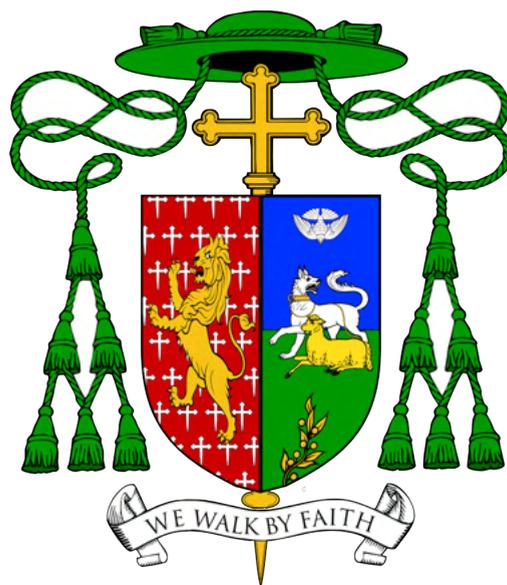




THE EPISCOPAL ORDINATION
AND INSTALLATION OF THE
MOST REVEREND WILLIAM EDWARD KOENIG
TENTH BISHOP OF WILMINGTON

THE CELEBRATION OF HOLY MASS FOR
EPISCOPAL ORDINATION AND INSTALLATION OF THE
MOST REVEREND WILLIAM EDWARD KOENIG
AS THE
TENTH BISHOP OF WILMINGTON

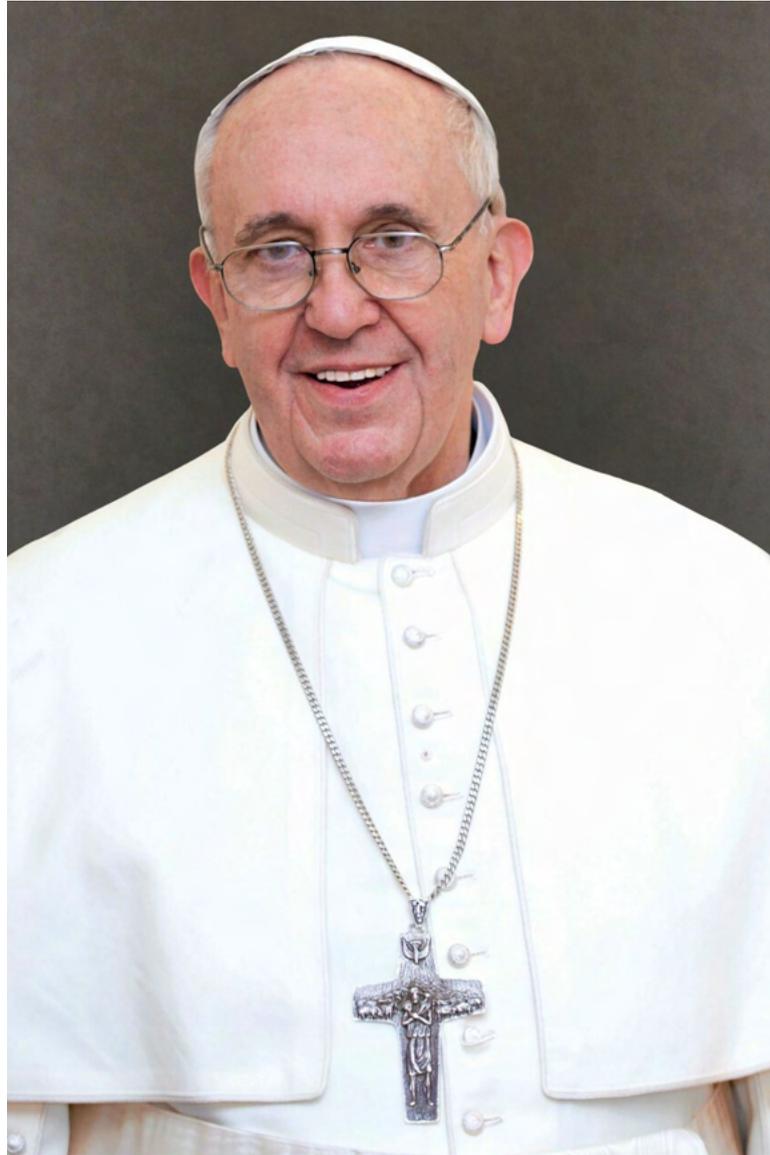


SAINT ELIZABETH CHURCH
WILMINGTON, DELAWARE

TUESDAY, JULY 13, 2021
TWO O'CLOCK IN THE AFTERNOON



HIS HOLINESS
POPE FRANCIS





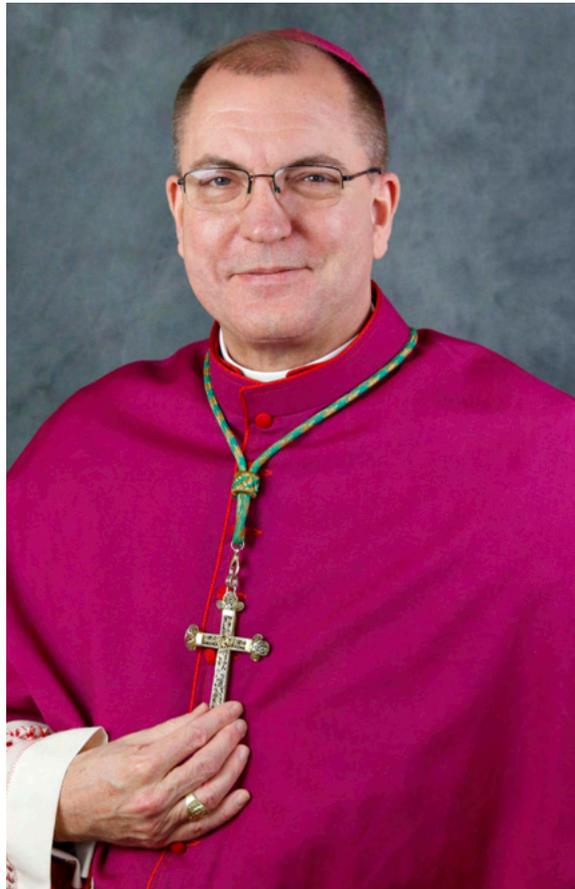
HIS EXCELLENCY
MOST REVEREND CHRISTOPHE PIERRE
APOSTOLIC NUNCIO TO THE UNITED STATES



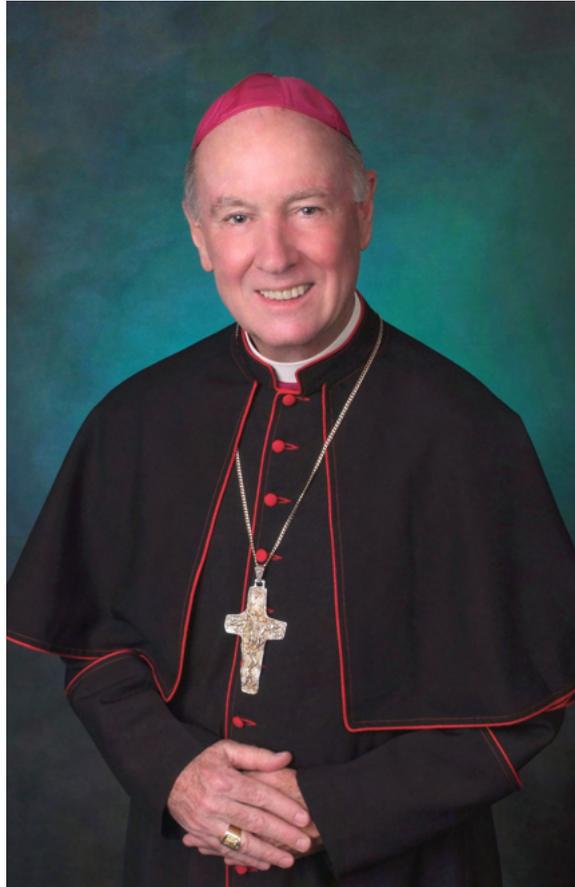


HIS EXCELLENCY
MOST REVEREND WILLIAM E. JORI
METROPOLITAN ARCHBISHOP OF BALTIMORE
AND PRINCIPAL CONSECRATOR





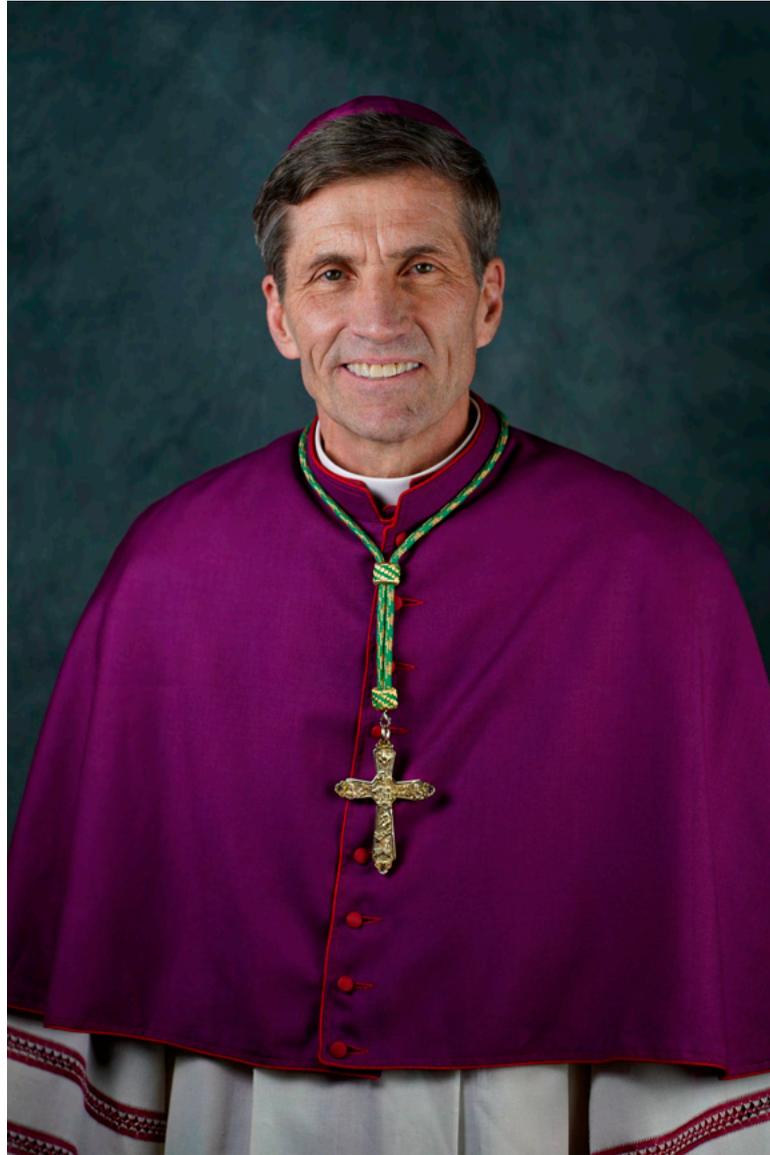
HIS EXCELLENCY
MOST REVEREND JOHN O. BARRES
BISHOP OF ROCKVILLE CENTRE AND CO-CONSECRATOR



HIS EXCELLENCY
MOST REVEREND W. FRANCIS MALOOLY
BISHOP EMERITUS OF WILMINGTON AND CO-CONSECRATOR



HIS EXCELLENCY
MOST REVEREND WILLIAM E. KOENIG
TENTH BISHOP OF WILMINGTON





Out of respect for the liturgy we are about to celebrate, please turn off all cell phones and electronic devices. Please refrain from flash or light-aided photography or video recorders during the liturgy.
Thank you.



PROCESSION

Christus vincit,
Christus regnat,
Christus ímperat.

ENTRATA FESTIVA

Christ conquers,
Christ reigns,
Christ commands.

CHORAL PRELUDE

ALL PEOPLE THAT ON EARTH DO DWELL



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



1. to the Lord with cheer - ful voice; Him serve with mirth, his
2. out our aid he did us make; We are his folk, he
3. *proach* with joy his courts un - to; Praise, laud, and bless his
4. mer - cy is for ev - er sure; His truth at all times
5. God whom heav'n and earth a - dore From us and from the



1. praise forth tell, Come we be - fore him, and re - joice.
2. does us feed, And for his sheep he does us take.
3. *Name* al - ways, For it is seem - ly so to do.
4. firm - ly stood, And shall from age to age en - dure.
5. an - gel host Be praise and glo - ry ev - er - more.



THE INTRODUCTORY RITES

ENTRANCE CHANT

O GOD BEYOND ALL PRAISING



1. O God beyond all prais-ing, we worship you to - day and
2. Then hear, O gra-cious Sav - ior, ac - cept the love we bring, that
3. O God of all cre - a - tion, whose glo - ry fills the sky, we
4. "You are a priest for ev - er," with - in His Church on earth, the



1. sing the love a - maz - ing that songs can-not re - pay; for
2. we who know your fa - vor may serve you as our king; and
3. ga - ther in your pres - ence, our spir - its lift - ed high, to
4. heav - ens stand in won - der while earth your glo - ry sings; Called



1. we can on - ly won - der at ev' - ry gift you send, at
2. whe - ther our to - mor - rows be filled with good or ill, we'll
3. bring for hum - ble ser - vice one who an - swers your call that
4. out to be a shep - herd, the flock of Christ to serve; to



1. bless - ings with - out num - ber and mer - cies with - out end: we
2. tri - umph through our sor - rows and rise to bless you still: to
3. he may fol - low Je - sus, the High Priest for us all. Pro -
4. hum - ble and the haugh - ty, the Word of God make heard, to



1. lift our hearts be - fore you and wait up - on your word, we
2. mar - vel at your beau - ty and glo - ry in your ways, and
3. tect him, Lord, and guide him; his faith in you is strong, as
4. cel - e - brate the sac - raments, in fit - ting praise pro - claim, in



1. hon - or and a - dore you, our great and might - y Lord.
2. make a joy - ful du - ty our sac - ri - fice of praise.
3. now he lays his life down, we sing the an - cient song.
4. love of Ho - ly Tri - ni - ty, give hon - or to God's name.

SIGN OF THE CROSS AND GREETING

Archbishop Lori:

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

All:

Amen.

Archbishop Lori:

Peace be with you.

All:

And with your spirit.



PENITENTIAL ACT

Archbishop Lori:

Brethren (brothers and sisters), let us acknowledge our sins,
and so prepare ourselves to celebrate the sacred mysteries.

All:

**I confess to almighty God
and to you, my brothers and sisters,
that I have greatly sinned,
in my thoughts and in my words,
in what I have done and in what I have failed to do,**

And, striking their breast, all say:

**through my fault, through my fault,
through my most grievous fault;**

Then all continue:

**therefore I ask blessed Mary ever-Virgin,
all the Angels and Saints,
and you, my brothers and sisters,
to pray for me to the Lord our God.**

Archbishop Lori:

May almighty God have mercy on us,
forgive us our sins,
and bring us to everlasting life.

All:

Amen.



KYRIE

MISSA DE ANGELIS

V

K Y-ri- e * e- lé- i-son. *ij.* Christe

e- lé- i-son. *ij.* Ký-ri- e e-

lé- i-son. *ij.* Ký-ri- e * ** e- lé- i-son.



GLORIA

JUBILATION MASS

Gló-ri - a! Gló - ri - a! Glo - ry to God in the high - est,
and on earth peace to peo - ple, to peo - ple of good will.

We praise you, we bless you, we adore you, we glorify you, we give you thanks for your great glory, Lord God, heavenly King, O God, almighty Father.

Lord Jesus Christ, Only Begotten Son, Lord God, Lamb of God, Son of the Father, you take away the sins of the world, have mercy on us;

you take away the sins of the world, receive our prayer; you are seated at the right hand of the Father, have mercy on us.

For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.

COLLECT

Archbishop Lori:

Let us pray.

God, who out of the abundance of your untold grace alone choose to set your servant and Priest William over your Church of Wilmington this day, grant that he may carry out worthily the office of Bishop and, under your governance in all things, he may direct by word and example the people entrusted to his care. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

All:

Amen.



THE LITURGY OF THE WORD

FIRST READING

ISAIAH 61:1-3

*The LORD has anointed me;
he has sent me to bring glad tidings to the lowly
and to give them the oil of gladness.*

Reader:

A reading from the Book of the Prophet Isaiah

The Spirit of the Lord GOD is upon me,
because the LORD has anointed me;
He has sent me to bring glad tidings to the lowly,
to heal the brokenhearted,
To proclaim liberty to the captives
and release to the prisoners,
To announce a year of favor from the LORD
and a day of vindication by our God,
to comfort all who mourn;
To place on those who mourn in Zion
a diadem instead of ashes,
To give them oil of gladness in place of mourning,
a glorious mantle instead of a listless spirit.

All:

The Word of the Lord.
Thanks be to God.



RESPONSORIAL PSALM

PSALM 23



The Lord is my shep - herd; there is noth - ing I shall want.

The Lord is my shepherd; I shall not want. You spread the table before me in the sight of
In verdant pastures he gives me repose; beside my foes; you anoint my head with oil; my cup
restful waters he leads me; he refreshes my soul. overflows.

He guides me in right paths for his name's sake. Only goodness and kindness follow me all the
Even though I walk in the dark valley I fear no days of my life; and I shall dwell in the house of
evil; for you are at my side with your rod and the Lord for years to come.
your staff that give me courage.

SECOND READING

I TIMOTHY 4:12B-16

*Do not neglect the gift you have,
which was conferred on you with the imposition of hands by the presbyterate.*

[English translation on facing page]

Reader:

Lectura de la primera carta del apóstol San Pablo a Timoteo

Quiero hermano: Procura ser un modelo para los fieles en tu modo de hablar y en tu conducta, en el amor, en la fe y en la castidad. Mientras llego, preocúpate de leer públicamente la Palabra de Dios, de exhortar a los hermanos y de enseñarlos.

No descuides el don que posees. Recuerda que se te confirió cuando, a instancias del Espíritu, los presbíteros te impusieron las manos. Pon interés en todas estas cosas y dedícate a ellas, de modo que todos vean tu progreso. Cuida de tu conducta y de tu enseñanza y sé perseverante, pues obrando así te salvarás a ti mismo y a los que te escuchen.

All:

Palabra de Dios.
Te alabamos, Señor.



ACCLAMATION BEFORE THE GOSPEL

FESTIVAL ALLELUIA



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



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

I am the good shepherd, says the Lord; I know
my sheep, and mine know me.

I call you my friends, says the Lord, for I have
made known to you all that the Father has told
me.

Beloved: Set an example for those who believe, in speech, conduct, love, faith, and purity. Until I arrive, attend to the reading, exhortation, and teaching. Do not neglect the gift you have, which was conferred on you through the prophetic word with the imposition of hands by the presbyterate. Be diligent in these matters, be absorbed in them, so that your progress may be evident to everyone. Attend to yourself and to your teaching; persevere in both tasks, for by doing so you will save both yourself and those who listen to you.



GOSPEL

JOHN 21:15–17

Feed my lambs, feed my sheep.

Deacon: The Lord be with you.
All: **And with your spirit.**

Deacon: A reading from the Holy Gospel according to John.
All: **Glory to you, O Lord.**

Deacon: **A**fter Jesus had revealed himself to his disciples and eaten breakfast with them, he said to Simon Peter, “Simon, son of John, do you love me more than these?” Simon Peter answered him, “Yes, Lord, you know that I love you.” Jesus said to him, “Feed my lambs.” He then said to Simon Peter a second time, “Simon, son of John, do you love me?” Simon Peter answered him, “Yes, Lord, you know that I love you.” He said to him, “Tend my sheep.” He said to him the third time, “Simon, son of John, do you love me?” Peter was distressed that he had said to him a third time, “Do you love me?” and he said to him, “Lord, you know everything; you know that I love you.” Jesus said to him, “Feed my sheep.”

All: The Gospel of the Lord.
Praise to you, Lord Jesus Christ.

*After the proclamation of the Gospel, please **REMAIN STANDING** until the Archbishop has revered the Book of the Gospels and given the blessing. The hymn immediately follows.*



THE RITE OF ORDINATION

HYMN

VENI CREATOR SPIRITUS

Cantor: VIII

V E-ni Cre- á-tor Spí-ri-tus, Mentés tu- ó-rum ví-si-

ta: Imple su-pérna grá-ti-a Quæ tu cre- ásti pécto-ra.

Cantor:

2. Qui dí-ce- ris Pa- rácli-tus, Altíssimi do-num De- i,

Fons vi-vus, i-gnis, cá-ri-tas, Et spi-ri- tá-lis úncti- o.

Cantors:

3. Tu septi-fórmis múne-re, Dígitus pa-térnæ déxte-ræ,



Tu ri-te pro-míssum Patris, Sermóne di-tans gúttu-ra.

Men:



4. Accénde lumen sénsibus, Infúnde amó-rem córdibus,



Infírma nostri córpo-ris Virtú-te firmans pérpe-ti.

Women:



5. Hostem re-péllas lóngi- us, Pa-cémque dones pró-ti-nus:



Ductó-re sic te præ-vi- o Vi-témus omne nó-xi- um.



All:



6. Per te sci- ámus da Patrem, Noscámus atque Fí-li- um,



Teque utri- úsque Spí-ri-tum Credámus omni témpo-re.

All:



7. De- o Pa-tri sit gló-ri- a, Et Fí-li- o, qui a mórtu- is



Surré-xit, ac Pa-rácli-to, In sæcu-ló-rum sæcu-la. A-men.

1. Come Creator Spirit, visit the souls of Thy people, fill with grace from on high the hearts which Thou hast created. 2. Thou Who art called the Comforter, gift of the most high God, living fountain, fire, love and unction of souls. 3. Sevenfold in Thy gifts, finger of the Father's right hand, Thou promised truly by the Father, giving speech to tongues. 4. In flame our senses with Thy light, pour Thy love into our hearts, strengthen our weak bodies with lasting power. 5. Drive far away the enemy, grant peace at all times: so under Thy guidance may we avoid all evil. 6. Grant us by Thee to know the Father and to know the Son, and Thee, Spirit of both, may we always believe. 7. To God the Father be glory, to the Son Who rose from the dead and to the Comforter, for all ages. Amen.



PRESENTATION OF THE ELECT

ALL SIT

The Bishop-elect, Monsignor Koenig, is led by the Priests assisting him, Father Eric Fasano and Monsignor John Martin, to Archbishop Lori.

Father Fasano: Most Reverend Father, the Church of Wilmington asks you to ordain this Priest, Monsignor William E. Koenig, to the responsibility of the Episcopate.

Archbishop Lori: Have you a mandate from the Apostolic See?

Father Fasano: We have.

Archbishop Lori: Let it be read.

READING AND INSPECTION OF THE APOSTOLIC MANDATE

Archbishop Pierre, Apostolic Nuncio to the United States, goes to the ambo and, after a brief introduction, reads the apostolic mandate from Pope Francis naming Monsignor Koenig the Tenth Bishop of Wilmington.

After the reading of the Apostolic Mandate,
All reply: **Thanks be to God.**

Archbishop Pierre then presents the apostolic mandate to Monsignor Koenig who then shows it to the College of Consultors and to all those present.

HOMILY

MOST REVEREND WILLIAM E. LORI



PROMISE OF THE ELECT

Following an ancient custom of the Church, Archbishop Lori questions the Bishop-elect about his resolution to uphold the faith and to faithfully discharge the responsibilities of the episcopal ministry.

Archbishop Lori: The ancient rule of the holy Fathers ordains that a Bishop-elect is to be questioned in the presence of the people on his resolve to uphold the faith and to discharge his duty.

And so, dear brother, do you resolve by the grace of the Holy Spirit to discharge until death the office entrusted to us by the Apostles, which we are about to pass on to you by the laying on of our hands?

Monsignor Koenig: I do.

Archbishop Lori: Do you resolve to preach the Gospel of Christ with constancy and fidelity?

Monsignor Koenig: I do.

Archbishop Lori: Do you resolve to guard the deposit of faith, entire and incorrupt, as handed down by the Apostles and preserved in the Church everywhere and at all times?

Monsignor Koenig: I do.

Archbishop Lori: Do you resolve to build up the body of Christ, his Church, and to remain in the unity of that body together with the Order of Bishops under the authority of the successor Saint Peter the Apostle?

Monsignor Koenig: I do.

Archbishop Lori: Do you resolve to render obedience faithfully to the successor of the blessed Apostle Peter?

Monsignor Koenig: I do.

Archbishop Lori: Do you resolve to guide the holy people of God in the way of salvation as devoted fathers and sustain them with the help of your fellow ministers, the priests and deacons?

Monsignor Koenig: I do.



Archbishop Lori: Do you resolve, for the sake of the Lord's name, to be welcoming and merciful to the poor, to strangers, and to all who are in need?

Monsignor Koenig: I do.

Archbishop Lori: Do you resolve as a good shepherd to seek out the sheep who stray and gather them into the Lord's fold?

Monsignor Koenig: I do.

Archbishop Lori: Do you resolve to pray without ceasing to almighty God for the holy people and to carry out the office of high priest without reproach?

Monsignor Koenig: I do, with the help of God.

Archbishop Lori: May God who has begun the good work in you bring it to fulfillment.

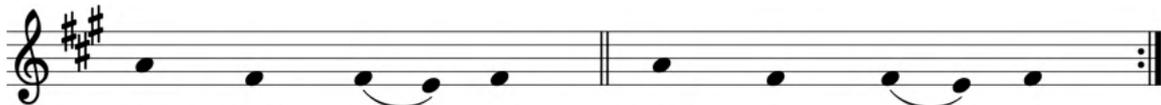
LITANY OF SUPPLICATION

ALL STAND

Archbishop Lori invites all to pray that God will bestow his grace upon the Bishop-elect. The Bishop-elect then prostrates himself while all join in prayer for him and for the Church.

Archbishop Lori: Dearly beloved, let us pray that the kindness of almighty God, in providing for the welfare of the Church, will grant an abundance of his grace for this chosen one.

*All then **KNEEL** at the invitation of the Deacon.*



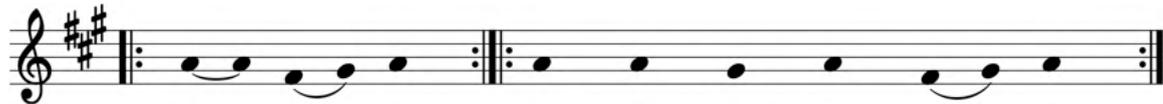
Lord, have mer - cy.
Christ, have mer - cy.
Lord, have mer - cy.

Lord, have mer - cy.
Christ, have mer - cy.
Lord, have mer - cy.



Be merciful to us sin - ners, Lord, we ask you, hear our prayer.

Govern and protect your holy Church,
Keep the Pope and all the ordained in faithful service to your Church,
Bless this chosen man,
Bless and sanctify this chosen man,
Bless, sanctify, and consecrate this chosen man,
Bring all peoples together in peace and true harmony,
Comfort with your mercy the troubled and the afflicted,
Strengthen all of us and keep us in your holy service,
Jesus, Son of the living God,



Christ, hear us. Christ, gra - cious - ly hear us.

After the singing of the Litany, Archbishop Lori prays:

Graciously hear our petitions, O Lord,
and pour out upon this, your servant,
the power of your blessing,
flowing from the horn of priestly grace.
Through Christ our Lord.

All:

Amen.

*All then **STAND** at the invitation of the Deacon.*

LAYING ON OF HANDS

In silence, Archbishop Lori imposes hands on the head of the Bishop-elect, invoking the power of the Holy Spirit, the same Spirit given by Christ to the Apostles. The principal Co-Consecrators and all the other Bishops also impose hands, signifying that the ordination of a Bishop is a collegial act of the Order of Bishops, incorporating a new member into their College, for the service of the Church.



PRAYER OF ORDINATION

After all the Bishops have imposed hands, Archbishop Lori opens the Book of the Gospels and places it above the head of the Bishop-elect as a sign of the enriching power of God's Word in his life. The Prayer of Ordination is then said; this ancient prayer invokes the power of the Holy Spirit upon the Bishop-elect and recalls the importance and role of the Bishop within the Church.

Archbishop Lori:

God and Father of our Lord Jesus Christ, Father of mercies and God of all consolation, who dwell on high and look upon the lowly, who know all things before they come to be, and who laid down observances in your Church through the word of your grace; who from the beginning, foreordained a nation of the just, born of Abraham; who established rulers and priests and did not leave your sanctuary without ministers, and who, from the foundation of the world, were pleased to be glorified in those you have chosen:

All Bishops:

POUR OUT NOW UPON THIS CHOSEN ONE THAT POWER WHICH IS FROM YOU, THE GOVERNING SPIRIT, WHOM YOU GAVE TO YOUR BELOVED SON, JESUS CHRIST, THE SPIRIT WHOM HE BESTOWED UPON THE HOLY APOSTLES, WHO ESTABLISHED THE CHURCH IN EACH PLACE AS YOUR SANCTUARY FOR THE GLORY AND UNCEASING PRAISE OF YOUR NAME.

Archbishop Lori:

Grant, O Father, knower of all hearts, that this, your servant, whom you have chosen for the office of Bishop may shepherd your holy flock. Serving you night and day, may he fulfill before you without reproach the ministry of the High Priesthood; so that, always gaining your favor, he may offer up the gifts of your holy Church. Grant that, by the power of the Spirit of the High Priesthood, he may have the power to forgive sins according to your command, assign offices according to your decree, and loose every bond according to the power given by you to the Apostles. May he please you by his meekness and purity of heart, presenting a fragrant offering to you through your Son Jesus Christ, through whom glory and power and honor are yours with the Holy Spirit in the holy Church now and for ever and ever.

All:

Amen.



ANOINTING OF THE HEAD

ALL SIT

The head of the newly ordained Bishop is anointed, signifying the full share in the priesthood of Christ which he has received through the Laying On of Hands and the Prayer of Ordination.

Archbishop Lori: May God, who has made you a sharer of the High Priesthood of Christ, himself pour out upon you the oil of mystical anointing and make you fruitful with an abundance of spiritual blessings.

HANDING ON OF THE BOOK OF THE GOSPELS

The same Book of the Gospels held over the head of the Bishop during the Prayer of Ordination as a sign of the power of God's Word and of the Bishop's responsibility to preach the Gospel is now given to the newly ordained Bishop.

Archbishop Lori: Receive the Gospel and preach the word of God with all patience and sound teaching.

HANDING ON OF EPISCOPAL INSIGNIA

Bishop Koenig is now invested with the signs of his office. The ring symbolizes his fidelity to Christ and his espousal to the Church. The miter signifies his resolve to pursue holiness. The pastoral staff is a sign of his ministry as a spiritual shepherd.

Archbishop Lori receives the ring from Monsignor Francis Caldwell and places it on the ring finger of Bishop Koenig's right hand, saying:

Receive this ring, the seal of fidelity: adorned with undefiled faith,
preserve unblemished the bride of God, the holy Church.

Archbishop Lori receives the miter from Father Robert Whelan and places it on the head of Bishop Koenig, saying:

Receive the miter, and may the splendor of holiness shine forth in you,
so that when the chief shepherd appears
you may deserve to receive from him
an unfading crown of glory.



Lastly, Archbishop Lori receives the crosier from Monsignor Thomas Harold and gives it to Bishop Koenig, saying:

Receive the crosier, the sign of your pastoral office:
and keep watch over the whole flock
in which the Holy Spirit has placed you as Bishop
to govern the Church of God.

SEATING OF THE BISHOP

ECCE SACERDOS MAGNUS

In biblical terms, a chair signifies a share in the authority of God who also reigns on a throne. The cathedra, or bishop's chair, present in the Cathedral of Saint Peter, signifies the teaching, governing, and sanctifying role of the bishop in his diocese as successor of the Apostles.

The newly ordained Bishop is now led to the celebrant's chair by Archbishop Lori and Archbishop Pierre. Bishop Koenig is seated in the chair and is thereby installed as the Bishop of the Diocese of Wilmington.

Ecce sacerdos magnus,
qui in diebus suis placuit Deo.

*Behold the great priest,
who in his days pleased God.*

WELCOMING THE BISHOP

SO I SENT THEM

After setting aside the crosier, the newly ordained Bishop rises and receives the fraternal kiss from Archbishop Lori and all the Bishops so as to seal his admittance into the College of Bishops.

Representatives of the clergy, religious, and laity of the Diocese along with ecumenical and inter-religious representatives greet Bishop Koenig

Holy Father, consecrate them in the truth.
As you sent me into the world, so I sent them into the world, says the Lord.



THE LITURGY OF THE EUCHARIST

PREPARATION OF THE ALTAR AND THE GIFTS

Bishop Koenig:

Pray, brethren (brothers and sisters),
that my sacrifice and yours
may be acceptable to God,
the almighty Father.

All:

**May the Lord accept the sacrifice at your hands
for the praise and glory of his name,
for our good
and the good of all his holy Church.**

GABRIEL'S OBOE

PRAYER OVER THE OFFERINGS

Bishop Koenig:

We offer you the sacrifice of praise, O Lord,
for the deepening of our service of you,
so that what you have conferred on us,
unworthy as we are,
you may graciously bring to fulfillment.
Through Christ our Lord.

All:

Amen.



PREFACE

Bishop Koenig:

All:

Bishop Koenig:

All:

Bishop Koenig:

All:

Bishop Koenig:

THE PRIESTHOOD OF CHRIST AND THE MINISTRY OF PRIESTS

The Lord be with you.

And with your spirit.

Lift up your hearts.

We lift them up to the Lord.

Let us give thanks to the Lord our God.

It is right and just.

It is truly right and just, our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God.

For by the anointing of the Holy Spirit
you made your Only Begotten Son
High Priest of the new and eternal covenant,
and by your wondrous design were pleased to decree
that his one Priesthood should continue in the Church.

For Christ not only adorns with a royal priesthood
the people he has made his own,
but with a brother's kindness he also chooses men
to become sharers in his sacred ministry
through the laying on of hands.

They are to renew in his name
the sacrifice of human redemption,
to set before your children the paschal banquet,
to lead your holy people in charity,
to nourish them with the word
and strengthen them with the Sacraments.

As they give up their lives for you
and for the salvation of their brothers and sisters,
they strive to be conformed to the image of Christ himself
and offer you a constant witness of faith and love.



And so, Lord, with all the Angels and Saints,
we, too, give you thanks, as in exultation we acclaim:

Ho - ly, Ho - ly, Ho - ly Lord, Ho - ly Lord God of hosts.
Heaven and earth are full of your glo-ry. Ho - sanna, ho - sanna, ho -
san-na in the highest. Blessed is he who comes in the name of the
Lord. Ho - san-na, ho - san-na, ho - san-na in the high-est. Ho -
san-na, ho - san-na, ho - san-na in the high - est.



EUCCHARISTIC PRAYER I

THE ROMAN CANON

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 Francis our Pope and me, your unworthy servant, and all those who, holding to the truth, hand on the catholic and apostolic faith.

Archbishop Lori:

Remember, Lord, your servants 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.

Archbishop Pierre:

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.)

Bishop Koenig:

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



All Priests:

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 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.

Bishop Koenig:

The mystery of faith.

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



All Priests:

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.

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, may be filled with every grace and heavenly blessing. (Through Christ our Lord. Amen.)

Bishop Malooly:

Remember also, Lord, your servants, 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.)

Bishop Barres:

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.



Bishop Koenig:

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.

All Priests:

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.



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



THE COMMUNION RITE

THE LORD'S PRAYER

Bishop Koenig:

At the Savior's command
and formed by divine teaching,
we dare to say:

All:

Our Father, who art in heaven, hallowed be thy name;
thy kingdom come,
thy will be done on earth as it is in heaven.
Give us this day our daily bread,
and forgive us our trespasses,
as we forgive those who trespass against us;
and lead us not into temptation,
but deliver us from evil.

Bishop Koenig:

Deliver us, Lord, we pray, from every evil,
graciously grant peace in our days,
that, by the help of your mercy,
we may be always free from sin
and safe from all distress,
as we await the blessed hope
and the coming of our Savior, Jesus Christ.

All:

**For the kingdom,
the power and the glory are yours
now and for ever.**



THE RITE OF PEACE

Bishop Koenig:

Lord Jesus Christ,
who said to your Apostles:
Peace I leave you, my peace I give you,
look not on our sins,
but on the faith of your Church,
and graciously grant her peace and unity
in accordance with your will.
Who live and reign for ever and ever.

All:

Amen.

Bishop Koenig:

The peace of the Lord be with you always.

All:

And with your spirit.

Deacon:

Let us offer each other the sign of peace.

THE FRACTION OF THE BREAD





HOLY COMMUNION

Bishop Koenig:

Behold the Lamb of God,
behold him who takes away the sins of the world.
Blessed are those called to the supper of the Lamb.

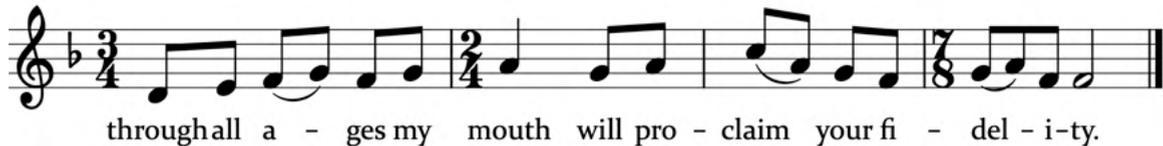
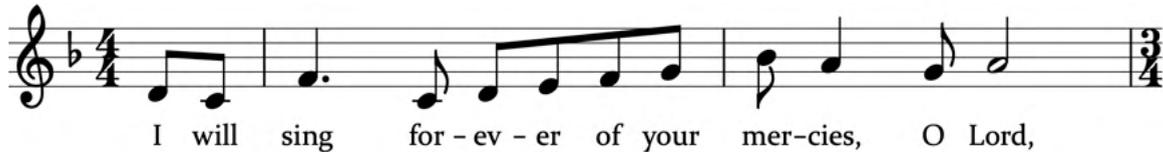
All:

**Lord, I am not worthy
that you should enter under my roof,
but only say the word and my soul shall be healed.**

Misericordias Domini in aeternum cantabo
in generationem et generationem
annuntiabo veritatem tuam in ore meo.

I WILL SING FOREVER OF YOUR MERCIES

*I will sing forever of your mercies,
O Lord, through all ages
my mouth will proclaim your fidelity.*



I will sing forever of your mercies, O LORD;
through all ages my mouth will proclaim your
fidelity. I have declared your mercy is established
forever; your fidelity stands firm as the heavens.

“With my chosen one I have made a covenant;
I have sworn to David my servant: I will establish
your descendants forever, and set up your throne
through all ages.”

The heavens praise your wonders, O LORD,
your fidelity in the assembly of your holy ones.

How blessed the people who know your praise,
who walk, O LORD, in the light of your face, who
find their joy every day in your name, who make
your justice their joyful acclaim.

For you are the glory of their strength; by your
favor it is that our might is exalted. Behold, the
LORD is our shield; he is the Holy One of Israel,
our king.



Ave verum corpus,
natum de Maria Virgine,
vere passum,
immolatum in cruce pro homine
cuius latus perforatum
unda fluxit et sanguine:
esto nobis praegustatum
in mortis examine.

AVE VERUM CORPUS
*Hail, true Body,
born of the Virgin Mary,
having truly suffered,
sacrificed on the cross for mankind,
from whose pierced side
water and blood flowed:
Be for us a foretaste [of the Heavenly banquet]
in the trial of death!*

THE SPIRIT OF THE LORD
The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor.
He hath sent me to heal the brokenhearted,
to preach deliverance to the captives and recovery of sight to the blind,
to preach the acceptable year of the Lord,
to give unto them that mourn a garland of ashes, the oil of joy for mourning,
the garment of praise for the spirit of heaviness,
that they might be called trees of righteousness, the planting of the Lord that he might be glorified.
For as the earth bringeth forth her bud,
and as the garden causeth the things that are sown in it to spring forth,
so the Lord God will cause righteousness and praise to spring forth before the nations.
The spirit of the Lord.

PRAYER AFTER COMMUNION

Bishop Koenig: Let us pray.

Complete within us, O Lord, we pray,
the healing work of your mercy,
and graciously perfect and sustain us,
so that in all things we may please you.
Through Christ our Lord.

All: **Amen.**



THE CONCLUDING RITE

HYMN OF THANKSGIVING

HOLY GOD, WE PRAISE THY NAME

Bishop Koenig blesses all in the church, accompanied by Bishops Barres and Malooly.



1. Ho - ly God, we praise thy Name; Lord of all, we bow be-
2. Hark! the loud ce - les - tial hymn An - gel choirs a - bove are
3. Lo! the a - pos - tol - ic train Join the sa - cred Name to
4. Ho - ly Fa - ther, Ho - ly Son, Ho - ly Spi - rit, Three we



fore Thee! All on earth thy scep - ter claim, All in
rai - sing, Cher - u - bim and ser - a - phim, In un -
hal - low; Pro - phets swell the loud re - frain, And the
name Thee; While in es - sence on - ly One, Un - di -



hea - ven a - bove a - dore Thee; In - fin - ite thy
ceas - ing cho - rus prais - ing; Fill the hea - vens with
white - robed mar - tyrs fol - low; And from morn to
vi - ded God we claim Thee; And a - dor - ing



vast do - main, Ev - er - last - ing is thy reign.
sweet ac - cord: Ho - ly, ho - ly, ho - ly Lord.
set of sun, Through the Church the song goes on.
bend the knee, While we own the mys - ter - y.



CONCLUDING REMARKS

MOST REVEREND WILLIAM E. KOENIG
TENTH BISHOP OF WILMINGTON

MARIAN ANTIPHON

SALVE REGINA

V

S Alve Re-gí-na, * ma-ter mi-se-ri-córdi-æ, Vi-ta, dul-
cé- do, et spes nostra, salve. Ad te clamá-mus, éxsu-
les, fí-li- i Hevæ. Ad te suspi-rá-mus, geméntes et flen-
tes in hac lacrimá-rum valle. E-ia ergo, Advo-cá-ta



nostra, illos tu- os mi-se-ri-córdes ó-cu- los ad nos con-
vér-te. Et Je-sum, be-ne-díctum fructum ventris tu- i,
no-bis post hoc exsí- li- um osténde. O cle- mens:
O pi- a: O dulcis Virgo Ma- rí- a.

Hail, Holy Queen, Mother of Mercy, our life, our sweetness and our hope. To you do we cry, poor banished children of Eve. To you do we send up our sighs, mourning and weeping in this valley of tears. Turn then, most gracious advocate, your eyes of mercy toward us, and after this exile show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary.



PONTIFICAL BLESSING

Bishop Koenig:

The Lord be with you.

All:

And with your spirit.

Deacon:

Bow down for the blessing.

Bishop Koenig:

God, who care for your people with gentleness
and rule them in love,
endow with the Spirit of wisdom
those to whom you have handed on authority to govern,
that from the flourishing of a holy flock
may come eternal joy for its shepherds.

All:

Amen.

Bishop Koenig:

As in your majestic power
you allot the number of our days
and the measure of our years,
look favorably upon our humble service
and confer on our time the abundance of your peace.

All:

Amen.

Bishop Koenig:

Give a happy outcome to the tasks
that through your grace you have laid upon me,
whom you have raised to the rank of Bishop;
make me pleasing to you in the fulfillment of my duties,
and so guide the hearts of people and pastor,
that the obedience of the flock may never fail the shepherd
nor the care of the shepherd be lacking for the flock.

All:

Amen.

Bishop Koenig:

And may almighty God bless all of you, who are gathered here,
the ✠ Father, and the ✠ Son, and the Holy ✠ Spirit.

All:

Amen.

Deacon:

Go forth, the Mass is ended.

All:

Thanks be to God.



RECESSIONAL

Christus vincit,
Christus regnat,
Christus ímperat.

TO JESUS CHRIST, OUR SOVEREIGN KING

*Christ conquers,
Christ reigns,
Christ commands.*



Christ Je-sus, Vic-tor! Christ Je-sus, Ru-ler! Christ Je-sus,



Lord and Re-deem-er!

1. To Je-sus Christ, our
2. Your reign ex-tend, O
3. To you, and to your



sov-'reign King, Who is the world's sal-va-tion, All
King be-nign, To ev-'ry land and na-tion; For
church, great King, We pledge our heart's ob-la-tion; Un-



praise and hom-age do we bring And thanks and ad-o-ra-tion.
in your King-dom, Lord di-vine, A-lone we find sal-va-tion.
til be-fore your throne we sing In end-less ju-bi-la-tion.

POSTLUDE

PRaise the Lord with Drums and Cymbals



MINISTERS OF THE LITURGY

PRINCIPAL CELEBRANT

Most Reverend William E. Koenig
Tenth Bishop of Wilmington

CARDINALS IN CHOR

His Eminence
Timothy Cardinal Dolan
Archbishop of New York

His Eminence
Wilton Cardinal Gregory
Archbishop of Washington

CONCELEBRANTS

Most Reverend William E. Lori
Metropolitan Archbishop of Baltimore

Most Reverend Christophe Pierre
Apostolic Nuncio to the United States

Most Reverend John O. Barres
Bishop of Rockville Centre

Most Reverend W. Francis Malooly
Bishop Emeritus of Wilmington

Archbishops, Bishops, and Priests

PRIEST-CHAPLAINS TO BISHOP KOENIG

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Reverend Monsignor John Martin

COLLEGE OF CONSULTORS

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Reverend Monsignor Steven Hurley
Reverend Monsignor David Kelley
Very Reverend John Gabage
Very Reverend Mark Mealey
Reverend Roger DiBuo
Reverend Charles Dillingham
Reverend John Mink

BEARING THE EPISCOPAL INSIGNIA

Reverend Monsignor Francis Caldwell
Presenting the Ring

Reverend Robert Whelan
Presenting the Miter

Reverend Monsignor Thomas Harold
Presenting the Crosier



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Reverend Mister Brennan Ferris
Deacon Sean Sudler

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Arline Dosman

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Thomas Mengers
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Dan Pin
Melissa Pollio
Carol Ripken
Bridgette Rivers
Maureen Stone
Carl Taylor, Jr.
Jen Watson
Katie Wenrich



MUSIC MINISTERS AND ORDINATION CHOIR

David John Ifkovits

Director

Reverend John Kelly, O.P.

Organist

Anna Montejo

Oboe

Crystal Norman

Flute

Debra Bialecki

Timpani

Capitol Brass Ensemble

Wilmington String Ensemble

Sopranos

Andrea Arena, cantor

Melanie Dudley

Martha Kuypers

Karen McCaffrey, cantor

Nancy O'Laughlin

Katie Yakovenko

Altos

Lisa Borgia

Cathy Crusco

Kathleen Ifkovits

Jennifer Pintal

Annalise Tonn

Jamie Wohlhagen

Tenors

William Hassink

Ryan Ifkovits

Eric Longo, cantor

Basses

Peter Campbell, cantor

Bruce Einstein

Philip O'Donnell

Robert Smith



MUSIC ACKNOWLEDGEMENTS

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CATHEDRAL OF SAINT PETER
FOUNDED 1816



Normally, the ordination of a bishop takes place in the cathedral church. In order to accommodate the largest number of people, today's ordination was moved to a church building that seats a larger number than our cathedral, Saint Elizabeth. As a reminder of our cathedral church and its close connection to the pastoral ministry of the Bishop, we have brought from the Cathedral for today's celebration the altar cross, Book of the Gospels, and main chalice.

The cathedra, or bishop's chair, signifies the teaching, governing and sanctifying role of the bishop in his diocese as successor of the apostles. We speak of a chair as sign of authority. A king sits on a throne, a CEO sits at the head of the table, a chairperson leads a meeting, and a child sitting in his father's seat at the dinner table is making a statement or playing a joke. Similarly, a scholar recognized for authoritative knowledge holds an endowed chair in a university or serves as department chair. But in Biblical terms, an earthly chair signifies a share in the authority of God who also reigns on a throne. Scripture describes the Lord as being seated on his throne even on earth.

In the realm of Jewish religious practice, the synagogue was known for its "Seat of Moses," a chair mentioned by Christ as a place where the scribes and Pharisees gave the authentic interpretation of the law Moses (Mt 23:2). Though Christ speaks of the Seat of Moses in his caution against hypocrisy, it only emphasizes the fundamental notion of the chair as a symbol of a *living authority* which made the authority of Moses accessible centuries after his death. Twentieth-century liturgical scholar Louis Bouyer understood the importance of the Seat of Moses as more than a piece of furniture, since from it "the word embedded in a tradition still alive could be received."

Cardinal Joseph Ratzinger gave strong support to Bouyer's claims in his 2000 book *The Spirit of the Liturgy*, reiterating that the rabbi was not simply a professor analyzing the Word of God on his own authority, but the means through which "God speaks through Moses today." The chair made clear that the event in which God gave the law to Moses on Mount Sinai was "not simply a thing of the past" but God himself speaking. In other words, God does not abandon his people after he gives the law. He allows a living authority to continue, and *this authority is signified by a chair*.



The proper use of this authority, of course, is directed to the glorification of God and bringing humanity to its eschatological fulfillment. Christ himself speaks of the end times in the context of chairs, noting that the time will come when he sits on a glorious throne and the apostles will sit in thrones near him in heaven (Mt 19:28). Christ's reign in heaven provides the ultimate *accomplished* fulfillment of the offices of priest-sanctifier, prophet-teacher and king-leader. The Old Testament foretold it and the events of the Paschal Mystery made it accessible to human beings. Yet as Christ reigns in heaven, he gives this threefold power to his Church, entrusting it to its visible hierarchy: the successor of Peter and the successors of the apostles. The Chair of Peter presides over the chairs of the bishops, the chairs of the bishops preside over the chairs of priests in parishes, and the chairs of priests indicate their presiding over those who sit in the pews. And, of course, the throne of Christ presides over it all.

The bishop's chair, or *cathedra*, grows out of the Church's hierarchically arranged system. Indeed, the word cathedral, properly speaking, is an adjective which has become a noun from a shortening of the phrase *cathedral church*, the church in which the cathedra resides. Under the headship of Peter's successor, it signifies the bishop's office and the Christ-given power, handed on from the apostles through the laying on of hands, to teach, sanctify and shepherd by *presiding* over his college of priests and the faithful (*SC*, 41, italics added). *Christus Dominus* states a bishop's ontological reality clearly: "The order of bishops is the successor to the college of the apostles in teaching and pastoral direction.... Together with its head, the Roman pontiff, and never without this head, it exists as the subject of supreme, plenary power over the universal Church" (*CD*, par. 4).

As successors of the apostles, bishops do what the apostles were called to do: govern, teach and sanctify (see *CCC*, pars. 880-896). The prayer for blessing a cathedra calls this mission a "sacred ministry" which grows out of God's goodness toward his people and asks God to make the bishop who sits on it worthy to "teach, sanctify and shepherd the faithful" (*BB*, par. 1158). Moreover, his chair signifies his role as chief liturgist of the diocese; *Sacrosanctam Concilium* notes that the bishop is "to be considered as the high priest of his flock, from which the life in Christ of his faithful is in some way derived and dependent. Therefore all should hold in great esteem the liturgical life of the diocese centered around the bishop, especially in his cathedral church" (*SC*, 41).

Excerpted from Denis R. McNamara, "That Other 'Seat of Wisdom'—The Role of the Celebrant's Chair in the Life of the Church," Adoremus.



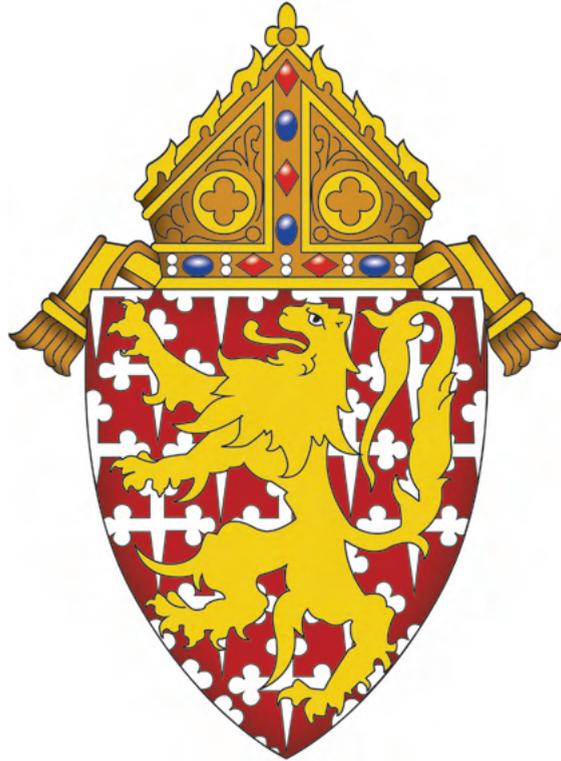
In 1816, work started on a church at 6th and West Streets. Peter Bauduy, friend and partner to E.I. du Pont, was the architect, and it is said that the church took its name from his patron, Saint Peter. Through an arrangement made by Father Kenny, the DuPont Company deducted pew rent from workmen's earnings: a single man paid one dollar per year; married men, two; and men with families, three. On September 12, 1818, Father Kenny wrote in his diary: "blessed the church at Wilmington at 6 o'clock in the morning, commissioned to do so by Rev. Louis De Barth, V.G. - dedicated it to the apostle Saint Peter under God." The 30-by-40-foot church was brick with a tin roof. The following day, Father Kenny celebrated the "first congregational mass in Wilmington for a vast concourse."

In time, the Daughters of Charity in Emmitsburg, Maryland were enlisted to help the orphans of Wilmington. Becoming the first group of religious women in Delaware, they arrived in 1830 to assume charge of Wilmington's orphanage at Third and West streets, establishing both a day school and a boarding school for girls to accompany the orphanage; this developed into the current Saint Peter Cathedral School.

Becoming the cathedral for the newly established Diocese of Wilmington in 1868, Saint Peter's went through a period of extensive enlargement and remodeling in the ensuing years. The sanctuary and sacristy grew in size, and beautiful frescoes, stained-glass windows, and marble altars were installed. A cathedra and a barrel-domed roof were also added. After these improvements, Saint Peter's was consecrated as a pro-cathedral in 1905.

Saint Peter's spent the next century growing as a congregation and as a resource for those throughout Wilmington. All the while, they continued to maintain and improve the beauty and structural vitality of the cathedral. Renovations took place in 1981, 1991, and 2007.

For more than two centuries, the Cathedral of Saint Peter has stood at the corner of Sixth and West Streets in Wilmington, Delaware. From its perch atop Quaker Hill, it has seen the maturation of Delaware's largest city; all the while it too has been growing and evolving. From a brick and tin roof structure measuring thirty-by-forty-feet in 1818, the Cathedral of Saint Peter is the center of Catholic life and culture for a diocese that spans the Delmarva Peninsula.



THE BISHOPS OF THE DIOCESE OF WILMINGTON



THOMAS ANDREW BECKER
First Bishop of Wilmington
1868 to 1886



ALFRED ALLEN CURTIS
Second Bishop of Wilmington
1886 to 1896



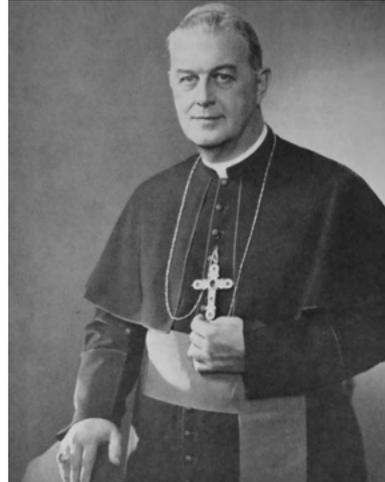
JOHN JAMES MONAGHAN
Third Bishop of Wilmington
1897 to 1925

EDMOND JOHN FITZMAURICE
Fourth Bishop of Wilmington
1925 to 1960





MICHAEL WILLIAM HYLE
Fifth Bishop of Wilmington
1960 to 1967

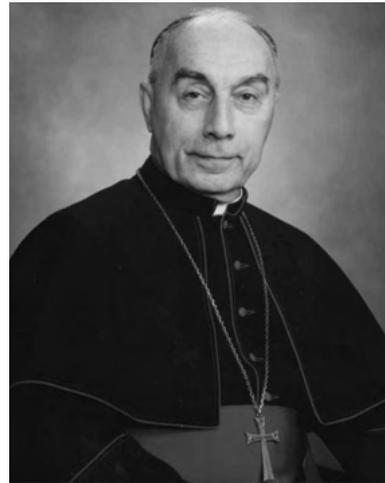


THOMAS JOSEPH MARDAGA
Sixth Bishop of Wilmington
1968 to 1984



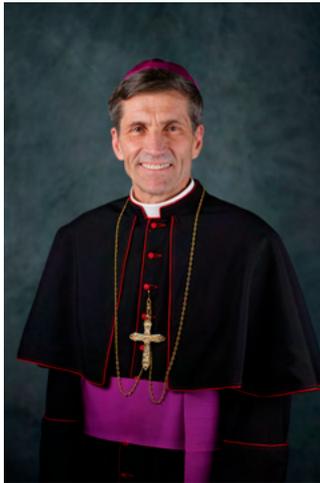
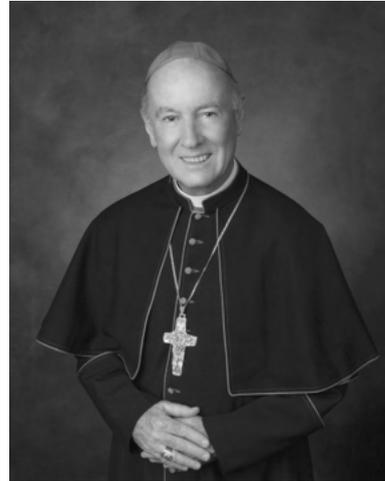
ROBERT EDWARD MULVEE
Seventh Bishop of Wilmington
1985 to 1995

MICHAEL ANGELO SALTARELLI
Eighth Bishop of Wilmington
1996 to 2008

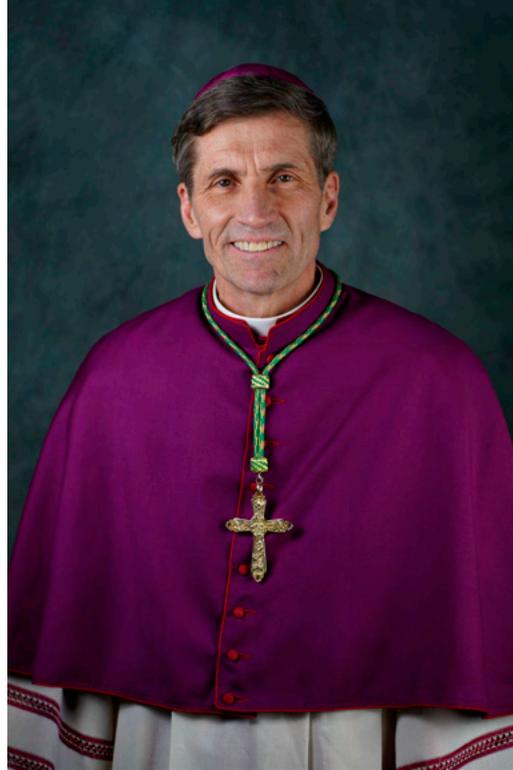




W. FRANCIS MALOOLY
Ninth Bishop of Wilmington
2008 to 2021



WILLIAM EDWARD KOENIG
Tenth Bishop of Wilmington
Ordained July 13, 2021



MOST REVEREND WILLIAM EDWARD KOENIG
TENTH BISHOP OF WILMINGTON



The Most Reverend William Edward Koenig, Tenth Bishop of Wilmington, is the son of the late Alfred and Mary Koenig. He has two brothers, Joseph and Michael, and a sister-in-law, Joan, who is married to Michael. He is also blessed by having six nephews and nieces.

Born on August 17, 1956 in Queens, New York, Bishop Koenig grew up in East Meadow, New York where he and his family were parishioners of St. Raphael's Church. He attended Saint Raphael's Elementary School, Saint Pius X Preparatory Seminary in Uniondale, New York, Cathedral College in Douglaston, New York and the Seminary of the Immaculate Conception in Huntington, New York. After ordination, he also attended Fordham University from which he received a Master of Social Work degree.

Bishop Koenig was ordained to the Priesthood by the Most Reverend John R. McGann at Saint Agnes Cathedral on May 14, 1983. His first assignment as a priest was to the Parish of Saint Edward the Confessor in Syosset, New York. After five years at Saint Edward's, he served for one year in the Parish of Saint James in Setauket where he also assisted in the Campus Ministry Program at State University of Stony Brook. In 1989, he was appointed the Diocesan Director of Vocations with Residence at the Cathedral Residence of the Immaculate Conception in Douglaston, New York. As a resident, he assisted the staff of four other priests in helping to form seminarians from the Dioceses of Brooklyn and Rockville Centre for the Priesthood as they completed college or Pre-Theology requirements. In 1990, Bishop Koenig was assigned as Diocesan Director of Ministry to Priests while continuing to serve as Diocesan Director of Vocations. Upon the completion of his assignment in 1996 as Directors of Vocations and Ministry to Priests, Bishop Koenig served from 1996 to 2000 as Parochial Vicar at Saint Agnes Cathedral in Rockville Centre, New York. In 2000, he was appointed Pastor of Saint William the Abbot in Seaford, New York where he continued to serve until 2009. During his term as Pastor at Saint Williams, Bishop Koenig was named Chaplain to His Holiness in 2007 by Pope Benedict XVI. In 2009, he was appointed the Rector of Saint Agnes Cathedral in Rockville Centre, New York. His service as Rector concluded in 2020 when he was appointed the Vicar for Clergy for the Diocese of Rockville Centre.

On April 30, 2021, His Holiness, Pope Francis appointed Bishop Koenig as the Tenth Bishop of the Diocese of Wilmington. His ordination to the episcopate and installation will be held on Tuesday, July 13 at Saint Elizabeth Church in Wilmington, Delaware.



HERALDIC ACHIEVEMENT OF THE
MOST REVEREND WILLIAM EDWARD KOENIG



Gules, crusilly bottony fitchy argent, a lion rampant Or, impaling per fess azure and vert, a wolf passant regardant argent collared and lined Or behind a lamb couchant of the last, in chief a dove volant recursant descendant in pale argent and issuant from the base an olive branch septuple-fructed Or.

Designing his shield—the central element in what is formally called the heraldic achievement—a bishop has an opportunity to depict symbolically aspects of his life and heritage, and elements of the Catholic faith that are important to him. Every coat of arms also includes external elements that identify the rank of the bearer. The formal description of a coat of arms, known as the blazon, uses a technical jargon, derived from French and English terms, that allows the appearance and position of each element to be recorded precisely, found above in italics.

A diocesan bishop shows his commitment to the flock he shepherds by combining his personal coat of arms with that of the diocese, in a technique known as impaling. The shield is divided in half along the pale or central vertical line. The arms of the diocese appear on the dexter side—that is, on the side of the shield to the viewer’s left, which would cover the right side (in Latin, *dextera*) of the person carrying the shield. The arms of the bishop are on the sinister side—the bearer’s left, the viewer’s right.

The arms of the Diocese of Wilmington were designed in 1926. They are based on the arms of Roger la Warr (died 1370), third Baron de la Warr, who bore *Gules, crusilly and a lion rampant argent* (a red shield strewn with white crosses, bearing a white lion). Thomas West, twelfth Baron de la Warr, also called “Lord Delaware,” served as governor of the Jamestown Colony from 1610 to 1618. The Delaware River and Delaware Bay were named for him, which in turn gave their name to the Native American tribe that dwelled in the area, and to the colony of Delaware when it was established in 1704.

The white lion of the arms of the Barons de la Warr was recolored gold (*Or*) for the diocesan arms, recalling the arms of Pope Pius IX (reigned 1846–1878), who erected the Diocese of Wilmington in 1868. In addition to the three counties of the State of Delaware, the new diocese also comprised nine counties in the State of Maryland, as well as Accomack and Northampton Counties on the Eastern Shore of Virginia (which became part of the Diocese of Richmond in 1974). To commemorate the Maryland part of the diocese, the crosses from



the arms of the Barons de la Warr were modified so that their three upper ends terminate in small, rounded crosses (*bottony*), and the lower end terminates in a point (*fitchy*). Crosses bottony appear in the arms of Cecil Calvert, second Baron Baltimore (1605–1675), the founding proprietor of the Maryland colony in 1632.

Bishop Koenig's arms comprise a scene that is both personal and scriptural. The shield is divided horizontally and painted blue and green, creating a field on which are depicted a lamb, painted gold, and a wolf, painted white. The lamb is a symbol of Saint Agnes, the patroness of the Diocese of Rockville Centre (New York), where the Bishop grew up and where he has served as a priest since his ordination in 1983. (In Latin, the name of the saint sounds like the word for lamb, *agnus*.) The Bishop served as parochial vicar of Saint Agnes Cathedral in Rockville Centre (1996–2000) and later as its rector (2009–2020).

The Bishop's baptismal patron saint, William of Vercelli (also known as William of Montevergine and William the Abbot; 1085–1142), is also the patron saint of the parish in Seaford, New York, where the Bishop first served as a pastor (2000–2009). St William was known to have worked many miracles, the most famous of which was the taming of a wolf. When he discovered that the beast had hunted and killed the donkey on which he relied for tasks around the monastery, Saint William commanded the wolf to take over the donkey's labors. This story is often recalled in art, particularly Saint William's statue in Saint Peter's Basilica, in which a wolf rests at his feet. The wolf is depicted here as collared and lined, further stressing his tame nature, yet he keeps watch over the lamb, as a bishop ought to keep close watch over the flock entrusted to his care (cf. 1 Pt 5:1–4).

At the top of the shield is a dove, representing the Holy Spirit descending upon the apostles and the Church. The Bishop served as Director of Vocations from 1989 to 1996, as well as Director of Ministry to Priests from 1990 to 1996. He has included the dove to recall both these ministries, as the Holy Spirit is the source of both the vocation of the priest and of the sacramental character imprinted at a priest's ordination by the invocation of the Holy Spirit and the laying on of hands.

The ministry of both priest and bishop is further represented by the olive branch sprouting from the base of the shield. It bears seven olives, symbolic of the seven sacraments of the Church. It also alludes to the ministry of a bishop to direct the sacramental life of the diocese



(cf. *Lumen gentium*, 26), which is symbolized most clearly at the annual Chrism Mass, during which a bishop blesses olive oil for use as the Oil of Catechumens and the Oil of the Sick throughout the diocese, and consecrates perfumed olive oil as Sacred Chrism, used in the sacraments of initiation and ordination.

Taken together, the various charges on the Bishop's shield also form a pictorial representation of the prophecy contained in the eleventh chapter of the Book of the Prophet Isaiah. "There shall come forth a shoot from the stump of Jesse," the prophet proclaims, "and a branch shall grow out of his roots" (*Isaiah* 11:1). This branch is the coming Messiah, who will be descended from King David. "And the Spirit of the Lord," represented here by the dove, "shall rest upon him" (v. 2), bestowing his seven-fold gifts. When the Messiah comes, he will usher in the Kingdom of God, which will be marked by unity and peace throughout creation, such that "the wolf shall dwell with the lamb" (v. 6), and other natural enemies shall likewise live in harmony. The rest of the prophecy describes the rule of the Messiah—"with righteousness he shall judge the poor, and decide with equity for the meek of the earth" (v. 4)—in terms that aptly describe the ministry of a bishop as well.

The shield is ensigned with external elements that identify the bearer as a bishop. A gold processional cross appears behind the shield. The galero or "pilgrim's hat" is used heraldically in various colors and with specific numbers of tassels to indicate the rank of a bearer of a coat of arms. A bishop uses a green galero with three rows of green tassels.





GUIDELINES FOR THE RECEPTION OF HOLY COMMUNION

On November 14, 1996, the National Conference of Catholic Bishops approved the following guidelines on the reception of Communion. These guidelines replace the guidelines approved by the Administrative Committee of the NCCB in November 1986. The guidelines, which are to be included in missalettes and other participation aids published in the United States, seek to remind all those who may attend Catholic liturgies of the present discipline of the Church with regard to the sharing of Eucharistic 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 (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 the unity of the human family.



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