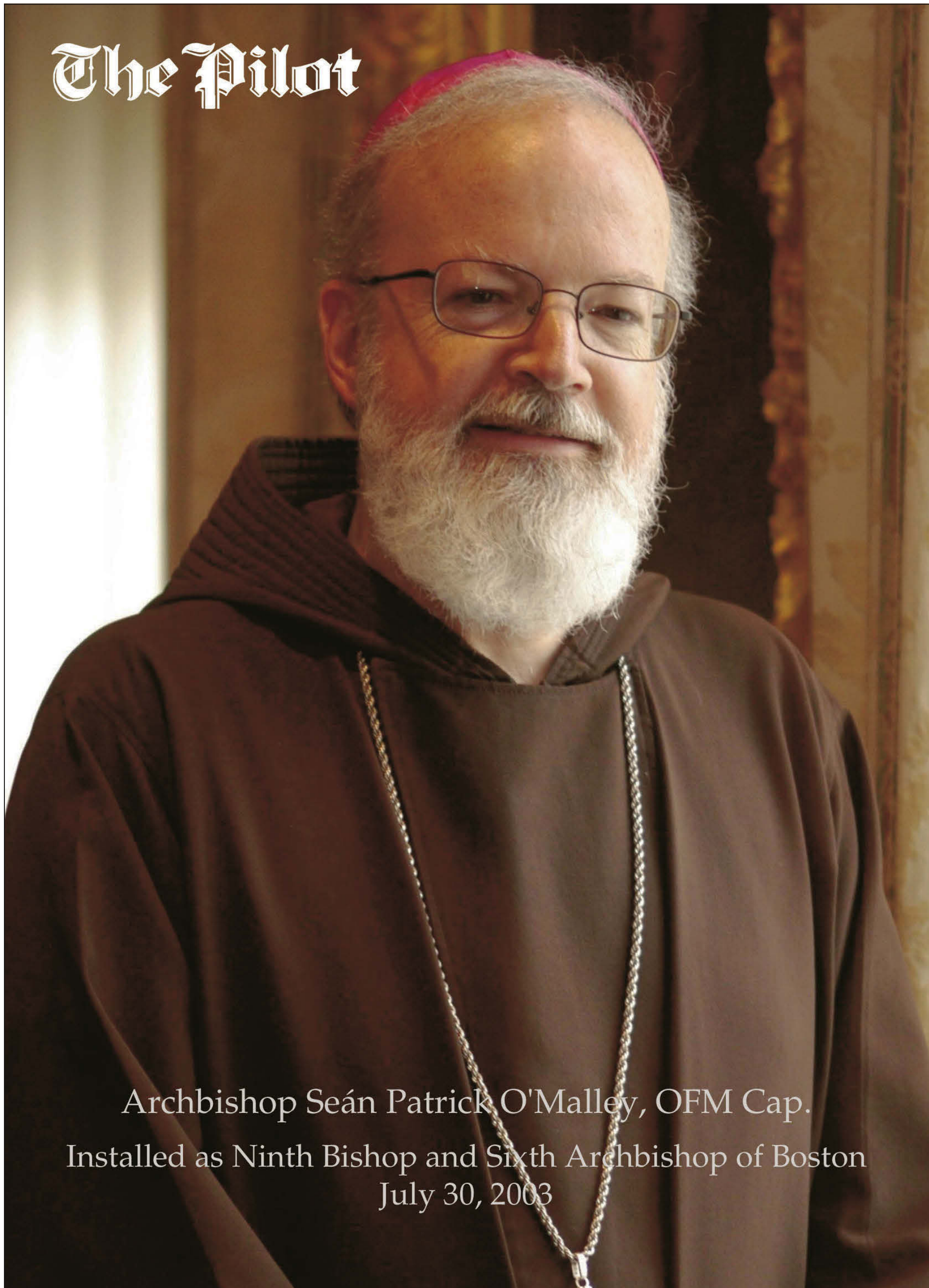


# The Pilot



Archbishop Seán Patrick O'Malley, OFM Cap.

Installed as Ninth Bishop and Sixth Archbishop of Boston  
July 30, 2003



Welcoming a new shepherd

By FATHER ROBERT M. O'GRADY

The word deadline took on new meaning for the entire Pilot staff at the beginning of July. In the midst of our annual "hiatus" the half of the staff that was in the office learned that Bishop Seán P. O'Malley, OFM Cap. the fourth bishop of Florida's Palm Beach diocese, would be the ninth bishop and sixth archbishop of Boston.

The editor decided that a special "extra issue" was in order and literally within hours we had planned the layout, started gathering stories and information, and with cooperation and collaboration from many people in many places, we had the special issue out even as Archbishop O'Malley was winging his way home to Palm Beach.

When the date for the installation of the new archbishop had been set for July 30, the staff shifted gears again. Joan McAllister, in advertising, set the gears in motion to seek ads from businesses, parishes, and agencies and from the dioceses across the nation. Their response, on such short notice, has been overwhelming. That support has made this 72-page special issue possible.

The editorial staff was doubly pressed as they still had regularly weekly papers to produce, while at the same time gathering information, conducting interviews and collecting pictures and setting up photo shots.

Our colleagues Irene Hey and her team at The Florida Catholic in the diocese of Palm Beach, and Msgr. John Moore and Mr. John Kearns of the communications office, and Dave Jolivet at The Anchor, all in the Fall River diocese, were especially kind in their response. To Fall River we owe a special debt of gratitude because, while they were helping us, they were also preparing for the July 22 ordination and in-

stallation of their new bishop, the Most Rev. George Coleman. Coordinating the effort of so many professionals, contacting valued collaborators, both here in the archdiocese and in other dioceses, has been a thrill. Typically it would start "Hello, Irene? Father O'Grady from Boston. We're working on a special issue for Archbishop O'Malley's installation on July 30. I was hoping that you might have the story you ran last November on page five of The Florida Catholic in electronic form? And pictures in electronic form? And can we have your permission to use them?" Invariably the answer was an enthusiastic "yes" accompanied by an immediate response. Father Douglas Clark of the diocese of Savannah, Ga., and editor there of The Southern Cross, made his article on Bishop Persico, the first Capuchin to serve as diocesan bishop in the United States available for our use. A few individuals not associated with newspapers or communications also made generous editorial contributions: On very short notice, Father Rodney Thibeault of the Fall River diocese provided a first-hand and personal view of Archbishop O'Malley's relationship with the seminarians and priests of the Fall River diocese.

Deacon Paul Sullivan of the diocese of Providence made sure that we had a copy of Archbishop O'Malley's coat of arms, as well as its description. Deacon Sullivan is a world-wide expert on the heraldry of bishops and has designed and executed coats of arms for more than 400 bishops, archbishops and cardinals. Mr. Charles Bransom of Mango, Fla., who is a renowned and internationally known expert on the "family trees" or episcopal lineages of bishops, contributed three articles, one from his area of expertise and one each on other Capuchin bishops and other bishops from religious orders in the United States.

The seemingly infinite resources of the Internet provided us with some information about two well-known Capuchins — St. Pio of Pietreclina, more familiarly known as Padre Pio; and an American candidate for beatification, Father Solanus Casey.

A particularly Franciscan devotion is the San Damiano Cross. Both the explanation and points for prayer and devotion accompany that article.

The remaining material is all "in house" that is The Pilot's staff either wrote it or we used material from our own library written or collected by present or previous staff members.

It is our hope that this issue will provide you not only with information about our new archbishop; but more importantly will introduce you to the person, the priest, and the bishop — Seán Patrick O'Malley.

You will meet a man who loves his families — the O'Malleys, Franciscan and diocesan. You will meet a religious who follows intensely the lead of his model in the Capuchin order, Francis of Assisi. Brother Franciscans and priests with whom he has served will tell of his joy in being a priest.

His collaborators in the several dioceses where he has served will relate their great satisfaction in serving with Archbishop O'Malley. He enjoys a distinction in the history of the Church in the United States — he is the first American bishop to have served as diocesan bishop in four different sees within the same episcopal conference.

Capuchin bishops are rare, especially in the United States, we hope that this issue will help you to appreciate and to know our new archbishop and to join with him as he takes up the Lord's challenge to St. Francis — "re-build my Church."



† † † † † † † † † † † † † †

For new beginnings in the Archdiocese of Boston

Gracious God, You have asked that we *love one another* after the example of Your Son *Who died that He might live* and that we might live with You forever.

The *strong become weak under the strong* power of Your grace. Pour the strengthening power of Your grace over each and all of us in this Church in Boston.

Your Son, Jesus Christ gave us life through His Cross and promised us that *in this sign you will conquer*. May the victory of your Son be the victory of His people in this local Church.

Give us *strength in hard times* that we may know You, the only true God, and Him Whom You have sent, Your son Jesus Christ. May we make Him known and loved by our lives of faith and service.

May the prayer of Your Son *that Your kingdom come* be the desire of each of our hearts. In carrying out His command may we realize the great vocation each of us has *to live is Christ*.

The Mother of Your Son entrusted us with the guiding direction *to do whatever He tells you*. May her prayers for the people redeemed by her Son and for the Church in Boston help us to follow her example as His first disciple.

May the shepherds of Boston never be without the loving and active collaboration of their people; nor may the people of this venerable archdiocese lack the sure guidance of their shepherd.

Loving God, after having labored together to further Your Kingdom, bring this whole Church — bishops, priests, deacons, religious and faithful laity — at last to Your eternal home.

Amen.

*(Italicized words in above prayer are the mottoes of Boston's nine former diocesan bishops.)*

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SINCE 1829

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# Archbishop O'Malley

## — a healer, administrator and teacher

BY MEGHAN DORNEY, IRENE HEY AND  
DEACON JAMES N. DUNBAR

After more than a year of uncertainty, many area Catholics were relieved that a spiritual leader of the Archdiocese of Boston had finally been named and they are anxious for him to begin his work of "healing" the archdiocese.

Paula Giraldo of Our Lady of Assumption Parish in East Boston told *The Pilot*, "It's wonderful that we have a new archbishop because I can see the mercy of God sending us a shepherd to lead His people."

"Archbishop [Seán] O'Malley brings a sense of hope to the diocese and the Good News of the love of God so that people can believe in the Church again," she said.

Like Giraldo, many see the reunification of the Church in Boston, which has been fractured by the clergy sexual abuse scandal, as one of the first steps that Archbishop O'Malley should take.

While she does not know much about the new archbishop, Maria Berardi of Blessed Sacrament Parish in Jamaica Plain, was sure of the task Archbishop O'Malley has ahead of him. "He needs to bring a lot of people back to the Church so that they can follow the Church again," she said.

Others were more familiar with Archbishop O'Malley and his previous work of bringing reconciliation to the Fall River and Palm Beach dioceses, both affected by sexual abuse scandals. Dennis Keough, a parishioner from Attleborough, in the Fall River diocese, called Archbishop O'Malley's appointment a "brilliant choice." He emphasized the archbishop's humility saying "all the pomp and circumstance are out of him."

"I hope that he can put the problems of the Church during the past 20 years behind us so that we can all go on with our faith," Keough said, noting that the faithful have been divided due to the scandal. "I hope that he can unite us all"

Archbishop O'Malley's reputation precedes him as being a great healer and a very spiritual person, but those who know him well say there is much more to him than that.

His timely summonses to go and heal not one, not two, but three troubled dioceses, is most effectively reflected by his episcopal motto emblazoned on his coat of arms: "*Quodcumque Dixerit Facite*" ("Do whatever He tells you").

### The Healer

In 1992, Bishop O'Malley, who was leading the Diocese of St. Thomas in the U.S. Virgin Islands, was appointed bishop of the Fall River diocese.

He spent 10 years there, cleaning up after the case of James Porter, a former priest accused of molesting 99 children. Porter pleaded guilty to

28 offenses. The bishop's handling of that case, his personal meeting with victims and the policies he implemented, have become models for many dioceses.

He set up one of the first reporting systems in the U.S. Catholic Church, requiring background checks and sex abuse training for the 17,000 priests, seminarians and church workers, including volunteers.

"It was very difficult having to face the sexual abuse case of former priest James Porter and all that it brought with it," the then-bishop of Fall River told the diocesan paper, *The Anchor*. "First of all I was coming to learn about and administer a diocese more than 10 times larger than the one in the Virgin Islands. Then having to deal with something I was unprepared for...but there were many people to help me, for which I was and am still very grateful."

While it took time, Bishop O'Malley was pleased that the diocese was able to bring "a degree of healing to the many victims and some sense of closure to all the suffering and pain of the people of the diocese occasioned by that."

The new bishop did this in part by visiting all the parishes where Porter had been assigned. He celebrated healing Masses at each one of them.

He made meeting with victims his first priority, and subsequently sought suggestions from them and from across the diocese in drafting policies to protect children. He selected a professional committee and a review board to draw up and implement the policies.

Archbishop O'Malley spoke to the media about this process, July 1, at his first press con-

ference after being named to lead the Boston archdiocese.

"We built the policies out of recommendation from victims, their families, law enforcement, doctors and psychologists. What we came up with was published in the paper and people were asked to write in and give us their suggestions and we adjusted the policies according to people's reactions," Archbishop O'Malley explained. "I think listening to the people was a big help and I hope to be able to do that [in the Archdiocese of Boston]. I know a lot of that has already taken place, but to me that was the biggest help — to listen to people, get their thoughts, their advice, their concerns and to come up with clear policies and to follow them as best we can."

The Fall River diocese committed itself to following the state law of reporting incidents of abuse to the authorities and began to educate and screen diocesan employees. The Massachusetts Criminal Offender Records Information System (CORI), and the sexual abuse training sessions for all diocesan priests, employees and volunteers, were considered key to strict and comprehensive guidelines for detecting and reporting sexual abuse.

In September 2002, Bishop O'Malley packed up again. He was called to Palm Beach to return a degree of normalcy to a diocese twice hit by sexual abuse charges on the highest level. In March of that year, Catholics in the diocese sadly witnessed the resignation of Bishop Anthony O'Connell after he admitted having sexual relations with a seminarian 25 years ear-

See **Archbishop O'Malley**, page 7



Greeting the Holy Father at an audience in Rome.

Photo courtesy of *The Florida Catholic*



# Archbishop O'Malley

## — a healer, administrator and teacher

Continued from page 5

lier. It struck hard because, in 1998, Bishop Keith Symons, who preceded Bishop O'Connell, resigned after admitting to sexual relations with minors many years previously.

When asked by the media at a press conference held Sept. 3, 2002 in Palm Beach, how he would restore faith to his new diocese, Archbishop O'Malley smiled and said candidly, "I don't have all the answers right now. I'll listen to them, hear their suggestions, put good policies in place and try to be a good bishop to them ... to build up the Body of Christ there."

He was installed Oct. 19 and set about bringing hope in the Church back to the diocese. Father Charles Notabalo, his vicar general in Palm Beach, stated that Bishop O'Malley's first initiative upon coming to the diocese was to make sure that safeguards for the protection of children were in place.

He wrote a letter to the people of his diocese, apologizing to victims of sexual abuse. "I realize that no words can ever make up for the pain and betrayal you have experienced, but I want to try to do what I can to promote healing for you and for all those affected by this abuse," the letter read.

The bishop offered to meet with victims to assist them in the healing process. He also noted that pastoral counseling and support groups were available to victims, their families and friends.

He increased the "scope" of background checks for all clergy, religious, lay employees and volunteers by requiring fingerprinting. He expanded the review committee, which examines allegations of abuse, by adding more members.

He also took steps to reach out to priests and parishioners said Lorraine Sabatella, chancellor of the Palm Beach diocese, noting three of Bishop O'Malley's primary goals upon his arrival. He planned to informally visit every parish in the diocese. Secondly, he wanted to meet individually with every priest "so that he could spend quality time with each one" and, lastly, he planned to make formal visits to the parishes where he would sit down with the staff, pastoral councils and meet with parishioners. But his time in Florida was cut short. He was only able to fully complete the first initiative.

Speaking about his decision to visit parishes, Sabatella said, "I assume part of why he did it was because the diocese needed healing."

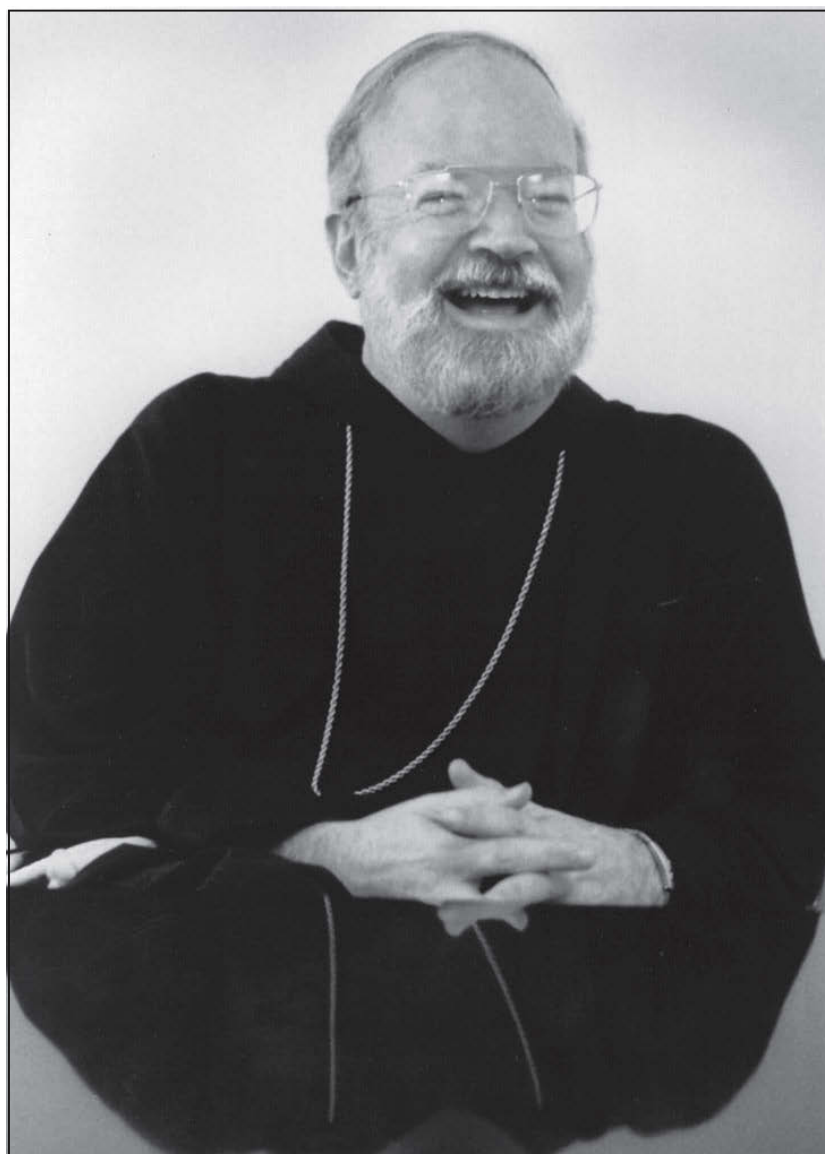
"His personality and his peaceful demeanor just automatically bring about that sense of peace and healing," she explained. "Whether that was his purpose or not, that's what it certainly was accomplishing. I think that's what he wanted to do — to be available to the people to help with the healing."

### The Administrator

Within the decade that he led the Fall River

diocese, Archbishop O'Malley took steps to alleviate one of the key problems bogging down the effective administrative and financial operation of the diocese: churches within blocks of one another with declining numbers of parishioners and sources of income. There were 70 churches within a half-hour of the cathedral in downtown Fall River. The problem was exacerbated by dwindling vocations to the priesthood and a steady retirement of priests.

It was a sensitive issue that found families reticent to let go of their familiar roots and traditions in long-established faith communities. Since the mid 1880s, the influx of poor immigrants from several countries looking to better their lot, by working in the region's burgeon-



Always good to know the archbishop smiles

Photo courtesy of *The Florida Catholic*

ing cotton mills found Catholics from Canada, Ireland, Poland, Italy, Portugal and the Azores, looking for their own parish with a priest of their own ethnic culture.

"It is a situation very hard to resolve because no one wants to close churches," the then-Bishop O'Malley said. "I understand people's lifelong attachment to their parish, but I also saw problems in other dioceses that tried to yoke parishes, that is, having one priest cover several churches. When you do that, you burn out your priests. And you also use up all your resources paying insurance and maintenance on building after building. Then you don't have enough resources to handle evangelization and ministry to the sick."

Bishop O'Malley took steps to reorganize the churches in the diocese by combining parishes. "I am grateful to all the parishes and the people who have made a great personal sacrifice as we merged parishes," he said at the time. "I think they understand what we are trying to do ... accomplish the mission of the Church in the best possible way."

He also recognized the growing needs of immigrants and newcomers to the U.S. He worked hard to improve outreach to the Brazilian, Hispanic and Portuguese communities. Early on in his tenure he established the first parish for the Spanish-speaking in the diocese, Nuestra Senora de Guadalupe in New Bedford.

Still the missionary at heart, Bishop O'Malley began a diocesan sponsorship of a mission parish beyond its boundaries. The diocese began to sponsor two churches in Guaimaca, Honduras, by sending priests and donations.

He also opened several Catholic schools on Cape Cod, where previously there had been none. He helped to establish the St. Mary's Education Fund to award scholarships to children, who wished to attend Catholic schools.

Under his leadership Catholic Social Services expanded; an Office of AIDS Ministry was established, as were agencies for Development and Pastoral Planning; a revision of the administration of the diocese's Catholic Schools office and the Cardinal Medeiros Residence, a retirement center for priests was opened.

"[Bishop] O'Malley has always had a tremendous interest in the most disenfranchised, and that includes persons who are homeless and who are suffering from a variety of denigrating social situations, as well as persons living with HIV and AIDS and their families," Krysten Winter-Green, who works in AIDS Ministry for the Fall River diocese, told *The Pilot*. "Bishop O'Malley has been extremely progressive in terms of enabling funding and support for outreach and ministry for the disenfranchised."

Another area that he was personally involved in was the pro-life movement. In Fall River, he encouraged the expansion of the Pro-Life Office and it was under his

leadership that the diocese began attending the March for Life in Washington and established Project Rachel. Every October, he traveled to the Boston Common for Respect Life Sunday.

"The Archdiocese of Boston could not have received a greater champion for the Gospel of Life than Archbishop O'Malley. Part of his being a champion involves tremendous personal example," Father Stephen Fernandes, pastor of Our Lady of Fatima Parish in New Bedford and Pro-Life Director for the diocese of Fall River told *The Pilot*. "He fostered and encouraged the pro-life work of the Church [in Fall River] with remarkable zeal, but, at the same time he'll do it with startling gentleness... he is profoundly

See **Archbishop O'Malley**, page 9

# Archbishop O'Malley

## — a healer, administrator and teacher



Members of the Fall River diocese greet Bishop O'Malley after his installation in Fall River in 1992.

Photo courtesy *The Anchor*, Fall River

Continued from page 7

gentle and compassionate in his dealing with human beings."

He undertook similar initiatives as bishop of the Palm Beach diocese. As he has done for the past 30 years, he participated in the Washington, D.C. March for Life. This year however, he was a more active participant, giving the homily at the Mass at Basilica of the National Shrine of the Immaculate Conception on Jan. 22.

He also took steps to improve the structure of the young diocese. He reorganized the pastoral center from five episcopal vicars to 12 priest serving as cabinet secretaries who manage diocesan departments such as personnel, family life, communications, spiritual development, education and evangelization.

The reorganization was designed to promote communication between the different offices and the bishop. Each secretary serves as a liaison between his department and the Office of the Bishop.

"The reason why he expanded the vicariates to the 12 secretariats is because he wanted to really know what is going on," explained Father Notabartalo. "He wants to be in touch."

Both Father Notabartalo and Sabatella said that Bishop O'Malley does not make decisions such as this lightly. "He spends a lot of time praying over things," noted Father Notabartalo. "He takes time to be informed before he makes a decision and to pray over it."

Bishop O'Malley also takes into account the opinion of others, stated Sabatella. "He listens intently," she said. "Countless people commented after meeting with him that they felt like he really listened... they really felt that what they had to say was important to him."

While his time in Palm Beach was short, he was able to accomplish many things. He instituted a Deacons' Pastoral Council, he led a monthly "Holy Hour" where he met with "young clergy" who had been ordained for less than eight years, he mandated pastoral councils in each parish and diocesan training in how

to establish them.

As he has always done, Bishop O'Malley reached out to the immigrants and ethnic groups. He met regularly with the Hispanic priests as a group and also with lay Hispanic leadership. He attended the Haitian Independence and Thanksgiving Day events and met with the Haitian priests. He also celebrated the National Migration Day Mass at the cathedral.

"He spent a lot of time with the ethnic groups and the poor of the diocese. That is definitely where his heart is," said Sabatella. "He is not one that is going to hob-nob with the elite; I mean, he will do it if that's part of the job, but his heart is with the poor."

Bishop O'Malley celebrated his first two Masses in the diocese at two parishes which serve migrant workers. Father John Mericantante, pastor of St. Mary Parish in Pahokee, a migrant town of mainly Mexicans and Hispanics, told *The Pilot* that he and his parishioners were honored to share in the celebration of Bishop O'Malley's second Mass. He celebrated his first Mass at St. Phillip Benizi in Belle Glade.

"He really set the tone for who he is by coming to the two poorest parishes in the diocese," said Father Mericantante, a Winchester native.

As he has exhibited, Bishop O'Malley is happiest when he is amongst people and therefore, tries to make himself available to them.

"He prefers to have his vicar general and chancellor be involved with the day to day operations of things and he prefers to be the spiritual leader and the teacher," explained Father Notabartalo.

### The Teacher

Archbishop O'Malley sees that one of his duties as a spiritual leader is to be a teacher.

"Because of that I have tried in my ministry in the Fall River diocese to give importance to preaching and writing pastoral letters on subjects that I think are very important for contemporary Catholics," he said.

Bishop O'Malley wrote seven pastorals while in Fall River. He wrote on issues such as the Gospel of Life, stem cell research, the death penalty, vocations, abortion, adoption, and against racism, "all of them issues that I feel are very central in the life of the Church."

They included: "Vocations: Everybody's Business", "For the Love of Life", The Gospel of Life vs. the Death Penalty", "In Vitro Fertilization: Ethical Implications and Alternatives", "Pastoral on Racial Solidarity: Arduous Journey to the 'Promised Land'", "At the Manger 2000 years later: New Families for a new millennium" and "Marriage: An American Crisis."

All of the letters were printed in full in various editions of *The Anchor*, and copies were printed and distributed to every parish and Catholic high school in the diocese. They were discussed in the schools and also in religious education classes. Secular newspapers in communities throughout the diocese ran excerpts and editorials about them.

"I am pleased that many of them had such a wide reading," Archbishop O'Malley said.

"The pastoral on marriage resulted in our forming a committee that helped to improve our marriage preparation procedures and put in place a program of remote preparation — placing a marriage course in the high schools — because I've always seen the deterioration of family life as one of the most pressing problems that the Church and American society faces."

He was also quick to pen inspiring messages for Lent and Advent, as well as Easter and Christmas, and he was assertive in letters beginning in 1995 asking Catholics to hail Jubilee Year 2000 as year of turning back to the Lord and personal recommitment.

As part of those celebrations, he held a Eucharistic Congress and celebrated an outside Mass welcoming thousands to renewal and worship of the Eucharist.

Bishop O'Malley also spent time with the youth. He joined them and became their catechist at World Youth Day in Rome in 2000 when hundreds of young adults from the diocese mingled with more than two million colleagues from across the world. He was with them again in the summer of 2002 when they prayed and sang with the pope at World Youth Day 2002 in Toronto, Canada.

Although his time in Palm Beach was short, he was able to write one pastoral letter while there. He chose to write on the Gospel of Life, which was published in the diocesan newspaper and read at all Masses throughout the diocese. After writing the letter, he celebrated a Mass for the unborn at the cathedral.

On July 20, Boston's archbishop-designate celebrated his final Mass as bishop of the Palm Beach diocese and bid farewell to his Florida flock. He asked the 700 Catholics present for the farewell celebration to pray for him and the "arduous" task ahead.

"As I leave you for still another diocese, I ask for your continued prayers," he said. "The situation in Boston is a difficult one that only prayer will bring to a solution."



# Archbishop takes reins at difficult moment for Church

BY DONIS TRACY  
PILOT CORRESPONDENT

Perhaps not since 1834, when public opinion against the Catholic Church culminated in the burning of the Ursuline Convent in Charlestown, has the Archdiocese of Boston found itself in such a troubled and vulnerable state. The clergy sexual abuse crisis, the divisions among the laity, the demoralization of the clergy, the economic downturn, the staggering number of lawsuits pending in the courts — has the Church in Boston been shaken to its very core.

Archbishop Seán O'Malley, OFM Cap., will step into this bleak reality when he takes the reins of the archdiocese at his July 30 installation.

From the moment the announcement was made on July 1 that Bishop O'Malley would become the ninth bishop and sixth archbishop of the Archdiocese of Boston, expectations were heaped upon him to set right what has gone horribly astray in this archdiocese for decades.

"I feel privileged to be called to serve the Church in Boston and hope that in some way I might be an instrument of peace and reconciliation in a Church in need of healing," Archbishop O'Malley told reporters July 1 during his first trip to Boston following his appointment as archbishop.

"Reconciliation always demands a firm purpose of amendment," he continued. "As your archbishop, I commit myself to working with you."

Speaking to *The Pilot* in a separate July 1 interview, Archbishop O'Malley asked for prayer and unity "to help bring about healing in this difficult time, so that as a Church we can reach out to victims of sexual abuse, help raise the spirits of our clergy, and inspire people to continue to be faithful to the message of Christ as members and disciples in the Catholic Church."

"There are extraordinary challenges that he faces," admitted Ray Flynn, former ambassador to the Vatican and former mayor of Boston.

Perhaps the most formidable task ahead will be to help facilitate the healing of the hundreds of victims of clergy sexual abuse that have come forward since 2002. Beginning with the revelations that defrocked priest John Geoghan abused a multitude of children while serving as a priest in the archdiocese, the Catholic Church in the United States has faced the disturbing reality not only that children have been horribly abused by priests throughout the country, but that many times the hierarchy of the Church did not adequately punish the perpetrators of the offence.

Massachusetts Attorney General Thomas Reilly, after investigating the Archdiocese of Boston for a period of 16 months, issued a report July 23 stating that over 250 priests and archdiocesan employees abused roughly 789 children during the past 63 years. Currently, there are over

Addressing "those who have stepped away from the Church," Archbishop O'Malley exhorted them to "help the Church to be a wounded healer by healing the divisions in our own ranks so that we can be a haven for good in the society in which we live."

500 civil lawsuits pending against the archdiocese.

"It is not enough for the Archdiocese of Boston simply to declare a commitment to the protection of children," stated Reilly. "The archdiocese must live that commitment through its policies and demonstrated practices."

Archbishop O'Malley addressed this issue in his July 1 remarks saying, "The entire Church feels the pain of this scandal and longs for some relief for the families and communities that have been so shaken by these sad events, and by the mishandling of these situations on the part of the Church's officials," declared Archbishop O'Malley.

"We are all anxious for the financial settlements with those who have suffered from sexual abuse," he continued. "We hope that the achievement of financial settlements will be a factor in a process of healing."

Archbishop O'Malley also voiced his desire to reach out to the victims of clergy abuse. In fact, upon arriving in Boston on July 1 he met with victims "to show that we realize the great dimension of the problems and that we want to be able to begin to reach and to hear from victims themselves their appreciation of their present situation."

During his July 1 remarks, Archbishop O'Malley also indicated that one of his "highest priorities" is to minister to the priests within the archdiocese. He acknowledged the "toll and embarrassment of the scandal" which has demoralized many priests and seminarians. Many feel their life's work has been tainted by the actions of a few abusive priests. Morale among the presbyterate has suffered.

Perhaps one result of these tensions has been unprecedented division among the Boston clergy over the past year. Last April, several priests created the Priests' Forum, claiming that the archdiocese's presbyteral council — a canonical body of priests and bishops — did not adequately address their concerns. In December 2002, 58 priests signed and made public a letter that called for Cardinal Bernard Law to leave his position as archbishop of Boston.

"I'm hoping I might be able to encourage and challenge the priests to minister to one another," Archbishop O'Malley told *The Pilot*, "and to realize that in all the demands on their time... that the ministry to the

ety in which we live."

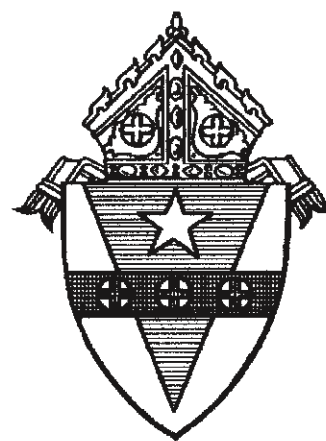
"I think he will be a great force for bringing a divided Catholic community together," Mary Ann Glendon, professor of law at Harvard Law School and member of the archdiocesan Social Justice Commission told *The Pilot*. "He's a listener and he will listen to everyone who has felt disappointed or disenfranchised."

Msgr. Francis Strahan, interim vicar of the West Region and pastor of St. Bridget Church in Framingham, expressed hope for a return to unity in the archdiocese under Archbishop O'Malley's leadership. "I suspect that all the divisions that have surfaced in this past year will begin to dissipate. I hope we will all begin to work as a team — a team that has for its slogan '*Sentire cum ecclesia*.' ('Think with the Church')"

Msgr. Strahan praised Archbishop O'Malley's ability to "deal head-on" with problems. "He's a man who listens carefully to everyone and does not procrastinate when it comes to solving problems."

However, he cautioned that the archbishop cannot heal the wounds of the Church alone. "We must all rally around our bishop in order for the Church to heal. These aberrations must be dealt with, but when people walk away from their parish, they let the predators win," he said.

*Prayerful Best Wishes to  
Most Rev. Seán P. O'Malley  
On His Installation as the  
Archbishop of Boston*



*Anthony Cardinal Bevilacqua  
and the Faithful of the  
Archdiocese of Philadelphia*



# Appointment to Palm Beach

By TOM TRACY

WEST PALM BEACH, Fla. — With his love of immigrants, his considerable linguistic talents and familial ties to the area, the new bishop of Palm Beach will make a good match for South Florida, according to immediate and extended members of the O'Malley family.

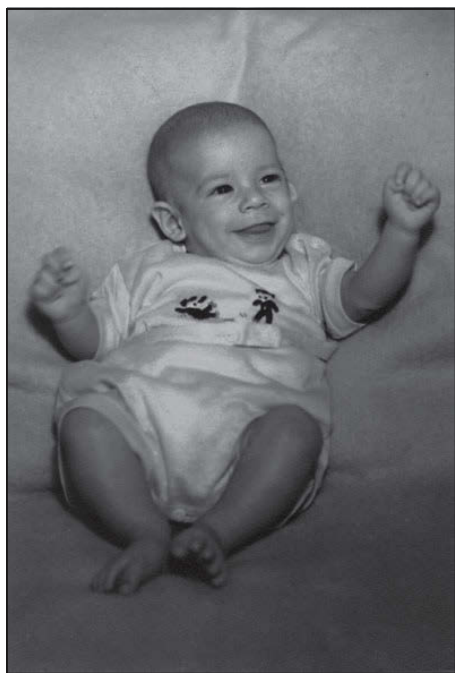
"He has always been an advocate for the poor and immigrants, but he is just as effective with diplomats and high-level people," Mary Alexsovich, a resident of Miami and executive director of the Swiss-owned Inlingua Language Center, said of her older brother, Bishop Seán Patrick O'Malley, OFM Cap. He is the fourth bishop of the Diocese of Palm Beach.

"I think that is where he belongs, working with immigrants and very mixed communities; South Florida has that," Alexsovich said.

Recalling his early days as a Capuchin friar, Alexsovich said she remembered hearing from a Cuban woman that when her brother arrived in Washington, D.C., early in his priestly ministry, he barely spoke Spanish. The next year he was said to be fluent in the language. "He is really gifted in languages: I am not like him, and I am director of a language center," she said.

The O'Malley family are originally from Ohio, where the bishop attended Catholic elementary schools in Lakewood, a suburb of Cleveland, and after, his family moved to Pennsylvania, in Pittsburgh and Reading. Following his sophomore year in high school, the future bishop told his family he wanted to enter the Capuchin minor seminary. They were not surprised.

"We were two doors down the street from St. Gabriel Parish in Pittsburgh," which was staffed by the Capuchins, said the bishop's fa-



Baby Patrick O'Malley shown an early example of his smile.

Photo courtesy of *The Florida Catholic*

ther, Theodore O'Malley, 85, a retired insurance attorney.

Bishop O'Malley's mother, Mary Lou (Reidy) O'Malley, died of multiple sclerosis in 1964, six years before O'Malley was ordained. Theodore O'Malley and the bishop's stepmother, Claire, have been married for 35 years. They live in Deerfield Beach, just south of the dividing line between the Miami and Palm Beach dioceses.

As the second-oldest O'Malley son — he has another sibling, Ted, in Parker, Colo. — the bishop prepared for the priesthood at St. Fidelis Seminary, in Butler, Penn., and at the Capuchin College in Washington, D.C. He was professed on July 14, 1965 in the Capuchin Order, which is

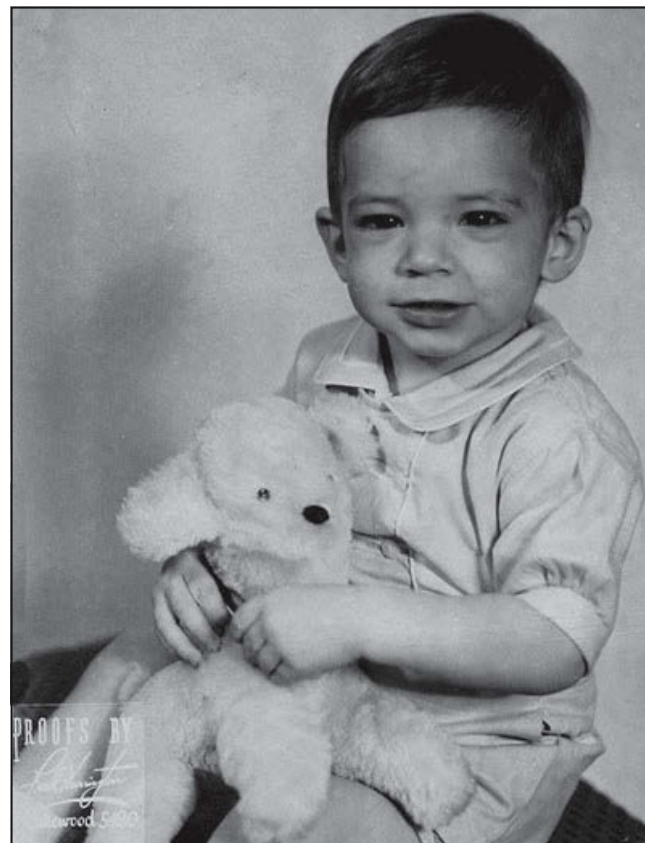
dedicated to following in the tradition of St. Francis of Assisi. On Aug. 29, 1970, he was ordained a priest of the Order of Friars Minor Capuchin.

The bishop's first name is actually Patrick, but the Capuchins gave him the name Seán upon his profession of vows. It's the name his family and friends now use when they speak of him.

He then went on to earn a master's degree in religious education and a doctorate in Spanish and Portuguese Literature, both at the Catholic University of America in Washington, D.C. He taught there from 1969 to 1973.

In 1973, he began serving as executive director of Centro Catolico Hispano in the Washington Archdiocese before being named episcopal vicar for the Hispanic, Portuguese and Haitian communities and executive director of the archdiocesan Office of Social Ministry in 1978.

He was ordained coadjutor



A "propeptic" pose — his first try at shepherding.

Photo courtesy of *The Florida Catholic*

bishop of St. Thomas in the U.S. Virgin Islands in 1984, and the following year became ordinary of the Caribbean diocese upon the retirement of his predecessor. In June, 1992, Pope John Paul II announced the appointment of Bishop O'Malley to the Diocese of Fall River, Mass.

According to the bishop's parents, the O'Malley family prayed together at meals and during Sunday Mass, but were a regular kind



Ready for Mass...

Photo courtesy of *The Florida Catholic*



A smiling altar boy

Photo courtesy of *The Florida Catholic*

of Catholic family. "The children didn't give me any problems," Theodore O'Malley told *The Florida Catholic*. "They were good children."

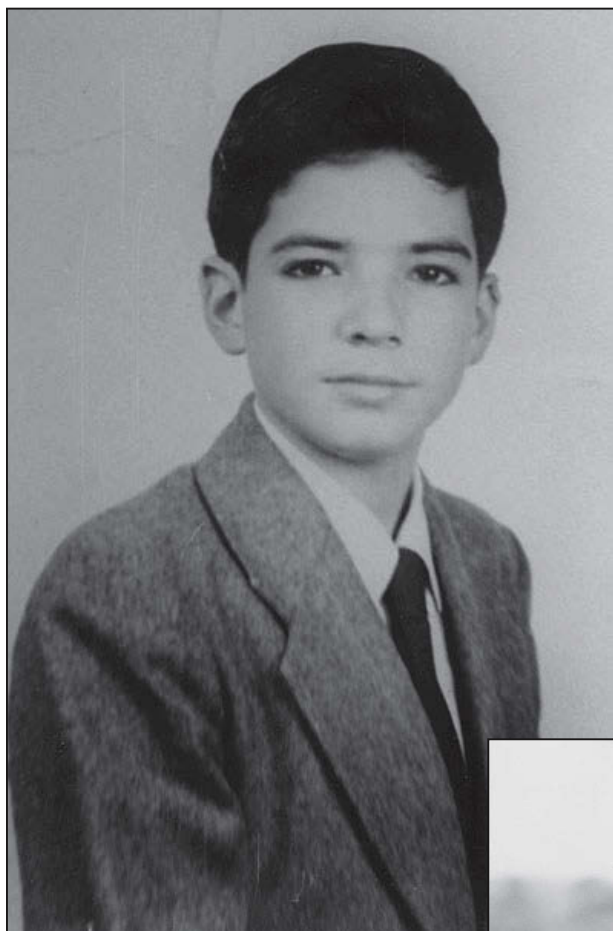
In later years, as he was traveling to and from the Caribbean or Latin America, Bishop O'Malley would see his parents and his numerous cousins in the Miami area, where he frequently came to make flight connections. There were also big family get-togethers on Thanksgiving, Christmas and Easter, according to his stepmother.

"We get quite a group together," she said, adding that — in terms of Florida — the bishop is familiar mostly with the Miami area, but that

See **Appointment to Palm Beach**, page 15



# Appointment to Palm Beach



Smile Patrick....

Continued from page 13

he has visited St. Vincent de Paul Regional Seminary in Boynton Beach several times. "I think he will do fine in Palm Beach," she said. Her husband added: "All my children are better travelers than we are."

As far as getting acquainted with his new five-county Diocese of Palm Beach, the bishop's sister, Mary, pointed out that her brother has always been a quick study. She can't recall him ever getting less than an "A"

throughout his schooling — nor can she remember ever actually seeing him study.

"I do remember him sitting down and reading the World Book Encyclopedia; so did I — but he remembers everything," Alexsovich said. In Rome, the bishop makes an excellent tour guide, she added: "He remembers everything."

Other of the O'Malley family have found a special calling in education and Catholic ministry. Kitty Rotella, one of the bishop's nine cousins in the Miami area, is director of the Montessori preschool through grade six at Carrollton of the Sacred Heart in Coconut Grove. Her memories of "Bishop Sean" include the family gatherings, which typically bring together 30 to 50 relatives.

"No matter how many Masses he would have for that day, when he came in for the holidays he would celebrate a liturgy for the family," at the chapel at St. Richard Parish in Miami, Rotella said. "His cousin's children serve the Mass."

She described the bishop as "very easy to talk to; a warm person, and also a fun person with a good sense of humor. "He can tell a very good

Photo courtesy of The Florida Catholic

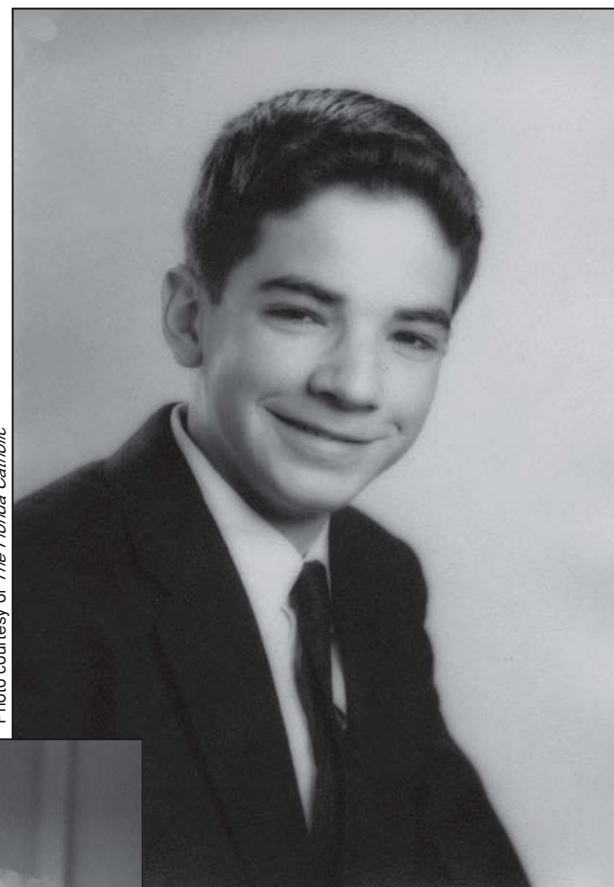


Photo courtesy of The Florida Catholic

The first of many formal portraits.



Proud parents Mr. and Mrs. Theodore O'Malley of Deerfield Beach, Florida.

Photo courtesy of The Florida Catholic

story. I think because of his life he has interesting stories to tell which have interesting meaning behind them and make you reflect on your own life," Rotella said.

Rotella also said the bishop is versatile enough that he can go from one group of cultures to another, remaining approachable by all classes and peoples. He is also comfortable with himself, she added.

"I think he is going to be wonderful down here in Florida, especially because of his background with working with so

many people and his love of language, and his understanding of cultures and his ability to empathize with what people are going through."

Another of the bishop's cousins in Miami is Rotella's brother, Rob O'Malley, a religion teacher at Belen Jesuit Preparatory High School in Miami and a permanent deacon affiliated with St. Richard Parish. It's been a particular blessing to have a member of the clergy in the family, said Deacon O'Malley, who worked as a lawyer for many years before going into Catholic education.

"My faith journey is different than (the bishop's) ...but he was an influence for me, and there were others, too," he said.

Once the people of the Palm Beach Diocese get to know their new spiritual shepherd, they will see he is soft-spoken and can be expected to relate well, especially to the diocese's poor areas, such as the migrant farm worker communities throughout the region.

"I think that Bishop Sean will relate well to that part of the diocese," Deacon O'Malley said. "He feels close to the poor."

Patricia O'Malley, the bishop's aunt in Miami, adds it's simply nice to see her nephew living so close now to his father and stepmother — it's less than an hour's drive from the pastoral center in Palm Beach Gardens to Deerfield Beach. "We are just very proud of Sean, he is a person for all of us to proud of," she said.



Some of the O'Malley clan gather

Photo courtesy of The Florida Catholic

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# What's in the name O'Malley

BY IRENE HEY

BOYNTON BEACH, Fla.—What's in a name? Well, a lot of history if your last name happens to be O'Malley. The heritage runs deep for the Diocese of Palm Beach's fourth Bishop Seán Patrick O'Malley, OFM Cap., whose roots can be traced back centuries to the West of Ireland, in County Mayo.

Mayo, the third largest county in Ireland, with a total of 1,381,088 acres in extent, is particularly well endowed with sites, not having suffered the depredations of the prairie farming of the eastern tillage counties. The Irish are rooted in the Gaelic or Celtic tradition with its intermixed fact and faerie. The Irish name O'Malley is a descendant name from Mháille, which means noble, placid, and gentle. The O'Malley's are said to be the Irish of the Irish. In the long subjugation of the Irish people and the attempted destruction of the Gaelic tongue, O'Malley is one of the few "O" names from which the prefix was never widely dropped. It is not a clan per se, but it is widely known.

The O'Malley's were famous for their naval exploits. Bishop O'Malley's coat of arms includes a ship. Their prowess at sea is evoked in their motto, *Terra mauque potens*, meaning "powerful on sea as well as land." In a land historically so often overwhelmed by invasion, rebellion, emigration and persecution, the family has frequently been the only stabilizing factor.

This famous Gaelic seafaring sept anciently held the coastal territory around Clew Bay in West Mayo from where they controlled much of the West Coast of Ireland. Today, the surname is still most frequently found in the vicinity of the town of Westport but, over recent centuries, has spread inland to every Mayo parish. Inland the surname was frequently anglicized as Melia in the last century. This variant has frequently been changed back to O'Malley in the present century.

Most famous among the O'Malley's was Gráinne Ní Mháille (Grace O'Malley) whose exploits in the days of Elizabeth I gained her a significant reputation at home and abroad. Her first husband was Domhnall O'Flaherty by whom she had two sons. She married secondly Risteard an Iarainn Burke whom she later divorced. She was an ancestor of the present Marquis of Sligo. Grace O'Malley was a famous sea captain and the leader of rebellion in Mayo for over 40 years. Even today, in Irish schools she is looked upon as a unique leader in the cause of independence. She died in poverty about the year 1600. The last ancient chieftain of the O'Malley's was Edmond who held lands in 1617.

Some other famous people whose roots trace back to County Mayo include former first lady Pat Nixon, the late Princess Grace of Monaco

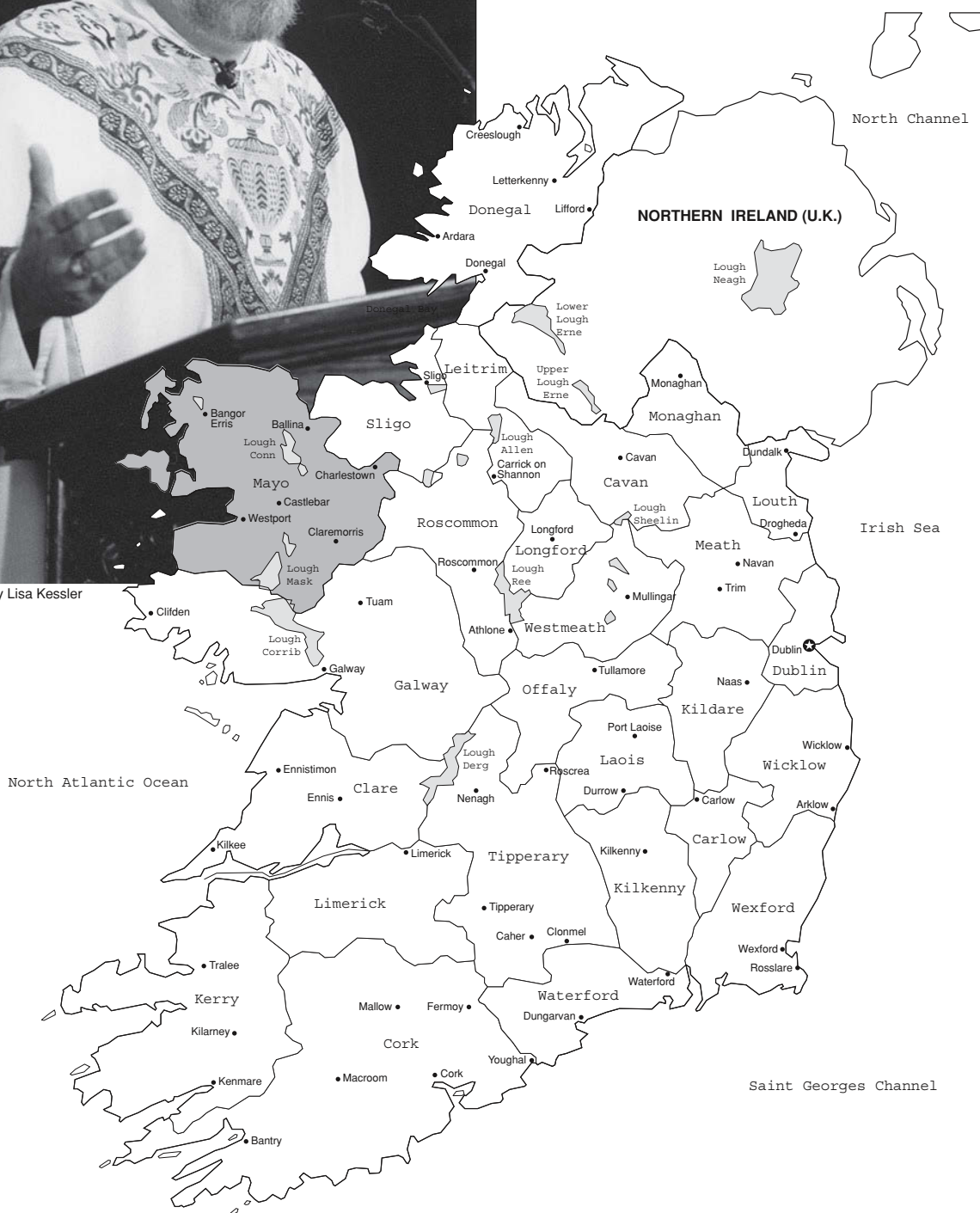
and Cardinal James Gibbons. Emigrants from Mayo in the early 1700s settled in Jamaica and Monserrat. By the end of the 1700s emigrants were leaving for Australia, America and Canada. Famine emigration was chiefly to New York, Boston, Philadelphia and the north of En-

gland. At the time of the Great Famine, the population of County Mayo was almost 500,000. Emigration in the past century and a half reduced the population to approximately 100,000 people. By the end of the 19th century the U.S. cities of New York, Jersey City, Boston, Philadelphia and Chicago received the bulk of Mayo emigrants. There was a tendency for emigrants from Mayo to settle among Mayo emigrants already settled in the United States and United Kingdom.

INFORMATION FOR THIS ARTICLE WAS PROVIDED BY THE BOOK OF IRISH FAMILIES, IRISH FAMILY HISTORY FOUNDATION, AND *THE ANCHOR*, THE DIOCESAN NEWSPAPER OF THE DIOCESE OF FALL RIVER, MASS.



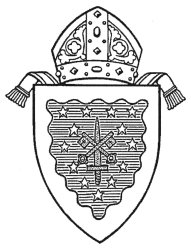
Pilot file photo by Lisa Kessler





Friends and colleagues recall Bishop O'Malley's years in St. Thomas.

## A bishop for 'the islands'



*"Here you have a guy coming in from another religious order. Of course, everyone expects something from the new bishop, but he managed to find himself accepted by many; he came as a shepherd, and really developed this place."*

—Msgr. Jerome Feudjio

BOYNTON BEACH, Fla.—Retired Judge Alphonso Christian from the U.S. Virgin Islands was in a Boston hospital for surgery nine years ago when Bishop Seán Patrick O'Malley, OFM Cap., paid two visits.

"I was very happy to have him come and visit and talk. It was one of the highlights of my visit there apart from my surgery," said Judge Christian, a longtime member of the Cathedral Parish of Sts. Peter and Paul in Charlotte Amalie on St. Thomas Island.

Over the years, through his involvement in the Church and through legal work he occasionally did for the Diocese of St. Thomas, Judge Christian developed a close friendship with Bishop O'Malley, who was ordained coadjutor bishop of St. Thomas in the Virgin Islands in 1984.

The following year he became ordinary of the Caribbean diocese upon the retirement of his predecessor. In June 1992 Pope John Paul II announced the appointment of Bishop O'Malley to the Diocese of Fall River.

"We found him to be very scholarly, and were extremely happy to have him," the judge said. "Whenever he came back to visit it was always an outstanding thing when he preached; it was something we looked forward to."

Msgr. Michael Kosak, pastor of St. Ann Church in St. Croix and communications director for the Diocese of St. Thomas, recalled that Bishop O'Malley's tenure there turned out to be "a great surprise."

"He has a heart for the poor, and when he came here he wanted more done for the poor of the Virgin Islands," said Msgr. Kosak, who served as vicar general under Bishop O'Malley from 1987-1990. The bishop is remembered for starting a program for the homeless called Bethlehem House, which is still going strong.

"I am delighted he is in Florida because I think his gifts will be used by the challenges that the diocese will present to them," he said.

Msgr. Jerome Feudjio of the Cathedral of Sts. Peter & Paul recalled that Bishop O'Malley brought him down to the Virgin Islands after the two had become aquatinted while working in Washington, D.C., when Msgr. Feudjio was still a seminarian.

"He was vicar in charge of Hispanic, Portuguese, and the Haitians coming in," said the priest, who immigrated to the United States from his home in French-speaking Cameroon, Africa.

"There was no plan at the time to welcome the Haitians, and I was in the midst of this with him," he said. Then-Father O'Malley ran a community house in the nation's capital for vocations for people from abroad. He literally gave up his bed to make room for the African seminarian.

"Had he not been there I would have forgotten about my vocation. He managed to find a room for me," Msgr. Feudjio said. "He gave the go-ahead to celebrate a French-language Mass for the Haitians and other French-speaking Africans, and it remains in place until today."

Bishop O'Malley later invited the seminarian to join the staff of the Diocese of St. Thomas, and Msgr. Feudjio was ordained there in 1989. It was not an easy situation for the bishop, who was coming into a Caribbean diocese that

historically had been supervised by the religious men of the Congregation of the Most Holy Redeemer.

"Here you have a guy coming in from another religious order. Of course, everyone expects something from the new bishop, but he managed to find himself accepted by many; he came as a shepherd, and really developed this place," Msgr. Feudjio said.

Bishop O'Malley managed to develop a kind of partnership with the island government in dealing with criminal justice matters, inmates and prison ministry. "He would go and say Mass in the prisons; I don't recall any other bishop or priest doing that here. There was a strong partnership between him and the local authorities," Msgr. Feudjio said.

During his years in St. Thomas, Bishop O'Malley established a new bishop's office, a chancery, hired staff, and he brought in priests because local vocations have been traditionally been low in the diocese. One of those priests Bishop O'Malley had recruited is now himself a bishop serving in South America.

"One other thing good with him is he never failed to send a birthday or ordination anniversary card to the priests," Msgr. Feudjio said.

Located in a U.S. territory east of Puerto Rico, the Diocese of St. Thomas includes the three islands of St. Thomas — the largest of the group — and St. Croix and St. John. The capital is Charlotte Amalie on St. Thomas; other cities are Christiansted and Frederiksted, both on St. Croix. About 34 percent of the population are Roman Catholic, and tourism is the primary economic activity.

Though often thought of strictly as a tourist resort and playground for the jet-set, the U. S. Virgin Islands are not immune to the poverty and development issues common to the rest of the Caribbean. Bishop O'Malley did not shy away from those challenges, say those who knew him.

"He did a great deal on Catholic social justice, establishing shelters for the homeless, a center for pregnant teenagers, expanding other programs like soup kitchens, outreach to the homebound, a lot of things for the Spanish community (including Cursillo), and ecumenical and inter-faith activities in the islands," said Mary Conway, a lay woman whom Bishop O'Malley recruited to establish a diocesan newspaper for the diocese. "He was generally considered one of the moral leaders of the island," she added. When a local labor strike arose in St. Thomas, the governor of the region called on Bishop O'Malley and a local rabbi to help mediate between workers who were seeking better pay. "He is very much a peacemaker. After the mediation, everyone signed on," said Conway, who today works for the Redemporists in New York City.

Conway had originally traveled to St. Tho-

mas to cover Bishop O'Malley's installation as bishop on behalf of the *Catholic Standard*, diocesan newspaper of Washington, D.C. It was because of her work at the *Standard* that the two met.

"There was no diocesan newspaper there and he said the people need a diocesan newspaper and he couldn't find anyone here to create one," Conway recalled. "He put it as, 'this is what is needed.'"

Conway recalls that her mother still prays for Bishop O'Malley regularly — she considers him a member of the family. "He is an extremely bright person and well-read in a number of languages, but after Mass on Sunday in the islands he would gather up any one who was available to go to Pizza Hut. It was very informal and very much a family setting."

Bishop O'Malley is also remembered as a leader for his work in the reconstruction following 1989's Hurricane Hugo. The hurricane slammed the Virgin Islands and Puerto Rico with heavy rain and winds of 125 mph before turning northwest toward the Bahamas and the U.S. mainland.

Hugo was responsible for 21 deaths in the mainland United States, five more in Puerto



The young coadjutor bishop preaching at the Cathedral of Sts. Peter and Paul in St. Thomas in the U.S. Virgin Islands

Photo courtesy of *The Florida Catholic*

Rico and the U. S. Virgin Islands, and 24 more elsewhere in the Caribbean.

"Soon after the hurricane, Bishop O'Malley had a meeting with the priests and religious on St. Croix," recalled Brother James A. Petrait, OSFS, writing in his recollections on the hurricane; the recollections were later entered into the U.S. Congressional Record.

"With his inspirational words and practical advice, we all began the important tasks of starting to rebuild our churches, schools, rectories, and convents," the brother wrote.

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# First day in Boston

By MEGHAN DORNEY

Approximately 48 hours after learning that Pope John Paul II had named him the sixth archbishop of the Archdiocese of Boston, Archbishop Seán O'Malley began a whirlwind trip to the archdiocese July 1, meeting with regional bishops, the media, chancery employees, patients at Caritas St. Elizabeth Medical Center and with victims of sexual abuse by clergy.

Flying in from Palm Beach June 30, where he had been serving as bishop, Archbishop O'Malley spent the night at the archbishop's residence before beginning a day filled with meetings and ending with a late afternoon flight back to Florida.

The new archbishop, who is a member of the Order of the Friars Minor Capuchin, began his first day by introducing himself to the auxiliary bishops. He then addressed the people of the archdiocese through a press conference with the media.

Archbishop O'Malley, said that he was still "shell-shocked" by his appointment. He had thought he would spend the rest of his life in the Palm Beach diocese and never expected to return to Massachusetts, especially as archbishop of Boston.

"The path has never been easy, but to-day it seems overwhelming," commented Archbishop O'Malley, who came dressed in his brown Franciscan habit and sandals. "Still, I feel privileged to be called to serve the Church in Boston and hope that in some way I might be an instrument of peace and reconciliation in a



Archbishop O'Malley speaks to the media in Peterson Hall at St. John Seminary, July 1.

Pilot photo by Peter Smith

Church in need of healing."

He spoke of the "devastating" effects that the clergy sexual abuse scandal has had on victims, their families, the Catholic faithful and the archdiocese as a whole.

"The entire Church feels the pain of this scandal and longs for some relief for the families and communities that have been so shaken by these sad events, and by the mishandling of these situations on the part of Church officials," stated Bishop O'Malley.

When asked to speculate as to why clergy sexual abuse was not dealt with correctly in the past, he said that years ago there was not an awareness of the "profound damage" that such abuse causes to victims. Many, he said, felt that the "problem" was a moral weakness rather than a sickness.

He went on to state that the Church, through the promulgation of policies and programs and the establishment of child protection offices, has begun to redress the "grave errors of the past," but that "much needs to be done."

Before his most recent appointment, Archbishop O'Malley served in Palm Beach and Fall River, where he helped to repair dioceses fractured by their own sexual abuse scandals. He reiterated to the faithful of Boston, the same commitment that he made to those in the diocese of Palm Beach — to work to bring reconciliation by making "the safety of children our paramount goal."

"As your archbishop, I commit myself to working with you to ensure the safety and well being of our

young people in the Church," he emphasized. "Together as Catholics, clergy, consecrated religious and laity, we must work to bring healing and comfort to the victims of abuse, and to guarantee that through vigilance and education, our churches, schools and agencies will be safe havens for children and young people. I know that the laity has a great role to play in this process."

Among the areas requiring his immediate attention were financial settlements, which he is "anxious" to resolve.

"We hope that the achievement of financial settlements will be a factor in a process of healing... We must step up to the plate. People's lives are more important than money," he said.

Wishing to promote unity in the archdiocese, he reached out to victims, to those who have left the Church because of the scandal, to the marginalized of the archdiocese, namely, immigrant Catholics.

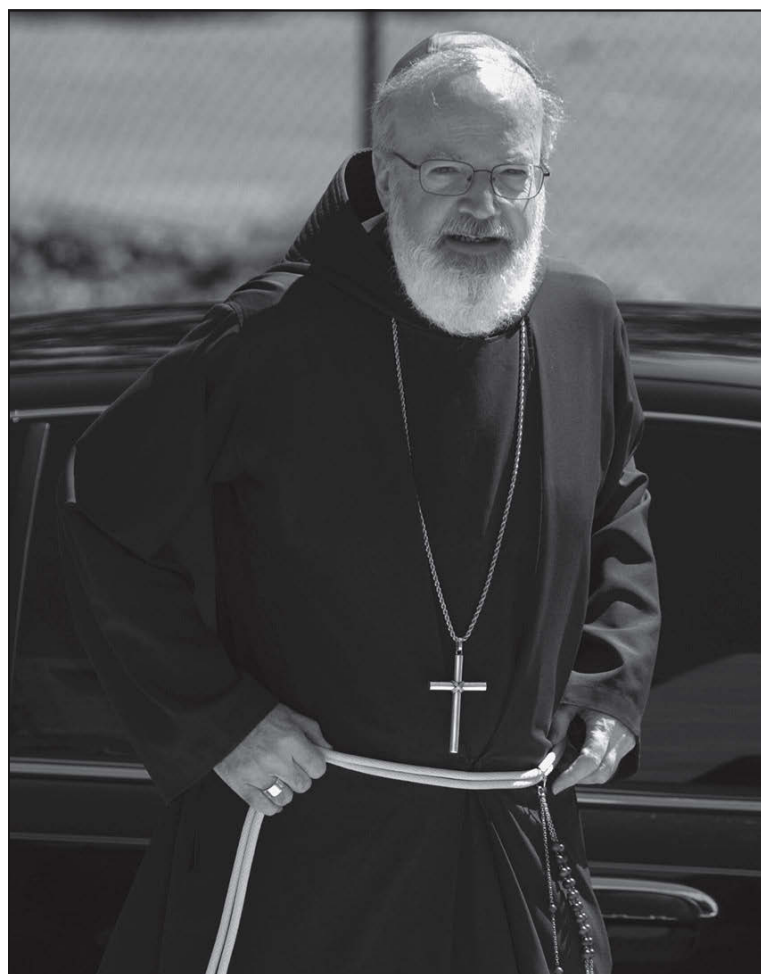
He also expressed his concern for the priests and seminarians of the archdiocese.

"I know the toll that the pain and embarrassment of the scandal has taken on your ministry," he stated. "I, too, have experienced the joys and sorrows of being a priest. Your role is essential in the life of the Church. We are a Eucharistic people. We need our priests."

Those words were especially well received by Father John Farren, OP, recently appointed rector of St. John's Seminary.

"[Archbishop O'Malley's] coming here promises the leadership of a pastor who is deeply compassionate, intelligent, energetic and forceful, and who has a deeply sensitive to preaching Jesus Christ. These are precisely the elements that are needed," he said. "The phrase that caught my ear was 'holy, happy and hard-working priests.' I think that is precisely the enterprise of the seminary. When he identifies that as the formula, that is right on the mark. What

See **First day in Boston**, page 23



Archbishop O'Malley arrives at his first Boston press conference July 1 following the announcement of his appointment. CNS photo from Reuters



# First day in Boston



Among Archbishop O'Malley's stops during his trip to Boston was St. Elizabeth Medical Center. Here Archbishop O'Malley visits with patients in the neonatal intensive care unit and Jeanne King, R.N. Pictured the archbishop's left is Sister Joanna Fernandes, OP, chair of the board of St. Anne Hospital in Fall River (a Caritas Christi member hospital).

Photo by Peter Smith courtesy St. Elizabeth Hospital

Continued from page 21

we need are priests who are holy, happy and hard working, but also well-formed intellectually, spiritually, humanly and pastorally. If we can put that combination together, that is key for the renewal of the presbyterate, and I think that will contribute mightily to a renewal of the Church in Boston."

Harvard Law School professor Mary Ann Glendon attended the press conference and had a similar reaction to the archdiocese's new spiritual leader. "One sees here today the spirit of St. Francis filling the room. It's a spirit of healing and peace and a spirit of joyfulness — joyful Franciscan charisma that I hope will be contagious here in the archdiocese," said Glendon, who is also a member of the archdiocesan Social Justice Commission. "He comes here barefoot, hoping to be an instrument of healing and peace and bringing the joy that is so characteristic of the Franciscan expression of Christianity."

Cardinal Bernard Law, former archbishop of Boston, also expressed his hope in the new archbishop.

"My prayers are with the new archbishop and with the archdiocese," a statement from cardinal read. "In their ecclesial communion may they show forth the presence of the Risen Lord."

Following the press conference, Archbishop O'Malley had lunch with Bishop Richard

Lennon, apostolic administrator of the archdiocese, during which they discussed plans for the upcoming installation.

Archbishop O'Malley then met briefly with chancery employees, eager to meet their new archbishop. He introduced himself and shook hands with each of them.

Closing his address with the words that inspired St. Francis, "Repair my Church," he took his first step in restoring the Church in Boston by meeting privately with a number of alleged victims of clergy sex abuse.

During the press conference he said that listening to victims in Fall River was his "biggest help" in bringing healing to that diocese. Those who attended took the opportunity to tell the newly named archbishop their stories and their frustrations with how the crisis has been handled.

"I think [Archbishop O'Malley's appointment] is a very positive step in the right direction. I have hope he can come in immediately and fill a large void," said Rodney Ford, father of Gregory Ford who claims he was molested by Father Paul Shanley. "I think he could be the man to come in and show some compassion for all the victims."

Rodney Ford attended the closed door meeting, which took place at the archbishop's residence, with his wife, Paula.

Archbishop O'Malley visited patients at

Caritas St. Elizabeth Medical Center in Brighton before returning to Palm Beach.

Dr. Michael Collins, president and CEO of Caritas Christi Health Care, stated that the healthcare network was "honored" that Archbishop O'Malley chose St. Elizabeth Medical Center as one of his first stops in Boston. There he visited with patients and caregivers in the neonatal intensive care unit and also met with cancer patients.

"During his brief stay, Archbishop O'Malley's spirituality and wonderfully warm manner touched everyone with whom he met," said Dr. Collins. "We are looking forward to his arrival to Boston to invigorate the incredibly important work of the archdiocese, including that of our Caritas Christi health care ministry."

Maureen Iannoni, who was at St. Elizabeth for her weekly chemotherapy session, said that she and her family were also "very honored" to meet Archbishop O'Malley. Iannoni's oldest son, Jay, was confirmed by Archbishop O'Malley when the family lived in the Fall River diocese.

"He offered me a special blessing for my health, and the next week my scans were much better," commented Iannoni. "I believe his blessing had something to do with it. It was very special to see him again... He is such a man of the people, very down to earth, very kind and humble."



# Archbishop speaks on roots, task ahead

By ANTONIO ENRIQUE

BRIGHTON — Boston's new archbishop took time out of his busy schedule July 24 to speak with *The Pilot* regarding his vocation to the religious life, his views about the interaction of culture and religion, the crisis in the Church, and how he foresees the task ahead of him.

**Q. When did you first feel the call of God to the priesthood or the religious life?**

**A.** When I was a young child. I was raised in a very religious family and my uncle was a priest — he baptized me. I always went to Catholic school; I started serving Mass when I was six or seven years old. I just always wanted to be a priest.

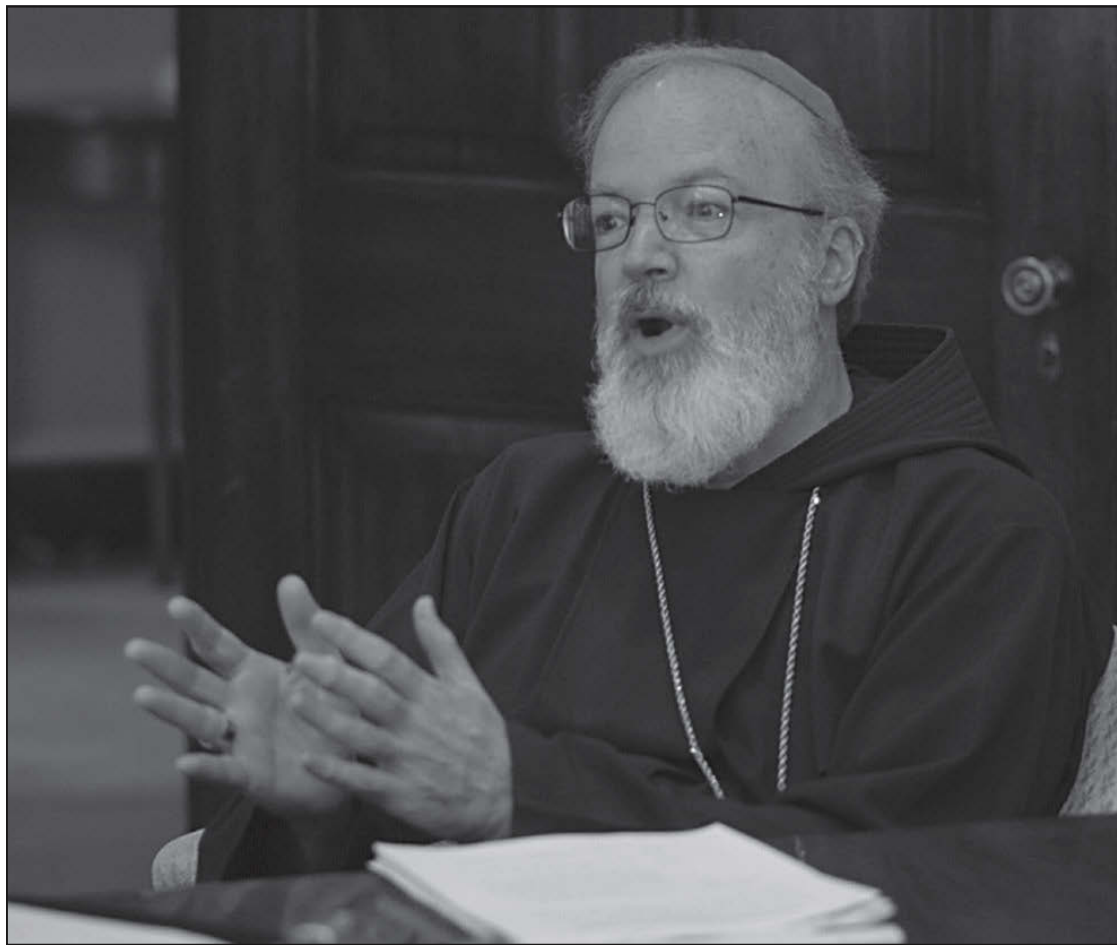
I always tell the story that my first realization of my vocation was when my brother was making a retreat at the Capuchin seminary; they had youth retreats there. I was too young to take part, but my dad was driving up, so I went in the car. We came to the monastery. My brother went off with his friends and my father and I were left there with this German friar, Brother Bede. We spoke for a long time. He was planting things in the garden, taking care of the vegetables and so forth. When we went back in the car and we were driving home, my father said, "That was the happiest man in the world." Those words were not lost on me. Why would he be so happy? He doesn't have a beautiful home, or a lovely wife, or a car. So, as a little child I began to think, "I want that kind of happiness too, that doesn't depend on these things but that depends on answering a call to serve God." So, I think that was an important moment in a discernment process that, of course, took many years.

**Q. Were the Franciscans the natural choice for you?**

**A.** Yes, I knew different Franciscans, and also my uncle was a diocesan priest, but my family was close to the Poor Clare Sisters, the cloistered Franciscan nuns. There was a monastery of Franciscans in the town where we lived. My father had friends who were Capuchins and, so I had that exposure to them and of course, as we always say, St. Francis was the best vocation director.

Also, I was always fascinated with the idea of going to the missions. That was one reason that made me decide on the Capuchins rather than the other Franciscans, because I was told — and I think it is accurate — that the Capuchins had the largest commitment to foreign missions. In those days, the formula was that a third of the friars would go to the foreign missions, a third would work in parishes and a third would be in other ministries. That's still a very large percentage of the men to go to the foreign missions and I felt that that is what I should do.

**Q. Was a missionary impulse a**



Pilot file photo by Peter Smith

**large part of your vocational discernment?**

**A.** Ah yes! Actually, when the Holy Father said he wanted a fourth or a fifth of the priests from Canada and the United States to go to Latin American, I thought, "Oh! That's for me, I'm going to be one of those priests." I started learning Spanish on my own. Actually, when I was a deacon, the father general wrote and said he wanted to send me to Easter Island. The German Capuchins who were working there were getting old and needed assistance, and so I was chosen to go to Isla de Pascua [Easter Island], which is a part of Chile but the island is the farthest from the mainland of any island in the world. Most of the inhabitants were Rapa Nui Indians. And so I began to learn Rapa Nui, as I thought I would go there right after my ordination.

Between my diaconal ordination and my priesthood ordination the archbishop of Washington Cardinal [Patrick] O'Boyle contacted the provincial and said that, with the large numbers of refugees coming from Central America, it was very urgent to have Spanish speaking priests and he wanted the provincial to assign friars to work in Washington. Since I was already doing some work with the Hispanic, then... that was it. The cardinal trumped the father general and I ended up in Washington.

**Q. So, your initial missionary vocation took an unexpected turn.**

**A.** It did. I didn't go to Latin America. Latin America came to me!

For the time I was in Washington I was working with immigrants, basically people from Central America, but, also, I had a Portuguese Mass and a Mass for the Haitians. That was a very interesting time. The people were coming in great numbers, most of them were undocumented and so they

would turn to the Church for all human services, besides the pastoral care. We were setting up English classes, dental clinics, employment agencies, residencies and medical clinics.

**Q. Do you see the plan of God in the fact that your missionary vocation was somehow truncated?**

**A.** I see our life as one of availability, and I believe that God speaks to us in our superiors. Obviously, I had a great desire to go to the foreign missions, but I was very, very happy in Washington and, obviously, it was the right decision, although not the one I would have made.

**Q. The Holy Father has sent you, a missionary friar, to lead the Archdiocese of Boston. Could we say that in some sense the U.S. is becoming again a mission country?**

**A.** The Holy Father has talked about the New Evangelization that in some ways is a re-evangelization, and yet, the American people are still a very religious people. We struggle with our great individualism which sometimes is a strength for us, but at other times is a liability — something that impedes us at times from having an awareness of Church and faith community and sacramentality. The New Age movement is just an expression of this [individualism] — people who feel that the Church is like any other human organization where individuals come together because they are likeminded. So certainly, that is a liability.

The materialism that comes with prosperity [is also a liability,] and yet we don't have the kind of secularization that has hit Europe. I'm not saying it won't come, but the United States is still a very religious people.

**Q. You mentioned some culture**

**trends...**

**A.** Yes, the cultural trends are very disturbing. The Holy Father has described the culture of death, and certainly the commercialism, the abortion and so many other societal problems we have in this country are [among them].

So, to say that we are a mission country in a certain sense is true, and yet it's not the same as the "*missio ad gentes*." In the United States any Catholic who wants to, can get to Mass, receive the sacraments, have the services of a priest. In many of the mission countries, "*ad gentes*," those kinds of benefits are not there, nor is the possibility of having a religious formation which is available [here], although not always appreciated, not always taken advantage of. Those are the kinds of differences that I think exist between the traditional mission countries and us.

Having said all that, sometimes working in those countries is not as challenging as working in industrialized, sophisticated Western culture where there is this individualism, and where people are often surfeited by the materialism and other kinds of things that distract them.

When I was in Fall River we decided that, as a diocese, we would sponsor a parish in Honduras. We sent a team down, a deacon with his wife, two priests, two sisters... and it is in a very rural area. The territory of the one parish is larger than the diocese of Fall River. The number of Baptisms was in the hundreds, and the people are very economically deprived. But when people would go down from the diocese to visit, they were always amazed at how happy the people seemed, and the close sense of community that existed in these little villages — there are 50 villages in the parish where people gather for worship and where there is a *Delegado de la Palabra* ["Delegate of the Word" — an individual commissioned to preside at non-Eucharistic liturgies and direct catechetical formation, Ed.] who would be in charge of those communities between the priests visits.

So, the tasks are very different. They are both difficult. In some ways, what we face in the United States is more challenging than the traditional missions.

**Q. At the last U.S. bishops' meeting, a full day was devoted to reflecting on the ways the Church needs to adapt to continue its mission of announcing the Gospel to all peoples. What is it that the Church needs to do to confront those cultural trends?**

**A.** I don't have any magic formula. The Holy Father has said in his wonderful letter, "*Novo Millennio Ineunte*," that teaching people how to pray has to be part of every pastoral program, and I think that that is very, very important. It is not enough just to teach the prayers to the children. We have to teach them how to pray. It's not enough

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# Archbishop speaks on roots, task ahead

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just to bring people together for social activities. Part of the reason why people find Mass difficult or boring is because we live in a culture that is addicted to entertainment, so people come to church expecting to be entertained by brilliant sermons and lovely music and the furnishings and so forth. Of course, it's wonderful to have a nice sermon and beautiful music, but to really be a part of that Eucharistic community that has to be in the center of our lives, we need to be able to pray.

**Q. Also in "Novo Millenio Ineunte," the Holy Father emphasizes that sanctification is a duty which concerns not only certain Christians, but all the faithful as they are all called, whatever their state or rank, to the fullness of the Christian life and to the perfection of charity. How important is adult faith formation for the Church today?**

**A.** I think it is very, very important, and it's a big challenge for our parishes. The apostolic movements have been very successful in imparting that kind of formation. In the United States, historically, the Cursillo movement has contributed so much to Hispanic Catholics — all Catholics in general, but in particular at a time when there was a terrible shortage of Spanish speaking priests and religious. The formation that they received was not just theoretical but something that nourished their spiritual life, motivating them to evangelize. Out of that movement you see so many prominent permanent deacons and people who became involved in other apostolic movements, or other ministries in the Church. But it began with the Cursillo experience which, in many ways, is adult formation where you see the whole mystery of the life of grace, and the sacraments, and the Church in a global way. [You] also see how that ties into one's own personal following of the Lord, being a disciple in the Church.

**Q. Your Excellency, let's move now into your challenge ahead as Archbishop of Boston. Nearly a month after your appointment, what is your perception of the Church in Boston?**

**A.** My knowledge of Boston is my experience of the archdiocese over many years being a neighbor, as it were. I see the tremendous traditions and the wonderful resources that the archdiocese has — spiritually and humanly speaking — also the great variety of peoples and towns and cities. My experiences are [of] dioceses that are much smaller. Even the archdiocese of Washington, where I worked for 20 years, would be just a fraction of what this diocese is. Certainly, the size of it is daunting, and yet I have met so many wonderful lay people, priests, religious and deacons here. I know that there are great possibilities and potential and so many wonderful things that are being done. The commitment to the missions is a wonderful thing, too. It is a part of [the Archdiocese of] Boston, too.

The ethnic diversity also enriches the archdiocese. It has many great challenges to help people see the universality of the Church and our oneness

in the faith and, yet, to see how there are different expressions of people's piety and faith and devotion and all of that simply enriches our local church community.

**Q. You come to an archdiocese rocked by scandal. It is your third such assignment. How have your previous assignments in Fall River and briefly in Palm Beach helped prepare you for this daunting task that you have ahead of you?**

**A.** I suppose having experienced the people's suffering and having had the opportunity to meet face to face with so many victims of abuse, with their fellow parishioners and with the presbyterate who suffered so much because of this. I think the wonderful help that I got from lay people in our review board, that brought together victims themselves, parents of victims, judges, police, psychologists, canon lawyers, social workers... that was an invaluable experience for me. I would have never been able to deal with problems without all the help that I received, particularly from the laity.

**Q. Your appointment has been very well received by Bostonians. In some ways you have been portrayed as a "miracle worker." That's an awesome responsibility. Do you think expectations are inflated? Can anyone really live up to these expectations?**

**A.** I feel very intimidated by the challenges that we face in Boston. I am, of course, nervous to see how great the expectations are. On the other hand, I believe, not that I myself will be able to deal with these problems but, hopefully, we'll be able to help bring people together who will be able to solve these problems. The problem didn't develop overnight and it won't be solved overnight. Somebody told me that the Western mentality is that every problem has a solution, but the Eastern mentality, in its wisdom, says that every solution has its own problems. I think that we will move ahead.

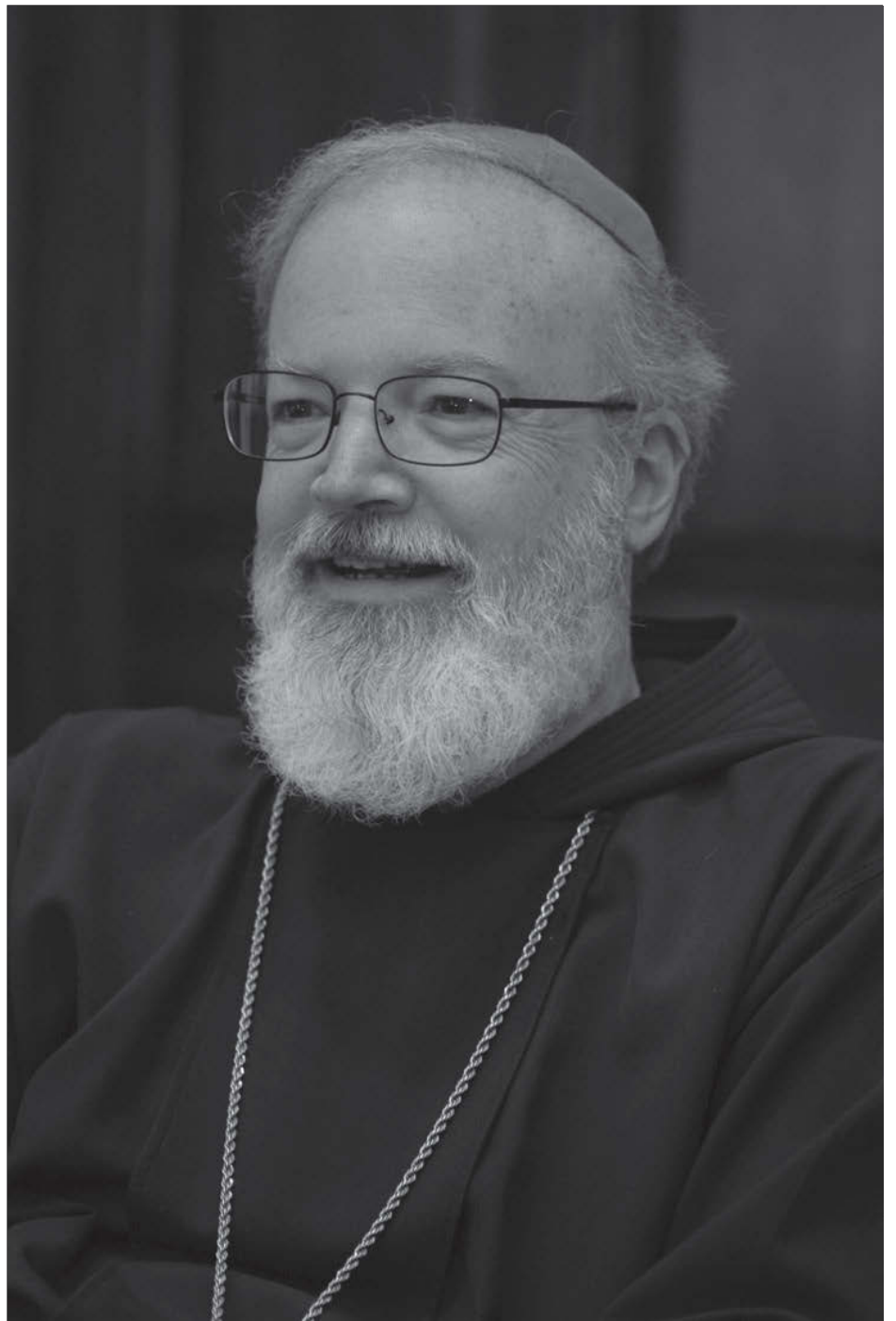
I think that the Church, as everyone has said, will be purified by this. I think it has helped us to focus more on the essentials — greater fidelity, a greater sense of mission, greater generosity in responding to grace in our lives. So, I think good things will come out of this.

What the Church has experienced will be of a benefit to society in general. No other organization has ever been called upon to face the problem of sexual abuse in the way that the Church has. Now granted, we have made mistakes, have handled things badly, but it would be very ingenuous to think that this is the only place that the problem exists. The Irish have an expression, "Adam's apple, the world over." The problem exists through all levels of society and it is something that we've always found difficult to talk about and to face. But the way that it is being faced in such an open manner, I think will benefit all organizations, all churches, all families, to be aware of the very serious consequences and to work for greater protection for children and to be more concerned about the aftermath of those who have suffered. Part

of the problem, one of the reasons that it was not taken seriously enough, is because people did not realize the devastation that it caused in the subsequent life of the child. If the child was removed from harm, the perpetrator was taken away so the child would be all right. I think it has helped to have a deeper understanding, a deeper commitment to deal with this in a forthright way, and I think that would be a benefit not just to the Church but to soci-

ety in general. Right now, we are looking at sexual abuse over the last 50 years. Sometimes people get the impression that all these cases have taken place in very recent history; that does not seem to be the case. Most of the cases go back 20 or 30 years, and that was a period of great upheaval.

Those who lived through that period remember that was a time, first of all, when we had many, many people coming to the priesthood and religious life



Pilot file photo by Peter Smith

ety in general.

**Q. Perhaps the question that many Catholics in the pews are asking in relation to the scandal is: "How could the Church have gotten to this point?" Do you have any thoughts you would like to share in answer to that question?**

**A.** I don't have any answer. I'd say that there are many things that could have contributed to it. I just mentioned the fact that I don't think people realized how devastating the harm done to the child was. If they had realized that, they would have been galvanized into action. The other thing is that so many of these [instances] took place in a time of great upheaval in the Church

— 1965 is the highest year for ordinations in the United States. You wondered, "Was the screening good enough? Were people trained well enough?" They didn't have psychological testing and so forth. The numbers that were in the seminary were very large. It was a time of great transition — the [Second Vatican] Council came in, many things were changing ... the Vietnam War, there was a breakdown in respect for authority, a lot of problems because of the drug culture beginning and the sexual revolution and priests and sisters began to leave in droves, something that we had never experienced before. That was a great crisis. Other people maybe didn't leave, See **Archbishop speaks...**, page 29



# Archbishop speaks on roots, task ahead

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but their idealism, their self-control, the restraints of culture, of society were taken away from them, they began to act out.

I think a lot of things have improved over the years, not fast enough, but seminary screening, and other things have helped contribute to a clergy where the incidence of this has been much lower in recent years. We look at the worst cases and they were from many years ago. The Porter case was a very old case and yet the man was a compulsive pedophile out of control who devastated so many people's lives...

**Q. When you realized you were going to Fall River to have to deal with that situation, what were your first thoughts?**

A. Do you know the first thing I did? I called Mother Teresa. I asked her to pray for me, and I asked her to send nuns. She did both and later she came herself.

**Q. When you arrived to Fall River, you started to deal with the issue in ways that most other diocese were not doing. Did you have that sense of being breaking new ground?**

A. I asked people to help us to write a policy, I asked one of our priests to check and see what other policies were out there. I came out with something and I published it in our newspaper. I said, "I want people to write in their ideas, how can this be improved." And people wrote their ideas. We came out with a final policy and we came up with a group of people to serve on the review board to help us to implement these policies. We put victims on the review board, too. They were very, very helpful.

**Q. These actions show a leadership style. How would you define your own leadership style?**

There has to be a sense  
of *communio*, of oneness,  
of common mission, of respect that  
motivates us to work together...

A. I like to consult. I like to hear people's opinions. I like to build consensus, but I also know that there comes a moment when a decision has to be made. Not every decision is going to be popular, but you pray for God's light and you try to do before God what you think is best for the Church, for God's people.

**Q. Your Excellency, historically Boston's archbishops have played a role in society at large beyond their leadership of the local Church. How do you see your role responding to civic issues such as housing, poverty, immigrant rights, abortion, the death penalty, same sex-marriage, after the sex abuse scandal, when many are saying that the Church has lost its moral authority.**

A. The Church has the same obligation to teach, and it certainly has been made more difficult through this crisis that we've gone through, but it doesn't mean that our efforts should be lessened, but they must be increased. It underscores the importance of adult faith formation.

We have many, many very educated people in the archdiocese. But sometimes people's professional education has progressed constantly (people are always updating themselves and studying, getting more degrees) and yet their religious formation has stopped at the time of their Confirmation. So, for them to have an understanding of the Church's teach-

ing, of the principles that motivate what the Church has to say about these issues, [formation is necessary] because, really, transformation of society is the role of the laity.

As bishops, we give them a teaching that should be clear and the principles, but it is the laity that need to implement those principles. The great challenge is the formation of our own people.

At the same time, in this country, people expect the churches to make a contribution to public morality by pronouncing on these different issues. Certainly, the civil rights issue is a very good example of how churches brought about greater human dignity and respect for human rights in our country. It was not always a comfortable thing for churches to be doing — Martin Luther King lost his life doing it — but certainly issues like abortion, euthanasia and others are so central in the churches' beliefs about the dignity of the human person. Not to teach those things would be a serious inconsistency in our life.

**Q. Ten years from now, where do you see the Church in Boston being.**

A. I hope that we will be stronger and be more united. I know the crisis has torn people apart and caused division, which are harmful to the mission of the Church. We can see the hierarchy, clergy, laity all fighting with each other or some sort of a "power grab" going on. No. There has to be a sense of *communio*, of oneness, of common mission, of respect that motivates us to work together with a vision of faith. I hope that unity can be achieved. The presence of newcomers is also a challenge in that, that people who are recent arrivals from Latin America or Asia... would feel fully part of the archdiocese of Boston, that they would be able to make a contribution with their gifts.



## EMMANUEL COLLEGE

*and all members of the college community extend*

*Congratulations*

*and Prayerful Best Wishes to*

*Archbishop Seán Patrick O'Malley, OFM Cap.*



# Father knows best

By FATHER RODNEY THIBEAULT

What does it take, in the 21st century, to be a good and faithful priest? This question should force each one of us, laity and clergy, to stop and reflect on the current situation we face as Roman Catholic Christians. Is it at all possible that today, in our very midst, a single man might be able to help us to see the changing face of the Roman Catholic priesthood? As a product of Catholic schools, I have, over the years, seen a change in the role and also in the model of the

priest, always retaining a certain respect and admiration for one who has given his life in service to God for God's Holy People. I have been asked by *The Pilot* to compose this reflection as someone who has been nurtured by faithful religious of the Diocese of Fall River and one who has seen much change take place in the Church over the past 28 years of my own life. I compose this reflection having been personally transformed by the example of the new Archbishop of Boston, His Excellency, The Most Reverend, Seán Patrick O'Malley, OFM Cap.

I first came to meet Bishop Seán when I applied to begin my studies for the diocesan priesthood. After a lengthy admission process, Bishop Seán assigned me to study at St. John Seminary College located in Brighton. I remember the first time that I met Bishop Seán. I was, as one can imagine, so nervous. I felt as if I was standing in the presence of the Holy Father. I truly believe that Bishop Seán could sense my apprehension with regards to discussion. I had been asked to meet with him at the bishop's office in Fall River. Those who know me, know that I am never at a loss for words. Just the contrary is true. I sat across from this man wondering what he was thinking about me as he looked at me and questioned me about my educational background, family and friends, and even interests. As I think back on that first interview, I view it as the first true test of stamina that I have ever undergone. Bishop Seán was kind, caring and compassionate during that first interview. Despite the countless meetings that he and I have had over the years, I still find myself always in awe when in his presence. It is nothing that he says or does; it is simply who he is. His gentle style and warm personality should automatically make one feel at ease, yet I never have been able to overcome the feeling of being mesmerized by his physical appearance, diction and sense of humor. He is frightfully blunt which makes Bishop Seán so amusing. I remember one seminary visit that he made to St. John's early in the semester of my first year. Bishop Seán had telephoned the senior theologian to inform us that he would be in meetings in Boston during the day but would really enjoy taking the seminarians out to dinner. I remember the occasion as if it happened only yesterday. We met at Vinny Testa's on Beacon Street at six o'clock in the evening. Bishop Seán informed us that he was famished so it was decided that we would have appetizers. He proceeded to glance over the menu and chose several items. Among them was one appetizer that as Bishop Seán ordered it, I winced.

He had ordered fried calamari. At the time, one could consider my palate less than experienced. Just the thought of eating fried calamari was reprehensible. How could anyone possible want to eat squid? There is an unwritten, unofficial rule among seminarians; a rule that I quickly came to understand. First year seminarians do not speak unless spoken to first. Well, Bishop Seán had obviously seen my less than enthusiastic expression on my face and asked me if I had ever had tried fried calamari. I quickly responded in the negative but he reassured me that I would thoroughly enjoy it. I informed the bishop that I really did not have any interest but he quickly countered by saying that tonight would be the first time and he guaranteed me that I would like it. Well, the waiter came to the table carrying several items, among them, the one I least wanted: fried calamari. I took from each plate as it came around, a small piece of bruschetta, a stuffed mushroom, a piece of fried mozzarella and then it happened, the fried calamari were staring at

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Archbishop O'Malley is truly  
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a chance. Father certainly knows best.

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me. Bishop Seán very gently told me to take some and so, hesitantly, I did. I ate every piece of food on my plate, everything except the fried calamari. Bishop Seán asked me why I had not yet tried it and so, at that moment, I knew my fate that evening was inevitable: I would be forced to try, for the very first time, fried calamari. I pierced the small fried piece of squid with my fork after having doused it with lemon juice and ate it. It wasn't that bad. Actually, I had enjoyed my very first experience of eating calamari. By this point, everyone seated around the table was keenly aware of the pleasure that Bishop Seán was having watching a fastidious young man from Fall River eat squid for the very first time. I remember saying to Bishop Seán that my father always wanted me to try different things but I was always scared to broaden my horizons. Bishop Seán simply smiled and said, "Father always knows best." I don't know if Bishop Seán would even remember that evening, after all, he has met thousands of people since that night, all of whom I am most certain he has put at ease in a similar way.

Bishop Seán was truly instrumental in my own seminary career. The *Code of Canon Law* specifically points out that a diocesan ordinary must familiarize himself with the seminarians prior to their eventual diaconal and presbyteral ordinations. Therefore, he must become a part of their formation and a part of their lives. Bishop Seán faithfully and dutifully fulfilled his role as the primary shepherd of the Diocese of Fall River. He was present as a father is present to nurture and to help his seminarians grow in faith. Bishop Seán truly

cared and still treasures his seminarians seeing in them the hope for tomorrow. As Bishop of Fall River, each and every summer, he would gather the seminarians of the diocese together for a convocation. He, of course, would speak but he also listened. Listening is one of his great gifts, a gift which is truly God-given and he used it wisely. Bishop Seán sought to understand each of his seminarians personally, a task for which he should be commended. He was always available and willing to help one in need whether it was simply listening or offering a bit of sound advice. Bishop Seán is a truly kind man, a good and holy priest who should be seen as a model and as a good example to any young man either contemplating a vocation to the priesthood or currently studying for the priesthood. His zeal for assuring that the needs of Christ's faithful are met is evident by the ways in which he takes priestly formation seriously. Despite the current crisis in our Church, Bishop Seán has painstakingly insured that people are made aware of the great evil that has unfortunately taken place but also has re-insured us as followers of the Lord that "with Christ, all things are possible." Indeed "all things are possible with Christ," therefore, with his help and with the help of those who dispense his care and compassion, Bishop Seán will lead the Church "out of darkness into newness of light."

Archbishop Seán O'Malley is a man of integrity and, as the chief shepherd of the Archdiocese of Boston, I implore you to pray for him. This humble Franciscan friar, who, in imitation of St. Francis of Assisi, renounced the world of pride and selfishness, in order to promote a greater good, namely the Gospel of our Lord, Jesus Christ, has a truly daunting task ahead of him. St. Francis of Assisi heard the command of the Lord and listened, "Francis, rebuild my Church!" Archbishop O'Malley has heard the voice of the Lord and now, he arrives in Boston to restore faith, hope and love in an institution and in a local Church which has suffered greatly. In order to succeed in this new venture, the archbishop will need the constant support of those within the archdiocese, as well as the support of those beyond, in order to re-establish trust; trust in a God who has promised that He will never abandon His Holy People. He certainly has been missed in the Diocese of Fall River and we are thrilled that he has returned home.

Archbishop O'Malley is truly a father figure. He cares and loves his people as a father cares and loves his own children. I beg you, give him a chance. Father certainly knows best. It is my personal belief that with the constant support of the good people of the archdiocese, and with the collaboration of the clergy and lay minister's who faithfully carry out the work of Jesus Christ, one day, and one day soon, the voice of the Lord will once again be heard and each member of the Body of Christ will resume the call to "go, therefore, and make disciples of nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit."

FATHER THIBEAULT WAS ORDAINED TO THE PRIESTHOOD IN 2001 BY ARCHBISHOP O'MALLEY FOR SERVICE OF THE CHURCH IN FALL RIVER. HE IS PAROCHIAL VICAR AT CORPUS CHRISTI PARISH IN SANDWICH.



# The Episcopal Lineage of The Most Reverend Seán Patrick O'Malley, OFM Cap. Archbishop of Boston

**1 SEÁN PATRICK O'MALLEY, OFM Cap.**, Coadjutor Bishop of Saint Thomas. Ordained bishop 2 August 1984 at Saint Thomas, Virgin Islands, Cathedral of Saints Peter and Paul, by Edward John Harper, CSSR, Bishop of Saint Thomas, assisted by James Aloysius Hickey, Archbishop of Washington, and Eugene Antonio Marino, SSJ, Titular Bishop of Walla Walla and Auxiliary of Washington.

**2 EDWARD JOHN HARPER, CSSR**, Titular Bishop of Heraclea Pontica and Prelate nullius of the Virgin Islands. Ordained bishop 6 October 1960 at Brooklyn, Church of Our Lady of Perpetual Help, by Bryan Joseph McEntegart, Bishop of Brooklyn, assisted by William Tiburtius McCarty, CSSR, Bishop of Rapid City, and James Edward McManus, CSSR, Bishop of Ponce.

**3 BRYAN JOSEPH McENTEGART**, Bishop of Ogdensburg. Ordained bishop 3 August 1943 in Saint Patrick Cathedral, New York, New York, by Amleto Giovanni Cicognani, Titular Archbishop of Laodicea in Phrygia, Apostolic Delegate to the United States, assisted by Edmund Francis Gibbons, Bishop of Albany and Stephen Joseph Donahue, Titular Bishop of Medea and Auxiliary of New York.

**4 AMLETO GIOVANNI CICOGNANI**, Titular Archbishop of Laodicea in Phrygia and Apostolic Delegate in the United States. Ordained bishop 23 April 1933 in the Church of Santa Susanna, Rome, by Raffaele Carlo Cardinal Rossi, OCD, assisted by Giuseppe Pizzardo, Titular Archbishop of Nicaea and Carlo Salotti, Titular Archbishop of Philippopolis.

**5 RAFFAELE CARLO ROSSI, OCD**, Bishop of Volterra. Ordained bishop 25 May 1920 in the Church of Santa Teresa, Rome, by Gaetano Cardinal DeLai, Bishop of Sabina e Poggio Mirteto, assisted by Rinaldo Rousset, Archbishop of Reggio Calabria and Pio Bagnoli, Bishop of Marsi.

**6 GAETANO DeLAI**, Cardinal Bishop of Sabina e Poggio Mirteto. Ordained bishop 17 December 1911 in the Sistine Chapel, Rome, by His Holiness Pope Pius X, assisted by Agostino Sili, Titular Archbishop of Caesarea and Agostino Zampini, OSA, Titular Bishop of Porphyreon and Sacristan of His Holiness.

**7 GIUSEPPE SARTO**, Bishop of Mantova, the future Pope St. Pius X. Ordained bishop 16 November 1884 in the Church of San Apollinare, Rome, by Lucido Maria Cardinal Parocchi, Vicar of Rome, assisted by Pietro Rota, Titular Archbishop of Thebes and Giovanni Maria Berengo, Archbishop of Udine.

**8 LUCIDO MARIA PAROCCHI**, Bishop of Pavia. Ordained bishop 5 November 1871 in the Church of Trinità dei Monti, Rome, by Costantino Cardinal Patrizi, Bishop of Ostia and of Velletri, assisted by Pietro Villanova Castellacci, Titular Archbishop of Petra and Salvatore Nobili Vitelleschi, Titular Archbishop of Seleucia.

**9 COSTANTINO PATRIZI**, Titular Archbishop of Philippi. Ordained bishop 21 December 1828 in the Church of Santa Caterina da Siena, Rome, by Carlo Cardinal Odescalchi, Prefect of the Sacred Congregation of Bishops and Regulars, assisted by Lorenzo Mattei, Titular Patriarch of Antioch and Paolo Agosto Foscolo, Archbishop of Corfu.

**10 CARLO ODESCALCHI**, Cardinal Archbishop of Ferrara. Ordained bishop 25 May 1823 in the Basilica of the Twelve Holy Apostles, Rome, by Giulio Maria Cardinal Della Somaglia, Bishop of Ostia and of Velletri, assisted by Giuseppe Della Porta Rodiani, Titular Patriarch of Constantinople and Lorenzo Mattei, Titular Patriarch of Antioch.

**11 GIULIO MARIA DELLA SOMAGLIA**, Titular Patriarch of Antioch. Ordained bishop 21 December 1788 in the Church of San Carlo ai Catinari, Rome, by Hyacinthe-Sigismund Cardinal Gerdil, CRSP, assisted by Nicola Buschi, Titular Archbishop of Ephesus and Pierluigi Galletti, OSB, Titular Bishop of Cyrene.

**12 HYACINTHE-SIGISMOND GERDIL, CRSP**, Titular Bishop of Dibon. Ordained bishop 2 March 1777 in the Church of San Carlo ai Catinari, Rome, by Marcantonio Cardinal Colonna, Vicar of Rome, assisted by Orazio Mattei, Titular Archbishop of Colosse and Francesco Antonio Marcucci, Bishop of Montalto delle Marche and Vicegerent of Rome.

**13 MARCANTONIO COLONNA**, Cardinal and Titular Archbishop of Corinth. Ordained bishop 25 April 1762 in the Pauline Chapel of the Apostolic Palace of the Quirinal, Rome, by His Holiness Pope Clement XIII, assisted by Giovanni Francesco Cardinal Albani, Bishop of Sabina and Henry Cardinal Stuart, Duke of York, Bishop of Frascati.

**14 CARLO REZZONICO**, Cardinal Bishop of Padova, the future Pope Clement XIII. Ordained bishop 19 March 1743 in the Basilica of the Twelve Holy Apostles, Rome, by His Holiness Pope Benedict XIV, assisted by Giuseppe Cardinal Accaramboni, Bishop of Frascati and Antonio Saverio Cardinal Gentili.

**15 PROSPERO LAMBERTINI**, Titular Archbishop of Theodosia, the future Pope Benedict

## NOTES

Until 1965, the episcopal lineages prepared for most bishops showed Pope Alexander VII as the ordaining bishop of Cardinal Paluzzo Altieri, and those lineages had reached back to the early 1400s. In the mid 1960s, a contemporary account of Cardinal Paluzzo Altieri's ordination, published in the *Gazette de France*, was found. This account revealed that Pope Alexander VII became ill shortly before the ceremony and was replaced as ordaining bishop by Cardinal Ulderico Carpegna. This change in ordaining bishops fundamentally changes the previously published genealogies and results in lineages that end in the year 1541.

Episcopal lineages have long fascinated students of Church history. It was not until the middle of the 20th century, however, that a systematic attempt was made to trace and catalogue the ordinations of bishops on a worldwide basis. A small group of researchers has catalogued the ordinations of tens of thousands of bishops dating back many centuries. The fruits of their labors — labors which are on-going — have resulted in a data base which can trace the episcopal lineage of any living bishop and the vast majority of deceased bishops.

One startling fact emerges from this research: more than 92 percent of the more than 4,700 bishops alive today trace their orders back to a single bishop named in 1541 — Scipione Rebiba. Why so many bishops should trace their lineages to this one bishop can be explained, in great part, by the intense sacramental activity of Pope Benedict XIII (1724-1730), who ordained 139 bishops during his pontificate, many of them cardinals, nuncios and bishops of important sees, who, in turn, ordained many other bishops. And it is the ordaining bishop of Benedict XIII who gives us the direct link to Scipione Rebiba. It is widely believed that Rebiba was ordained by Gian Pietro Cardinal Carafa, who became Pope Paul IV, but no documentation of any kind has been found and, therefore, we must stop at Rebiba.

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# San Damiano Cross

## The history of the San Damiano Cross

An unknown Umbrian artist painted the Crucifix Icon in the 12th Century. There is strong Syrian influence, and history tells us that there had been some Syrian monks in the area.

It is painted on wood (walnut) to which cloth had been glued. It is about 75 inches high, approximately 48 inches wide and almost five inches thick. It is more than likely it was painted for San Damiano to hang over the altar as the Blessed Sacrament was not reserved in non-parish churches of those times, and especially those that had been abandoned and neglected as we know San Damiano had been.

In 1257, the Poor Clares left San Damiano for San Giorgio and took the Crucifix with them. They carefully kept the Cross for 700 years.

In Holy Week of 1957, it was placed on public view for the first time over the new altar in San Giorgio's Chapel in the Basilica of St. Clare of Assisi.

## The Icon of the Transfigured Christ

For Eastern Christians the Icon is a representation of the living God, and by coming into its presence it becomes a personal encounter with the sacred, through the grace of the Holy Spirit. The San Damiano Icon is then a personal encounter with the transfigured Christ — God made man. The Crucifix contains the story of the death, resurrection and ascension into glory. It expresses the total and universal Paschal Mystery of Christ. It invites us all to take part in it with a lively and lived faith, just as St. Francis did.

Christ's saving death is shown in John's Gospel in its serene majesty, and this Crucifix portrays this in picture form. It is not surprising that St. Francis was attracted to this Icon and that the inspiration for his life came from this Christ who spoke to him, "Go repair my Church ...".

## The Figure of Christ

The central figure of the icon is Christ, not only because of the relative size but Christ is a figure of light dominating the scene and giving light to the other figures. "I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life." (John 8:12). Christ stands upright, not nailed. The eyes of Jesus are open: He looks out to the world, which He has saved. He is alive, the one who is eternal. Jesus' vestment is a simple loin-cloth — a symbol of both High Priest and Victim. The chest, throat and neck are very strong, Jesus gives power of re-creation to His Disciples (John 22:23). He breathed on His Disciples (John 20:22), the Greek word used recalls the moment of Creation (Genesis 2:7). The shadow over the face of Jesus is increased by the fact that the halo and face are tilted forward on the original Icon. The humanity of Christ veils the true glory of the Word who lives in the super illuminous darkness of the Godhead.

Behind the outstretched arms of Christ is His empty tomb, shown as a black rectangle.

## The medallion and inscription

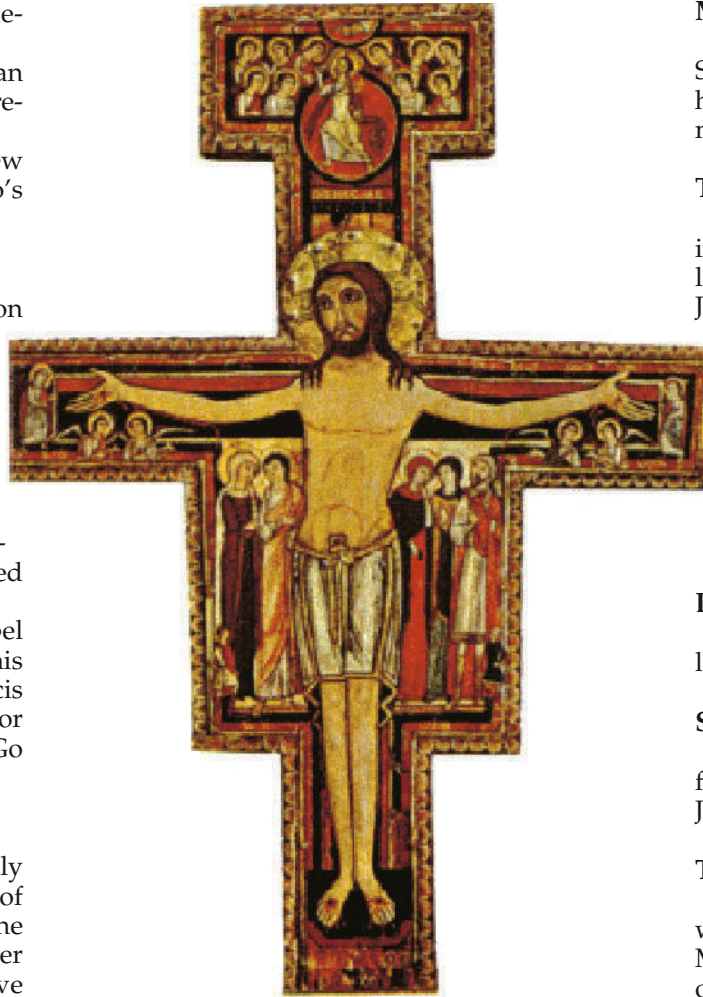
The Ascension is portrayed within this circle of red: Christ is breaking out of the circle, holding a golden cross which is now His Royal Scepter. His garments are gold — a symbol of royalty and victory. His red scarf is a sign of His Dominion and Kingship; exercised in love. Angels welcome Him into Heaven. IHS are the first three letters of the name of Jesus. The little bracket above indicates it is shorthand. NAZARE is the Nazarene; REX is 'king' and IUDEORUM is 'of the Jews', which is reported in St. John's Gospel, "Jesus the Nazarene, King of the Jews".

## The hand of the Father

From within the semi-circle at the very top of the Icon, He whom no eye has seen reveals Himself in a benediction. This blessing is given by the right hand of God with the finger extended — the Holy Spirit. The Father gives the gift of the Holy Spirit to all because of the merits of the Christ's Passion.

*Most High glorious God enlighten the darkness of my heart. Give me Lord, a correct faith, a certain hope, a perfect charity, sense and knowledge, so that I may carry out your holy and true command.*

St. Francis of Assisi — Prayer before the Crucifix



## The mystical vine

Around the Cross are various calligraphic scrolls, which may signify the mystical vine "I am the vine, you are the branches..." (John 15), which also contain the words "Greater love has no one than this, that one lays down one's life for one's friends."

At the base of the cross there seems to be a section that looks like a rock — the symbol of the Church.

The seashells are symbols of eternity — a mystery hidden in the vast and timeless sea of eternity is revealed.

## Mary and John

As in John's Gospel, Mary and John are placed side by side. Mary's mantle is white meaning victory (Rev 3:5), purification (Rev 7:14); and good deeds (Rev 19:8). The gems on the mantle refer to the graces of the Holy Spirit.

The dark red worn under the mantic indicate intense love, while the inner dress is purple — the Ark of the Covenant (Ex 26: 1-4).

Mary's left hand is raised to her cheek — her acceptance and love of John, and her right hand points to John while her eyes proclaim acceptance of Christ's words, "Woman, behold your son..." (John 19:26). The blood drips on to John at this moment.

John's mantle is rose color indicating eternal wisdom, while his tunic is white — purity. His position is between Jesus and Mary as is fitting for the disciple loved by both of them. He looks at Mary "Son, behold your Mother", but points to Christ.

## Numbers

There are 33 figures in the Icon — Two Christ figures, 1 Hand of the Father, 5 major figures, 2 smaller figures, 14 angels, 2 unknown at His hands, 1 small boy, 6 unknown at the bottom of the Cross and one

rooster. There are 33 nail heads along the frame just inside the shells and seven around the halo.

## The other major figures

### Mary Magdalene

Mary Magdalene is next to Christ, making her very special; her hand is on her chin indicating a confided secret "He is risen." She wears scarlet, which is a symbol of love; her mantle of blue deepens this.

### Mary Clopas

Some authorities make her the mother of James. She wears garments of an earthen color, a symbol of humility, and her light green mantle — hope. Her admiration of Jesus is indicated by the gesture of her hand.

### The Centurion of Capernaum

He holds a piece of wood in his left hand, indicating his building of the Synagogue (Luke 7: 1-10). The little boy beyond his shoulder is his son healed by Jesus. The three heads behind the boy show "he and his whole household believed" (John 4: 45- 54). He has extended his thumb and two fingers, a symbol of the Trinity, while his two closed fingers symbolize the hidden mystery of the two natures of Jesus the Christ. "Truly He is the Son of God" (Mark 15:39).

## The Lesser Figures

### Longinus

The Roman soldier who pierced Jesus' side with a lance.

### Stephen

Tradition gives this name to the soldier who offered Jesus a sponge soaked in vinegar wine after Jesus cried out "I thirst" (John 19: 28-30).

### The unknown saints

At the bottom of the Icon are six unknown saints whom scholars postulate are Saints Damian, Rufinus, Michael John the Baptist, Peter and Paul, all patrons of churches in the Assisi area. St. Damian was the Patron of the Church that housed the Cross and St. Rufinus was the Patron Saint of Assisi. There is too much damage of that area to make a proper identification.

### The astonished angels

There are two groups of angels — animatedly discussing the scene unfolded before them.

"For God so loved the world that He gave His only begotten Son, that whosoever believes in Him shall not die but have life everlasting" (John 3:16).

### The tomb

As mentioned before, behind Christ is the open tomb; Christ is alive and standing over the tomb. The red of love overcomes the black of death.

The gestures of the unknown saints at His hands indicate faith. Could these be Peter and John at the empty tomb? (John 20: 3-9).

### The rooster

Firstly, the inclusion of the rooster recalls the denial of Peter, who wept bitterly.

Secondly, the rooster proclaims the new dawn of the Risen Christ, the true light (1 John 2:8). "But for you who revere my name, the Sun of Righteousness will rise with healing in its wings" (Malachi 4:2 or 3:20 depending on your translation).

### The shape of the cross

The shape of the Cross has changed to enable the artist to include all who participated in the drama of the Passion. Note that the arms of the cross lift to Christ's right, indicating that the Good Thief (traditionally called Dismas) went to Heaven; while the left hand dips — the other thief did not.

— www.capuchinfrs.org.au



# The Coat of Arms of His Excellency, the Most Reverend Seán Patrick O'Malley, OFM Cap., Ph.D., D.D. Sixth Archbishop of Boston

## Blazon:

Arms impaled. Dexter: Azure, a cross fleurette Or; issuant from a base bary wavy of five, of the first and Argent, a mount of three coteaux of the second. Sinister: Gules, a ship of three masts, at sail, Or, between three stars Argent; on a chief of the third the arms of the Franciscan Order; upon a Latin cross Sable two arms in saltair, the one to dexter uncovered and the one to sinister habited of the Order of St. Francis, both hands displaying the Stigmata, all Proper.

## Significance:

The archepiscopal heraldic achievement, or archbishop's coat of arms, is composed of a shield, with its charges (symbols), a motto scroll and the external ornaments. The shield, which is the central and most important feature of any heraldic device, is described (blazoned) in 12th century terms, that are archaic to our modern language and this description is presented as if being given by the bearer with the shield being worn on the arm. Thus, it must be remembered, where it applies, that the terms dexter and sinister are reversed as the device is viewed from the front.

By heraldic tradition, the arms of the Metropolitan Archbishop are joined to the arms of his diocesan jurisdiction, seen in the dexter impalement (left side) of the shield. In this case, these are arms of the Archdiocese of Boston.

These arms are composed of a blue field on which is displayed a gold (yellow) cross fleurette. This cross of The Faith has each arm terminating in a fleur-de-lis to honor the first Bishop of Boston, Jean Lefevre de Cheverus, a French bishop who later became the Cardinal-Archbishop of Bordeaux. The cross is also employed to represent the cathedral-church in Boston, the Cathedral of the Holy Cross. The base of the archdiocesan arms is five bary wavy bars of blue and silver (white). This traditional heraldic representation of water is used to signify the waters of Boston Harbor that is of such significance in American history. Issuant from the waters of the harbor is a "trimount" ("mount of three coteaux") to represent the See City, the original name of which was "Trimountaine," in reference to the three hills (Beacon Hill, Pemberton Hill and Mount Vernon) on which the city of Boston has been said to have been built.

For his personal arms, seen in the sinister impalement (right side) of the shield, His Excellency has retained the arms that he adopted at the time that he was selected to become a bishop in 1984. His Excellency was serving in a pastoral ministry in the Archdiocese of Washington when he was selected to become Coadjutor Bishop (with Right of Succession) of the Diocese of Saint Thomas in the United States Virgin Islands. He retained the same design during his tenure as Bishop of Saint Thomas, during his tenure as Bishop of Fall River, in Massachusetts, during his tenure as Bishop of Palm Beach, in Florida, and now as he comes to be Archbishop of Boston.

The background of these arms is red and displays a three masted sailing ship, at full sail, all in gold (yellow). This charge is taken from the



portion of the O'Malley "family" arms that is known as "the crest" (the upper-most portion, usually above a helmet... like the "crest of a wave" is the upper-most portion, not the whole wave). This ship is placed amid three silver (white) stars that are taken from the arms of General George Washington, which arms are used as the device of our federal capital city, where, as it was said, His Excellency was serving as a priest when he was selected to receive the fullness of Christ's most holy priesthood as a bishop.

The upper portion of Archbishop O'Malley's personal arms are the arms of the Order of Saint Francis, (OFM — the Order of Friars Minor — a loose translation of the Latin for the Order of Little Brothers) signifying that Archbishop O'Malley is a Capuchin Franciscan. These arms show on a black cross, the crossed arms of Christ and Saint Francis, each bearing the Stigmata.

Two special charges have been added to Archbishop O'Malley's design to signify very special honors that His Excellency has received.

The shield of the archbishop's design has been replaced by the red and silver "Cruz de Cristo" to signify that Archbishop O'Malley was named a Knight Commander of the Order of Prince Henry the Navigator in 1974. This honor was conferred upon the archbishop by the Portuguese government for outstanding service to the Portuguese people.

Additionally, it will be noted that the archbishop's shield also rests upon a Maltese Cross in its proper colors of red and white. The inclusion of this cross in the design signifies that at the request of His Eminence, James Cardinal Hickey, the former Cardinal-Archbishop of Washington and Chaplain of the Washington Lieutenancy of the Sovereign Military Order of Malta, Archbishop O'Malley was named as a chaplain "Ad Honorum" of the Order in 1991. By this position the bishop became a member of one of the oldest chivalric order in Christendom, the Hospitallers of Saint John of Jerusalem, who, at one time, had their headquarters on the Island of Malta (the headquarters are now in Rome) and have thereafter been known as the Knights of Malta.

For his motto, His Excellency, Archbishop O'Malley has retained the phrase "Quodcumque dixerit facite," which is taken from Saint John's Gospel, Chapter 2, verse 5 and comes from the Blessed Virgin's statement at the wedding feast at Cana, "Quodcumque dixerit vobis facite," "Do whatever He tells you." This statement by Mary, the first disciple, "the first Christian," sums up the totality of the human commitment to Christ, regardless of what it may be, we are to do "whatever He tells us."

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

DEACON PAUL J. SULLIVAN IS A PERMANENT DEACON OF THE DIOCESE OF PROVIDENCE, RI.