



THE ORDER OF SERVICE FOR THE ORDINATION OF
THE REVEREND CARRIE K. SCHOFIELD-BROADBENT
AS A BISHOP IN THE CHURCH OF GOD
THE FIFTEENTH BISHOP OF MARYLAND

ELEVEN O'CLOCK IN THE MORNING
SATURDAY, SEPTEMBER 16, 2023

WASHINGTON NATIONAL CATHEDRAL
IN THE CITY AND EPISCOPAL DIOCESE OF WASHINGTON

WELCOME

On behalf of Bishop Coadjutor-elect Carrie Schofield-Broadbent, Bishop Eugene Taylor Sutton, the Standing Committee, and the people of the Diocese of Maryland, welcome.

For your comfort and safety, please observe the following:

- Please silence your cell phones and other electronic devices.
- Emergency exits are marked with green “Exit” signs. In case of emergency, walk, do not run to your nearest exit.
- Emergency medical care - please ask an usher for assistance.
- The service today is being live-streamed, recorded and photographed.
- Photography during the service is welcome. We trust everyone to honor the solemnity and sacredness of the occasion, while hoping you will help weave our community of love together online sharing moments of joy and gratitude. Tag the Episcopal Diocese of Maryland on social media when you share: @episcmd on Instagram and X (Twitter), @episcppalmaryland on Facebook. Use hashtags #communityoflove #marylandbishop and #episcopalbishop

PREFACE TO THE ORDINATION RITES

The Holy Scriptures and ancient Christian writers make it clear that from the apostles' time, there have been different ministries within the Church. In particular, since the time of the New Testament, three distinct orders of ordained ministers have been characteristic of Christ's holy Catholic Church. First, there is the order of bishops who carry on the apostolic work of leading, supervising, and uniting the Church. Secondly, associated with them are the presbyters, or ordained elders, in subsequent times generally known as priests. Together with the bishops, they take part in the governance of the Church, in the carrying out of its missionary and pastoral work, and in the preaching of the Word of God and administering his holy Sacraments. Thirdly, there are deacons who assist bishops and priests in all of this work. It is also a special responsibility of deacons to minister in Christ's name to the poor, the sick, the suffering, and the helpless.

The persons who are chosen and recognized by the Church as being called by God to the ordained ministry are admitted to these sacred orders by solemn prayer and the laying on of episcopal hands. It has been, and is, the intention and purpose of this Church to maintain and continue these three orders; and for this purpose these services of ordination and consecration are appointed. No persons are allowed to exercise the offices of bishop, priest, or deacon in this Church unless they are so ordained, or have already received such ordination with the laying on of hands by bishops who are themselves duly qualified to confer Holy Orders.

It is also recognized and affirmed that the threefold ministry is not the exclusive property of this portion of Christ's catholic Church, but is a gift from God for the nurture of his people and the proclamation of his Gospel everywhere. Accordingly, the manner of ordaining in this Church is to be such as has been, and is, most generally recognized by Christian people as suitable for the conferring of the sacred orders of bishop, priest, and deacon.

LAND ACKNOWLEDGMENT

We acknowledge the lands and waters now known as Maryland and the District of Columbia are the home of its first peoples. The land upon which the Washington National Cathedral is built is part of the Nascotchtank (Anacostan) and Piscataway Territories. That which now encompasses the Episcopal Diocese of Maryland is part of the traditional and ancestral homeland of the Massaworneck, Susquehannock, Tuscarora and Piscataway tribes. We acknowledge the forced removal of many from the lands and waterways, and the degradation that continues to be wrought on them in pursuit of resources. We acknowledge that it is our collective obligation as articulated in our Baptismal Covenant to repent, to live in love and justice, and seek to be in right relationship with the land and the Indigenous tribal people who still reside in this region today. To learn more go to www.episcopalchurch.org/ministries/indigenous-ministries/.

THE ORDER OF SERVICE

PRELUDE *(beginning at 10:30 AM)*

Washington Symphonic Brass:

Three Pieces

Ludwig Maurer

I. Maestoso alla Marcia

II. Andante con moto

III. Allegro grazioso, un poco agitato

Canzon per sonare No. 2

Giovanni Gabrieli

Simple Gifts

Traditional Shaker Tune

Sinfonia No. 2

Leonora Duarte

Give me Jesus

Traditional Spiritual, arr. L. Shackley
Bryan Straub, soloist

Sonata in E, K.380

Domenico Scarlatti
The Rev. Paul Frolick, piano

Breathe...Holy Spirit You Are Welcome...High and Lifted Up

St. James' Gospel Choir,
Patrick Alston, Director

Ubi caritas

Ola Gjeilo
St. James School Choir
Linda Morgan Stowe, Director

At 11:00 AM the procession begins.

The People stand as able and sing the Processional Hymns found on the following pages.

PROCESSION

Banners from the Diocese of Maryland - *from parishes, schools, and other diocesan organizations.*

Civic Leaders and Area Representatives

Provincial Officers

Diocesan Council

Diocesan Standing Committee

Diocesan Staff, Claggett Directors, Sutton Scholars Staff

Search Committee

Transition Committee

Minister of Ceremonies

Presenters of the Bishop-elect

Readers of Testimonials

Registrar

Presenters of Gifts

Litanists and Lectors

Commission on Ministry

Deacons in Formation

Seminarians

Religious Orders

Daughters of the King

Guests from the Anglican Communion

Ecumenical Bishop, Clergy and Interfaith Representatives

Ministers of Communion

Clergy of The Episcopal Church

Chaplain to the Bishop-elect

Bishop-elect

Gospellers

Deacons at the Table

Deacon at Dismissal

Bishops-elect of The Episcopal Church

Episcopal, Lutheran, and Moravian Bishops

Retired Bishops of the Diocese of Maryland

Preacher

Co-Consecrating Bishops

Chaplain to the Bishop of Maryland

Bishop of Maryland

Chaplain to the Chief Consecrator

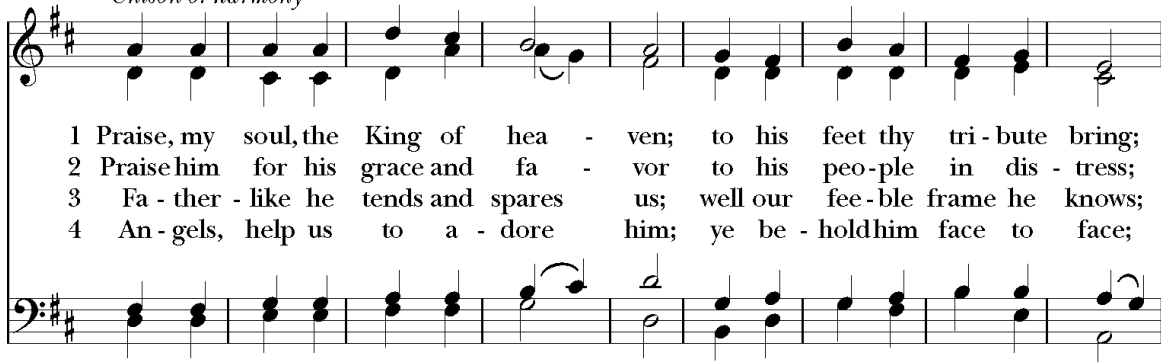
Chief Consecrator

PROCESSIONAL HYMN

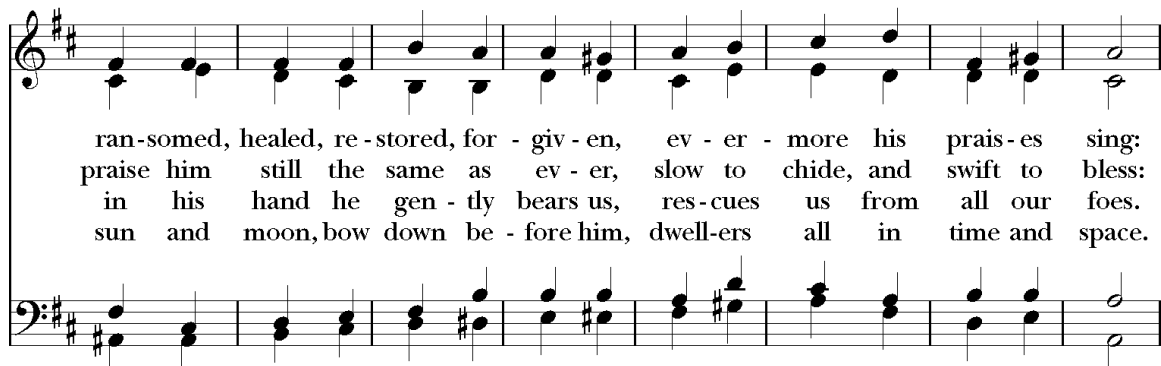
Praise, my soul, the King of heaven

Tune: *Lauda anima*

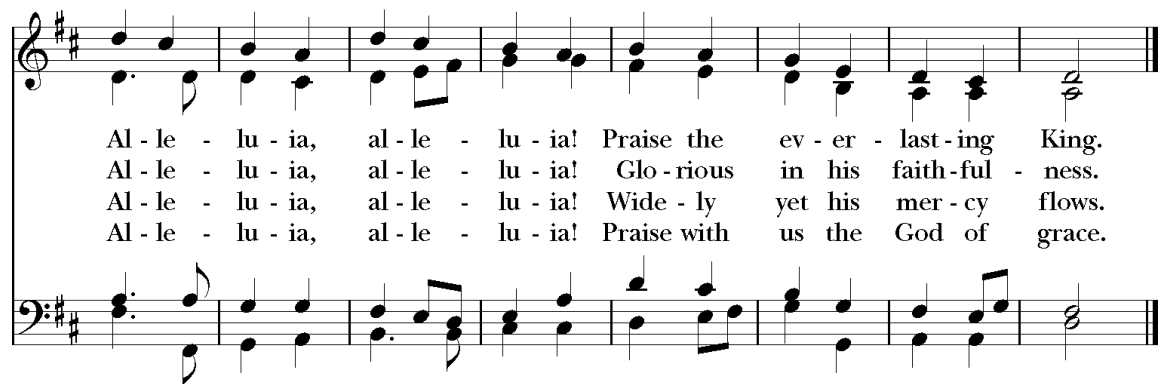
Unison or harmony



1 Praise, my soul, the King of hea - ven; to his feet thy tri - bute bring;
2 Praise him for his grace and fa - vor to his peo - ple in dis - tress;
3 Fa - ther - like he tends and spares us; well our fee - ble frame he knows;
4 An - gels, help us to a - dore him; ye be - hold him face to face;



ran - somed, healed, re - stored, for - giv - en, ev - er - more his prais - es sing:
praise him still the same as ev - er, slow to chide, and swift to bless:
in his hand he gen - tly bears us, res - cues us from all our foes.
sun and moon, bow down be - fore him, dwell - ers all in time and space.



Al - le - lu - ia, al - le - lu - ia! Praise the ev - er - last - ing King.
Al - le - lu - ia, al - le - lu - ia! Glo - rious in his faith - ful - ness.
Al - le - lu - ia, al - le - lu - ia! Wide - ly yet his mer - cy flows.
Al - le - lu - ia, al - le - lu - ia! Praise with us the God of grace.

PROCESSIONAL HYMN

Holy Spirit, ever living

Tune: *Hyfrydol*

Ho - ly Spi - rit ev - er liv - ing as the church' s ve - ry life;
Ho - ly Spi - rit ev - er work - ing through the church' s min - is - try;

9
Ho - ly Spi - rit, ev - er striv - ing through her in a cease - less strife;
Quick - ening strength - en - ing and ab - solv - ing set - ting cap - tive sin - ners free;

17
Ho - ly Spi - rit, ev - er form - ing in the Church the mind of Christ;
Ho - ly Spi - rit, ev - er bind - ing age, — and soul — to soul,

25
Thee we praise with end - less wor - ship for the fruits and gifts un - priced.
in — a fel - low - ship — un - end - ing Thee we wor - ship and ex - tol.

PROCESSIONAL HYMN

I Bind Unto Myself Today

Tune: *St. Patrick's Breastplate*

1. I bind un - to my - self to - day the strong Name

of the Trin - i - ty, by in - vo - ca - tion

of the same, the Three in One, and One in Three.

2. I bind this day to me for ev - er, by power of

- *3. I bind un - to my - self the power of the great
- *4. I bind un - to my - self to - day the vir - tues
- *5. I bind un - to mys - elf to - day the power of

faith, Christ's In - car - na - tion; his bap - tism in the
love of cher - u - bim; the sweet "Well done" in
of the star - lit heaven the glo - rious sun's life -
God to hold and lead, his eye to watch, his

Jor - dan riv - er; his death on cross for my sal - va - tion;
judg - ment hour; the ser - vice of the ser - a - phim;
giv - ing ray, the white - ness of the moon at even,
might to stay, his ear to heark - en, to my need;

his burst - ing from the spic - ed tomb; his rid - ing
con - fess - ors' faith, a - pos - tles' word, the pa - triarchs'
the flash - ing of the light - ning free, the whirl - ing
the wis - dom of my God to teach, his hand to

up the heav - en - ly way; his com - ing at the
prayers, the pro - phets' scrolls; all good deeds done un -
wind's tem - pes - tuous shocks, the sta - ble earth, the
guide, his shield to ward; the word of God to

day of doom: I bind un - to my - self to - day.
to the Lord, and pu - ri - ty of vir - gin souls.
deep salt sea, a - round the old e - ter - nal rocks.
give me speech, his heav - en - ly host to be my guard.

*6. Christ be with me, Christ with - in me, Christ be - hind me,
 Christ be - neath me, Christ a - bove me, Christ in qui - et,

Christ be - fore me, Christ be - side me, Christ to
 Christ in dan - ger, Christ in hearts of all that

win me, Christ to com - fort and re - store me,
 love me, Christ in mouth of friend and stran - ger.

7. I bind un - to my - self the Name, the strong Name

of the Trin - i - ty, by in - vo - ca - tion

of the same, the Three in One, and One in Three.

Of whom all na - ture hath cre - a - tion, e - ter - nal

Fa - ther, Spi - rit, Word: praise to the Lord of

my sal - va - tion, sal - va - tion is of Christ the Lord.

THE THANKSGIVING OVER THE WATER

The Bishop presiding says

The Lord be with you.

People

And also with you.

Bishop presiding

Let us give thanks to the Lord our God.

People

It is right to give our thanks and praise.

The Bishop presiding continues as Deacons pour water into the font:

We thank you, Almighty God, for the gift of water. Over it the Holy Spirit moved in the beginning of creation. Through it you led the children of Israel out of their bondage in Egypt into the land of promise. In it your Son Jesus received the baptism of John and was anointed by the Holy Spirit as the Messiah, the Christ, to lead us, through his death and resurrection, from the bondage of sin into everlasting life.

We thank you, Father, for the water of Baptism. In it we are buried with Christ in his death. By it we share in his resurrection. Through it we are reborn by the Holy Spirit. Therefore in joyful obedience to your Son, we bring into his fellowship those who come to him in faith, baptizing them in the Name of the Father, and of the Son, and of the Holy Spirit.

Now sanctify this water, we pray you, by the power of your Holy Spirit, that those who here are cleansed from sin and born again may continue for ever in the risen life of Jesus Christ our Savior.

To him, to you, and to the Holy Spirit, be all honor and glory, now and for ever. **Amen.**

The Bishop presiding and other bishops and deacons now asperge the people.

Yu mvamba Yesu yu mvamba (Jesus is the Rock)

Elizabeth Nyambura
St. Andrew's Church Women, Baltimore
– a sacred Folk song, sung in Swahili

Wade in the Water

Negro Spiritual; *arr. Carl Haywood (b. 1949)*

Verses sung by the cantor, all are invited to sing the refrain:

The image shows a musical score for the hymn 'Wade in the Water'. It consists of two systems of music, each with a vocal line in the treble clef and a piano accompaniment in the bass clef. The key signature is one sharp (F#) and the time signature is 4/4. The first system contains the first verse: 'Wade in the wa - ter, wade in the wa - ter, chil - dren,'. The second system contains the second verse: 'Wade in the wa - ter, God's a-gon-na trou-ble the wa - ter.' The second system ends with a double bar line and the word 'Fine' above it.

THE ORDINATION OF A BISHOP

The people standing as able, the Bishop presiding says

Blessed be God: Father, Son, and Holy Spirit.

People

And blessed be his kingdom, now and for ever. Amen.

The Bishop presiding then says

Let us pray.

Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord.

People

Amen.

THE PRESENTATION

The bishops and people sit. Representatives of the diocese, both priests and lay persons, standing before the Bishop presiding, present the bishop-elect, saying

Mary, Bishop in the Church of God, the clergy and people of the Diocese of Maryland, trusting in the guidance of the Holy Spirit, have chosen Carrie Schofield-Broadbent to be a bishop and chief pastor. We therefore ask you to lay your hands upon her and in the power of the Holy Spirit to consecrate her a bishop in the one, holy, catholic, and apostolic Church.

The Bishop presiding then directs that testimonials of the election be read.

When the reading of the testimonials is ended, the Bishop presiding requires the following promise from the bishop-elect

In the Name of the Father, and of the Son, and of the Holy Spirit, I, Carrie Schofield-Broadbent, chosen Bishop of the Church in Maryland, solemnly declare that I do believe the Holy Scriptures of the Old and New Testaments to be the Word of God, and to contain all things necessary to salvation; and I do solemnly engage to conform to the doctrine, discipline, and worship of the Episcopal Church.

The bishop-elect then signs the above Declaration in the sight of all present. The witnesses add their signatures.

All stand as able. The Bishop presiding then says the following, or similar words, and asks the response of the people

Brothers and sisters in Christ Jesus, you have heard testimony given that Carrie Schofield-Broadbent has been duly and lawfully elected to be a bishop of the Church of God to serve in the Diocese of Maryland. You have been assured of her suitability and that the Church has approved her for this sacred responsibility. Nevertheless, if any of you know any reason why we should not proceed, let it now be made known.

If no objection is made, the Bishop presiding continues

Is it your will that we ordain Carrie a bishop?

People

That is our will.

Bishop presiding

Will you uphold Carrie as bishop?

People

We will.


The Bishop presiding then says

The Scriptures tell us that our Savior Christ spent the whole night in prayer before he chose and sent forth his twelve apostles. Likewise, the apostles prayed before they appointed Matthias to be one of their number. Let us, therefore, follow their examples, and offer our prayers to Almighty God before we ordain Carrie for the work to which we trust the Holy Spirit has called her.

All remain standing as able.


THE LITANY FOR ORDINATIONS

Cantor *People*




God the Fa - ther, Have mer - cy on us.

Cantor *People*




God the Son, Have mer - cy on us.

Cantor *People*




God the Holy Spir - it, Have mer - cy on us.

Cantor *People*



We pray to you, Lord Christ. Lord, hear our prayer.

Cantor *People*



Holy Trini - ty, one God, Have mer - cy on us.

For the holy Church of God, that it may be filled with truth and love, and be found without fault at the Day of your Coming, we pray to you, O Lord.

Lord, hear our prayer.

People



Lord, hear our prayer.

For all members of your Church in their vocation and ministry, that they may serve you in a true and godly life, we pray to you, O Lord.

Lord, hear our prayer.

For Michael, our Presiding Bishop, and for all bishops, priests, and deacons, that they may be filled with your love, may hunger for truth, and may thirst after righteousness, we pray to you, O Lord.

Lord, hear our prayer.

For Carrie, chosen bishop in your Church, we pray to you, O Lord.

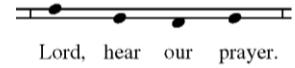
Lord, hear our prayer.

That she may faithfully fulfill the duties of this ministry, build up your Church, and glorify your Name, we pray to you, O Lord.

Lord, hear our prayer.

That by the indwelling of the Holy Spirit she may be sustained and encouraged to persevere to the end, we pray to you, O Lord.

Lord, hear our prayer.



For her family, that they may be adorned with all Christian virtues, we pray to you, O Lord.

Lord, hear our prayer.

For all who fear God and believe in you, Lord Christ, that our divisions may cease and that all may be one as you and the Father are one, we pray to you, O Lord.

Lord, hear our prayer.

For the mission of the Church, that in faithful witness it may preach the Gospel to the ends of the earth, we pray to you, O Lord.

Lord, hear our prayer.

For those who do not yet believe, and for those who have lost their faith, that they may receive the light of the Gospel, we pray to you, O Lord.

Lord, hear our prayer.

For the peace of the world, that a spirit of respect and forbearance may grow among nations and peoples, we pray to you, O Lord.

Lord, hear our prayer.

For those in positions of public trust, that they may serve justice and promote the dignity and freedom of every person, we pray to you, O Lord.

Lord, hear our prayer.

For a blessing upon all human labor, and for the right use of the riches of creation, that the world may be freed from poverty, famine, and disaster, we pray to you, O Lord.

Lord, hear our prayer.

For the poor, the persecuted, the sick, and all who suffer; for refugees, prisoners, and all who are in danger; that they may be relieved and protected, we pray to you, O Lord.

Lord, hear our prayer.

For ourselves; for the forgiveness of our sins, and for the grace of the Holy Spirit to amend our lives, we pray to you, O Lord.

Lord, hear our prayer.

For all who have died in the communion of your Church, and those whose faith is known to you alone, that, with all the saints, they may have rest in that place where there is no pain or grief, but life eternal, we pray to you, O Lord.

Lord, hear our prayer.

Rejoicing in the fellowship of the ever-blessed Virgin Mary, blessed Peter and Paul, and all the saints, let us commend ourselves, and one another, and all our life to Christ our God.

People

A single staff of music with a treble clef and a key signature of one flat. The melody consists of six quarter notes: G4, A4, Bb4, C5, Bb4, A4. The lyrics "To you, O Lord our God." are written below the staff.

To you, O Lord our God.

Cantor *People* *Cantor and People*

A single staff of music with a treble clef and a key signature of one flat. The melody consists of 12 quarter notes: G4, A4, Bb4, C5, Bb4, A4, G4, A4, Bb4, C5, Bb4, A4. The lyrics "Lord, have mer - cy, Christ, have mer - cy. Lord, have mer - cy." are written below the staff.

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

THE COLLECT

The Bishop presiding stands and reads the Collect, first saying

The Lord be with you.

People

And also with you.

Bishop presiding

Let us pray.

O God of unchangeable power and eternal light: Look favorably on your whole Church, that wonderful and sacred mystery; by the effectual working of your providence, carry out in tranquility the plan of salvation; let the whole world see and know that things which were cast down are being raised up, and things which had grown old are being made new, and that all things are being brought to their perfection by him through whom all things were made, your Son Jesus Christ our Lord; who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever.

People

Amen.

Please be seated.

THE MINISTRY OF THE WORD

THE OLD TESTAMENT LESSON

ESTHER 4:12-17

Our reading from Hebrew scripture is taken from the Book of Esther, whose events take place in the Persian capital of Susa during the reign of King Ahasuerus (or Xerxes) in 5th century BCE. The Book of Esther tells the story of how an orphan-turned-Queen saves the Jewish people in Persia from annihilation as ordered by a royal decree orchestrated by a vengeful advisor to the king. The story reaches its climax when Esther, in a supreme act of moxie and courage, risks her life and uses her favor with the king to expose the advisor's plot. The Jewish festival of Purim is an annual commemoration and celebration of Queen Esther's courageous, salvific action and God's providence.

The Rev. M. Cristina Paglinauan, Church of the Redeemer, Baltimore

Reader

A reading from the book of Esther.

When they told Mordecai what Esther had said, Mordecai told them to reply to Esther, "Do not think that in the king's palace you will escape any more than all the other Jews. For if you keep silence at such a time as this, relief and deliverance will rise for the Jews from another quarter, but you and your father's family will perish. Who knows? Perhaps you have come to royal dignity for just such a time as this." Then Esther said in reply to Mordecai, "Go, gather all the Jews to be found in Susa, and hold a fast on my behalf, and neither eat nor drink for three days, night or day. I and my maids will also fast as you do. After that I will go to the king, though it is against the law; and if I perish, I perish." Mordecai then went away and did everything as Esther had ordered him.

Reader

The Word of the Lord.

People

Thanks be to God.

PSALM 84

Like the Book of Esther, the Book of Psalms in our Christian Bible is part of the third and last section of the Hebrew Bible known as "Writings" ("Ketuvim" in Hebrew). A collection of songs, poems and prayers of diverse authorship, they date from the time of Moses through the Israelites' exile in Babylonia in the 6th century BCE and were compiled in the post-exilic period. The psalms are individual and communal expressions of joy, praise, gratitude, hope, anger, despair, and grief before God, arising from the experiences and worship of the community. Psalm 84 is a "Song of Zion" associated with the Korahites, a priestly family descended from the tribe of Levi. It gives voice to the joy of being in God's presence in God's temple on Mt. Zion, and indeed, wherever God's living, abiding presence is sought and found. The Rev. M. Cristina Paglinanan, Church of the Redeemer, Baltimore

The People are invited to join the choir in singing the refrain:



From *The Portland Psalter* © 2002, Robert A. Hawthorne. Church Publishing Incorporated. All rights reserved. Used by permission.

1. How lovely is your dwelling place, O LORD of hosts!
2. My soul longs, indeed it faints for the courts of the LORD; my heart and my flesh sing for joy to the living God.
3. Even the sparrow finds a home, and the swallow a nest for herself, where she may lay her young, at your altars, O LORD of hosts, my King and my God.
Refrain
4. Happy are those who live in your house, ever singing your praise. Selah
5. Happy are those whose strength is in you, in whose heart are the highways to Zion.
6. As they go through the valley of Baca they make it a place of springs; the early rain also covers it with pools.
Refrain
7. They go from strength to strength; the God of gods will be seen in Zion.
8. O LORD God of hosts, hear my prayer; give ear, O God of Jacob! Selah
9. Behold our shield, O God; look on the face of your anointed.
Refrain
10. For a day in your courts is better than a thousand elsewhere. I would rather be a doorkeeper in the house of my God than live in the tents of wickedness.
11. For the LORD God is a sun and shield; he bestows favor and honor. No good thing does the LORD withhold from those who walk uprightly.
12. O LORD of hosts, happy is everyone who trusts in you.
Refrain

THE EPISTLE

PHILIPPIANS 4:4-9

Today's Epistle is from the apostle Paul's letter to the nascent Christian community in Philippi, a major urban center in Rome's empire in Macedonia at the time of its writing between 52-62 CE, when Paul was imprisoned. The story of the community's origin appears in the Book of Acts, when Paul, on his second missionary journey, encounters Lydia, "a worshiper of God ... and a dealer in purple cloth" who eagerly receives Paul's words and is baptized with her household (Acts 16:14). In his letter of friendship and gratitude to the community, Paul reassures them of his ongoing joy in the Lord, despite his circumstances, and exhorts them to follow his example. The selected verses include words heard in a familiar blessing: "The peace of God, which passes all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord."

The Rev. M. Cristina Paglinauan, Church of the Redeemer, Baltimore

바울이 전하는 빌립비서신의 말씀입니다.

주님과 함께 항상 기뻐하십시오. 거듭 말합니다. 기뻐하십시오.

여러분의 너그러운 마음을 모든 사람에게 보이십시오. 주님께서 오실 날이 얼마 남지 않았습니다.

아무 걱정도 하지 마십시오. 언제나 감사하는 마음으로 기도하고 간구하며 여러분의 소원을 하느님께 아뢰십시오.

그러면 사람으로는 감히 생각할 수도 없는 하느님의 평화가 그리스도 예수를 믿는 여러분의 마음과 생각을 지켜주실 것입니다.

형제 여러분, 끝으로 여러분에게 당부합니다. 여러분은 무엇이든지 참된 것과 고상한 것과 옳은 것과 순결한 것과 사랑스러운 것과 영예로운 것과 덕스럽고 칭찬할 만한 것들을 마음속에 품으십시오.

그리고 나에게서 배운 것과 받은 것과 들은 것과 본 것을 실행하십시오. 그러면 평화의 하느님께서 여러분과 함께 계실 것입니다.

Reader 이것은 주님의 말씀입니다.

People **Thanks be to God.**

PHILIPPIANS 4:4-9

Rejoice in the Lord always; again I will say, Rejoice. Let your gentleness be known to everyone. The Lord is near. Do not worry about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus. Finally, beloved, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is pleasing, whatever is commendable, if there is any excellence and if there is anything worthy of praise, think about these things. Keep on doing the things that you have learned and received and heard and seen in me, and the God of peace will be with you.

HYMN

The people stand as able to sing.

King of glory, King of peace

Tune: General Seminary

1 King of glo - ry, King of peace, I will love thee;
2 Where - fore with my ut - most art, I will sing thee;
3 Seven whole days, not one in seven, I will praise thee;

Tenor or soprano ad libitum

3 Seven whole days, not one in seven, I will praise thee;

and that love may nev - er cease, I will move thee.
and the cream of all my heart, I will bring thee.
in my heart, though not in heaven, I can raise thee.

in my heart, though not in heaven, I can raise thee.

Thou hast grant - ed my re - quest, thou hast heard me;
Though my sins a - gainst me cried, thou didst clear me;
Small it is in this poor sort to en - roll thee;

Small it is in this poor sort to en - roll thee;

thou didst note my work - ing breast, thou hast spared me.
and a - lone, when they re - plied, thou didst hear me.
e'en e - ter - ni - ty's too short to ex - tol thee.

e'en e - ter - ni - ty's too short to ex - tol thee.

THE GOSPEL

JOHN 21:15-17

Our Gospel reading is part of the final post-resurrection appearance of Jesus conveyed in our fourth canonical Gospel. Unlike Matthew, Mark and Luke's accounts of Jesus, foundational to John's Gospel is the belief that the living Word of God was incarnated in the person of Jesus: "And the Word became flesh and lived among us" (John 1:14). Several "I am" statements lie at its heart, including Jesus' assertion: "I am the good shepherd" (10:11). The exchange between Jesus and Peter in today's reading recalls not only this image but also the three times that Peter denied he knew Jesus the night before Jesus' crucifixion. To love Jesus is to follow his commandment to "love one another ... as I have loved you" (John 13:34), like a shepherd feeds and cares for his sheep.

The Rev. M. Cristina Paglinauan, Church of the Redeemer, Baltimore

Remain standing as able while the deacons read the Gospel in Spanish and then in English, first saying

Evangelista: Santo Evangelio de nuestro Señor Jesucristo, según San Juan
Pueblo: **¡Gloria a ti, Cristo Señor!**

Cuando hubieron comido, Jesús dijo a Simón Pedro: Simón, hijo de Jonás, ¿me amas más que estos? Le respondió: Sí, Señor; tú sabes que te amo. Él le dijo: Apacienta mis corderos. Volvió a decirle la segunda vez: Simón, hijo de Jonás, ¿me amas? Pedro le respondió: Sí, Señor; tú sabes que te amo. Le dijo: Pastorea mis ovejas. Le dijo la tercera vez: Simón, hijo de Jonás, ¿me amas? Pedro se entristeció de que le dijese la tercera vez: ¿Me amas? y le respondió: Señor, tú lo sabes todo; tú sabes que te amo. Jesús le dijo: Apacienta mis ovejas.

Evangelista El Evangelio del Señor.
Pueblo **Te alabamos, Cristo Señor.**

Deacon The Holy Gospel of our Lord Jesus Christ according to John.
People **Glory to you, Lord Christ.**

When they had finished breakfast, Jesus said to Simon Peter, "Simon son of John, do you love me more than these?" He said to him, "Yes, Lord; you know that I love you." Jesus said to him, "Feed my lambs." A second time he said to him, "Simon son of John, do you love me?" He said to him, "Yes, Lord; you know that I love you." Jesus said to him, "Tend my sheep." He said to him the third time, "Simon son of John, do you love me?" Peter felt hurt because he said to him the third time, "Do you love me?" And he said to him, "Lord, you know everything; you know that I love you." Jesus said to him, "Feed my sheep."

Deacon The Gospel of the Lord.
People **Praise to you, Lord Christ.**

The people are seated at the invitation of the preacher.

THE SERMON

The Rev. Arlette Benoit Joseph

HYMN

The people stand as able to sing.

Be thou my vision

Tune: *Slane*

1 Be thou my vi - sion, O Lord of my heart;
2 Be thou my wis - dom, and thou my true word;
3 High King of hea - ven, when vic - tory is won,
all else be nought to me, save that thou art—
I ev - er with thee and thou with me, Lord;
may I reach hea - ven's joys, bright hea - ven's Sun!
thou my best thought, — by day or by night,
thou my great Fa - ther; thine own may I be;
Heart of my heart, — what - ev - er be - fall,
wak - ing or sleep - ing, thy pres - ence my light.
thou in me dwell - ing, and I one with thee.
still be my vis - ion, O Ru - ler of all.

Words: Irish, ca. 700; versified Mary Elizabeth Byrne (1880-1931); tr. Eleanor H. Hull (1860-1935), alt. Copyright © by permission of the Estate of Eleanor Hull and Chatto & Windus Ltd. Music: *Slane*, Irish ballad melody; adapt. *The Church Hymnary*, 1927; harm. David Evans (1874-1948) Copyright © by permission of Oxford University Press. All rights reserved. Used with permission.

THE EXAMINATION

All now sit, except the bishop-elect, who stands facing the bishops. The Bishop presiding addresses the bishop-elect.

My sister, the people have chosen you and have affirmed their trust in you by acclaiming your election. A bishop in God's holy Church is called to be one with the apostles in proclaiming Christ's resurrection and interpreting the Gospel, and to testify to Christ's sovereignty as Lord of lords and King of kings.

You are called to guard the faith, unity, and discipline of the Church; to celebrate and to provide for the administration of the sacraments of the New Covenant; to ordain priests and deacons and to join in ordaining bishops; and to be in all things a faithful pastor and wholesome example for the entire flock of Christ.

With your fellow bishops you will share in the leadership of the Church throughout the world. Your heritage is the faith of patriarchs, prophets, apostles, and martyrs, and those of every generation who have looked to God in hope. Your joy will be to follow him who came, not to be served, but to serve, and to give his life a ransom for many. Are you persuaded that God has called you to the office of bishop?

Answer

I am so persuaded.

The following questions are then addressed to the bishop-elect by one or more of the other bishops.

Bishop Will you accept this call and fulfill this trust in obedience to Christ?

Answer I will obey Christ, and will serve in his name.

Bishop Will you be faithful in prayer, and in the study of Holy Scripture, that you may have the mind of Christ?

Answer I will, for he is my help.

Bishop Will you boldly proclaim and interpret the Gospel of Christ, enlightening the minds and stirring up the conscience of your people?

Answer I will, in the power of the Spirit.

Bishop As a chief priest and pastor, will you encourage and support all baptized people in their gifts and ministries, nourish them from the riches of God's grace, pray for them without ceasing, and celebrate with them the sacraments of our redemption?

Answer I will, in the name of Christ, the Shepherd and Bishop of our souls.

Bishop Will you guard the faith, unity, and discipline of the Church?

Answer I will, for the love of God.

Bishop Will you share with your fellow bishops in the government of the whole Church; will you sustain your fellow presbyters and take counsel with them; will you guide and strengthen the deacons and all others who minister in the Church?

Answer I will, by the grace given me.

Bishop Will you be merciful to all, show compassion to the poor and strangers, and defend those who have no helper?

Answer I will, for the sake of Christ Jesus.

All stand as able.

The Bishop presiding then says

Carrie, through these promises you have committed yourself to God, to serve his Church in the office of bishop. We therefore call upon you, chosen to be a guardian of the Church's faith, to lead us in confessing that faith.

Bishop-elect

We believe in one God.

All

We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father;
through him all things were made.

For us and for our salvation
he came down from heaven,
by the power of the Holy Spirit
he became incarnate from the Virgin Mary
and was made man.

For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.

On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.

He will come again in glory to judge the living and the dead,
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son is worshiped and glorified,
who has spoken through the prophets.

We believe in one holy catholic and apostolic Church.

We acknowledge one baptism for the forgiveness of sins.

We look for the resurrection of the dead,
and the life of the world to come. Amen.

THE CONSECRATION OF THE BISHOP

All continue to stand as able, except the bishop-elect, who kneels before the Bishop presiding. The other bishops stand to the right and left of the Bishop presiding.

HYMN *Sung by the choir.*

Come, Holy Ghost, our souls inspire

Tune: *Veni Creator Spiritus*

Come, Holy Ghost, our souls inspire,
and lighten with celestial fire.
Thou the anointing Spirit art,
who dost thy sevenfold gifts impart.

Thy blessed unction from above
is comfort, life, and fire of love.
Enable with perpetual light
the dullness of our blinded sight.

Anoint and cheer our soiled face
with the abundance of thy grace.
Keep far our foes, give peace at home:
where thou art guide, no ill can come.

Teach us to know the Father, Son,
and thee, of both, to be but One,
that through the ages all along,
this may be our endless song:
praise to thy eternal merit,
Father, Son, and Holy Spirit.

Come, Holy Ghost, our souls inspire, #504 from *The Hymnal 1982* — Words: Latin, 9th cent.; tr. John Cosin (1594-1672); para. of *Veni Creator Spiritus*. Music: *Veni Creator Spiritus*, plainsong, Mode 8; acc. Charles Winfred Douglas (1867-1944).

A period of silent prayer follows, the people still standing as able.

The Bishop presiding then begins the Prayer of Consecration

God and Father of our Lord Jesus Christ, Father of mercies and God of all comfort, dwelling on high but having regard for the lowly, knowing all things before they come to pass: We give you thanks that from the beginning you have gathered and prepared a people to be heirs of the covenant of Abraham, and have raised up prophets, kings, and priests, never leaving your temple untended. We praise you also that from the creation you have graciously accepted the ministry of those whom you have chosen.

The Bishop presiding and other Bishops now lay their hands upon the head of the bishop-elect, and say together

Therefore, Father, make Carrie a bishop in your Church. Pour out upon her the power of your princely Spirit, whom you bestowed upon your beloved Son Jesus Christ, with whom he endowed the apostles, and by whom your Church is built up in every place, to the glory and unceasing praise of your Name.

The Bishop presiding continues

To you, O Father, all hearts are open; fill, we pray, the heart of this your servant whom you have chosen to be a bishop in your Church, with such love of you and of all the people, that she may feed and tend the flock of Christ, and exercise without reproach the high priesthood to which you have called her, serving before you day and night in the ministry of reconciliation, declaring pardon in your Name, offering the holy gifts, and wisely overseeing the life and work of the Church. In all things may she present before you the acceptable offering of a pure, and gentle, and holy life; through Jesus Christ your Son, to whom, with you and the Holy Spirit, be honor and power and glory in the Church, now and for ever.

The People in a loud voice respond **AMEN.**

The new bishop is now vested according to the order of bishops.

A Bible is presented by the Bishop presiding with these words.

Receive the Holy Scriptures. Feed the flock of Christ committed to your charge, guard and defend them in his truth, and be a faithful steward of his holy Word and Sacraments.

After this other symbols of office may be given.

The Bishop presiding presents to the people their new bishop.

The Clergy and People offer their acclamation and applause.

THE PEACE

The new Bishop then says

The peace of the Lord be always with you.

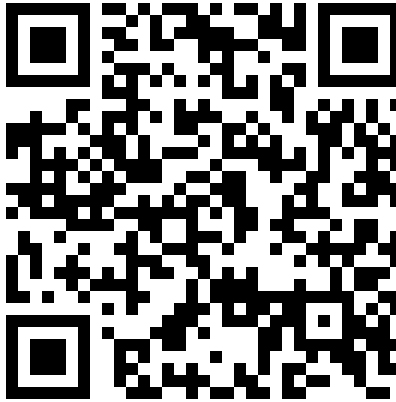
People

And also with you.

The Bishop presiding and other Bishops greet the new bishop. The people greet one another. The new Bishop also greets other members of the clergy, family members, and the congregation.

The new Bishop officially greets the Bishop presiding and offers words of thanks. The Minister of Ceremonies gives instructions about the administration of Holy Communion; the new Bishop then says the offertory sentence.

The offering will be dispersed between the Sutton Scholars High School Enrichment Program; the Claggett Center and the Stevenson School for Ministry. You can give by reading this QR with your phone's camera.



SUTTON SCHOLARS
LEARNING FOR LIFE

The Sutton Scholars High School Enrichment Program helps Baltimore City high school students become confident, competent, and capable contributors to their communities by equipping them with life skills that are essential for academic, workplace, and personal success. We use an innovative curriculum that is supplemented by fun field trips and growth enhancing community experiences to teach leadership, communications, financial literacy, and advocacy skills aimed at helping our scholars "Build a Better Baltimore". For more information: SuttonScholars.org.

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The Claggett Center (Claggett) is the camp, conference, and retreat center for the Episcopal Diocese of Maryland, and operates in ministry partnership with the Episcopal Diocese of Washington. Claggett's mission is to provide Christ-centered hospitality and programming to all people for learning, spiritual-renewal and growth. Today the Center annually serves over 11,000 children and adults from throughout the region. Claggett's summer camp serves over 230 campers annually, including outreach camps for children impacted by the opioid addiction of a family member, as well as a Special Challenge Camp for adults with developmental disabilities. More details can be found at ClaggettCenter.org.

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*The Stevenson
School for Ministry*

The Bishop Dean T. Stevenson School for Ministry is dedicated to the lifelong learning and discernment processes of all Episcopalians in the Diocese of Central Pennsylvania and beyond. The school seeks to make formation for theological education available and accessible to all in order to further the mission and ministry of the Church. The school offers high-quality, remote theological formation for priestly, diaconal, and lay ministries and continuing education for all learners. The Diocese of Maryland is a partner in this ministry and we have had numerous lay and clergy leaders benefit from the strong formation opportunities Stevenson provides – in Western Maryland and across the diocese. Find out more: StevensonSchoolforMinistry.org

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THE HOLY COMMUNION

OFFERTORY ANTHEM

Come down, O Love Divine

Roland E. Martin

Words: Bianco de Siena, d.1434

Trans. Richard Frederick Littledale, Jr., 1867

Come down, O love divine,
Seek Thou this soul of mine,
And visit it with Thine own ardour glowing.
O Comforter, draw near,
Within my heart appear,
And kindle it, Thy holy flame bestowing.

O let it freely burn,
'Til earthly passions turn
To dust and ashes in its heat consuming;
And let Thy glorious light
Shine ever on my sight,
And clothe me round, the while my path illuming.

Let holy charity
Mine outward vesture be,
And lowliness become mine inner clothing;
True lowliness of heart,
Which takes the humbler part,
And o'er its own shortcomings weeps with loathing.

And so the yearning strong,
With which the soul will long,
Shall far outpass the power of human telling;
For none can guess its grace,
'Till he become the place
Wherein the Holy Spirit makes His dwelling.

OFFERTORY HYMN

'Lift every voice and sing', deemed the Black National Anthem, is a prayer of thanksgiving in which all are able to give voice to the need for reconciliation, the powerful work of faithfulness, and a universal need for freedom. It was first performed as a poem in 1900 during a celebration of Abraham Lincoln's birthday at which Booker T. Washington was the honored guest. Imagine how powerful these words were on the ears and hearts of people just 35 years away from a dark past of enslavement. If that first audience was able to face a rising sun and march until victory is won, we are obligated today to continue working for truth and justice.

Lift Every Voice and Sing

Tune: Lift Every Voice

Introduction

1 Lift ev-ery voice and sing till earth and hea - ven ring, ring with the
 2 Ston-y the road we trod, bit - ter the chas-tening rod, felt in the
 3 God of our wea - ry years, God of our si - lent tears, thou who hast

har - mon - ies of lib - er - ty. Let our re - joic - ing rise
 days when hope un - born had died; yet, with a stead - y beat,
 brought us thus far on the way; thou who hast by thy might

high as the lis - tening skies; let it re - sound loud as the
 have not our wea - ry feet come to the place for which our
 led us in - to the light; keep us for ev - er in the

roll - ing sea. Sing a song full of the faith that the dark past has
 par - ents sighed? We have come o - ver a way that with tears has been
 path, we pray. Lest our feet stray from the pla - ces, our God, where we

taught us; sing a song full of the hope that the pres - ent has
 wa - tered; we have come, tread - ing our path through the blood of the
 met thee; lest, our hearts drunk with the wine of the world, we for -

brought us; fac - ing the ris - ing sun of our new
 slaugh - tered, out from the gloom - y past, till now we
 get thee; sha-dowed be - neath thy hand may we for

day be - gun, let us march on, till vic - to - ry is won.
 stand at last where the white gleam of our bright star is cast.
 ev - er stand, true to our God, true to our na - tive land.

Words: James Weldon Johnson (1871-1938). Copyright © 1921 by Edward B. Marks Music Company. Copyright Renewed. International Copyright Secured. All rights reserved. Used by permission. Music: *Lift Every Voice*, J. Rosamond Johnson (1873-1954). Copyright © 1921 by Edward B. Marks Music Company. Copyright Renewed. International Copyright Secured. All rights reserved. Used by permission.

The people remain standing as able.

The Celebrant continues

Holy and gracious Father: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all. He stretched out his arms upon the cross, and offered himself in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore we proclaim the mystery of faith:

Celebrant and People

Christ has died.

Christ is risen.

Christ will come again.

The Celebrant continues

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts. Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

All this we ask through your Son Jesus Christ. By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever.

People

AMEN.

Celebrant then continues

As our Savior Christ has taught us, we are bold to say

People and Celebrant together say

Our Father, who art in heaven, hallowed be thy Name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

THE BREAKING OF THE BREAD

A period of silence is kept.

Be known to us

Setting: *Mode 6 melody;*
adapt. Mason Martens (b. 1953)

Antiphon: Cantor; then All

Be known to us, Lord Je - sus, in the break - ing of the bread.

The bread which we break, alleluia, is the communion of the body of Christ. *Antiphon*

One body are we, alleluia, for though many we share one bread. *Antiphon*

Facing the people, the Celebrant says the following Invitation

The Gifts of God for the People of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

All who seek God and a deeper life in Christ are welcome to receive Holy Communion. Please move at the direction of the ushers. Please receive the bread in open and outstretched hands and respond to receiving Communion by saying "Amen." Gluten-free wafers are available at all communion stations; please make your need known to the minister. Receiving the bread only is full participation in the Eucharist. Wine is also available. Please refrain from intinction (dipping the bread) into the common chalice. If you prefer to receive a blessing instead, please indicate your choice by crossing your hands across your chest. Those who wish to have Holy Communion brought to them at their seat should notify an usher.

COMMUNION MUSIC

Adoration

Florence Price
 Washington Symphonic Brass

Improvisation

The Rev. John Rohde, tenor saxophone

HYMN

Breathe on me, Breath of God

Tune: *Nova Vita*

1 Breathe on me, Breath of God, fill me with life a - new,
 2 Breathe on me, Breath of God, un - til my heart is pure,
 3 Breathe on me, Breath of God, till I am whol - ly thine,
 4 Breathe on me, Breath of God, so shall I nev - er die;

that I may love what thou dost love, and do what thou wouldst do.
 un - til with thee I will one will, to do or to en - dure.
 till all this earth - ly part of me glows with thy fire di - vine.
 but live with thee the per - fect life of thine e - ter - ni - ty.

Words: Edwin Hatch (1835-1889), alt. Music: *Nova Vita*, Lister R. Peace (1885-1969)

COMMUNION ANTHEM

Have you heard God's Voice?

Words & Music: Jacqui G. Jones
arr. Frederick Chatfield
Diocesan Choir

Have you heard God's voice;
has your heart been stirred?
Are you still prepared to follow?
Have you made a choice to remain and serve,
though the way be rough and narrow?
Will you use your voice; will you not sit down
when the multitudes are silent?
Will you make a choice to stand your ground
when the crowds are turning violent?

Will you walk the path that will cost you much
and embrace God's love and sorrow?
Will you trust in One who entrusts to you
the disciples of tomorrow?
Will you watch the news with the eyes of faith
and believe it could be different?
Will you share your views using words of grace?
Will you leave a thoughtful imprint?

Will you walk the path that will cost you much
and embrace God's love and sorrow?
Will you trust in One who entrusts to you
the disciples of tomorrow?
In your city streets will you be God's heart?
Will you listen to the voiceless?

Will you stop and eat, and when friendships start,
will you share your faith with the faithless?
We will walk the path that will cost us much
and embrace God's love and sorrow?
Will you trust in One who entrusts to you
the disciples of tomorrow?
Have you heard God's voice;
has your heart been stirred?

HYMN

Tu has vendio a la orilla

Tune: *Pescador*

1. Tú _____ has ve - ni - do a la o - ri - lla, _____ no has bus -
 2. Tú _____ sa - bes bien lo que ten - go: _____ en mi
 1. You _____ have come down to the lake - shore _____ seek - ing
 2. You _____ know full well my pos - ses - sions. _____ Nei - ther

ca - do _____ ni a sa - bios, ni a ri - cos, _____ tan só - lo
 bar - ca _____ no hay o - ro ni es - pa - das; _____ tan só - lo
 nei - ther _____ the wise nor the weal - thy, _____ But on - ly
 trea - sure _____ nor weap - ons for con - quest, _____ Just these my

*Estrillo
(Refrain)*

quie - res _____ que yo te si - ga. _____ Je -
 re - des _____ y mi tra - ba - jo. _____ O
 ask - ing _____ for me to fol - low. _____
 fish nets _____ and will for work - ing. _____

sús, _____ me has mi - ra - do a los o - jos; _____ son - ri -
 Je - sus, _____ you have looked in - to my eyes; _____ kind - ly

en - do has di - cho mi nom - bre; en la a -
 smil - ing, you've called out my name. On the

re - na he de - ja - do mi bar - ca; jun - to a
 sand I have a - ban - doned my small boat; now with

tú bus - ca - ré o - tro mar.
 you, I will seek oth - er seas.

3. Tú necesitas mis manos,
 mi cansancio que a otros descanse,
 amor que quiera seguir amando.
Estrillo

3. You need my hands, my exhaustion,
 working love for the rest of the weary
 a love that's willing to go on loving.
 Refrain

4. Tú, Pescador de otros mares,
 ansia eterna de almas que esperan.
 Amigo bueno, que as' me llamas.
Estrillo

4. You who have fished other waters;
 you, the longing of souls that
 are yearning:
 As loving Friend, you have come to call me.
 Refrain

Words: Cesáreo Gabarain (1936-1991), alt. trans. Madeleine F. Marshall, alt. Music: *Pescador*, Cesáreo Gabarain (1936-1991), alt. harm. Skinner Chávez-Melo (1944-1992).

HYMN

The King of Love

Tune: *St. Columba*



1 The King of love my shep-herd is, whose good-ness
2 Where streams of liv-ing wa-ter flow, my ran-somed
* 3 Per-verse and fool-ish oft I strayed, but yet in
* 4 In death's dark vale I fear no ill with thee, dear
5 Thou spread'st a ta-ble in my sight; thy unc-tion
6 And so through all the length of days thy good-ness



1 fail-eth nev-er; I noth-ing lack if
2 soul he lead-eth, and where the ver-dant
3 love he sought me, and on his shoul-der
4 Lord, be-side me; thy rod and staff my
5 grace be-stow-eth; and oh, what trans-port
6 fail-eth nev-er: Good Shep-herd, may I



1 I am his, and he is mine for ev-er.
2 pas-tures grow, with food ce-less-ial feed-eth.
3 gent-ly laid, and home, re-joic-ing, brought me.
4 com-fort still, thy cross be-fore to guide me.
5 of de-light from thy pure chal-ice flow-eth!
6 sing thy praise with-in thy house for ev-er.

Words: Henry Williams Baker (1821-1877); para. Psalm 23. Music: *St. Columba*, Irish melody, harm. *Hymnal 1982*.

HYMN

Kum ba-yah

Negro Spiritual
arr. Richard Smallwood

The word “kumbaya”, believed by music historians to be a transliteration of the prayerful plea to God to “come by here” in times of trouble, is an African American spiritual that arose from the Gullah-speaking – or “Geechee” – people of the South Carolina and Georgia sea coast. Far from the disrespectful meaning given to it in recent times by public figures to sarcastically ridicule efforts to lay aside differences to achieve a feel-good sense of unity, “kumbaya” instead is the soulful cry of an oppressed people calling on God to intervene and relieve their suffering from racial injustice. The spiritual gave emotional uplift to those living under the weight of Jim Crow segregation, lynch mobs and sharecropping, and it sustained and empowered the Civil Rights Movement at its lowest points to press on toward the goal of freedom and justice for everyone.

The Rt. Rev. Eugene Taylor Sutton

Kum ba-yah, my Lord, kum bah-ya! ... O Lord, kum bah-ya!

Someone's crying, Lord, kum bah-ya! ... O Lord, kum bah-ya!

Someone's singing, Lord, kum bah-ya!... O Lord, kum bah-ya!

Someone's praying, Lord, kum bah-ya! ... O Lord, kum bah-ya!

All stand as able. The Bishop of Maryland leads the people in the following:

Almighty Father, we thank you for feeding us with the holy food of the Body and Blood of your Son, and for uniting us through him in the fellowship of your Holy Spirit. We thank you for raising up among us faithful servants for the ministry of your Word and Sacraments. We pray that Carrie may be to us an effective example in word and action, in love and patience, and in holiness of life. Grant that we, with her, may serve you now, and always rejoice in your glory; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

The new Bishop blesses the people, first saying

Our help is in the name of the Lord;

People

The maker of Heaven and earth.

New Bishop

Blessed be the Name of the Lord;

People

From this time forth for evermore.

New Bishop

The blessing, mercy, and grace of God Almighty, the Father, the Son, and the Holy Spirit, be upon you, and remain with you for ever.

People

Amen.

HYMN

The people remain standing to sing.

Lord, you give the great commission

Tune: Abbott's Leigh

1. Lord, you give the great com - mis - sion: "Heal the
2. Lord, you call us to your ser - vice: "In my
3. Lord, you make the com - mon ho - ly: "This my
4. Lord, you show us love's true mea - sure: "Fa - ther,
5. Lord, you bless with words as - sur - ing: "I am

sick and preach the word." Lest the church ne -
name bap - tize and teach." That the world may
bod - y, this my blood." Let us all, for
what they do, for - give." Yet we hoard as
with you to the end." Faith and hope and

glect its mis - sion, and the gos - pel go un -
 trust your prom - ise, life a - bun - dant meant for
 earth's true glo - ry, dai - ly lift life heav - en -
 pri - vate trea - sure all that you so free - ly
 love re - stor - ing, may we serve as you in -

heard, help us wit - ness to your pur - pose
 each, give us all new fer - vor, draw us
 ward, ask - ing that the world a - round us
 give. May your care and mer - cy lead us
 tend and, a - mid the cares that claim us,

Refrain

with re - newed in - teg - ri - ty. }
 clos - er in com - mun - i - ty. } With the Spir - it's
 share your chil - dren's lib - er - ty. }
 to a just so - ci - e - ty. }
 hold in mind e - ter - ni - ty. }

gifts em - power us for the work of min - is - try.

Words: Jeffery Rowthorn (b. 1934). Music: *Abbot's Leigh*, Cyril Vincent Taylor (1907-1991).

A Deacon dismisses the people.

Let us go forth into the world, rejoicing in the power of the Spirit.

People

Thanks be to God.

POSTLUDE

Symphony No 6, Op. 42, No. 2, Finale

Charles-Marie Widor

Carillon Postlude

Edward M. Nassor

The congregation remains in the pews while the bishops assemble for the archival photographs. If you would like a special blessing for your ministry following the service, there are many clergy who will give blessings in the side chapels. You are invited to a light reception following the Postlude on the front lawn of the Cathedral grounds.

The Episcopal Diocese of Maryland, especially the Transition Committee, thanks the Washington National Cathedral staff and volunteers for all their assistance in the planning and preparation of this service. All music is reprinted under OneLicense # M-400088. Scripture Texts from the New Revised Standard Version Bible. The Ordination of a Bishop and The Great Thanksgiving, Prayer A text taken from The Book of Common Prayer, 1979. Public domain.

MINISTERS IN TODAY'S LITURGY

CHIEF-CONSECRATOR:

The Right Rev. Mary Gray-Reeves, *Vice-President, House of Bishops, Managing Director, College for Bishops*

CO-CONSECRATORS:

The Right Rev. Eugene Taylor Sutton, *XIV Bishop of Maryland*

The Right Rev. Dr. DeDe Duncan-Probe, *XI Bishop of Central New York*

The Right Rev. Chilton R. Knudsen, *VIII Bishop of Maine, resigned*

The Right Rev. Frank S. Logue, *XI Bishop of Georgia*

The Right Rev. Anne Bryson Jolly, *Bishop Coadjutor Diocese of Ohio*

The Reverend William J. Gohl, Jr., *Bishop, Delaware-Maryland Synod, ELCA*

The Right Rev. M. Blair Couch, *Bishop of the Northern Province, Moravian Church in America*

ASPERGERS:

The Right Rev. Gladstone Adams III, *Diocese of Central New York, resigned*; The Right Rev. Mariann Edgar Budde, *Diocese of Washington*; The Right Rev. Paula E. Clark, *Diocese of Chicago*; The Right Rev. Matthew D. Cowden, *Diocese of West Virginia*; The Right Rev. Sally French, *Diocese of New Jersey*; The Right Rev. Gayle E. Harris, *Diocese of Virginia*; The Right Rev. Kimberly Lucas, *Diocese of Colorado*; The Right Rev. Bonnie A. Perry, *Diocese of Michigan*; The Rev. Ann Ritonja, *Bishop Suffragan-elect for the Armed Forces and Federal Ministries*; The Right Rev. Phoebe A. Roaf, *Diocese of West Tennessee*; The Right Rev. Audrey C. Scanlan, *Diocese of Central Pennsylvania*; The Right Rev. E. Mark Stevenson, *Diocese of Virginia*; The Rev. Katherine A. Shahinian, *Diocese of Maryland*; The Rev. Susan M. Wert, *Diocese of Maryland*

CHAPLAINS:

The Rev. Rebekah Bokros Hatch, *chaplain to the Bishop Coadjutor-elect*

The Rev. Jane O'Leary, *chaplain to the Bishop of Maryland*

The Rt. Rev. W. Michie Klusmeyer, *chaplain to the Chief Consecrator*

REGISTRAR:

The Rev. Molly F. James, Ph.D., *Deputy Executive Officer of the General Convention Office*

READERS OF TESTIMONIALS:

Certificate of Election:

The Rev. Canon M. Joanna White, *secretary of Convention*

Canonical Testimony:

Mr. Neal Baroody, *diocesan chancellor*

Evidence of Ordination:

The Rev. Dr. Jon P. Shematek & Mrs. Judith Wright,
Commission on Ministry co-chairs

Consents of Standing Committees:

Ms. Kari-Ann Lynne, *Standing Committee president*

Consents of the Bishops:

The Rt. Rev. Kevin S. Brown, *Bishop of Delaware, vice-president, Province III*

PRESENTERS:

Ms. Alma Bell, *Diocese of Maryland*; Martha Berry, Esq., *Diocese of Central New York*; The Rev. Katherine Bush, *Diocese of Tennessee*; The Rev. Randy K. Callender, *Diocese of Maryland*; The Rev. Paul Frolick, *Diocese of Central New York*; Ms. Sally Goss, *Diocese of Maryland*; Ms. Courtenay McKeon, *Diocese of Central New York*; The Rev. Bridget McManus, *Diocese of Central New York*; The Rev. Dr. Brandt L. Montgomery, *Diocese of Maryland*; Mr. William Shaw, *Diocese of Maryland*; The Rev. Nora Smith, *Diocese of New York*; The Rev. Megan Stewart-Sicking, *Diocese of Maryland*; The Rev. Dina van Klaveren, *Diocese of Maryland*; Ms. Hope Van Scoy, *Diocese of Central New York*; Ms. Vicki Willard, *Diocese of Maryland*.

PREACHER:

The Rev. Arlette Benoit Joseph, *Church Pension Group*

MINISTER OF CEREMONIES:

The Rev. Grey S. Maggiano, *Memorial Church, Baltimore*

LECTORS:

Mr. Noah Scott, *St. Mary's, Woodlawn*

Mr. Sanghun Lee, *St. John's, Ellicott City Korean Congregation*

GOSPELLERS:

Spanish: The Rev. Vaughn Vigil, *Diocese of Maryland*

English: The Rev. Dr. Jon P. Shematek, *Diocese of Maryland*

OBLATION BEARERS:

Family of Bishop Coadjutor-elect Carrie Schofield-Broadbent

MINISTERS OF COMMUNION:

Clergy from the Diocese of Maryland Staff; College for Congregational Development graduates from the Diocese of Maryland; Search Committee; Transition Committee; Cathedral Staff; Commission on Ministry; and friends from the Diocese of Central New York and beyond.

DEACONS AT THE ALTAR:

The Ven. Ruth A. Elder, *Diocese of Maryland*

The Ven. Frank H. Bailey, *Diocese of Maryland*

DEACON AT THE DISMISSAL:

The Rev. Nathaniel J. Gibson II, *St. Michael & All Angels, Baltimore*

MUSICIANS:

Ms. Sonya Subbayya Sutton, *director of music*

Mr. Thomas Sheehan, *organist, Washington National Cathedral*

Ms. Autumn Boyle, *cantor, Cathedral of the Incarnation, Baltimore*

Mr. John Chappell Stowe Jr., *litanist, St. Alban's Church, Washington*

Washington Symphonic Brass Quintet: Ms. Amy McCabe, *trumpet*; Mr. Chris Larios, *trumpet*; Ms. Christy Klenke, *horn*; Mr. Russell Sharp, *trombone*; Mr. Simon Wildman, *tuba*

Mr. Edward M. Nassor, *carillonneur, Washington National Cathedral*

Hymn arrangements for brass and organ by Daniel J. Fortune

DIOCESAN CHOIR:

Singers from over thirty congregations throughout the Diocese of Maryland.

PRESENTERS OF THE GIFTS OF OFFICE:

Stole: The Rev. Denise Schiavone and the Rev. James Reaves, *representing the deacons of the Diocese of Maryland*

Cope: Mr. Don and Ms. Cindy Adamowsky, Mr. Aaron and Ms. Courtenay McKeon and Mr. Matthew McKeon, Ms. Clinnie Poole, Mr. Tim and Ms. Lisa Sager, Mr. Bryan Straub, and Ms. Sue Straub - *representing the congregation of St. Matthew's Church, Liverpool, and the Diocese of Central New York*

Mitre: The Rev. and Mr. Kathlyn and Jim Schofield, *parents*

- Pectoral Cross: The Rt. Rev. Dr. DeDe Duncan-Probe and the Rev. Canon Dr. Thomas Ferguson – *representing the staff of the Diocese of Central New York*
- Bishop’s Ring: The Rev. Jessica Sexton, *Trinity, Long Green*; The Rev. Kristin Krantz, *St. James’, Mt. Airy*; The Rev. Travis K. Smith, *Grace, Elkeridge*; The Rev. Lisa A. Bornt, *Holy Comforter, Lutherville*; The Rev. Carolyn Armstrong, *St. James’, Baltimore – representing the Clergy of Maryland*
- Pastoral staff: The Rt. Rev. Eugene Taylor Sutton, *XIV Bishop of Maryland*; The Rt. Rev. Robert W. Ihloff, *XIII Bishop of Maryland*; the Rt. Rev. John L. Rabb, *Bishop Suffragan of Maryland, rtd.*

ECUMENICAL GUESTS:

The bishops and the people of the Diocese of Maryland are very grateful to receive at this service brothers, sisters and siblings from our partner churches and faith communities.

PHOTOGRAPHER:

We are grateful to Randall Gornowich for serving as our photographer today. Randall is an artist who works as a freelance photographer and a high school teacher the arts. He also served on our Sutton Scholars® High School Enrichment Program teaching staff this summer. Learn more about Randall and view his work at randallart.com.

LITURGICAL NOTES AND COMMENTARY

GIFTS OF OFFICE:

The Stole, Chasuble, Cope and Mitre

Were designed and created by Tom Honderich Liturgical Design. The design of the red vestments is based on the medieval, Middle Eastern symbol of the pomegranate signifying abundance and prosperity. Because the fruit must die in order that its seed might be released, the Christian Church interpreted the symbol as Christ’s sacrifice and resurrection and the consequent spread of the gospel. Bishop Carrie’s consecration vestments reflect a 17th century embroidery design and include semi-circular cope with monastic hood, embroidered miter, two priest stoles and two deacon stoles.

The Bishop Pectoral Cross and Crozier

Artist: Rosalind C. Hughes, Church of the Epiphany, Euclid, Ohio

“For the message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.” (1 Corinthians 1:18, NRSV)

“... you are with me; your rod and your staff, they comfort me.” (Psalm 23:4b, BCP)

#GunstoGardens is a movement of faith-led people based on the words of the prophets “They shall beat their swords into ploughshares, and their spears into pruning hooks” (Isaiah 2:4b; Micah 4:3b). Working with guns voluntarily surrendered by their owners, we cut them up and forge them into garden tools and pieces of art. I coined #GunstoGrace to reflect the work of turning these former weapons into pieces that speak directly to the new life and resurrection promised in Jesus Christ, by the grace of God to all people.

The Cross is, for Christians, the ultimate symbol of the transformation of a thing of human making intended for death that has become, by God’s grace, a sign for us instead of new and abiding life, brought about by the strength of love and the humility of mercy.

The Crozier reminds us of the Psalm in which we fear no evil, even in the valley of shadows, because God, the Good Shepherd, is there to lead us, to feed us, and protect us. In the hands of a Bishop, the Crozier becomes a potent symbol of the power of the church, the Body of Christ, to bring healing to a troubled world, hope to the weary and lost, and the transformative power of faithful companionship born from the love of God.

The Bishop's Ring

The Episcopal ring is a gift from the clergy of the Diocese of Maryland. According to tradition in the Diocese of Maryland, this gold ring features an amethyst engraved with the diocesan seal. The sides of the ring are adorned with olive branches, a symbol of peace.

Artist: Sherry Bender, The Goldsmith Ltd. "What a joy to help express through jewelry the elements of Carrie's faith, dedication and vocation! By title, I am the designer, but custom jewelry is truly a collaborative effort, an intertwining of ideas with the wearer and the givers of the gift. Jewelry has the powerful ability to express one's style and carry great sentiment, and is often used to mark a milestone in one's life. It is an honor to have been asked to craft this ring for Carrie as she embarks on the next journey of her life."

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Mr. Neal Baroody, *Nativity & Holy Comforter, Cedarcroft, Chancellor*; The Rev. Canon M. Joanna White, *Secretary of Convention*; Mr. James Lindsey, *Holy Comforter, Lutherville, Diocesan Treasurer*.

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Abingdon, St. Mary's Church
Annapolis, St. Anne's Church
Annapolis, St. Luke's Church, Eastport
Annapolis, St. Margaret's Church
Annapolis, St. Philip's Church
Arbutus, Church of Holy Apostles & St. Stephen
Baltimore, Cathedral of the Incarnation
Baltimore, Church of St. Katherine of Alexandria
Baltimore, Church of St. Mary the Virgin
Baltimore, Church of St. Michael & All Angels
Baltimore, Church of the Advent
Baltimore, Church of the Guardian Angel
Baltimore, Church of the Holy Nativity
Baltimore, Church of the Holy Trinity
Baltimore, Church of the Nativity & Holy Comforter
Baltimore, Church of the Redeemer
Baltimore, Church of the Redemption
Baltimore, Church on the Square
Baltimore, Emmanuel Church
Baltimore, Grace & St. Peter's, Church
Baltimore, Holy Nativity Church
Baltimore, Ingelisa de la Resurrección
Baltimore, Memorial Church
Baltimore, St. Andrew's Church
Baltimore, St. Bartholomew's, Church
Baltimore, St. James' Church
Baltimore, St. John's Church, Mt. Washington
Baltimore, St. Matthias & Church of the Messiah
Baltimore, St. Paul's Church
Baltimore, The Slate Project
Bel Air, Emmanuel Church
Boonsboro, St. Mark's Church
Braddock Heights, Church of the Transfiguration
Brownsville, St. Luke's Church
Brunswick, Grace Church
Churchville, Church of the Holy Trinity
Clear Spring, St. Andrew's Church
Cockeysville, Sherwood Parish
Columbia, Christ Church
Crownsville, St. Stephen's – Severn Parish
Cumberland, Emmanuel Church
Darlington, Grace Memorial Church
Davidsonville, All Hallows Parish
Deale, St. Mark's Chapel
Deer Park, St. John's, Church
Elkridge, Grace Church
Elkridge, Trinity Church
Ellicott City, St. John's Church
Ellicott City, St. Peter's Church
Essex, Holy Trinity Church
Forest Hill, Christ Church, Rock Spring Parish
Frederick, All Saints' Parish
Frostburg, St. John's Church
Glen Burnie, St. Alban's Parish
Glenwood, St. Andrew's Church
Hagerstown, St. James' Chapel
Hagerstown, St. John's Church
Hampstead, St. George's Church
Hancock, St. Thomas' Church
Havre de Grace, St. John's Church
Highland, St. Mark's Church
Joppatowne, Church of the Resurrection
Kingsville, St. John's Church
Linthicum Heights, St. Christopher's Church
Lonaconing, St. Peter's Church
Long Green, Trinity
Lothian, St. James' Church
Lusby, Middleham & St. Peter's Church
Lutherville, Church of the Holy Comforter
Mayo, Church of St. Andrew the Fisherman
Monkton, St. James' Church
Mount Airy, St. James' Church
Mount Airy, St. Paul's Church
Mount Savage, St. George's Church
New Market, Grace Church
Oakland, St. Matthew's Church
Odenton, Epiphany Church
Owings Mills, St. Thomas' Church
Parkton, St. James' Church
Pasadena, St. Andrew's Church
Pikesville, St. Mark's on-the-Hill
Point of Rocks, St. Paul's Church
Port Republic, Christ Church
Prince Frederick, St. Paul's Church
Reisterstown, St. John's Church, Western Run Parish
Roland Park, St. David's Church
Scarboro, Ascension Church
Severna Park, St. Martin's in-the-Field
Sharpsburg, St. Paul's Church
Smithsburg, St. Anne's Church
Sparks Glencoe, Immanuel Church
Street, Holy Cross Church, The Rocks
Sunderland, All Saints' Church
Sykesville, St. Barnabas' Church
Thurmont, Harriet Chapel, Catoctin Parish
Timonium, St. Francis Parish & Community Center
Towson, Church of the Good Shepherd
Towson, Trinity Church
Urbana, Living Grace
West River, Christ Church
Westernport, St. James' Church
Westminster, Church of the Ascension
Woodlawn, Christ the King Church
Woodlawn, St. Mary's Church



Kristen Wheeler is a modern iconographer, creative writer, and visual artist living in New Orleans, LA. She loves studying theology, reading and writing stories of the saints and holy figures, teaching, and preaching. Visit her icon shop at moderniconographer.com and learn more about her at kristenannwheeler.com.

"Such a time as this" (Esther 4:14)

dove and olive branch:

a harbinger of peace and forgiveness, and a part of Bishop Carrie's wrist tattoo from Jerusalem.

water and pitcher:

an important resource in Maryland and a sign of baptism. Bishop Carrie also loves to make pottery.

pomegranates and blooms:

a symbol of resurrection and life everlasting, the pomegranate is a symbol of Jerusalem and is embroidered on Bishop Carrie's red vestments.

mountains:

symbolizing a space where heaven and earth touch, the green mountains of Appalachia are also an important resource and symbol of Maryland.

sun rays:

symbolizes hope, renewal, and divinity.

shepherd's crook:

representing the concern and compassion a shepherd has for their sheep.