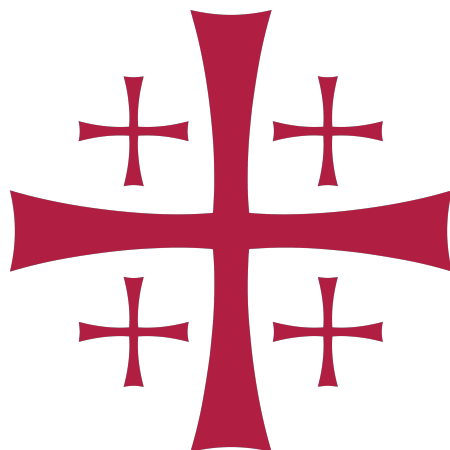


THE ORDINATION AND CONSECRATION OF
THE VERY REVD CHARLES FRANCES EDGAR III
RECTOR OF CHURCH OF THE APOSTLES
COLUMBIA, SOUTH CAROLINA
TO SERVE AS
BISHOP OF THE ANGLICAN DIOCESE OF SOUTH CAROLINA



THE CATHEDRAL CHURCH OF ST LUKE & ST PAUL
Charleston, South Carolina

The Feast of St. Gregory the Great
Saturday, the Twelfth of March
In the Year of Our Lord
Two Thousand Twenty-Two
At Ten O'Clock in the Morning

+ THE MINISTERS OF THE CONSECRATION +

THE CHIEF CONSECRATOR

The Most Revd Dr Foley Beach
*Archbishop and Primate
The Anglican Church in North America
Diocesan Bishop, Anglican Diocese of the South*

THE CO-CONSECRATORS

The Rt Revd Mark Lawrence
Diocesan Bishop, Anglican Diocese of South Carolina

The Rt Revd William White
Diocesan Bishop, Diocese of the Southeast, REC

The Rt Revd Steve Wood
Diocesan Bishop, Diocese of the Carolinas

THE PRESENTERS

The Rt Revd David Bryan
Suffragan Bishop, Diocese of the Carolinas

The Rt Revd Mark Nordstrom
*Bishop Suffragan of the Jurisdiction of
the Armed Forces and Chaplaincy*

Mrs Beth Edgar
Wife of the Bishop Elect

The Revd Jason Collins
St Paul's

Mr John Benson
Prince George Winyah

Mr and the Ven Bill and Jan Kaneft
Church of the Apostles, Columbia

Dr and Revd Dean Thomas and Lisa Wheeler
Church of the Apostles, Columbia

Dr and Mrs Jay and Janice Wood
St Marks, Glen Ellyn (formerly)

Mr and Mrs Kevin and Tina Cumings
St Marks, Glen Ellyn (formerly)

+ THE READERS OF THE TESTIMONIALS +

THE CERTIFICATE OF ELECTION

The Revd Samuel Gaillard
*Parish Church of St Helena's
Past President of the Standing Committee*

THE CONSENT OF THE BISHOPS

The Most Revd Robert W Duncan
Archbishop Emeritus

+ SERVICE PARTICIPANTS +

THE LITANIST

The Very Revd Dr John Barr
Interim Rector, Church of the Apostles, Columbia

THE READER OF THE FIRST LESSON

The Revd Dr Charles Edgar
Pastor Emeritus, Prosperity ARP Church, Taft, Tennessee

THE READER OF THE SECOND LESSON

Ms Sara Fawcett
Church of the Apostles, Columbia

THE READER OF THE GOSPEL

The Ven Jan Kaneft
Church of the Apostles, Columbia

THE PREACHER

The Revd Dr Jamey Graham
Saint John Baptist Church, Columbia

THE OBLATION BEARERS

Mrs Beth Edgar
Dr Jessica Edgar and Mary Andrew Edgar
Mr and Mrs John and Amanda Edgar
Mr and Mrs Jacob and Anne Tyler Walhat
Miss Mei Mei Edgar
Miss Liza Edgar

THE DEACON OF THE MASS

The Revd Deacon Chase Edgar

CANON TO THE ARCHBISHOP

The Revd Canon Wesley Jagoe

CHAPLAIN TO THE ARCHBISHOP

The Revd Canon Chima Ekeke

MASTERS OF CEREMONIES

The Revd Tyler Prescott
Good Samaritan Anglican Church

The Very Revd Peet Dickinson
Cathedral Church of St Luke & St Paul

The Revd Canon Jim Lewis
Canon to the Ordinary, Anglican Diocese of South Carolina

+ SERVICE PARTICIPANTS +

THE VERGERS

Mr Tobias Brasier
Church of the Apostles, Columbia

Mr Edward Jennings
Cathedral Church of St Luke & St Paul

Mr Henry Golabek
Cathedral Church of St Luke & St Paul

THURIFER

Mr Collin Reed
St Paul's

ACOLYTE MASTER

Mr Brendan O'Shea
St Philip's

ACOLYTES

Ellen Dickinson
DuBose Egleston
Elizabeth Hample
Bennett Lee
Mr. Billy Rentz
Thad Rhem
John Settle
Owens Settle
Kerstin Sporinsky

ALTAR GUILD

Mrs Sallie Ballard
Cathedral Church of St Luke & St Paul

Mrs Susan Cale
Cathedral Church of St Luke & St Paul

Mrs Kester Heaton
Cathedral Church of St Luke & St Paul

Gail Macomson
Cathedral Church of St Luke & St Paul

Mrs Beth Snyder
St John's

+ THE MUSICIANS +

ORGANISTS

Mr Christopher Lee Walchesky
St Philip's

ASSISTING ORGANIST

Mr Paul Frederick Reese
St Michael's

CHOIRMASTER

Mr Lawrence James Speakman
Cathedral Church of St Luke & St Paul

WORSHIP LEADERS

Mrs Anna Bruner
Cathedral Church of St Luke & St Paul

Mrs Ivory Grate
St John's Chapel

Mrs Chelsea Hamshaw
All Saints

Mr Rod Lewis
Church of the Apostles, Columbia

The Revd Canon Patrick Schlabs
Cathedral Church of St Luke & St Paul

Mr Shane Williams
St Thomas

CHOIRS

Cathedral Church of St Luke & St Paul
St Philip's
Christ Church
St Michael's
Saint James

WORSHIP BAND

Mr Warren Bazemore, guitar
Mr James McKinney, steel guitar
Mr Randy Smalls, bass
Mr Matt Zutell, drums

MUSICIANS

Members of Charles Towne Brass
Mr Greg Schoonover, trumpet
Ms Susan Messersmith, trumpet
Mr Brandon Nichols, horn
Mr Chris Lindgren, trombone
Mr Tom Joyce, bass trombone
Mrs Beth Albert, timpani & percussion
Mr Samuel James Dillahey, bagpipes
Mr Micah Gangwer, violin
Mrs Pam Dickson, flute

+ PREPARATION +

REFLECTION AND PRAYER

“It is necessary, then, that in thought [the bishop] should be pure, in action chief; discreet in keeping silence, profitable in speech; a near neighbor to everyone in sympathy, exalted above all in contemplation; a familiar friend of good livers through humility, unbending against the vices of evil-doers through zeal for righteousness; not relaxing in his care for what is inward from being occupied in outward things, nor neglecting to provide for outward things in his solicitude for what is inward.”

—Gregory the Great, *Pastoral Rule*, II.1

Heavenly Father, our Eternal Shepherd, you tend your Church in many ways and rule us with your love. You have Chosen your servant, Chip, to be a shepherd of your flock. Give him a spirit of courage and right judgment, a spirit of knowledge and love. By governing with fidelity those entrusted to his care, may he build up your Church as a sign of salvation for the whole world; through Jesus Christ our Lord. Amen.

OPENING VOLUNTARIES

Ringling of the Cathedral Bells

Veni Creator en taille à 5

Nicolas de Grigny (1672-1703)

1. Veni Creator en taille à 5 (Plein jeu)

2. Fugue à 5

3. Duo

4. Récit de Cromorne

5. Dialogue sur les grands Jeux

Prelude & Fugue in E flat major, BWV 552

J.S. Bach (1685-1750)

Fantasia super ‘Komm, Heiliger Geist’, BWV 651

J.S. Bach (1685-1750)

Trumpet Tune in G

Jeremy Bankson (b. 1975)

Fanfare

C.S. Lang (1891-1971)

INTROIT

The Spirit of the Lord

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

Text: from Isaiah 61

Music: Philip W.J. Stopford (b. 1977)

The Order of Processions can be found on page 22.

Welcome to the Cathedral. We are glad you have joined us for today's consecration service. The sidebars are meant to provide helpful information about the different parts of the service. Should you have any questions, please don't hesitate to ask one of our ushers.

Our liturgy is from the Anglican Church in North America's (ACNA) Book of Common Prayer 2019 and is the Anglican Standard Text.

The music at the beginning of the service accompanies the gathering of the people and the entrance of the ministers, but more importantly it sets the tone for the liturgy, inspiring us to reverence, awe, and adoration before Almighty God.

We ask that you refrain from taking photographs during the service. We have photographers who will be documenting the service and their images will be made available.

+ THE ORDINATION AND CONSECRATION OF A BISHOP +

HYMNS IN PROCESSION

This portion of the liturgy is known as the **Liturgy of the Word**. It consists of Scripture readings, the sermon, the creed, and the Prayers of the People.

God's people have always been a singing people. Throughout Scripture we find songs about God's character and mighty acts in history.

For this reason, **Musical Worship** has been an important part of Christian gatherings from the beginning. Music is a gift that allows us to remember God's faithfulness and respond with thanksgiving and praise.

Highland Cathedral

Ulrich Roever (b. 1934) and Michael Korb

Arr. Mark Schweizer (1956-2019)

Praise to the Lord, the Almighty

1. Praise to the Lord, the Al - might - y, the King of cre - a - tion;
 2. Praise to the Lord, o - ver all things he glo - rious - ly reign - eth;
 3. Praise to the Lord, who doth pros - per thy way and de - fend thee;
 4. Praise to the Lord! O let all that is in me a - dore him!

O my soul, praise him, for he is thy health and sal - va - tion:
 borne as on ea - gle - wings, safe - ly his saints he sus - tain - eth.
 sure - ly his good - ness and mer - cy shall ev - er at - tend thee;
 All that hath life and breath come now with prais - es be - fore him!

join the great throng, psal - ter - y, or - gan, and song,
 Hast thou not seen how all thou need - est hath been
 pon - der a - new what the Al - might - y can do,
 Let the a - men sound from his peo - ple a - gain;

sound - ing in glad ad - o - ra - tion.
 grant - ed in what he or - dain - eth?
 who with his love doth be - friend thee.
 glad - ly for ev - er a - dore him.

Text: Joachim Neander (1650-1680); tr. Hymnal 1940, alt.
 Music: LOBE DEN HERREN, melody from *Erneuerten Gesangbuch*, 1665; harm. *The Chorale Book for England*, 1863;

Jesus Shall Reign Where'er the Sun

1. Je - sus shall reign wher - e'er the sun
 2. To him shall end - less prayer be made,
 3. Peo - ple and realms of ev - ery tongue
 4. Bless - ings a - bound where - e'er he reigns:
 5. Let ev - ery crea - ture rise and bring

doth his suc - ces - sive jour - neys run;
 and prais - es throng to crown his head;
 dwell on his love with sweet - est song;
 the pris - oners leap to lose their chains,
 pe - cul - liar hon - ors to our King;

his king - dom stretch from shore to shore,
 his Name like sweet per - fume shall rise
 and in - fant voic - es shall pro - claim
 the wea - ry find e - ter - nal rest,
 an - gels de - scend with songs a - gain,

till moons shall wax and wane no more.
 with ev - ery morn - ing sac - ri - fice.
 their ear - ly bless - ings on his Name.
 and all who suf - fer want are blest.
 and earth re - peat the loud a - men.

Text: Isaac Watts (1674-1748), alt.
 Music: DUKE STREET, John Hatton (d. 1793)

OPENING ACCLAMATION

Archbishop The Lord will pour out his Spirit upon all flesh,
People **And your sons and daughters shall prophesy.**
Archbishop Your old men shall dream dreams,
People **And your young men shall see visions.**
Archbishop You shall know that the Lord is in the midst of his people,
People **That he is the Lord and there is none else.**
Archbishop And it shall come to pass
People **That everyone who calls on the Name of the Lord shall be saved.**

Joel 2:27-28, 32; Acts 2:17, 21

COLLECT FOR PURITY

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. Amen.

In the **Collect for Purity**, we ask God to cleanse our hearts and minds of anything that comes between him and us that that would impede our worship.

SONGS OF PRAISE

How Great Is Your Faithfulness

1, 2. Now un-to the King who reigns o-ver all and nev-er chang-es or turns,
un-fail-ing just-ice, un-fad-ing grace, whose prom-is-es re-main, yes, Your
Refrain
prom-is-es re-main. The heav-ens ring, the saints all sing,
"Great is Your faith-ful-ness!" From age to age we will pro-claim,
"Great is Your faith-ful-ness, how great is Your faith-ful-ness!"
(first time: to vs. 2)
(second time: going on)
(third time: to Bridge)

3. Ev-ery thing chang-es, but You stay the same. Your Word and king-dom en-dure.
We lean on the prom-ise of all that You are, and trust for-ev-er-more. We will
Bridge
trust for-ev-er more. From gen-er-a-tion to gen-er-a-tion You nev-er failed us, O
(to Refrain)
God. Yes-ter-day and to-day and to-mor-row, un-til the day You re-turn.
The heav-ens ring, the saints all sing, "Great is Your faith-ful-ness!"
From age to age we will pro-claim, "Great is your faith-ful-ness!" (to Refrain)

His Mercy Is More



1. What love could re - mem ber no wrongs we have done? Om - ni - scient, all know - ing, He
2. What pa - tience would wait as we con - stant - ly roam? What Fa - ther, so ten - der, is
3. What rich - es of kind ness He lav - ished on us. His blood was the pay - ment; His



counts not their sum. Thrown in - to a sea with - out bot - tom or shore,
call - ing us home? He wel - comes the weak - est, the vil - est, the poor.
life was the cost. We stood 'neath a debt we could nev - er af - ford.



Our sins, they are man - y; His mer - cy is more. Praise the Lord, His mer - cy is more.



Strong - er than dark - ness, new ev - ery morn. Our sins, they are man - y; His mer - cy is more.

Text & music: Matt Papa & Matt Boswell. © 2016 Getty Music Hymns and Songs. Used by permission. CCLI# 2432508.

THE PRESENTATION

The Bishop Elect, properly vested, is presented to the Archbishop by at least two Bishops of this Church.

Bishops Reverend Father in God, we present to you Charles Francis Edgar III, a godly and well-learned man, to be ordained and consecrated Bishop.

Then the Archbishop causes to be read Testimonials from the President of the Standing Committee and the Secretary of the College of Bishops regarding the person presented for Consecration.

The Archbishop requires the Bishop Elect to take the Oath of Conformity and the Oath of Canonical Obedience

Archbishop The Canons of this Church require that no Priest may be consecrated as a Bishop in the Church before subscribing without reservation to the Oath of Conformity. It is also required that he subscribe without reservation to the Oath of Canonical Obedience. In the presence of this Congregation, I now charge you to make your solemn declaration of these oaths.

Bishop Elect I, Charles Francis Edgar III, 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 consequently hold myself bound to conform my life and ministry thereto, and therefore I do solemnly engage to conform to the Doctrine, Discipline, and Worship of Christ as this Church has received them. And I do promise, here in the presence of Almighty God and of the Church, that I will pay true and canonical obedience in all things lawful and honest to the Archbishop of the Anglican Church in North America, and his successors, so help me God.

The Bishop Elect then signs the Oath of Conformity and Oath of Canonical Obedience in the sight of all present. Then the Archbishop invites the Congregation present to pray, saying

Archbishop Dear brothers and sisters in Christ, it is written in the Gospel of Saint Luke that our Savior Christ continued the whole night in prayer before he chose and sent forth his twelve Apostles. It is written also in the Acts of the Apostles that the disciples at Antioch fasted and prayed before they sent forth Paul and Barnabas by laying their hands upon them. Let us, therefore, following the example of our Savior and his Apostles, offer up our prayers to Almighty God before we admit and send forth this person presented to us, to do the work to which we trust the Holy Spirit has called him.

The Presentation publicly affirms the new Bishop has been selected in accordance with the established practice of the Church and is committed to its faithful continuance.

THE LITANY FOR ORDINATIONS

All kneel.

God the Father, **Have mercy on us.**

God the Son, **Have mercy on us.**

O God the Holy Spirit, **Have mercy on us.**

Holy Trinity, one God, **Have mercy on us.**

We beseech you to hear us good Lord; and that it may please you to grant peace to the whole world, and to your Church; **We beseech you to hear us, good Lord.**

That it may please you to sanctify and bless your holy Church throughout the world; **We beseech you to hear us, good Lord.**

That it may please you to inspire all Bishops, Priests, and Deacons with the love of you and your truth. **We beseech you to hear us, good Lord.**

That it may please you to endue all Ministers of your Church with devotion to your glory and to the salvation of souls; **We beseech you to hear us, good Lord.**

That it may please you to bless this our brother Charles, and to send your grace upon him, that he may duly execute the office to which he is called, to the edification of your Church, and to the honor, praise, and glory of your Name, **We beseech you to hear us, good Lord.**

That it may please you to bless his family as they continue in a life of ministry and that they may be adorned with all Christian values; **We beseech you to hear us, good Lord.**

That it may please you to guide by your indwelling Spirit those whom you call to the ministry of your Church; that they may go forward with courage, and persevere to the end; **We beseech you to hear us, good Lord.**

That it may please you to increase the number of Ministers in your Church, that the Gospel may be preached to all people; **We beseech you to hear us, good Lord.**

That it may please you to grant us true repentance, amendment of life and the forgiveness of all our sins; **We beseech you to hear us, good Lord.**

That it may please you to hasten the fulfillment of your purpose, that your Church may be one; **We beseech you to hear us, good Lord.**

That it may please you to grant that we, with all your saints, may be partakers of your everlasting Kingdom; **We beseech you to hear us, good Lord.**

Lord, have mercy. **Christ, have mercy.** Lord, have mercy
Hear us, O Lord, when we cry out to you; **Have mercy upon us and hear us.**

O Lord, arise and help us; **And deliver us for your Name's sake.**

Let your priests be clothed with righteousness; **And let your saints sing with joy.**

Lord, hear our prayer; **And let our cry come to you.**

Archbishop The Lord be with you.

People **And with your spirit.**

Let us pray. Almighty God, who by your Son Jesus Christ gave many excellent gifts to your holy Apostles, and charged them to feed your flock: Give your grace to all Bishops, the pastors of your Church, that they may diligently preach your Word, duly administer your Sacraments, and wisely provide godly discipline; and grant to your people that they may obediently follow them, so that all may receive the crown of everlasting glory; through the merits of our Savior Jesus Christ, who lives and reigns with you and the Holy Spirit, world without end. **Amen.**

The scriptures tell us that the church should ever be lifting up holy hands and praying for people of all rank and vocation (1 Tim 2:1-7). Our worship is understood to be the work of the gathered church, and so our prayers are the "prayers of the people." In special services we pray especially for those who are the recipients of the grace sought by such services: for the candidates for baptism or confirmation in those services; for the couple in our marriage rite; and for those being ordained or consecrated according to the ordinal. Accordingly, this **litany** is offered for the Bishop Elect, his family, and his ministry.

THE LESSONS

A reading from the Prophet **Isaiah 61:1-11**.

Reader The Word of the Lord.
People **Thanks be to God**

Psalm 100 (*Anglican Chant, Seated*)

O be joyful in the Lord all ye lands;
serve the Lord with gladness
and come before his presence with a song.

Be ye sure that the Lord he is God;
it is he that hath made us and not we ourselves;
we are his people and the sheep of his pasture.

O go your way into his gates with thanksgiving
and into his courts with praise;
be thankful unto him and speak good of his Name.

For the Lord is gracious;
his mercy is everlasting;
and his truth endureth from generation to generation.

Setting: Thomas Kelway (1695-1749)

A reading from St Paul's First Letter to **Timothy 3:1-7**.

Reader The Word of the Lord.
People **Thanks be to God.**

THE GRADUAL HYMN

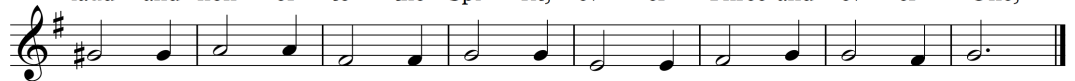
Christ Is Made the Sure Foundation



1. Christ is made the sure foun - da - tion, Christ the head and cor - ner - stone,
2. All that ded - i - cat - ed ci - ty, dear - ly loved of God on high,
3. To this tem - ple, where we call thee, come, O Lord of Hosts, to - day;
4. Laud and hon - or to the Fa - ther, laud and hon - or to the Son,



cho - sen of the Lord, and pre - cious, bind - ing all the Church in one;
in ex - ult - ant ju - bi - la - tion pours per - pet - ual mel - o - dy;
with thy wont - ed lov - ing - kind - ness hear thy serv - ants as they pray,
laud and hon - or to the Spi - rit, ev - er Three and ev - er One;



ho - ly Zi - on's help for ev - er, and her con - fi - dence a - lone.
God the One in Three a - dor - ing in glad hymns e - ter - nal - ly.
and thy full - est ben - e - dic - tion shed with - in its walls al - way.
con - sub - stan - tial, co - e - ter - nal, while un - end - ing a - ges run.

Text: Latin, ca. 7th cent.; tr. *Hymns Ancient and Modern*, 1861, after John Mason Neale (1818-1866), alt.
Music: WESTMINSTER ABBEY, Henry Purcell (1659-1695), alt.

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

The Gospel Lesson is taken from **Luke 13:6-9**.

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

Anglican worship is built upon the foundation of the Bible. We read it, pray it, and sing it. During the liturgy of the word, we read several **lessons** from various parts of the Old and New Testament and Psalms. We stand for the gospel reading to show the importance we place on Jesus' words and actions.

The **Psalms** were written to be sung, and the Church sings them in many different forms. Today's Psalm is in a metrical form, in which an author paraphrases the psalm, giving it rhyme and meter so that it can be sung to a hymn tune. Metrical Psalms were made popular during the Protestant Reformation, and some Reformed churches sing exclusively metrical psalms in worship to this day.

The **Gradual Hymn** serves as a bridge between the lessons and the Gospel. Its text speaks to the liturgical season or to an overarching Scriptural theme in the day's readings. Gradual comes from a Latin word for "walking," a reference to its use at the Gospel Procession.

We stand for the proclamation of the **Gospel**, the Good News of Jesus Christ, as a way to show the importance we place on Jesus' words and actions. We turn and face the Gospel Book as it is brought into the midst of the congregation. This reminds us that Christ came to dwell among us. Some of us make the sign of the cross on our foreheads, lips, and hearts when the Gospel is announced, as a prayer that we would hear the Gospel with an open mind, proclaim it with our lips, and cherish it in our hearts.

THE SERMON

The Revd Dr Jamey Graham
St. John Baptist Church, Columbia

SONG OF RESPONSE

All the Way My Savior Leads Me

Arr. Rod Lewis

THE NICENE CREED

Let us confess our faith in the words of the Nicene Creed:

**We believe in one God,
the Father, the Almighty, maker of heaven and earth,
of all that is, visible and invisible.**

**We believe in one Lord, Jesus Christ,
the only-begotten 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,
was incarnate from the Holy Spirit and 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.**

Pastor Jamey Graham is a dear friend of Bishop Elect Edgar. They have preached in one another's pulpits and helped build relationships between their families and congregations over the years.

The **Nicene Creed** is a statement of what the Christian community believes to be true about God. It was born of rigorous intellectual debate in the fourth century, culminating in councils of the whole Church at Nicaea in 325 and at Constantinople in 381. Originally, the entire liturgy was viewed as our confession of faith. However, since the sixth century, the Church has recited the Nicene Creed at the Eucharist. The word 'creed' comes from the Latin *credo* for "I believe."

THE EXHORTATION AND EXAMINATION

Our prayer book states, "The Holy Scriptures and ancient authors teach that, from the Apostles' time, these three orders of ministry have existed in Christ's Church: Bishops, Priests, and Deacons. From the earliest days of the Church, these offices were always held in such reverent estimation that no one might presume to execute any of them without being first called, tried, examined, and ascertained to have such qualities as are requisite. Candidates were approved and admitted to these offices by lawful authority, through public prayer and the imposition of hands by a Bishop."

All are seated except the Bishop Elect, who stands before the Archbishop. The Archbishop addresses and examines the Bishop Elect as follows

Question Brother, the Holy Scriptures and the ancient Canons command that we should not be hasty in laying on hands and admitting any person to authority in the Church of Christ, which our Lord purchased with no less price than the shedding of his own blood; so before we admit you to this Office, we will examine you, in order that this Congregation may know how you will conduct yourself in the Church of God.

Are you persuaded that you are truly called to this ministry, according to the will of our Lord Jesus Christ and the Order of this Church?

Answer **I am so persuaded.**

The following questions are addressed to the Bishop Elect by one or more of the bishops.

Question Do you believe that the Holy Scriptures contain all things necessary for salvation through faith in Jesus Christ? And are you determined out of the Holy Scriptures to instruct the people committed to your charge, and to teach or maintain nothing as necessary to eternal salvation but that which may be concluded and proved by the Scriptures?

Answer **I do so believe, and I am so determined, the Lord being my helper.**

Question Will you then faithfully study the Holy Scriptures, and call upon God by prayer for the true understanding of them, so that you may be able by them to teach and exhort with wholesome doctrine, and to withstand and convince those who contradict it?

Answer **I will, the Lord being my helper.**

Question Are you ready, with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrine contrary to God's Word, and both privately and publicly to call upon others and encourage them to do the same?

Answer **I am ready, the Lord being my helper.**

Question Will you renounce all ungodliness and worldly lusts, and live a godly, righteous, and sober life in this present world, that you may show yourself in all things an example of good works for others, that the adversary may be ashamed, having nothing to say against you?

Answer **I will, the Lord being my helper.**

Question Will you maintain and set forward, as much as you are able, quietness, love, and peace among all people, and diligently exercise such discipline as is, by the authority of God's Word and by the Order of this Church, committed to you?

Answer **I will, the Lord being my helper.**

Question Will you be faithful in examining, confirming, ordaining, and sending the people of God?

Answer **I will, the Lord being my helper.**

Question Will you show yourself gentle, and be merciful for Christ's sake, to poor and needy people and to all strangers destitute of help?

Answer **I will, the Lord being my helper.**

The Congregation may kneel, and prays silently for the fulfillment of these purposes.

The Bishop-Elect lays prostrate on the floor while the Veni Creator Spiritus is sung.

THE VENI CREATOR SPIRITUS

Cantor

1. Come, Ho - ly Ghost, our souls in - spire,
 2. Thou the a - noint - ing Spi - rit art,
 3. Thy bless - ed unc - tion from a - bove
 4. En - a - ble with per - pet - ual light
 5. A - noint and cheer our soil - ed face
 6. Keep far our foes, give peace at home:
 7. Teach us to know the Fa - ther, Son,

All

and light - en with ce - les - tial fire.
 who dost thy seven - fold gifts im - part.
 is com - fort, life, and fire of love.
 the dull - ness of our blind - ed sight.
 with the a - bun - dance of thy grace.
 where thou art guide, no ill can come.
 and thee, of both, to be but One,

Cantor

8. that through the a - ges all a - long,

All

this may be our end - less song:

Cantor

9. praise to thy e - ter - nal mer - it,

All

Fa - ther, Son, and Ho - ly Spi - rit.

Text: Latin, 9th cent.; tr. John Cosin (1594-1672); para. of *Veni Creator Spiritus*
 Music: COME HOLY GHOST, John Henry Hopkins Jr. (1820-1891); adapt. David Hurd (b. 1950)

THE CONSECRATION OF THE BISHOP

All now stand as witnesses, except the Bishop Elect, who kneels facing the Archbishop.

Archbishop Lord, hear our prayer;
People **And let our cry come to you.**
Archbishop Let us pray.

Archbishop Almighty God and most merciful Father, of your infinite love and goodness you have given your only Son Jesus Christ to be our redeemer and the author of everlasting life. After he had made perfect our redemption by his death and resurrection, and ascended into heaven, he sent into the whole world his apostles, prophets, evangelists, pastors, and teachers; by the Holy Spirit, through their labor and ministry, he gathered together a great flock to set forth the eternal praise of your holy Name. Grant to this your servant such grace that he may ever be ready to spread abroad your Gospel, the glad tidings of reconciliation with you, and to use the authority given to him, not for destruction, but for salvation; not to hurt, but to help; so that, as a wise and faithful steward, he may give to your family their portion in due season, and at the last may be received into everlasting joy, through Jesus Christ our Lord. **Amen.**

Dating back to the ninth century, this ancient chant is a prayer invoking the presence and creative activity of the Holy Spirit (title loosely translated "Come Holy Spirit, Creator Blest"). It is at once an acknowledgement of our inability to do anything apart from God's Spirit, and a request that the Holy Spirit do a new work of creation, making that which we are unable to fashion ourselves - in this instance, an anointed, Spirit-filled shepherd of the Church.

Bishops represent the visible succession of the Apostles throughout the history of the church through the laying on of hands. Anglican bishops today trace their consecration lineage all the way back to the earliest Christians. In our Anglican tradition, the consecration of a bishop requires the presence of at least three other bishops. In our province, the chief consecrator is the Archbishop.

The cope is presented by Mrs Beth Edgar.

The **crozier** was made by the Revd Tom Garman, a former Assisting Priest with Bishop Elect Edgar and is a gift from him and Bishop Mark Nordstrom, Suffragan of the Jurisdiction of Armed Forces and Chaplaincy (ACNA).

The **pectoral cross** is given by the Diocese of The Carolinas.

The **ring** bears a Jerusalem cross with the words, "The Anglican Diocese of South Carolina" surrounding. It is given by the Venerable Jan Kaneft and her husband, Bill. Jan was Edgar's first deacon.

The **cope** and **mitre** are from The Church of the Apostles, Columbia.

Because those who trust in Christ have been forgiven, we can truly live in **Peace** with God and people. Here we greet strangers, friends and family in peace and remember that we are one in Christ.

At this time, the new Bishop takes up his role as the Diocesan Bishop, as liturgically expressed by his seating in the *Cathedra*, the Bishop's seat of office in the Cathedral.

Then the Archbishop and at least two other Bishops lay their hands upon the head of the Bishop Elect, the Archbishop and other Bishops saying

Receive the Holy Spirit for the Office and work of a Bishop in the Church of God, now committed to you by the imposition of our hands; in the Name of the Father, and of the Son, and of the Holy Spirit.

Most merciful Father, send down upon this your servant your heavenly blessing; so endue him with your Holy Spirit that, in preaching your Word, he may not only be earnest to reprove, beseech, and rebuke, with all love and godly doctrine, but may also present a wholesome example in word and conduct, in love and faith, in chastity and purity; that, having faithfully run his course, at the Last Day he may receive the crown of righteousness, laid up by the Lord Jesus, our righteous Judge, who lives and reigns with you and the same Holy Spirit, one God, world without end.

People **AMEN.**

The new Bishop is now vested according to the Order of Bishops. The Archbishop presents the new Bishop with a Bible, saying

Give heed to reading, exhortation, and doctrine. Think upon the things contained in this Book. Be diligent in them, that your growth in the grace and knowledge of our Lord Jesus Christ may be evident to all. In doing so you shall save both yourself and those who hear you. Be to the flock of Christ a shepherd, not a wolf; feed them, do not devour them. Hold up the weak, heal the sick, bind up the broken, bring back the lapsed, and seek the lost. Do not confuse mercy with indifference; so minister discipline, that you forget not mercy; that when the Chief Shepherd appears, you may receive the never-fading crown of glory; through Jesus Christ our Lord. **Amen.**

Archbishop Take this staff and watch over the flock of Christ.

Archbishop Receive the anointing of this oil, and remember continually to stir up the grace of God which is given to you; for God has not given us the spirit of fear, but of power, and love, and self-control.

Archbishop Receive this cross; remember that he whom you serve reconciled us to God by his own blood.

Archbishop Take this ring; be faithful to the Bride of Christ.

Archbishop Receive this mitre, and remember that your authority rests in God's Word and Holy Spirit.

The Bishop's wives who are present now gather to pray for Mrs. Beth Edgar.

THE PEACE

Archbishop The peace of the Lord be always with you.
People **And with your spirit.**

THE ANNOUNCEMENTS

THE SEATING OF THE NEW DIOCESAN BISHOP

The Dean, standing near the Cathedra, says

Charles Francis Edgar, Bishop in the Church of God, and our Bishop, we welcome you to your Cathedral Church, the symbol and center of your pastoral, liturgical, and teaching ministry in this Diocese. In the name of the Vestry of this Cathedral Church, and on behalf of the people of this diocese, I install you in the chair appointed to your office. May the Lord stir up in you the flame of holy charity, and the power of faith that overcomes the world. **Amen.**

+ THE LITURGY OF THE TABLE +

THE OFFERTORY

I Was Glad When They Said unto Me

Sir Charles Hubert H. Parry (1848 – 1918)

I was glad when they said unto me,
we will go into the house of the Lord.

O pray for the peace of Jerusalem;
They shall prosper that love thee.

Our feet shall stand in thy gates, O Jerusalem.

Peace be within thy walls

Jerusalem is builded as a city
that is at unity in itself.

And plenteousness within thy palaces.

Text: Psalm 122:1-3, 6, 7

Music: Sir Charles Hubert Hastings Parry (1848-1918)

THE DOXOLOGY

Praise God from whom all bless - ings flow; praise him, all crea-tures here be - low;
praise him a-bove ye heaven - ly host: praise Fa-ther, Son, and Ho - ly Ghost.

Text: Thomas Ken (1637-1711)
Music: OLD HUNDREDTH, Louis Bourgeois (1510?-1561?)

THE SURSUM CORDA

Celebrant The Lord be with you.
People **And with your spirit.**
Celebrant Lift up your hearts.
People **We lift them to the Lord.**
Celebrant Let us give thanks to the Lord our God.
People **It is right to give him thanks and praise.**

It is right, our duty and our joy, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. Through the great shepherd of your flock, Jesus Christ our Lord; who after his resurrection sent forth his apostles to preach the Gospel and to teach all nations; and promised to be with them always, even to the end of the ages.

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

THE SANCTUS

Ho - ly, ho - ly, ho - ly Lord, God of power and might,
hea - ven and earth are full of your glo - ry, Ho - san - na in the high - est.
Bless - ed is he who comes in the Name of the Lord.
Ho - san - na in the high - - est.

Setting: *The Bronsville Eucharist*, Philip W.J. Stopford (b. 1977). Used by permission.

The **Liturgy of the Table** is called The Eucharist or The Holy Communion. The word Eucharist comes from a Greek word which means thanksgiving. It is at this point that our attention should turn from the pulpit and lectern to the Holy Table. The choir sings an anthem as the table is prepared, and the congregation sings a hymn as the gifts are presented.

The offering collected here will go to Bishop Edgar's discretionary fund.

At the presentation of the offerings, we often sing a **Doxology** (from the Greek *doxa logoi*, "words of glory.") It is a hymn of praise to God, often in a Trinitarian form.

The **Sursum Corda** (Latin for "lift up your hearts") is one of the most ancient parts of our service, dating from around the third century.

In the Western tradition, The **Preface** to the Eucharistic Prayer varies with the seasons of the church year.

The **Sanctus** (Latin for "holy") is a hymn of acclamation proclaiming the transcendence of the God of all Creation based on Isaiah 6:1-5. The Benedictus (Latin for "blessed") has traditionally accompanied the Sanctus and is based on Matt. 21:9 and Luke 13:35.

This form of the **Prayer of Consecration** is from the ACNA Anglican Standard text.

The first paragraph describes the one sacrifice that is Christ and why we continue this liturgy to the present day.

The following paragraph, the *epiclesis*, asks the Holy Spirit to be present in both the gifts and the people present. In this Eucharistic Prayer, following both Cranmerian and Sarum use, the *epiclesis* is split, coming both before and after the consecration of the gifts.

The next two paragraphs are called the *commemoration*. We remember Jesus instituting the Eucharist at his Last Supper. The Scriptural phrase "Do this in remembrance of me" is called the *anamnesis*, or remembrance.

The fifth paragraph is called the *oblation*. The bread and wine are offered up to God to bless them to our use.

The **Great Amen** is the "people's prayer" that concludes the eucharistic prayer. The Great Amen is printed in all capital letters in the Book of Common Prayer to emphasize the importance of this moment in the liturgy.

The **Lord's Prayer** is the prayer Christ taught the disciples as an example of how to pray and has been a part of Eucharistic liturgies since the year 400 A.D.

Christ has been sacrificed once and for all by his death on the cross. His work has brought us forgiveness and reconciliation with God. **The Fraction** reminds us that we are welcomed to the feast of the Lamb (1 Corinthians 5:7).

THE PRAYER OF CONSECRATION

All praise and glory is yours, O God our heavenly Father, for in your tender mercy, you gave your only Son Jesus Christ to suffer death upon the Cross for our redemption. He made there, by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and he instituted, and in his Holy Gospel commanded us to continue, a perpetual memory of his precious death and sacrifice, until his coming again.

So now, O merciful Father, in your great goodness, we ask you to bless and sanctify, with your Word and Holy Spirit, these gifts of bread and wine, that we, receiving them according to your Son our Savior Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood.

For on the night that he was betrayed, our Lord Jesus Christ took bread; and when he had given thanks, he broke it,* and gave it to his disciples, saying, "Take, eat; this is my Body, which is given for you: Do this in remembrance of me."

Likewise, after supper, Jesus took the cup, and when he had given thanks, he gave it to them, saying, "Drink this, all of you; for 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 in remembrance of me."

Therefore, O Lord and heavenly Father, according to the institution of your dearly beloved Son our Savior Jesus Christ, we your humble servants celebrate and make here before your divine Majesty, with these holy gifts, the memorial your Son commanded us to make; remembering his blessed passion and precious death, his mighty resurrection and glorious ascension, and his promise to come again. And we earnestly desire your fatherly goodness mercifully to accept this, our sacrifice of praise and thanksgiving; asking you to grant that, by the merits and death of your Son Jesus Christ, and through faith in his Blood, we and your whole Church may obtain forgiveness of our sins, and all other benefits of his passion.

And here we offer and present to you, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice. We humbly pray that all who partake of this Holy Communion may worthily receive the most precious Body and Blood of your Son Jesus Christ, be filled with your grace and heavenly benediction, and be made one body with him, that he may dwell in us, and we in him. And although we are unworthy, because of our many sins, to offer you any sacrifice, yet we ask you to accept this duty and service we owe, not weighing our merits, but pardoning our offenses, through Jesus Christ our Lord.

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. **AMEN.**

THE LORD'S PRAYER

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.

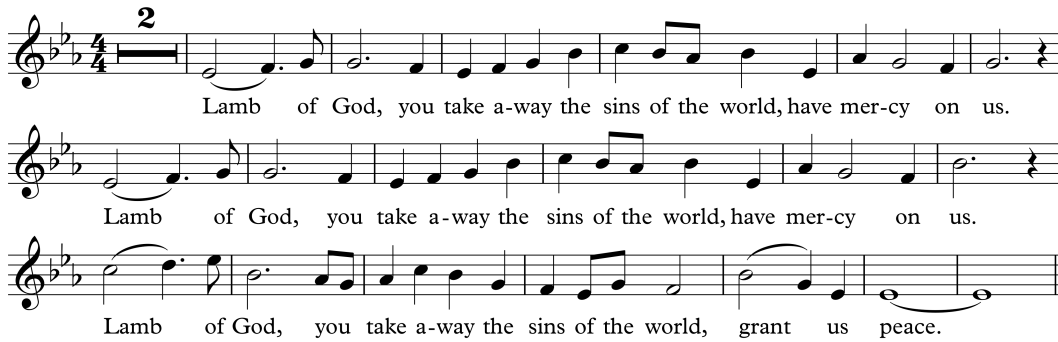
THE FRACTION

Celebrant Christ our Passover Lamb has been sacrificed, once for all upon the Cross.
People **Therefore let us keep the feast.**

THE PRAYER OF HUMBLE ACCESS

We do not presume to come to this your table, O merciful Lord, trusting in our own righteousness, but in your abundant and great mercies. We are not worthy so much as to gather up the crumbs under your table; but you are the same Lord whose character is always to have mercy. Grant us, therefore, gracious Lord, so to eat the flesh of your dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. Amen.

THE AGNUS DEI



2
Lamb of God, you take a-way the sins of the world, have mer-cy on us.
Lamb of God, you take a-way the sins of the world, have mer-cy on us.
Lamb of God, you take a-way the sins of the world, grant us peace.

Setting: *The Bronxville Eucharist*, Philip W.J. Stopford (b. 1977). Used by permission.

THE MINISTRATION OF COMMUNION

Celebrant

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.

The Prayer of Humble

Access was adapted from a pre-Reformation prayer that would be said by the priest before conducting services. Martin Luther's last written words were "We are all beggars." Though we come to the table empty-handed and unworthy, our Lord's character is always to have mercy. Those who come to the table in faith are assured of God's pardon and mercy through the Cross of Christ and nourished spiritually by the sacrament.

The **Agnus Dei** is based on John 1:29 and is the Fraction Anthem most traditionally used in the Western Church.

Communion Instructions

All baptized Christians are invited to receive communion at a communion station. As an usher prompts you, please walk to the nearest communion station to receive from a bishop. You may receive the bread only or may dip the bread in the wine. Those wishing to receive the wine from the common cup may receive the wine from the chalice bearer to their right as they come forward to receive.

Those who do not wish to receive are encouraged to come forward and cross their arms over their chest to receive a blessing from a bishop.

Gluten-free wafers are available upon request.

MUSIC DURING THE DISTRIBUTION

What Wondrous Love is This

1. What won-drous love is this, O my soul, O my soul! What
 2. When I was sink-ing down, sink-ing down, sink-ing down, when
 3. To God and to the Lamb, I will sing, I will sing; to
 4. And when from death I'm free, I'll sing on, I'll sing on; and

won-drous love is this, O my soul! What won-drous love is this that
 I was sink-ing down, sink-ing down, when I was sink-ing down be -
 God and to the Lamb, I will sing. To God and to the Lamb who
 when from death I'm free, I'll sing on. And when from death I'm free I'll

caused the Lord of bliss to bear the dread-ful curse for my
 neath God's right-eous frown, Christ laid a-side His crown for my
 is the great "I Am"; while mill-ions join the theme, I will
 sing and joy-ful be; and through e-ter-ni-ty, I'll sing

soul, to bear the dread-ful curse for my soul. (to vs. 2)
 soul, Christ laid a-side His crown for my soul. (going on)
 sing, while mill-ions join the theme, I will sing.
 on, and through e-ter-ni-ty, I'll sing on.

Refrain

What won-drous love is this, what won-drous love is
 this, what won-drous love is this, what won-drous love is this?

Text: American folk hymn, ca. 1835

Music: WONDROUS LOVE, from *The Southern Harmony*, 1835. This arr.: Patrick Schlabs & Turner Merritt. Used by permission. CCLI# 2432508.

The Goodness of Jesus

1. Come you wear-y heart now to Je-sus. Come you anx-ious soul now and see.
 2. Come find what this world can-not of-fer. Come and find your joy here com-plete.
 3. Come and find your hope now in Je-sus. He is all He said He would be.

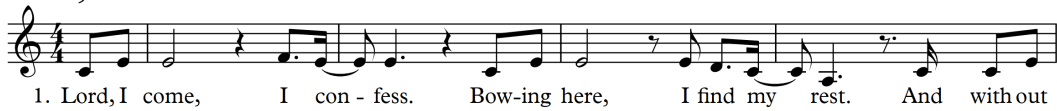
There is per-fect love and com-fort in your tears. Rest herein His won-drous peace.
 Taste the liv-ing wa-ter, nev-er thirst a-gain. Rest herein His won-drous peace.
 Grace is o-ver-flow-ing from the Sav-iour's heart. Rest herein His won-drous grace.

Refrain

Oh the good-ness the good-ness of Je-sus. Sat-is-fied, He is all that I need. May it
 be, come what may, that I rest all my days in the good-ness of Je-sus.

Text & music: Fiano Aghajanian, Harrison Druery, Michael Farren, Jaywan Maxell, Jonny Robinson, Rich Tompson. © 2018 CityAlight Music. Used by permission. CCLI# 2432508.

Lord, I Need You

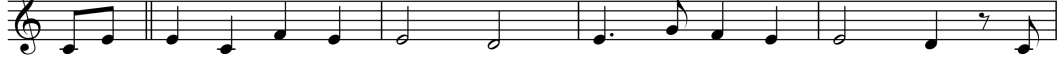


1. Lord, I come, I con - fess. Bow-ing here, I find my rest. And without



You, I fall a - part. You're the One that guides my heart.

Refrain



Lord, I need You, O I need You, Ev - ery hour I need You. My



one de-fense, my right - eous-ness; O God, how I need You. (first time: going on)
(second time: to Bridge)



2. Where sin runs deep, Your grace is more. Where grace is found is where You



are. And where You are, Lord, I am free. Ho-li - ness is Christ in



me. Where You are, Lord, I am free. Ho-li-ness is Christ in me. (to Refrain)

Bridge



So, teach my song to rise to You when temp-ta-tion comes my way. And when I



can-not stand, I'll fall on You. Je-sus, You're my hope and stay. And when I



can-not stand, I'll fall on You. Je-sus, You're my hope and stay.

Text & music: Jesse Reeves, Kristian Stanfill, Matt Maher, Christy Nockels, Daniel Carson. © 2011 sixsteps Music. Used by permission. CCLI# 2432508.

O God, Eternal Light

Refrain

O God, e - ter - nal Light, send forth Your un - end - ing day up - on us who watch for
 You, that our lips may praise You and our lives may bless You and our
 wor - ship may give You glo - ry through Je - sus Christ our Lord.

1. Your grace shines like the col - ors of the dawn,
 2. You are the Light of all the world.

You scat - ter new mer - cies like the morn - ing rays. All those who
 All those who fol - low You have light of life. Help us to
 walked in dark - ness have seen great light: for our light has come.
 cast off dark - ness and put on light:

Text: The Book of Common Prayer
 Music: Rod Lewis © 2011 Five O'Silver Music. Used by permission.

Yet Not I, But Through Christ In Me

Mr Matt Campbell, tenor

1. (solo) What gift of grace is Je sus, my Re - deem - er. There is no more for heav - en now to give.
 2. The night is dark, but I am not for - sak - en, for by my side the Sav - iour, he will stay.
 3. No fate I dread, I know I am for - giv - en, the fu - ture sure, the price, it has been paid.
 4. With ev - ery breath I long to fol low Je - sus, for He has said that He will bring me home.

(solo) He is my joy, my right - eous ness and free dom, my stead fast love, my deep and bound less peace.
 I lab - our on in weak - ness and re - joic ing, for in my need, his pow - er is dis played.
 For Je - sus bled and suf - fered for my par don, and he was raised to o - ver throw the grave.
 And day by day I know he will re - new me un - til I stand with joy be - fore the throne.

(solo) To this I hold: my hope is on - ly Je - sus. For my life is wholly bound to His.
 To this I hold: my Shep - herd will de - fend me. Through the deep - est val ley he will lead.
 To this I hold: my sin has been de - feat - ed. Je - sus now, and ev - er, is my plea.
 To this I hold: my hope is on - ly Je - sus. All the glo - ry ev - er - more to Him.

(solo) Oh how strange and di - vine, I can sing: all is mine! Yet not I, but through Christ in me.
 Oh the night has been won, and I shall o - ver come! Yet not I, but through Christ in me.
 Oh the chains are re - leased, I can sing: I am free! Yet not I, but through Christ in me.
 When the race is com - plete, still my lips shall re - peat: yet not I, but through Christ in me.

Text & music: Jonny Robinson, Rich Thompson, Michael Farren. © 2018 CityAlight Music, Integrity's Alleluia! Music. Used by permission. CCLI# 2432508.

We Will Feast In the House of Zion

Refrain

We will feast in the house of Zi - on. We will sing with our hearts re-stored. He has done great things, we will say to - geth - er. We will feast and weep no more.

1. We will not be burned by the fire; He is the Lord, our
 2. In the dark of night, be-fore the dawn, my soul, be not a -
 3. Ev-ery vow we've bro - ken and be trayed, You are the faith - ful

God. We are not con - sumed by the
 fraid. For the prom - ised morn - - - ing, oh, how
 One. And from the gar - - - den to the

flood; up - held, pro - tect - ed, gath - ered up.
 long? Oh, God of Ja - cob, be my strength.
 grave, bind us to - geth - er, bring sha - lom.

Text & music: Sandra McCracken & Joshua Moore. © 2015 Integrity Worship Music. Used by permission. CCLI# 2432508.

THE PRAYER OF THANKSGIVING

Heavenly Father, We thank you for feeding us with the spiritual food of the most precious Body and Blood of your Son our Savior Jesus Christ; and for assuring us in these holy mysteries that we are living members of the body of your Son, and heirs of your eternal Kingdom. And now, Father, send us out to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Lord. To him, to you, and to the Holy Spirit, be honor and glory, now and for ever. Amen.

After the Post Communion Prayer, the new Bishop prays the following Collect

Go before us, O Lord, in all our doings with your most gracious favor, and further us with your continual help; that in all our works begun, continued, and ended in you, we may glorify your holy Name, and finally, through your mercy, obtain everlasting life; through Jesus Christ our Lord. **Amen.**

The Archbishop, or at his direction the newly-consecrated Bishop, then blesses the People saying

THE BLESSING

Bishop Our help is in the Name of the Lord;
People **The maker of heaven and earth.**
Bishop Blessed be the Name of the Lord;
People **From this time forth for evermore.**
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.**

In **Prayer of Thanksgiving** we give thanks for spiritual nourishment and seeks God's help for Christian service. The congregation is sent into the world as witnesses of Christ.

The **Blessing** is an authoritative declaration of God's favor with us.

HYMNS IN PROCESSION

The Church's One Foundation



1. The Chur-ch's one foun - da - tion is Je - sus Christ her Lord;
 2. E - lect from ev - ery na - tion, yet one o'er all the earth,
 3. Though with a scorn - ful won - der men see her sore op - pressed,
 4. Mid toil and trib - u - la - tion, and tu - mult of her war
 5. Yet she on earth hath un - ion with God, the Three in One,



she is his new cre - a - tion by wa - ter and the Word:
 her char - ter of sal - va - tion, one Lord, one faith, one birth;
 by schi - sms rent a - sun - der, by her - e - sies dis - tressed;
 she waits the con - sum - ma - tion of peace for ev - er - more;
 and mys - tic sweet com - mun - ion with those whose rest is won.



from heaven he came and sought her to be his ho - ly bride;
 one ho - ly Name she bless - es, par - takes one ho - ly food,
 yet saints their watch are keep - ing, their cry goes up, "How long?"
 till with the vi - sion glo - rious her long - ing eyes are blessed,
 O hap - py ones and ho - ly! Lord, give us grace that we



with his own blood he bought her, and for her life he died.
 and to one hope she press - es with ev - ery grace en - dued.
 and soon the night of weep - ing shall be the morn of song.
 and the great Church vic - to - rious shall be the Church at rest.
 like them, the meek and low - ly, on high may dwell with thee.

Text: Samul John Stone (1839-1900)
 Music: AURELIA, S.S. Wesley (1810-1876)

Guide Me, O Thou Great Jehovah



1. Guide me, O Thou great Je - ho - vah, pil - grim through this bar - ren land.
 2. O - pen now the cry - stal foun - tain, whence the heal - ing stream doth flow;
 3. Lord, I trust Thy might - y pow - er, won - drous are Thy works of old;
 4. When I tread the verge of Jor - dan, bid my anx - ious fears sub - side;



I am weak, but Thou art might - y; hold me with Thy power - ful hand.
 let the fire and clou - dy pil - lar lead me all my jour - ney through.
 Thou de - liver - 'st Thine from thrall - dom, who for naught them - selves had sold:
 death of death and hell's des - truct - ion, land me safe on Can - aan's side;



Bread of Hea - ven, Bread of Hea - ven, feed me now and ev - er -
 Strong De - liv - erer, strong De - liv - erer, be Thou still my Strength and
 Thou didst con - quer, Thou didst con - quer, sin and Sa - tan and the
 songs of prais - es, songs of prais - es, I will ev - er give to



more, feed me now and ev - er - more.
 Shield; be Thou still my Strength and Shield.
 grave, sin and Sa - tan and the grave.
 Thee, I will ev - er give to Thee.

Text: William Williams (1717-1791) tr. Peter Williams (1722-1796), alt.
 Music: CWM RHONDDA, John Hughes (1873-1932)

THE DISMISSAL

Deacon Let us go forth rejoicing in the power of the Spirit.
People Thanks be to God.

The **Dismissal** is not a simple adjournment. It is a charge to take the experience of worship and the Gospel message into the world. A deacon proclaims the dismissal. It is a symbol of the deacon's vows, to serve the least and the lost, to send the Church out into the world to serve the Lord.

+ THE PROCESSIONS +

THE FIRST PROCESSION

Clergy and Seminarians

Acolytes
Masters of Ceremony
Seminarians
Vocational Deacons
Clergy of the Anglican Diocese of South Carolina
The Deans of the Anglican Diocese of South Carolina
Clergy of the Diocese of the Southeast (REC)
The Diocese of the Carolinas
Clergy from other Dioceses

THE SECOND PROCESSION

Ministries of the Anglican Diocese of South Carolina

Acolytes
Lay representatives of:
Camps and Conference Center
Christian Faith Formation
Congregational Development
Finance
Youth Ministry
The Commission on Ministry
Anglican Women
Daughters of the King
Daughters of the Holy Cross
Men's Ministry
Cursillo in Christianity
Servant's Heart Disaster Relief
Hispanic Ministry
Trustees of the Diocese
Officers of the Diocese
The Chancellor of the Diocese
The Standing Committee of the Diocese

THE THIRD PROCESSION

*Institutions, Ministry Partners, and Community
Representatives*

A Verger
Acolytes
Lay representatives of:
The Canterbury House
Water Missions International
Lowcountry Pregnancy Center
Coastal Crisis Chaplaincy
Porter-Gaud School
The Citadel
Trinity School for Ministry, Ambridge, PA
Nashotah House, Nashotah, WI
Cummins Memorial Theological Seminary
Representatives of Civic Government

THE FOURTH PROCESSION

Service Participants

Acolytes
Readers of Testimonials
The Litanist
Readers of the Lesson
Reader of the Holy Gospel
The Preacher

THE SOLEMN PROCESSION

A Thurifer
A Verger
Acolytes
Bishops of the Anglican Communion
Bishops of the Anglican Church in North America
The Presenters
The Bishop Elect - Chip Edgar
Co-Consecrator - Bishop Steve Wood
Co-Consecrator - Bishop William White
The Bishop of the Anglican Diocese of South Carolina -
Bishop Mark Lawrence
Chaplain to the Archbishop
Canon to the Archbishop
Archbishop - Archbishop Foley Beach

RECEPTION INFORMATION

Everyone is invited to a barbecue reception catered by Swing and Swine along Coming Street and in the Cathedral Close after the service. To get in line for food, please proceed through the portico and exit the courtyard on Vanderhorst Street and find the catering tables beginning at the corner of Coming and Vanderhorst.

Reception music is provided by Les Flat Out Strangers from Columbia, SC.

THE BISHOP EXHIBIT

Be sure to visit “The Bishop Exhibit” under the portico that explores the role of bishops in the church, highlights several prominent bishops from history, and introduces us to our new bishop, Bishop Chip Edgar. Graphic design for the exhibit is provided by Meghan Proctor with Park and Bloom Design.

THANK YOU FROM THE DIOCESE

A special thank you is extended to Kyle Whitcroft of Orangebox Events for providing event planning services for the consecration and reception. The Anglican Diocese of South Carolina also thanks the Consecration Planning Team and the many people, parishes, and organizations for executing all the details to make today such a glorious celebration.

THANK YOU FROM THE EDGARS

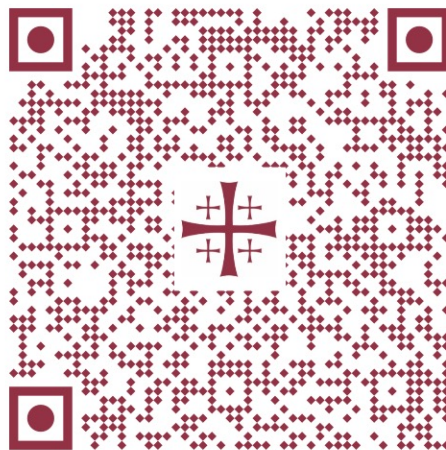
Since arriving in Charleston in early February, Beth and I have been blessed by the gracious, kind, and enthusiastic response received in every place we’ve visited. The hospitality shown to us moving into the Episcopal Residence on Smith Street has made our transition—an exceptionally challenging one, moving from a place and a people we loved so much—easy and sweet.

Today, especially, we are overwhelmed by the effort put into making this day a glorious celebration for us and, we pray, the entire diocese. People traveling from near and far, the complex planning involved in an event of this magnitude, the labor of musicians, servers, vergers, acolytes...who am I forgetting? Thank you, all.

Finally, we would like to publicly thank Bishop Lawrence and Allison for the encouragement and affirmation they have given us. Time and again they have assured us of their confidence that we can step into this amazing work which they have done so well and so graciously for the past 14 years. While we had admired them from afar for years, these past months have shown us that they are wiser, deeper, and more steadfast in the love of the Lord and this diocese than we could have imagined. The bar is high, our indebtedness is unpayable.

Get to know Bishop Edgar and his family by listening to some of their favorite music!

Scan to play!





THE ANGLICAN DIOCESE OF SOUTH CAROLINA
126 Coming Street, Charleston, SC 29403