

The Formal
BLAZON
of the
Episcopal Arms
of
His Excellency the Most Reverend

JAMES DOUGLAS CONLEY

Titular Bishop of Cissa in Istria

Auxiliary of Denver

OR in front of two arrows in saltire SABLE
a key in pale GULES on a chief fleury AZURE
the Sacred Heart of Jesus OR enflamed GULES
fimbriated OR enfiled through a Crown of Thorns
SABLE

And for a motto

« COR AD COR LOQUITUR »

THE MOST REVEREND
JAMES DOUGLAS CONLEY

*Titular Bishop of Cissa in Istria
and Auxiliary to the Residential Archbishop of Denver*

BLAZON
SYMBOLISM AND HISTORIES

When His Holiness, Pope Benedict XVI nominated Monsignor James Douglas Conley to the rank of bishop in the title of Titular Bishop of Cissa, elevating him to the fullness of Holy Orders, and as a the auxiliary to the Metropolitan-Archbishop of Denver, Monsignor Conley entered a two thousand year old office with an unbroken lineage to the Twelve Holy Apostles.

Monsignor Conley was born into a Christian, but not Roman Catholic, home on 19 March 1955 in Overland Park in Kansas. He entered the Catholic Church on 6 December 1975, earned a Bachelor's Degree in English Literature from the University of Kansas in 1977, and entered the minor seminary in philosophical studies at Pius X Seminary in Erlanger, Kentucky to be followed by theological studies at Mount Saint Mary's Seminary at Emmittsburg. He was ordained to the priesthood on 18 May 1985 for the diocese of Wichita, entered into further studies at Rome's *Accademia Alfonsiana*, and served in numerous posts both in Rome as a member of the Congregation for Bishops and including his office as pastor of the Blessed Sacrament parish from whence he has come to the office of auxiliary bishop in Denver.

THE HERALDIC ACHIEVEMENT OF
THE MOST REVEREND JAMES DOUGLAS CONLEY

There are several elements to every coat of arms design. Ecclesial arms, according to the *Rubrica Araldica Vaticana* (the one thousand year old assembly of laws governing church heraldry) are very specific of what may be permitted to each office, rank or institution in the church. For bishops and archbishops, there are external elements to the coat of arms plan and the interior elements forming the coat of arms itself. Herein is the formal explanation of both forms of heraldic elements found in the coat of arms of The Most Reverend James D. Conley, Titular Cissa and Auxiliary to the Archbishop of Denver -

While viewing the design, the viewer's eye settles first upon the Episcopal hat, known properly as the *galero*. For the rank of bishop, the color for the heraldic chapeau is a deep green. The formula for this hue has remained the same for nearly one thousand years, the recipe for which has been passed to the heraldic designer, James-Charles Noonan, Jr. by his late godfather, Cardinal Jacques Martin, longtime prefect of the Papal Household and the foremost Vatican heraldry expert in his time. Suspended from the *galero* on either side in the pyramidal form are six tassels in the same green, known properly as the *fiocchi*.

Next in the design as we move downward, is found the Episcopal Cross which for the office of Bishop has but one transverse arm and most closely resembles the processional cross found at Mass. For the Bishop Conley design, a new Episcopal Cross has been designed.

The Conley Cross is unique to the bishop, never again to appear in any design. It is rendered in gold as is proper. The interior of the four segments of the Cross will be etched (in the same way sacred vessels are etched with symbolism) with ears of wheat, symbolic of both the State of Kansas (for the crop most famous of that region) and for the Church there (for the Sacred Hosts made of the wheat from the fields from places like the farmlands of Kansas).

The central stone on the Cross is a deep green emerald, incorporated here to represent Bishop Conley's Irish heritage ~ the best element to represent one's Irish roots.

The next element to call to mind as one studies the Conley coat of arms is the motto found beneath the shield proper. The bishop has selected the motto used by Cardinal John Henry Newman, one of his spiritual mentors, and whose anniversary shall be on the day James D. Conley is consecrated a bishop of the Church. To further honor Cardinal Newman, the actual shape and form of the banderole, or motto ribbon, used by him in his own cardinalatial coat of arms has been incorporated into the Conley design, a very vivid tribute to the late Cardinal Newman.

THE ARMS PROPER

There are two colors (actually one color and one metal) blue and gold employed in Bishop Conley's coat of arms. Shields may be divided many ways, each meaning something special in itself. Also, the form of line used to create a division can mean something as well.

When a small field, a bar about the width of 20% of the total size, appears across the top of the heraldic design, this is known as *a Chief*. In heraldry, the chief is the field of honor. This field has been included in the Conley design and it has been worked in deep heraldic blue in homage to the Blessed Virgin Mary. Blue is also the hue of philosophic truth, the color symbolic of the teaching role of each bishop of the Church. Upon this field of honor appears the image of the Sacred Heart of Jesus rendered in gold and fimbriated (bordered) in red. The gold represents the divinity of the Christ and the red his sacrifice on Calvary. The red also represents the color of fire, particularly the fires of Confirmation and thus symbolic also of the office of Bishop. The Crown of Thorns surrounding the heart has been worked in black, the color of Sacred – Ordained priesthood.

A heart appeared in the ancient arms of Cardinal Newman and so this symbolic reference was important to Bishop Conley, but moreover, the importance of the Bishop's personal devotion to the Sacred Heart of Jesus is the reason for this special emblem's inclusion in the design. Furthermore, the solemnity of the Sacred Heart of Jesus is day on which Bishop Conley shall be consecrated to the episcopal dignity and thus it was his desire to honor both this devotion and event within his episcopal coat of arms.

The larger segment of a coat of arms including a *chief* is actually the less important field as described above. When there are two fields, a line must divide them. These lines may be straight or they may take the form of one design or another. In the Conley design, the line employed is known as *de Fleury*, this is to say that the line is broken repeatedly by the appearance of a small *fleur de Lys*. By repeating this design-line, the image of a diadem is thus created and here in the Conley design this diadem represents the tiara worn in the image of the Blessed Virgin Mary, in her title MATER ECCLESIAE

which appears in mosaic form upon the façade of the Apostolic Palace. As such this diadem not only is symbolic of the BVM but also the bishop's tenure for a time in the Roman Curia and moreover his loyalty to the Petrine Office and the Holy See.

This bottom field has been worked entirely in gold. Upon this field appears a new charge (emblem) which was created by the designer just for Bishop Conley to represent his two main patrons: Ss. James the Less and Augustine of Hippo. Upon the large gold field appear two arrows in saltire (the arrows forming an 'X') on top of which appears a single key. The two arrows represent Saint Augustine, one for his wisdom the other for his teaching and his embrace of the faith after conversion. In heraldry, the arrow always represents truth and wisdom.

The arrows have been rendered in black, once more the color of priesthood. It is keen to note that the Wea people, a native American people indigenous to Indiana and a people sharing their heritage with Bishop Conley who descends also from the Wea nation, presented a black arrow at times of great ceremony and so its presence here in the Conley arms serves a dual symbolic purpose, one also intended as a mark of honor and respect for this native American heritage.

Superimposed upon these arrows will be found an ornate key, worked in red for martyrdom, for St. James the Less. The key is one of the symbols for St. James the Lesser representing his writing, the key to salvation in the Christian faith coming forth from the written Word of God, being worked in red symbolic of his violent death and witness to Christ. Together as one charge (emblem) the arrows and key are unique to the coat of arms of James Douglas Conley, being richly symbolic of his spiritual, ecclesial and familial life and are proper to his rank and office of Auxiliary Bishop of the Holy Roman Church.



THE OFFICE OF AUXILIARY BISHOP

The Office of Auxiliary, or Assistant, Bishop came into the Church around the sixth century. Before that time, only one bishop served within an ecclesial province as sole spiritual leader of that region. Those clerics who hold this dignity are properly entitled “Titular Bishops” whom the Holy See has simultaneously assigned to assist a local Ordinary in the exercise of his episcopal responsibilities. The term ‘Auxiliary’ refers to the supporting role that the titular bishop provides a residential bishop but in every way, auxiliaries embody the fullness of the episcopal dignity.

Although the Church considers both Linus and Cletus to be the first auxiliary bishops, as assistants to St. Peter in the See of Rome, the first mention of the actual term “auxiliary bishop” was made in a decree by Pope Leo X (1513-1521) entitled *de Cardinalibus Lateranses (sess. IX)*. In this decree, Leo confirms the need for clerics who enjoy the fullness of Holy Orders as assistants to the Cardinals-Bishops of the Suburbicarian Sees of Ostia, Velletri-Segni, Sabina-Poggio-Mirteto, Albano, Palestrina, Porto-Santo Rufina, and Frascati, all of which surround the Roman Diocese. Because the Cardinal-Bishops resided mostly in Rome, serving the popes as senior advisors, these vicars governed the suburbicarian sees in their absence.

But in the broader sense, the origin of the office of Auxiliary Bishop came into the Church when Islam overtook North Africa and the Near East in the first millennium, resulting in the collapse of the local Catholic churches across the southern Mediterranean basin. Those Christians who were not martyred for their faith converted to Islam or fled to a sure shelter in Europe. A great many of the bishops of this region made their way to safety in Rome. In due time, however, most of these deposed bishops permanently resided in the Eternal City, living at the Papal Court, or at the seat of the Roman Empire. They remained there, living in great style and comfort, until their own deaths but their formal diocesan titles did not die with them as one would expect.

Not willing to relinquish both her rights to, and presence in, these overtaken dioceses, the Holy See continued for centuries to nominate men to the vacated sees in hope that one day the Church would return and she could then illustrate a continuity of Apostolic Succession throughout the duration of the Islamic occupation. During this prolonged period, these many dozens of dioceses in exile were officially seated in Rome where the clerics assigned to them had little to do. In time this caused problems for the Church, which continued to resist the presence of so many bishops at the Papal Court. And by the twelfth century, even sitting bishops of major European sees also preferred life at the magnificent Papal Court to the simplicity, and sometimes harshness, of their own dioceses; so much so that a succession of popes of this age had to finally order bishops to return home under pain of excommunication. The presence of exiled titulars only compounded the situation.

Not knowing what to do with so many idle bishops, the popes of the twelfth through fourteenth centuries began to make use of the keen abilities of these clerics by assigning them to temporary governance of vacant sees in Western Europe. The local prince who coveted the wealth and influence enjoyed by the local Diocese or Abbey-Nullius often blocked formal replacement of a permanent residential bishop in many of these wealthy and prestigious dioceses upwards to a decade. And so, in this impermanent role the titular bishops more or less served as temporary papal vicars but each retained their jurisdiction over their own titular see from long abandoned North Africa and beyond. This policy continued for several hundred years and out of it grew the modern canonical understanding of the role of both auxiliary bishop and vicars apostolic.

It was not until after the Council of Trent (1543-63) that Pope Saint Pius V (1566-72) decreed that thereafter, auxiliary bishops could only be assigned to Cardinals who governed major sees or to archbishops with vast territories under their spiritual care. At this time, the term "auxiliary" was generally replaced by that of "suffragan" but when larger ecclesiastical provinces were later sub-divided into numerous smaller dioceses, this latter term was then affixed to those

newly created residential bishoprics that in turn reported to the senior archbishopric of the region (the incumbent of that see thereafter referred to as the Metropolitan-Archbishop of that province) and as such, the term “auxiliary” returned for those prelates working as assisting bishops to a cardinal or archbishop. Pope Pius’s decree also limited the appointment of auxiliaries to those sees that were financially able to properly sustain a second, titular, bishop in that place. The rights, privileges and responsibilities of these clerics were thereafter carefully defined in the writ of appointment of each individual prelate, each differing dependent upon the specific needs of each local Church.

It was after Trent, therefore, that the law finally required a cleric, who was not already a bishop at the time that he was named an auxiliary of a specific place, to be vested with one of the many vacant sees from North Africa or the Near East or from parts of Europe absorbed into another jurisdiction or one placed in abeyance. From the earliest days of the Church, it had always been understood that no one could enjoy the fullness of Holy Orders without being assigned a specific diocese over which he either actively or passively governed. In fact, when a priest is ordained to the episcopacy as an auxiliary bishop, as in the case of Bishop Conley, one of these ancient long-lost sees of the Mediterranean basin, or one of those suppressed in Europe, is always assigned to him. Today these dioceses are known collectively as the *sedes titulari* (or titular sees). The titular see of Cissa in Istria (*Cissensis* to give it its proper Latin title) has been conferred upon Bishop Conley as his own canonical diocese. Thus continues the Apostolic Succession of the See of Cissa even though more than a thousand years has passed since a Catholic bishop has actually sat in governance there.

The current Code of Canon Law defines an auxiliary bishop as one who does not possess the right of succession of that place (403§1). It likewise stipulates that all auxiliaries of a diocese be simultaneously appointed as either Vicars General or as Episcopal Vicars (406§2) and specifies within the rescript of appointment what privileges and obligations of the office that new auxiliary will enjoy (405§1).

Prior to his rise to the episcopal dignity as titular bishop of Cissa in Istria, James Douglas Conley held the dignity of monsignor, holding the rank and title of Chaplain of His Holiness while simultaneously he was posted to the Congregation of Bishops in the Roman Curia. The award of the monsignori dignity carries with it honorary membership in the Papal Chapel.

THE PAPAL CHAPEL

The Papal Chapel, known properly as the *Cappella Papale*, comprises the most senior staff of church dignitaries resident at the Holy See as well as those officials posted to the Roman Curia and certain clerics throughout the world elevated by title to the privilege. These officials are honored to assist at the great pontifical functions. Those enjoying this privilege include all members of the Sacred College of Cardinals, the Patriarchs of East and West, the Major Archbishops, Archbishops, Bishops, certain Abbots and Prelates, and members of all the monsignorial classes (the *Protonotaries apostolic de numero and supranumerary*, *Prelates of Honor of His Holiness*, and the *Chaplains of His Holiness*). Also included in this privileged group are the Prelates of the Roman Rota and Apostolic Signatura, Assistants to the Papal Throne (lay and ecclesial), officials of the Papal Household, and officers of the Pontifical Swiss Guard and all familiars of the reigning pontiff (the pope's personal household staff).

The original Papal Chapels (i.e. formal liturgical gatherings in the presence of the pope) took place at the Lateran. It was here that the popes resided for nearly a millennium. When the papacy sought refuge at Avignon, the Papal Chapel re-assembled there as well and when the papacy finally returned to Rome, it followed, once more residing at the Lateran. For several centuries the papacy resided at the Quirinale Palace, now the home of the Presidency of Italy

and for many years the pre-eminent papal residence. After the fall of the Papal States and the reunification of Italy under the House of Savoy in 1870, the popes sought refuge at the Vatican, which had until this time served merely as an occasional retreat and as the repository of the vast wealth and collections of the Petrine Office.

Finally established at the Vatican Apostolic Palace, Pope Pius IX (and his immediate successor Leo XIII) transferred the ceremonial of the papacy to the Vatican as well. The Papal Chapel thereafter was permanently seated in the Pauline Chapel although nearly all of its gatherings took place in either the adjoining Sistine Chapel or within the Vatican Basilica downstairs.

CHAPLAINS OF HIS HOLINESS

The office of Chaplain of His Holiness was created by Pauline *motu proprio* decree in 1968 to replace a collection of ceremonial clerics appointed to the Papal Court beginning in the Renaissance. It is currently the first grade awarded to honorary prelates bearing the title of monsignor, serving either in the Roman Curia, the Vatican Diplomatic Service or in Diocesan priesthood. Prior to the modifications to the Papal Court made in 1968, this class of monsignors was known as Chamberlains of His Holiness and belonged to one of several classifications depending upon the role they served within the Church.

The Chamberlains of His Holiness were once accorded the honorific style of "Very Reverend Monsignor" but they also lost their title, rank, and privileges at the moment of death of the pontiff who had created them. Traditionally, the succeeding pope renominated them in this post. Every once and a while, a Chamberlain of His Holiness lost and regained his position numerous times as popes in past ages tended not to reign too long.

In secret accord issued by Cardinal-Secretary of State Angelo Sodano, the papal honors system was once more reorganized and in doing so, the title of Chaplain of His Holiness, which heretofore was usually conferred only on Vatican employees and Papal diplomats, now became the starting point for all priests elevated to monsignorial dignity. Today, priests must attain the age of thirty-five years and must have been ordained no less than five years before he may be eligible for this time-honored rank in the Church.

A Chaplain of His Holiness is entitled to the heraldic privilege of the black *galero* (hat) with six purple *fiocchi* (tassels) suspended from purple cords on either side of the shield. Vesturally, he is only entitled to the black cassock with purple buttons and trim but he may make use of the amaranth red sash and purple stockings as well.

Now that James D. Conley has been elevated to the Office of Bishop, in the fullness of Holy Orders, the title of Chaplain of His Holiness is permanently laid aside, as is membership in the Papal Chapel, as the rank and office of titular bishop exceed previous honors and responsibilities within the church.

THE APOSTOLIC SUCCESSION OF JAMES DOUGLAS CONLEY

All bishops of the Catholic Church enjoy a direct line of succession to one or more of the Twelve Apostles, as from the very foundation of the Church only a bishop possessed the power to consecrate, or ordain, another. And so, every bishop that the Church has ever nominated, from the foundation of the Church on the First Holy Thursday through to today, forms part of an unbroken line of episcopal sacramental continuity.

The episcopal lineage of James Douglas Conley, who was ordained a priest of the Church on 18 May, 1985 in Immaculate Conception Cathedral by Bishop Eugene John Gerber (Bishop of

Wichita 1982-2001), can be accurately verified to the mid-sixteenth century. Although we know that all bishops of the Church can assure their unbroken episcopal genealogy back to the Apostolic College, it is rare that specific written records still survive beyond the late fifteenth or early sixteenth centuries. Nevertheless, we know beyond any doubt whatsoever that every bishop consecrated in the fullness of Holy Orders throughout the history of the Catholic Church maintains an unbroken line back to the Apostolic College, as both Church law and liturgical custom required nothing less.

Although modern bishops are today routinely consecrated in the local cathedrals throughout the world, before the early nineteenth century, nearly all episcopal consecrations took place in Rome and therefore, all roots to every new bishop's succession lineage eventually return to the heart of the Church at Rome.

When he is consecrated a bishop on the Feast of the Most Sacred Heart of Jesus, 30 May 2008, Bishop Conley will be able to claim some of the most illustrious prelates in the history of the modern Church as his spiritual fathers, as predecessors in the Apostolic Succession are properly known.

This imposing lineage begins when Bishop Conley will be consecrated (or ordained to the episcopal dignity) at the hands of Charles Chaput, Metropolitan Archbishop of Denver later this month in the Cathedral-Basilica of the Immaculate Conception, Bishop Conley new diocese. From this particular rite of consecration, in reverse sequential order; we can establish Bishop Conley's formal line of episcopal succession.

Denver's current residential bishop was born on 26 September 1944 and was ordained a priest in August 1970 after being a professed Capuchin friar for two years. Archbishop Chaput was later appointed the Bishop of Rapid City in South Dakota, in April 1988 by Pope John Paul II

and was consecrated to this office by the Apostolic Pro-Nuncio to the United States of America, (then) Archbishop Pio Laghi, in July of that same year.

Pio Laghi is a retired and most illustrious church diplomat. He was born on May 21, 1922 in Castiglione di Forli in the Romagna in Italy. After presbyteral ordination at the hands of Bishop Giuseppe Battaglia on April 20, 1946 he continued his post graduate studies earning doctorates in both canon law and theology at the Lateran University. As a student of note, Laghi was awarded an appointment to the Secretariat of State upon completion of his academic work in 1950. He remained in Rome for two years at which time he was posted to the Apostolic Nunciature in Nicaragua, when he was appointed the secretary of the papal embassy, a position he held for three years. From 1955 through 1969 Laghi served in various diplomatic posts including the office of auditor to Washington (1955-61), in the same post at the nunciature to India (1961-64), and then as official in the Secretariat of State's Council for Church Affairs (1964-69). During this period, in 1965, he was elevated by Pope Paul VI to the rank of Domestic Prelate, the second class of monsignorial title now known properly as a 'Prelate of His Holiness.'

In 1969 the position of Apostolic Delegate (the Holy See's representative to the church of a certain locale when there is no nuncio present) to Jerusalem and to Palestine became vacant and Paul VI nominated Monsignor Laghi to the post. He was elevated to the rank of titular Archbishop of Mauriana, receiving his episcopal consecration at the hands of Cardinal Amleto Cicognani on 22 *June 1969. Of historic note is that his co-consecrators included both the bishop who had ordained him a priest (Giuseppe Battaglia) and Agostino Casaroli who later became the first Secretary of State under Pope John Paul II. While Delegate to Jerusalem and Palestine, Laghi likewise served as papal visitor to Greece, and Pro-Nuncio to Cyprus. After five years in these posts, Laghi was transferred to Buenos Aires as papal nuncio to Argentina. After six years in South America, Laghi was transferred to Washington as the Apostolic Delegate of Paul VI to the Church in America. Four years later, during the administration of Ronald Reagan, the office was elevated to that of pro-nuncio.

Pope John Paul II, Servant of God, recalled Laghi to Rome in April 1990 naming him both prefect of the Congregation for Catholic Education and Seminaries and a cardinal, granting to him the title of Cardinal Deacon of Santa Maria Auxiliatrice in via Tuscolana. He received his red hat on 28 June 1991. In 2001, after serving for a time as proto-deaconus of the Holy Roman church, Laghi became a Cardinal-Priest in the title of St. Peter in the Chains. Although still active, especially in his role as cardinal-patronus of the Order of Malta, the cardinal is now retired.

Pio Laghi had been consecrated by Amleto Cicognani, who was himself once the Apostolic Delegate to Washington. Amleto Cicognani was also a man with an illustrious career. He was born in Brisighella a small village near to Faenza. His widowed mother raised two boys, Gaetano the eldest and Amleto the younger of the two, both of whom entered the church, both of whom became Cardinals in time despite canon law prohibitions that forbade two brothers being elevated to the Sacred College while both lived.

After local seminary training at Faenza, followed by priestly ordination in September 1905 at the hands of Bishop Gioacchino Cantagalli, Amleto was dispatched to Rome to study both civil and church law at the Athenaeum of Saint Apollinare. Twelve years after ordination he was elevated to the rank of monsignor while working at the Sacred Congregation of the Sacraments. In 1922 he became the adjunct to the prefect of the Sacred Consistorial Congregation, beginning a career inside the Roman Curia that would be interrupted in 1933 when Pope Pius XI named him the Apostolic Delegate to Washington. For this office, Amleto Cicognani became the titular Archbishop of Laodicea in Phrygia and received episcopal consecration at the hands of Raffaele Cardinal Rossi. Archbishop Giuseppe Pizzardo and Carlo Salotti functioned as co-consecrators when Cicognani was elevated inside the famous Santa Susanna, the American church in Rome. In his post at Apostolic Delegate, Cicognani fostered many friendships amongst the American hierarchy and was responsible to the rise of some of the greatest prelates of the second half of

the twentieth century, amongst them John Joseph Krol of Cleveland who later became the cardinal-archbishop of Philadelphia.

In December 1958 Pope John XXIII recalled Amleto Cicognani to Rome, elevating him to the Sacred College as a priest of San Clemente. His elder brother, Gaetano, had already been a member of the College of Cardinals for five years at the time of his own elevation, which only became possible when John XXIII granted an indult for it to become possible. In Rome Amleto served as Congregation for Oriental Churches, as Secretary of State under John XXIII, as president of the Vatican City State government, amongst others.

Mindful of the new law requiring the retirement of bishops and cardinals, Amleto Cicognani retired in April 1969 but at this time he was nominated by Paul VI as Dean of the Sacred College, receiving the titles of Cardinal Bishop of both Frascati and Ostia. Dying at age ninety, Amleto Cicognani was buried in a crypt prepared for him at the basilica of San Clemente in Rome.

Cicognani was consecrated a bishop by Cardinal Raffaele Rossi (1876-1948). Rossi entered the discalced Carmelites in 1887 and was ordained a priest in 1901. His education was completed at the Carmelite Scholasticate while residing at the Carmelite House of Studies, where he later taught. He was eighteen years (1930-1948) a cardinal and for the same period served as the Secretary of the Sacred Congregation. Rossi became a bishop in April 1920 at which time he was named ordinary of Volterra. His consecration was at the hands of Cardinal Gaetano de Lai. Two fellow Carmelite bishops, Pio Bagnoli and Rinaldo Rousset served as co-consecrators at the Episcopal Ordination that took place at the church of S. Teresa al *Corso d'Italia*. In 1923 he was promoted to the titular archiepiscopal see of Thessalonica and simultaneously served as Assessor of the Sacred Consistorial Congregation and as Secretary to the College of Cardinals.

In June 1930, Pius XI named Rossi the Cardinal Priest of Santa Prassede, promoting him to the post of Secretary of the Sacred Consistorial Congregation. The title of secretary was granted

him, in place of the normative 'prefect' because the pope of that time preferred to serve as prefect while reigning as pope. Rossi was instrumental in the election of Pius XII in 1939. When he died at only age seventy-one, he was interred in the same church where he had been consecrated a bishop ~ Santa Teresa *al Corso d'Italia*.

Cardinal Rossi became a bishop at the hands of Gaetano de Lai. De Lai. He was born in 1853 in the village of Malo and was ordained at age twenty-two for the diocese of Vicenza. Much of his ecclesiastical career was spent inside the Roman Curia. In 1903 at age 49 he was elevated to bishop, being consecrated to that office by Giuseppe Sarto, the cardinal who later became Pope Saint Pius X. De Lai served as pro-secretary of the Sacred Council and later as Secretary, and in 1907 (age 54) the cardinal-deacon of Saint Nicholas *in Carcere*. He was elevated to the rank of Cardinal-Bishop in the title of Sabina. Later he was promoted to the suburbicarian sees of Poggia-Mirteto-Sabina. He participated in the conclaves of 1914 and 1922. He died at age 75.

Pope Pius X (Giuseppe Sarto), who had consecrated Gaetano de Lai a bishop, was himself consecrated by Lucido Parocchi. Giuseppe Melchiorre Sarto was born on 2 June, 1835, at Riese, Province of Treviso near Venice. After private studies at home and in the rectory of his village, Sarto received the tonsure from the Bishop of Treviso in 1850. He was sent to Padua for formal seminary studies before being ordained in 1858. Sarto held many clerical assignments from chaplain, parish priest and pastor, before being named a canon of the cathedral chapter of Treviso where he also served as diocesan vicar-general.

He was named the bishop of Mantua in 1884, a diocese in great financial and spiritual difficulty at that time. He was consecrated by Lucido Parocchi on 20 November 1884. Sarto stressed the Thomistic doctrine, the method of ecclesial understanding as laid down by St. Thomas Aquinas. He also fostered use of Gregorian Chant and fostered a deep spirituality in both his lax priests and the seminarians in training.

Sarto was elevated to the Sacred College by Pope Leo XIII in June 1893, being granted the title of San Bernardo *ale Terme*. At the same time, he was translated to the patriarchal see of Venice, remaining for a time the administrator of his former see. The Italian king attempted to block the appointment for political reasons, resulting in Sarto being denied entrance to his see for nearly eighteen months. Finally the government removed its opposition, in return for various favors granted in return by the Holy See and Sarto set out to reorganize the patriarchate. Pope Leo lived on until 1903. In his first conclave, Giuseppe Sarto was elected pope, receiving fifty-five out of sixty votes, taking the name Pius X for his pontificate.

With the inclusion of Pope Saint Pius X, Bishop Conley's own Apostolic Succession attains its first pontiff and a saint of the Holy Roman Church. When he died in August 1914, Pius X was seventy-nine years of age. His pontificate was one of the most active papacies until that time with many changes coming to the church and between the church and states of the world that had never been undertaken in past pontificates. Pope Pius X was beatified in 1951 and canonized a saint in 1954.

Pius X was consecrated by Cardinal Parocchi (1833-1903) who at the time of his death was the Camerlengo of the Holy Roman Church. Parocchi was born in Mantua and was ordained a priest for that see at age twenty-two after local studies and final coursework at the Pontifical Roman College. He was awarded his doctoral degree in Sacred Theology in 1856. In 1871, age only thirty-eight, he was named the bishop of Pavia, being consecrated in the church of SS. Trinità al Monti Pincio at the hands of Cardinal Patrizi Naro. He remained at Pavia for six years when he was translated to Bologna and elevated to Archbishop. That same year, 1877, he was named the cardinal-priest of San Sisto Vecchio as he was elevated to the College of Cardinals by Pope Pius IX. At age 48 he resigned his office in order to accept a posting in Rome, becoming at the same time the Cardinal-Priest of *Santa Croce in Gerusalemme*. In 1888 he became the Camerlengo and was simultaneously elevated to cardinal-bishop in the suburbicarian see of Albano. He went on subsequently to become the prefect of the Holy Office of the Inquisition and also to the suburbicarian see of Porto e Santa Rufina. He died in 1903 at age sixty-nine.

In 1871, when Parocchi was elevated to the episcopal dignity with responsibilities as bishop of Pavia, the then quite ancient Constantine Cardinal Patrizi-Naro consecrated him in office. And from this juncture, the line of episcopal succession continues down through the ages through a prestigious Roman hierarchy. Patrizi-Naro was himself consecrated a bishop as a very young man in 1828 by Carlo Cardinal Odescalchi of a famous princely family. Odescalchi, a Jesuit scholar of note, was ordained a bishop in 1823 at the hands of Giulio Cardinal della Somaglia.

The Cardinal Somaglia lived during the Napoleonic invasions of Rome and saw Pope Pius VII deposed by French soldiers and deported to France. Somaglia was consecrated a bishop in 1788 at the hands of Swiss-born Hyacinth Cardinal Gerdil of Geneva. Gerdil, a priest of the Barnabite Order of St. Paul, was a noted writer and linguist who lived much of his life in Rome, serving as Cardinal-Prefect of the Propaganda Fide. He was consecrated in 1777 by Marcantonio Cardinal Colonna, the Papal Vicar for Rome and a scion of one of the most prestigious of Rome's many dominant noble families, and himself one of the most influential cardinals the Roman Curia has ever known. Because of the power and wealth of the Colonna, Marcantonio was himself consecrated a bishop by Pope Clement XIII (formally Cardinal Carlo delle Torre di Rezzonico) in 1762, thus adding a pontiff to Bishop Conley's Apostolic Succession.

When Clement XIII was first named a bishop in 1743, the then-Cardinal Lambertini (the man who would later become Pope Benedict XIV himself in 1740) ordained him in sacred office. And so Bishop Conley adds a second pontiff to his rich episcopal lineage. In 1724, yet another pope played a role in the Apostolic Succession of James Douglas Conley when Pope Benedict XIII consecrated Prospero Lambertini (later Pope Benedict XIV) a bishop. This prelate later became Benedict XIII and was of the noble house of Orsini, one of Rome's great feudal families.

Dominican Cardinal P. F. Orsini da Gravina (i.e. Benedict XIII) was consecrated by Cardinal Paluzzi Altieri degli Albertoni when first named a bishop. The Altieri were amongst the richest

and most powerful families that Italy had ever known and they provided the Church with many priests, abbots and cardinals through the centuries. Cardinal Carpegna, in turn, ordained Altieri a bishop in due course in 1666. Carpegna was consecrated in 1630 at the hands of Luigi Cardinal Caetani, yet another illustrious nobleman who had entered the Church, and Caetani in 1622 became a bishop at the hands of Cardinal-Prince Ludovisi of the papal house of Ludovisi-Boncompagni.

Ludovisi was ordained a bishop the year before in 1621 by Archbishop Galeazzo San Vitale who was consecrated a bishop in 1604 by Dominican Cardinal Girolamo Bernerio who became a bishop himself in 1586. Bernerio was consecrated in turn at the hands of Cardinal Guilioantonio Santorio who had been ordained to the episcopacy in 1566 by Scipione Cardinal Rebiba.

When lines of Apostolic Succession eventually lead to Cardinal Rebiba, tracing the formal lineage of a newly ordained bishop official ends as the records pertaining to his episcopal consecration and those immediately preceding him in office were destroyed in a fire in Chieti, the village north of Rome where Rebiba first became Auxiliary Bishop. As the oral history goes no further as well, we cannot formally list the remaining lineage of Bishop Conley's Apostolic Succession but nevertheless we can still be certain, beyond any doubt whatsoever, that each bishop named today enjoys the unbroken, sacred lineage to one, or more, of the Twelve Apostles of Christ.

James-Charles Noonan, Jr.

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ABOUT THE HERALDIC DESIGNERS

James-Charles Noonan, Jr. is a well-known Church historian and ecclesiastical protocolist as well as one of the most famous ecclesial heraldists at work today. He routinely works with the Holy See, with members of the College of Cardinals and the episcopacy. Noonan has published numerous books on these subjects, in the United States and Europe, including the best selling opus *The Church Visible: The Ceremonial Life and Protocol of the Roman Catholic Church* (Viking, 1996). He holds several academic degrees and is an alumnus of numerous prestigious institutions in America and Europe. He has also been highly decorated for his achievements, having received nine orders of knighthood from foreign heads of state, royalty, and from the Vatican.

Trained in ecclesial heraldry by the undisputed leaders of this field of study, namely the late Archbishops Bruno B. Heim, the private secretary of Pope John XXIII whose arms Heim designed along with the papal arms of Paul VI, John Paul I and Pope John Paul II (of beloved memory) and H.E. Cardinale, papal diplomat, author and heraldist, as well as the late Cardinal Jacques Martin (Prefect of the Papal Household during three pontificates), Mr. Noonan is now recognized as the leading Catholic heraldist of our own time. His select clients include cardinals, archbishops and bishops, and he had designed arms for basilicas, cathedrals, seminaries, shrines, and for abbots, priors, priests and minor prelates the world over. Mr. Noonan resides in Gwynedd Valley, Pennsylvania.

Linda Nicholson, who expertly paints the heraldic arms designed by James-Charles Noonan, Jr., completes the partnership of this unique team in Church service. Nicholson's talented renderings complement Noonan's rich designs. She is a Craft Painter of the prestigious Society of Heraldic Arts in England and paints grants of arms for the Governor General of Canada.

According to Noonan, "Linda Nicholson is one of the great heraldic painters of our time and one of the few remaining experts in this craft". In addition to her artistic talents, Mrs. Nicholson holds a Master's Degree in Medieval Studies from the University of Toronto.

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13 May 2008

Feast of Our Lady of Fatima

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