone finds welcome, and become joyful witnesses of the transforming power of the Gospel.

TAGALOG: For victims of war and violence: that the Lord may hasten peace and justice in the world, protect those in danger and comfort those in pain.

KISWAHILI: For our deceased brothers and sisters, may Christ, by his own resurrection, raise up the temples of their bodies.

Please be seated.

Liturgy of the Eucharist / Liturgia Eucarística

PREPARATION OF THE ALTAR AND GIFTS /
PREPARACIÓN DE LAS OFRENDAS

Bread of Life



1. Bread of life and cup of hope, we come as gift to
2. Lov-ing Lord, Cre - a - tor God, o - pen our eyes to
3. Liv - ing Word, O Son of God, your love shows us the



1. you. γ Change our hearts; fill us with peace. Trans-form our
2. see the good that lives in each of us, that called the
3. way that we may live in har - mo - ny, and from you



1. lives a - new. O - pen our eyes so that we might see
2. world to be. And when we fail to — see the good,
3. nev - er stray. Wipe all op-pres-sion _ from our midst;



1. your pres - ence in one an - oth - er. Your life, poured out in
2. when friend - ships fal - ter and crum - ble, give us the cour - age
3. give us a love for all peo - ple. Your song of jus - tice



1. love to - day, u - nites us all in you.
2. to for - give that we may live in peace.
3. sing in us, to live for peace to - day.

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Panis Angelicus

Text: St. Thomas Aquinas, Music: Thomas Pavlechko

*Bread of Angels,
made the bread of men;
The Bread of heaven
puts an end to all symbols:
A thing wonderful!
The Lord becomes our food:
poor, a servant, and humble.*

*We beseech Thee,
Godhead One in Three
That Thou wilt visit us,
as we worship Thee,
lead us through Thy ways,
We who wish to reach the light
in which Thou dwellest.*

Please stand after the altar is prepared.

SANCTUS

German Mass

Franz Schubert, Richard Proulx

Ho - ly, Ho - ly, Ho - ly Lord God of
hosts. Ho - ly, Ho - ly, Ho - ly
Lord God of hosts. Heav - en and earth are
full, full of your glo - ry. Ho -
san - na in the high - est. Ho - san - na in the
high - est. Bless - ed 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 / ACLAMACIÓN DE FE

German Mass

Ronald F. Krisman, Franz Schubert

When we eat this Bread and drink this Cup, we pro -
 Ca - da vez que co - me - mos de es - te pan y be -
 claim your Death, O Lord, un - til you come a -
 be - mos de es - te cá - liz, a - nun - cia-mos tu
 gain, un - til you come a - gain.
 muer - te, Se - ñor, has - ta que vuel - vas.

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AMEN / AMÉN

German Mass

Franz Schubert, Richard Proulx

A - men, a - men, a - men, a - men, a - men.

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COMMUNION RITE / RITO DE LA COMUNIÓN

OUR FATHER / PADRE NUESTRO

AGNUS DEI

German Mass

Franz Schubert, Richard Proulx

Lamb of God, you take a - way the
 sins of the world, have mer - cy on us.
 Lamb of God, you take a - way the
 sins of the world, grant us peace.

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COMMUNION HYMN / EL CANTO DE COMUNIÓN

Pan de Vida

Refrain

Pan de Vi - da, cuer-po del Se - ñor,
 cup of bless - ing, blood of Christ the Lord.
 At this ta - ble the last shall be first, *po -*
der es ser - vir, por-que Dios es a - mor.

Verses

1. We are the dwell-ing of God,
 2. *Us - te - des me lla - man "Se - ñor,"* *me_in -*
 3. There is no Jew or Greek,

fra - gile and wound-ed and weak. We are the
cli - no_a la - var - les los pies: *Ha - gan lo*
 there is no slave or free: there is no

bod - y of Christ, called to be the com -
mis - mo, hu - mil - des, sir - vién - do - se
 wom-an or man; on - ly heirs of the
 D.C.

pas - sion of God.
u - nos a o - tros.
 prom - ise of God.

Text: John 13:1-15, Galatians 3:28-29; Bob Hurd, b.1950, and Pia Moriarty, © 1988, Bob Hurd and Pia Moriarty
 Tune: Bob Hurd, b.1950, © 1988; acc. by Craig Kingsbury, b.1952
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Bogoroditza Devo
 Sergei Rachmaninoff

*Virgin Mother of God, rejoice!
 Mary full of grace, the Lord is with thee.
 Blessed art thou among women,
 and blessed is the fruit of thy womb,
 for thou hast borne the Saviour of our souls.*

Lead, Kindly Light

Text: John Henry Newman, Music: Arthur Sullivan

*Lead, kindly light, amid th' encircling gloom, Lead Thou me on;
The night is dark, and I am far from home;
Lead thou me on.
Keep Thou my feet;
I do not ask to see The distant scene;
One step enough for me.*

*I was not ever thus,
nor pray'd that Thou shouldst lead me on;
I loved to choose and see my path;
but now Lead Thou me on.
I loved the garish day, and, spite of fears,
Pride ruled my will: remember not past years.*

*So long thy power hath blest me,
sure it still Will lead me on o'er moor and fen,
o'er crag and torrent, till the night is gone,
and with the morn those angel faces smile
which I have loved long since, and lost awhile.
Amen.*

Please stand.

PRAYER AFTER COMMUNION / ORACIÓN DESPUÉS DE LA COMUNIÓN

Concluding Rite / Rito de Conclusión

BLESSING AND DISMISSAL / BENDICIÓN Y DESPEDIDA

Bishop: The Lord be with you

All: And with your spirit.

Bishop: Blessed be the name of the Lord.

All: Now and forever.

Bishop: Our help is in the name of the Lord.

All: Who made heaven and earth.

Bishop: May almighty God bless you,

✠ the Father, ✠ and the Son, ✠ and the Holy Spirit.

All: Amen.

Deacon: Go in peace.

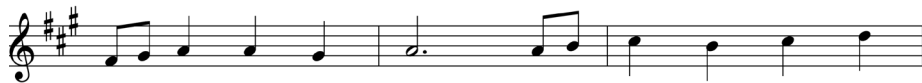
All: Thanks be to God.



1. "Go make of all dis - ci - ples:" We hear the call, O
2. "Go make of all dis - ci - ples:" Bap - tiz - ing in the
3. "Go make of all dis - ci - ples:" We at your feet would
4. "Go make of all dis - ci - ples:" We wel - come your com -



Lord, That comes from you, our Fa - ther, In
 name Of Fa - ther, Son, and Spir - it— From
 stay Un - til each life's vo - ca - tion Ac -
 mand; "Lo, I am with you al - ways:" We



your e - ter - nal Word. In - spire our ways of
 age to age the same. We call each new dis -
 cents your ho - ly way. We cul - ti - vate the
 take your guid - ing hand. The task looms large be -



learn - ing Through earn - est, fer - vent prayer, And
 ci - ple To fol - low you, O Lord, Re -
 na - ture God plants in ev - 'ry heart, Re -
 fore us— We fol - low with - out fear. In



let our dai - ly liv - ing Re - veal you ev - 'ry-where.
 deem - ing soul and bod - y By wa - ter and the Word.
 veal - ing in our wit - ness The Mas - ter Teach - er's art.
 heav'n and earth your pow - er Shall bring God's king - dom here.

Text: Matthew 28:19–20; Leon M. Adkins, 1896–1986, alt. © 1964, Abingdon Press
 Tune: ELLACOMBE, 7 6 7 6 D; Gesangbuch der Herzog, Württemberg, 1784.
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Ministers of the Liturgy / Ministros de la Liturgia

Celebrant	Most Reverend Robert Barron <i>Bishop of Winona-Rochester</i>
Metropolitan Archbishop	Most Reverend Bernard A. Hebda <i>Archbishop of St. Paul and Minneapolis</i>
Their Eminences	Blaise Cardinal Cupich <i>Archbishop of Chicago</i> James Cardinal Harvey <i>Archpriest of the Papal Basilica of Saint Paul Outside-the-Walls</i>
Concelebrants	Very Reverend Glenn K. Frerichs <i>Judicial Vicar and Chancellor of the Diocese of Winona-Rochester</i> Reverend William Thompson <i>Moderator of the Curia of the Diocese of Winona-Rochester</i> Concelebrating Archbishops and Bishops of the Diocese of Winona-Rochester Priests serving in the Diocese of Winona-Rochester
Deacon of the Word	Deacon Joseph Weigel
Deacon of the Altar	Deacon Randy Horlocker
Rector of the Co-Cathedral	Reverend Monsignor Gerald A. Mahon
College of Consultors	Reverend Andrew J. Beerman Reverend James C. Berning Reverend Timothy E. Biren Reverend Michael J. Cronin Very Reverend Glenn K. Frerichs Very Reverend Mark C. McNea Reverend Timothy T. Reker Reverend James D. Russel Reverend Peter L. Schuster Mr. Andrew D. Brannon, CPA, CDFM

Masters of Ceremonies	Very Reverend Patrick O. Arens <i>Director of Divine Worship for the Diocese of Winona-Rochester</i> Reverend Shawn Haremza Reverend Jason Kern
Acolytes	Seminarians of the Diocese of Winona-Rochester
Lectors	Paul Lorentz Silvia Morgan
Gift Bearers	Erin and Michael Cook and Family
Director of Music	Sebastian Modarelli
Cantors	Marissa Brengman Hansen Nora O'Sullivan Jeremy Heilman Erin Montillet Laura Miller
Prayers of the Faithful	Paul Lorentz Jackline Henry Janine Kamath Alberto Pocchetino Socorro Garcia Edma Woerter Jane Njeru
Community Choir from the Diocese of Winona-Rochester and Instrumentalists	
Knights of Columbus 4th Degree	
Knights and Ladies of the Equestrian Order of the Holy Sepulchre of Jerusalem	



*This event is made possible in part by the funds available from the
Catholic Ministries Appeal.*

