



The Consecration and Investiture of a Bishop *for* The Convocation of Episcopal Churches in Europe



Saturday, the sixth of April
Two thousand and nineteen
The Cathedral Church of the Holy Trinity, Paris

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*Please turn off all personal communication devices upon entering the sanctuary of the Cathedral.
Please refrain from taking photographs of the liturgy. Photographers have been engaged to record today's event.*

Welcome to the Convocation

We celebrate today the blessings God has bestowed upon our churches over the long history of an Episcopal presence in Europe, and give thanks for the continuing guidance of the Holy Spirit as we enter upon a new chapter in the ministry to which together God has called us.

The Convocation is a unique community of communities within the Episcopal Church. It is not a diocese, but rather a group of parishes and missions *convocatio*—called together—to bear witness to the Way of Love, as we have received an understanding of that path, within the context of Europe. The majority of our communities—twelve out of twenty-one—are organized as missions. This is not merely a fact of our existence, but the ethos of our call in ministry; the Convocation is an inherently missionary enterprise, called to share the understanding of the Christian faith as it has been received by the Episcopal Church in a context outside the American setting within which our church first took form.

We are, of course, a church formed within the experience and understanding of Anglicanism. At the same time, the proclamation we offer is of a Christian witness that is characterized by three qualities: We are *liturgical* in our worship; *progressive* in our approach to the work of interpreting the *kerygma* of the Holy Scriptures and applying them to whatever context in which we find ourselves; and *democratic* in our governance.

Once it was the case that our communities took shape around gatherings of American expatriates; but that no longer correctly describes either the communities we are now or the communities we seek to establish. Our communities are a rich mixture of native English-speakers and members of the local community; transients and long-term residents; those born into the Anglican faith, into other Christian traditions, or indeed into no faith tradition at all. Our communities are not chaplaincies, but rather churches; and a church, as Archbishop William Temple once aptly observed, “is the only society that exists for the benefit of those who are not its members.”

We witness to and work in service of the Gospel in a setting very different from that in which the Episcopal

Church came into being and which characterizes the context of most Episcopal Churches. Our Convocation has churches and missions in six different nations of Europe, and may soon have affiliated communities in yet more jurisdictions. None of these national settings are anything like as sympathetic to the existence and work of churches as obtains in the United States. In some cases our communities are denied recognition as churches, and must instead incorporate themselves as clubs; in others, incorporating themselves as churches would lead to severe restrictions on their ability to carry out the kind of service that we understand to be central to the work of disciples. Each of our communities finds creative and nimble ways to carry out their ministries in ways that are both effective and permissible under the laws within which they are obliged to work.

In all of this—our creativity, our resilience, our determination to find a way to proclaim the good news of the Way of Love in all of the languages and all of the jurisdictions within which we are called—we believe we are offering ideas back to the larger church as it moves along the path toward God’s future. Our setting is far more secular and far more multiethnic than is typically the case in the United States; what is more, in most of our contexts it is simply inescapable to be in sustained and intentional dialogue with communities of other Christian confessions, and other faith traditions, in order to do our work. We believe these conditions, which shape the context within which we are disciples, will come to characterize the context of the church in the United States within the next few decades. So in this way, we see ourselves not as the periphery of the church, but rather as its research and development department.

We are delighted to welcome you here as your sisters and brothers in Christ, and as your church in Europe. We look forward to meeting you, and to telling you about the remarkable communities we come from and the work they do. And in this as in all things, we give thanks for your presence among us, and for your prayers for the ministry we share with you in this place. ✚

The Ordination and Consecration of
The Reverend Mark David Wheeler Edington
as a bishop
in God's one, holy, catholic, and apostolic church

and The Investiture and Seating
of the Twenty-Sixth Bishop in Charge
of the Convocation of Episcopal Churches in Europe



The Most Reverend Michael B. Curry
Presiding Bishop and Primate of the Episcopal Church
Chief Consecrator

The Right Reverend Pierre Welté Whalon
Bishop in Charge of the Convocation
and Suffragan to the Presiding Bishop for Europe

The Right Reverend Douglas John Fisher
Bishop of Western Massachusetts

The Right Reverend Ian Douglas
Bishop of Connecticut

The Right Reverend Alan McIntosh Gates
Bishop of Massachusetts

The Right Reverend Gayle Elizabeth Harris
Suffragan Bishop of Massachusetts

The Most Reverend Joris Vercammen
Archbishop of Utrecht

Co-Consecrators



The Very Reverend Lucinda Laird
Dean of the Cathedral and Master of Ceremonies

Andrew Kluetz
Assistant Master of Ceremonies and Master of Acolytes

The Reverend Richard Cole
Deacon of the Mass

The Reverend Canon E. Mark Stevenson
Canon to the Presiding Bishop for Ministry within the Episcopal Church
Chaplain to the Presiding Bishop

The Venerable Walter Jacob Baer
Chaplain to the Bishop in Charge

The Reverend Robert Hughes Schoeck
Co-Rector of the Church of the Ascension, Twin Falls, Idaho
Chaplain to the Bishop-elect

Stephanie Burette Frances Seder
Charles Trueheart
Lay Eucharistic Ministers



Samuel Bonsey Laura Harding Brewer
The Reverend Christopher Easthill The Reverend John Emerson Laycock
Andrea S. Rutledge Alexander Sadie
Deirdre Tincker The Reverend Robert Grover Windsor
Presenters

THE ORDER OF PROCESSION



Banners of the parishes and missions

The Choir

The Assistant Master of Ceremonies

The Council of Advice

The Search Committee

The Transition Committee

The Registrar

Ecumenical and Interfaith Representatives

Chaplains to the Armed Forces

Members of Religious Orders

Visiting Clergy

The Clergy of the Convocation

Presenters of the Bishop-elect

The Chaplain to the Bishop-elect

The Bishop-elect



Lay Eucharistic Ministers

The Deacon of the Mass

The Dean

Episcopal Bishops & Bishops in Communion

The Twenty-Fourth Bishop-in-Charge

The Preacher

The Co-consecrating Bishops

The Chaplain to the Bishop in Charge

The Twenty-Fifth Bishop in Charge

The Chaplain to the Presiding Bishop

The Presiding Bishop

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ORDER OF SERVICE

Preludes

“Tu es Petrus”

Maurice Duruflé (1902-1986)

Tu es Petrus, et super hanc petram aedificabo
Ecclesiam meam, et portae inferi non
praevallebunt adversum eam. Et tibi dabo
claves regni coelorum.

*You are Peter, and upon this Rock I will
build my Church: and the gates of hell shall
not overcome it. And I will give you the keys
of the kingdom of heaven.*

—Matthew 16:18-19

“Ecce sacerdos magnus”

Tomás Luis de Victoria (1548-1611)

Ecce sacerdos magnus, qui in diebus suis
placuit Deo, et inventus est justus; et in
tempore iracundiae factus est reconciliatio.

*Behold a great priest, who in his days
pleased God, and was found righteous;
and in the time of wrath he was made a
reconciliation.*

—Antiphon at 2nd Vespers for the Reception of a Bishop

Choral Varié sur le “Veni Creator”

Maurice Duruflé

Veni Creator Spiritus,
mentes tuorum visita,
imple superna gratia,
quae tu creasti, pectora.

*Come, Holy Ghost, Creator, come
from thy bright heav’nly throne;
come, take possession of our souls,
and make them all thine own.*

“How lovely are the messengers” from *St. Paul*

Felix Mendelssohn (1809-1847)

Wie lieblich sind die Boten,
die den Frieden verkündigen.
In alle Lande ist ausgegangen ihr Schall und
in alle Welt ihre Worte.

*How lovely are the messengers
that preach us the gospel of peace.
To all the nations is gone forth the sound of
their words, throughout all the lands their
glad tidings.*

—Romans 10:15, 18

“I will sing new songs” from *Biblical Songs* (Op.99)

Antonín Dvořák (1841-1904)

Joshua Farrier *Tenor soloist*

I will sing new songs of gladness, I will sing Jehovah’s praises upon a ten-string psaltery.
Ev’ry day will I extol thee and will bless thy Holy Name. Great is God and great his mercy.
Who shall tell of all his greatness? Who shall his pow’r declare? My song shall be of praise
and honor, and of thy glorious acts. Thy works are wonderful, past our knowing. Yea, men
shall tell of thy great kindness and of thy wond’rous might, and my voice shall proclaim
aloud thy glory.

—Psalm 145:1–7 and 144:9

Pièce d’Orgue, BWV 572

Johann Sebastian Bach (1685-1750)



Zachary Ullery

Canon for Music

Andrew Dewar

Organist of the Cathedral

The Entrance Rite

Hymn: "A vision seen, a call obeyed"

Europe



1. A vi - sion seen, a call o - beyed drew Paul to
2. This word, once sown in Eu - rope's soil, set hearts and
3. Time came when greed for gain was rife and faith gave
4. The Bi - ble as their strength and stay, their psalms ro -



Eu - rope's shore where, re - so - lute and un - a -
minds a - fire; the buil - der's skill, the la - b'rer's
way to doubt; then ho - ly war and ci - vil
bust - ly sung, those e - xiled here re - joiced to



fraid, good news of Christ he bore;
toil and raised nave and roof and spire
strife put mer - cy's claims to rout.
pray in their own mo - ther - tongue;



— and in his steps, to all these lands, by dan - gers
— God's house where mu - sic touched the soul with pen - te -
— Yet, Spi - rit - led and e - lo - quent, re - for - mers
— and, seek - ing re - fuge folk still come to share in



un - de - terred, came those whose lives and lips and
cos - tal fire and art, the Sa - vior to ex -
did not cease to call on Christ - ians to re -
Eu - rope's dream; let fear of stran - gers be o'er -



hands made known God's sa - ving word.
tol, clothed faith in bold at - tire.
pent and strive for Eu - rope's peace.
come and 'Wel - come' be our theme.



5. And now, Lord, Je - sus make us one with all who



bear your Name, with all by whom love's work is



done, whose lives your truth pro - claim; em - pow'r us

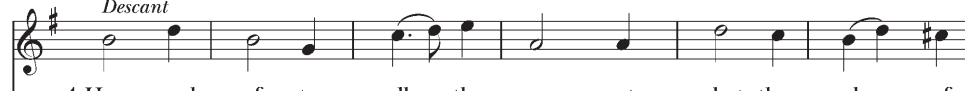


with a faith welltrained, a glimpse of life made whole, that dai - ly,




by your grace sustained, we nou - rish Eu - rope's soul.

Descant



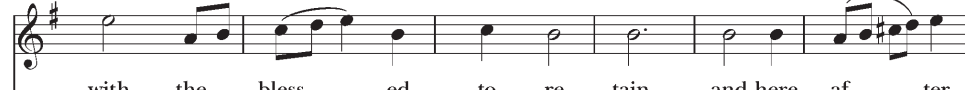
4 Here vouch - safe to all thy serv - ants what they ask of

1 Christ is made the sure foun - da - tion, Christ the head and
 2 All that ded - i - cat - ed ci - ty, dear - ly loved of
 3 To this tem - ple, where we call thee, come, O Lord of
 4 Here vouch - safe to all thy serv - ants what they ask of




thee to gain; what they gain from thee, for ev - er

cor - ner - stone, cho - sen of the Lord, and pre - cious,
 God on high, in ex - ult - ant ju - bi - la - tion
 Hosts, to - day; with thy wont - ed lov - ing - kind - ness
 thee to gain; what they gain from thee, for ev - er



with the bless - ed to re - tain, and here - af - ter

bind - ing all the Church in one; ho - ly Zi - on's
 pours per - pet - ual mel - o - dy; God the One in
 hear thy serv - ants as they pray, and thy full - est
 with the bless - ed to re - tain, and here - af - ter



in thy glo - ry ev - er - more with thee to reign.

help for ev - er, and her con - fi - dence a - lone.
 Three a - dor - ing in glad hymns e - ter - nal - ly.
 ben - e - dic - tion shed with - in its walls al - way.
 in thy glo - ry ev - er - more with thee to reign.

The people standing, the Presiding Bishop says

Bishop Bless the Lord who forgives all our sins.
People His mercy endures for ever.

The Bishop then says

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.

The Presentation

The bishops and people sit.

*Representatives of the diocese and friends of the bishop-elect, both priests and lay persons,
stand before the Presiding Bishop and present the bishop-elect, saying*

Michael, Bishop in the Church of God,
the clergy and people of the Convocation of Episcopal Churches in Europe,
trusting in the guidance of the Holy Spirit,
have chosen Mark David Wheeler Edington
to be a bishop and chief pastor.

We therefore ask you to lay your hands upon him
and in the power of the Holy Spirit
to consecrate him a bishop
in the one, holy, catholic, and apostolic Church.

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

The Certificate of Election	<i>Read by The Reverend Richard Cole, Secretary of Convention</i>
The Testimonial of Elections	<i>Read by The Reverend T. Mark Dunnam, Co-Chair of the Search Committee</i>
Evidence of Ordination to the Diaconate and the Priesthood	<i>Read by David Case, Co-Chair of the Search Committee</i>
The Consents of the Standing Committees	<i>Read by Anne Swardson, President of the Council of Advice</i>
The Consents of the Bishops Diocesan	<i>Read by The Right Reverend DeDe Duncan-Probe, Vice President of Province II</i>

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

In the Name of the Father, and of the Son, and of the Holy Spirit,
I, Mark David Wheeler Edington, chosen Bishop of the Convocation of
Episcopal Churches in Europe, 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.

The Presiding Bishop 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 Mark David Wheeler Edington has been duly and lawfully elected to be a bishop of the Church of God to serve in the Convocation of Episcopal Churches in Europe. You have been assured of his suitability and that the Church has approved him 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 Presiding Bishop continues

Is it your will that we ordain Mark a bishop?

The People respond in their own language

That is our will.
Telle est notre volonté.
Ja, es ist unser Wille.
Tale è la nostra volontà.
Tal es nuestra voluntad.

Presiding Bishop

Will you uphold Mark as bishop?

The People respond in their own language

We will.
Nous le ferons.
Ja, wir werden es.
Così faremo.
Sì, lo haremos.

The Presiding Bishop 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 Mark for the work to which we trust the Holy Spirit has called him.

The Litany for Ordinations

Sung by the cantor, the congregation responding

God the Father,
Have mercy on us.

God the Son,
Have mercy on us.

God the Holy Spirit,
Have mercy on us.

Holy Trinity, one God,
Have mercy on us.

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

Pour la Sainte Eglise de Dieu, qu'elle soit remplie de vérité et d'amour,
et que tu la trouves sans tâche lors de ta Parousie, nous te prions, Seigneur.
Seigneur, écoute-nous.

Für alle Mitglieder Deiner Kirche in ihrer Berufung und in ihren Aufgaben, dass
sie Dir in Wahrhaftigkeit und in Frömmigkeit dienen, Herr, wir beten Dich an.
Herr, hör unser Gebet.

Per Michael, il nostro Vescovo presidente, e per tutti i vescovi, ministri e
diaconi, affinché siano pieni d'amore, e che siano assetati di verità e di giustizia,
ti preghiamo, Signore.
Signore, ascoltaci.

Para Mark, obispo elegido por el Espíritu Santo en tu Iglesia,
oramos a tí, Señor.
Escúchanos, Padre.

Pour qu'il puisse fidèlement remplir les devoirs de son ministère,
qu'il conforte l'épanouissement de ton Eglise et qu'il glorifie ton Nom,
nous te prions, Seigneur,
Seigneur, écoute-nous.

Dass er durch die Einwohnung des Heiligen Geistes aufrechterhalten und
ermutigt wird, beharrlich den Glauben zu mehren, Herr, wir beten Dich an.
Herr, hör unser Gebet.

Per la sua famiglia, affinché sia rafforzata nelle virtù cristiane,
ti preghiamo, Signore.
Signore, ascoltaci.

Para todos que temen Dios y crean en tí, Señor Jesucristo, que nuestras
divisiones cesen, y que podamos ser uno como tu y el Padre,
ti preghiamo, Signore.
Escúchanos, Padre.

Pour la mission de l'Eglise, qu'en témoin fidèle de ta Parole, elle prêche
l'Evangile jusqu'aux extrémités de la Terre,
nous te prions, Seigneur.
Seigneur, écoute-nous.

Für all jene, die noch nicht zum Glauben gefunden haben, und für diejenigen,
die ihr Glauben verloren haben, dass sie in das Licht des Evangeliums treten,
Herr, wir beten Dich an.
Herr, hör unser Gebet.

Per la pace nel mondo, affinché uno spirito di rispetto e di tolleranza cresca tra
tutti i paesi ed i popoli,
ti preghiamo, Signore.
Signore, ascoltaci.

Para todos que tengan posiciones de confianza ante el público, que sean
servidores de la justicia, y que promuevan la dignidad y la libertad de cada uno,
oremos a tí, Señor.
Escúchanos, Padre.

Pour la bénédiction de toute forme de travail, pour la juste utilisation des
richesses de la Création, pour que le monde ne connaisse plus la pauvreté, la
famine et les désastres naturels,
nous te prions, Seigneur.
Seigneur, écoute-nous.

Für die Armen, die Verfolgten, die Kranken, und für alle, die leiden;
für Geflüchtete, Gefangene und all diejenigen, die in Gefahr sind;
dass sie in Dir Trost und Schutz finden,
wir beten Dich an, Herr.
Herr, hör unser Gebet.

Per noi stessi, per il perdono dei nostri peccati,
affinchè la grazia dello Spirito Santo ci dia una vita nuova,
noi ti preghiamo, Signore.
Signore, ascoltaci.

Para todos que hayan fallecido en la comunión de tu Iglesia, y todos cuya fe es
conocida sólo por tí, que, con todos los santos, puedan descansar en aquel lugar
donde no hay sufrimiento y dolor, pero la vida eterna, oremos a tí, Señor.
Escúchanos, Padre.

Rejoicing in the fellowship of all the saints,
let us commend ourselves, and one another,
and all our life to Christ our God.
To you, O Lord our God.

Lord, have mercy.
Christ, have mercy.
Lord, have mercy.

The Presiding Bishop stands and says

	The Lord be with you.
<i>People</i>	And also with you.
<i>Bishop</i>	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. Amen.

All may be seated for the readings.

The Ministry of the Word

First reading: Proverbs 3:1-7

Read by Quinn Lafontaine

My child, do not forget my teaching,
but let your heart keep my commandments;
for length of days and years of life
and abundant welfare they will give you.
Do not let loyalty and faithfulness forsake you;
bind them round your neck,
write them on the tablet of your heart.
So you will find favor and good repute
in the sight of God and of people.
Trust in the Lord with all your heart,
and do not rely on your own insight.
In all your ways acknowledge him,
and he will make straight your paths.
Do not be wise in your own eyes;
fear the Lord, and turn away from evil.

Canticle: “Surely it is God who saves me” (The First Song of Isaiah)
Sung by the choir

Jack Noble White (b. 1938)

Surely, it is God who saves me;
I will trust in him and not be afraid.
For the Lord is my stronghold and my sure defense,
and he will be my Savior.
Therefore you shall draw water with rejoicing
from the springs of salvation.
And on that day you shall say,
Give thanks to the Lord and call upon his Name;
Make his deeds known among the peoples;
see that they remember that his Name is exalted.
Sing the praises of the Lord, for he has done great things,
and this is known in all the world.
Cry aloud, inhabitants of Zion, ring out your joy,
for the great one in the midst of you is the Holy One of Israel.

The Epistle: Romans 3:21-28

Read by Janet Day-Strehlow

But now, irrespective of law, the righteousness of God has been disclosed, and is attested by the law and the prophets, the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction, since all have sinned and fall short of the glory of God; they are now justified by his grace as a gift, through the redemption that is in Christ Jesus, whom God put forward as a sacrifice of atonement by his blood, effective through faith. He did this to show his righteousness, because in his divine forbearance he had passed over the sins previously committed; it was to prove at the present time that he himself is righteous and that he justifies the one who has faith in Jesus.
Then what becomes of boasting? It is excluded. By what law? By that of works? No, but by the law of faith. For we hold that a person is justified by faith apart from works prescribed by the law.

1 Come, thou fount of ev - ery bless - ing, tune my
2 Here I find my great - est trea - sure; hith - er,
3 Oh, to grace how great a debt - or dai - ly

heart to sing thy grace! Streams of mer - cy nev - er
by thy help, I've come; and I hope, by thy good
I'm con - strained to be! Let thy good - ness, like a

ceas - ing, call for songs of loud - est praise.
plea - sure, safe - ly to ar - rive at home.
fet - ter, bind my wan - dering heart to thee:

Teach me some me - lo - dious son - net, sung by
Je - sus sought me when a stran - ger wan - dering
prone to wan - der, Lord, I feel it, prone to

flam - ing tongues a - bove. Praise the mount! Oh, fix me
from the fold of God; he, to res - cue me from
leave the God I love; here's my heart, oh, take and

on it, mount of God's un - chang - ing love.
dan - ger, in - ter - posed his pre - cious blood.
seal it, seal it for thy courts a - bove.

*The Gospel: Luke 10:1-9**All standing, the Gospeler introduces the reading, saying*

The Holy Gospel of our Lord and Savior Jesus Christ according to Luke.

People: Glory to you, Lord Christ.

After this the Lord appointed seventy others and sent them on ahead of him in pairs to every town and place where he himself intended to go. He said to them, "The harvest is plentiful, but the laborers are few; therefore ask the Lord of the harvest to send out laborers into his harvest. Go on your way. See, I am sending you out like lambs into the midst of wolves. Carry no purse, no bag, no sandals; and greet no one on the road. Whatever house you enter, first say, 'Peace to this house!' And if anyone is there who shares in peace, your peace will rest on that person; but if not, it will return to you. Remain in the same house, eating and drinking whatever they provide, for the laborer deserves to be paid. Do not move about from house to house. Whenever you enter a town and its people welcome you, eat what is set before you; cure the sick who are there, and say to them, 'The kingdom of God has come near to you.'"

The reading of the Gospel is concluded with:

The Gospel of the Lord.

People: Praise to you, Lord Christ.

The Sermon

The Very Reverend Andrew B. McGowan, Ph.D.
Dean and President, and McFadden Professor of Pastoral Theology and Anglican Studies
Berkeley Divinity School at Yale

Hymn 528 "Lord, you give the great commission"

Rowthorn



1 Lord, you give the great com - mis - sion: "Heal the sick and
2 Lord, you call us to your serv - ice: "In my name bap -
3 Lord, you make the com - mon ho - ly: "This my bo - dy,
4 Lord, you show us love's true mea - sure: "Fa - ther, what they
5 Lord, you bless with words as - sur - ing: "I am with you



1 preach the word." Lest the Church ne - glect its mis - sion
2 tize and teach." That the world may trust your prom - ise,
3 this my blood." Let your priests, for earth's true glo - ry,
4 do, for - give." Yet we hoard as pri - vate trea - sure
5 to the end." Faith and hope and love re - stor - ing,



1 and the Gos - pel go un - heard, help us wit - ness to your
2 life a - bun - dant meant for each, give us all new fer - vor,
3 dai - ly lift life hea - ven - ward, ask - ing that the world a -
4 all that you so free - ly give. May your care and mer - cy
5 may we serve as you in - tend, and, a - mid the cares that



1 pur - pose with re - newed in - teg - ri - ty;
2 draw us clos - er in com - mu - ni - ty;
3 round us share your chil - dren's lib - er - ty; with the
4 lead us to a just so - ci - e - ty;
5 claim us, hold in mind e - ter - ni - ty;



Spi - rit's gifts em - power us for the work of min - is - try.

The Examination

All now sit, except the bishop-elect, who stands facing the bishops.

The Presiding Bishop addresses the bishop-elect

My brother, 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. The Presiding Bishop then says

Mark, 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.
 With the Father and the Son he is worshipped and glorified.
 He 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, except the bishop-elect, who kneels before the Presiding Bishop.
 The other bishops stand to the right and left of the Presiding Bishop.*

Hymn 832 Veni Sancte Spiritus

Taizé Chant



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

The Presiding Bishop then begins this 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 Presiding Bishop and other Bishops now lay their hands upon the head of the bishop-elect, and say together

Therefore, Father, make Mark a bishop in your Church. Pour out upon him 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 Presiding Bishop 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 he may feed and tend the flock of Christ, and exercise without reproach the high priesthood to which you have called him, 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 he 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.

The stole	Given by The Reverend Robert Grover Windsor & Kathryn Windsor
The chasuble	Given by Jeffrey Mills, representing the Diocese of Massachusetts
The pectoral cross	Given by Elizabeth Seaman, Saint John's Parish, Newtonville, Massachusetts
The ring	Given by The Reverend Canon E. Mark Stevenson Canon to the Presiding Bishop for Ministry within the Episcopal Church
A cope	Presented by Nancy Janin, member of the Search Committee & Deirdre Tincker, Church of the Ascension, Munich
A rochet and chimere	Presented by Sherry McGrath
The mitre	Given by Judith Edington

Bishop Whalon presents the pastoral staff of the Convocation to the new bishop, saying

On behalf of the people and clergy of the Convocation of Episcopal Churches in Europe, I give into your hands this pastoral staff. May Christ the good Shepherd uphold you and sustain you as you carry it in his name. *Amen.*

A Bible is presented by the Presiding Bishop 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.

The Presiding Bishop then presents the new bishop to the people, saying

Greet your new bishop.

The Investiture

The Presiding Bishop then says

The new bishop will now be seated.

The Dean and the President of the Council of Advice now lead the new bishop to the chair designated for the Bishop of the Convocation.

The Dean of the cathedral church, meeting the bishop at the cathedra, says

In the name of this Cathedral Church, and on behalf of the people of this Convocation, I install you, Mark, 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 new bishop then prays

O Holy God, in Christ you make all things new. Today in this house of prayer, I devote myself to your service. Grant me wisdom and compassion, that I may be a faithful witness to your Gospel and a pastor to your people. Fill my life with praise for your marvelous work, that I may serve you with joy. Fill your church with the power of your Spirit, that our ministry together, beginning today in this Cathedral, may bring healing to your people and glory to your name. Kindle in us the flame of holy charity and the power of faith that transforms the world.

People Amen.

The new bishop invites the people to exchange the peace, saying

The Peace of the Lord be always with you.

People And also with you.

Greetings and Offertory

*The offering will be divided between the Bishop's Discretionary Fund
and the Joel Nafuma Refugee Center at Saint-Paul's-Within-the-Walls, Rome.*

Offertory Anthem: "The Spirit of the Lord" from *The Apostles* Edward Elgar (1857–1934)

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 recovery 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 the 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 that causeth the things that are sown in it to spring forth;
so the Lord God will cause righteousness and praise to spring forth before all the nations.

The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel.

—Isaiah 61:1–3, 11

The Great Thanksgiving

Celebrant: The Lord be with you.

People: And also with you.

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 God thanks and praise.

Celebrant: It is right, and a good and joyful thing,
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 with all the angels of heaven
we lift our voices to proclaim the glory of your name
and sing our joyful hymn of praise.

Ho - ly, ho - ly, ho - ly, Lord God of

Hosts: Hea - ven and earth are full of thy glo - ry. Glo -

- ry be to thee, O Lord Most High. Bless - ed is he that com - eth

in the name of the Lord. Ho - san - na in the high - est.

The people stand or kneel.

The celebrant continues

We give thanks to you, O God,
 for the goodness and love which you have made known to us in creation;
 in the calling of Israel to be your people;
 in your Word spoken through the prophets;
 and above all in the Word made flesh, Jesus, your Son.
 For in these last days you sent him to be incarnate from the Virgin Mary,
 to be the Savior and Redeemer of the world.
 In him, you have delivered us from evil,
 and made us worthy to stand before you.
 In him, you have brought us out of error into truth,
 out of sin into righteousness, out of death into life.
 On the night before he died for us, 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, according to his command, O Father:

People: **We remember his death,
 We proclaim his resurrection,
 We await his coming in glory.**

And we offer our sacrifice of praise and thanksgiving to you, O Lord of all;
 presenting to you, from your creation, this bread and this wine.
 We pray you, gracious God, to send your Holy Spirit upon these gifts,
 that they may be the Sacrament of the Body of Christ
 and his Blood of the new Covenant.
 Unite us to your Son in his sacrifice,
 that we may be acceptable through him,
 being sanctified by the Holy Spirit.

In the fullness of time, reconcile all things to your Christ;
and bring us to that heavenly country where, with John and all your saints,
we may enter the everlasting heritage of your sons and daughters;
through Jesus Christ our Lord, the firstborn of all creation,
the head of the Church, and the author of our salvation.

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

The celebrant bids the Lord's Prayer by saying

And now, as our Savior Christ has taught us, we are bold to say:

All are invited to pray in the language most familiar to them

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.

Notre Père, qui es aux cieux,
Que ton nom soit sanctifié,
Que ton règne vienne,
Que ta volonté soit faite
sur la terre comme au ciel.
Donne-nous aujourd'hui notre pain de ce jour.
Pardonne-nous nos offenses
Comme nous pardonnons aussi à ceux
qui nous ont offensés.
Et ne nous laisse pas entrer en tentation,
mais délivre-nous du mal,
car c'est à toi qu'appartiennent le règne,
la puissance et la gloire,
aux siècles des siècles. Amen.

Vater unser im Himmel,
geheiligt werde dein Name;
dein Reich komme;
dein Wille geschehe,
wie im Himmel so auf Erden.
Unser tägliches Brot gib uns heute.
Und vergib uns unsere Schuld,
wie auch wir vergeben
unsern Schuldigern;
und führe uns nicht in Versuchung,
sondern erlöse uns von dem Bösen.
Denn dein ist das Reich und die Kraft
und die Herrlichkeit
in Ewigkeit. Amen.

Padre nostro, che sei nei cieli,
sia santificato il tuo Nome,
venga il tuo regno,
sia fatta la tua volontà
come in cielo così in terra.
Dacci oggi il nostro pane quotidiano.
E rimetti a noi i nostri debiti
come noi li rimettiamo
ai nostri debitori.
E non ci indurre in tentazione,
ma liberaci dal male.
Tuo è il regno,
tua è la potenza e la gloria
nei secoli. Amen.

Padre nuestro que estás en los cielos
Santificado sea tu Nombre
Venga tu reino
Hágase tu voluntad
En la tierra como en el cielo
Danos hoy el pan de cada día
y perdona nuestras ofensas,
como nosotros perdonamos
a los que nos ofenden.
No nos dejes caer en la tentación
y líbranos del mal.
Porque tuyo es el reino, tuyo es el poder, y tuya es la gloria
ahora y por siempre. Amén.

The celebrant breaks the consecrated bread.

Celebrant Christ our passover is sacrificed for us.

People Therefore let us keep the feast.

Hymn S-158 Agnus Dei

Healey Willan

O Lamb of God, that ta - kest a -

way the sins of the world, have mer - cy up -

on us. O Lamb of God, that

ta - kest a - way the sins of the world, have

mer - cy up - on us. O Lamb of

God, that ta - kest a - way the sins of the

world, grant us thy peace.

Music at the Communion:

Organ Improvisation

Andrew Dewar (b. 1981)

Communion Hymn: "Draw nigh and take the body of the Lord"

Edington

1 Draw nigh and take the bo - dy of the Lord, and

2 Sal - va - tion's giv - er, Christ, the on - ly Son, by

3 Ap - proach ye then with faith - ful hearts sin - cere, and

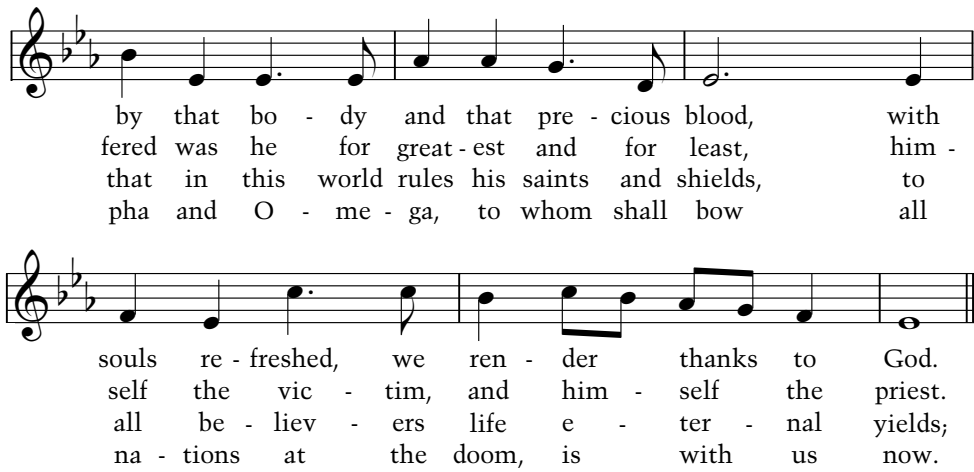
4 with heav - enly bread makes them that hun - ger whole, gives

drink the ho - ly blood for you out - poured. Saved

his dear cross and blood the vic - tory won. Of -

take the safe - guard of sal - va - tion here. He

liv - ing wa - ters to the thirst - ing soul. Al -



by that bo - dy and that pre - cious blood, with
 fered was he for great - est and for least, him -
 that in this world rules his saints and shields, to
 pha and O - me - ga, to whom shall bow all

souls re - freshed, we ren - der thanks to God.
 self the vic - tim, and him - self the priest.
 all be - liev - ers life e - ter - nal yields;
 na - tions at the doom, is with us now.

Anthem: "O Magnum Mysterium"

Morten Lauridsen (b.1943)

O magnum mysterium,
 Et admirabile sacramentum,
 Ut animalia viderent Dominum natum
 Jacentem in praesepio!
 Beata Virgo, cujus viscera,
 Meruerunt portare,
 Dominum Christum. Alleluia.

*O great mystery,
 and wonderful sacrament,
 that animals should see the newborn Lord,
 lying in a manger!
 Blessed is the virgin whose womb
 was worthy to bear
 the Lord, Jesus Christ. Alleluia!*

The Postcommunion Prayer

A bishop Let us pray.

People 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 Mark may be to us
 an effective example in word and action,
 in love and patience, and in holiness of life.
 Grant that we, with him, 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.



1 Gra - cious Spir - it, give your ser - vants joy to set sin's
 2 Word made flesh, who gave up glo - ry to be - come our
 3 Lov - ing God who birthed cre - a - tion from the noth - ing -
 4 Tri - une God, e - ter - nal Be - ing, nev - er - end - ing,

cap - tives free, hope to heal the bro - ken - heart - ed,
 great high priest, tak - ing on our hu - man na - ture
 ness of space, kind - ling life where all was emp - ty,
 un - be - gun, bound - less grace and per - fect jus - tice,

peace to share love's lib - er - ty. Through us bring your balm of
 to re - deem the last and least: let your cour - age and com -
 turn - ing cha - os in - to grace: when we feel con - fused and
 right - eous and for - giv - ing One: so en - fold us in your

glad - ness to the wound - ed and op - pressed; help us
 pas - sion shape and guide our min - is - tries; as our
 fruit - less, dawn up - on our rest - less night; give us
 mer - cy that our wills and yours u - nite; through us

claim and show God's fa - vor as a peo - ple called and blessed.
 Sav - ior and our Shep - herd, lead us to the truth that frees.
 faith's i - mag - i - na - tion, hope's re - new - ing, love's de - light.
 may the world be - hold you, find your love, your truth, your light.

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. Amen.

A Deacon dismisses the people

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

Closing Voluntary: Grand Chœur dialogué

Eugène Gigout (1844–1925)



*All are invited to a festive reception in the nave of the Cathedral following the service.
As you are able, please bring your chair with you as you leave the nave.*

Notes on the Service

WHAT we do today has its roots in the very earliest Christian communities. The scholar Paul Bradshaw, in his book *Rites of Ordination: Their History and Theology*, writes:

At some point in the second or third generation of Christians (we do not know exactly when), some congregations, but probably not yet all, began the practice of formally appointing officers...to provide specific services for the congregation. To these they gave the names *episkopoi* and *diakonoi*, words that seem already to have been used occasionally in a more general sense, and not as official titles, for those serving the congregation by leading it.... Possibly the custom began when some patrons wished to delegate certain responsibilities to others, perhaps especially the management of the community's resources and its charitable work, and they may first have employed their own steward and slaves to do this.¹

Those last words are a salutary reminder that the distinctive emphasis characteristic of all ordained in ministry is that of service to the church, and not of distinction within it.

The Cathedral of the Holy Trinity was consecrated in 1886, but to the best of our knowledge today marks the first time that a bishop has been consecrated within its walls. The general shape of the liturgy of consecration can be traced back centuries in the history of the church. While the consecration of deacons and priests requires only a single bishop, the consecration of a bishop requires at the presence of at least three bishops. Today, together with the Presiding Bishop, six bishops will act as co-consecrators for Mark: the diocesan and suffragan bishops of Massachusetts; the bishops of Western Massachusetts and Connecticut; the present bishop-in-charge of the Convocation; and the Archbishop of Utrecht of the Old Catholic Church of the Netherlands, a member church of the Anglican Communion, with whom the Episcopal Church is in full communion.



AFTER he is ordained, Mark will be vested as a bishop. Parishes and missions across the Convocation, Mark's own parish and diocese, Mark's family and friends, and the Office of the Presiding Bishop have given generously to help provide the vestments he will need in his new ministry.

The vestments he receives today were made by the Holy Rood Guild, a ministry of Saint Joseph's Abbey, a Cistercian order of monks in Spencer, Massachusetts. The stole was originally given to him upon being ordained a deacon; it has been reworked by the monks to be the basis of a new set of vestments Mark will use as a bishop. The stole, chasuble, and mitre, together with a cope made by the monks, are the gift of the Diocese of Massachusetts and of Saint John's Parish, of which Mark was the eleventh rector.

Generous contributions from the parishes and missions of the entire Convocation have helped provide the new bishop with additional vestments in other colors of the liturgical year, as well as a gold mitre, also crafted by the Holy Rood Guild. Donations from Mark's family, friends, and former parish provided other vestments characteristic of the office of a bishop; a cassock in purple, as well as a rochet and chimere.

The pectoral cross Mark receives today was made by Kristin Knudson-Groh, a metal artisan and member of Saint John's parish. It is a modified *croix pattée alésée arrondie* made of sterling silver; mounted in the center is a hyperbolic paraboloid made of gold (a square,

1. Paul F. Bradshaw, *Rites of Ordination: Their History and Theology* (Collegeville, Minn.: Liturgical Press, 2013), 24–5.

two-dimensional plane curved around two intersecting axes). The shape of the paraboloid makes the curved form far stronger than the two-dimensional object would be on its own, reflecting the power of God's love to transform us into stronger disciples. The curves that make the arms of the cross are identical (in two dimensions) to the curves that define the paraboloid (in three dimensions); a crosslet is placed within each of the arms, representing the four compass points. The materials for both the cross and chain were donated by Saint John's Parish.

The episcopal ring Mark receives upon his ordination is the gift of the Presiding Bishop. It was originally made for The Right Reverend Herbert Shipman (1870–1930), sometime Suffragan Bishop of New York, rector of the Church of the Heavenly Rest in New York City, and chaplain at the United States Military Academy at West Point. Bishop Shipman's faithful service to the church included voluntarily traveling to France to serve as an Army chaplain with troops fighting in the trenches of World War I, during which he suffered alongside them by being gassed and blinded in one eye. Bishop Shipman's descendants recently made a gift of some of his personal effects to the Presiding Bishop, and Bishop Curry has chosen to present this ring to Mark as a sign of their shared ministry among the churches of the Convocation.

The crozier (the pastoral staff) was commissioned by the Convocation upon the occasion of the election of Bishop Whalon as its first elected bishop-in-charge, and today passes from him to his elected successor. It was designed and created by the Italian artist David Maria Massei, and carved from iroko, a hard, resistant wood native to Africa. The ten inlaid crosses were shaped from wood common to or characteristic of the region of each of the parishes and organized missions of the Convocation: olive from Florence, grape vine from Weisbaden, cherry from Frankfurt, fir from Paris, beech from Waterloo, Swiss Alpine pine from Geneva, chestnut from Rome, horse chestnut from Munich, beech from Clermont-Ferrand, and rosewood from Augsburg. A brass casting of the Convocation's seal—the cross of Saint George surmounted by a single crosslet (drawn from the saltire of crosslets in the seal of the Episcopal Church), and set upon a blue field with twelve yellow stars (drawn from the flag of the Council of Europe, now more commonly associated with the European Union), is placed within the crook.



THE PREACHER this morning is The Very Reverend Andrew B. McGowan, Dean and President of Berkeley Divinity School at Yale and J. L. Caldwin McFadden and Rosine B. McFadden Professor of Anglican Theology at Yale Divinity School. Dean McGowan was ordained in the Anglican Church of Australia and served in that church as deacon and priest before going to the United States for doctoral work under Harold Attridge at the University of Notre Dame. After teaching at the University of Notre Dame in Australia and the Episcopal Divinity School, he was appointed director of the Theological School at Trinity College in the University of Melbourne, where he was appointed warden and president in 2007. Dean McGowan took up his current position at Yale in 2014. A historian of ancient Christianity, he is the author of numerous scholarly works, including *Ascetic Eucharists: Food and Drink in Early Christian Ritual Meals* (Oxford: Clarendon, 1999); and *Ancient Christian Worship* (Grand Rapids: Baker Academic, 2014). Dean McGowan has recently appeared in the third season of National Geographic's *The Story of God with Morgan Freeman*.



THE MUSIC chosen for this service has links to the Convocation, to the bishop-elect, and to the gifts given by the Holy Spirit to empower the ministry of the whole church. *Europe* sets lyrics written by The Right Reverend Jeffrey Rowthorn, twenty-fourth bishop-in-charge

of the Convocation, to a hymn tune composed by The Right Reverend Pierre Whalon, the present bishop-in-charge. The tune *Rowthorn* was written to honor Bishop Rowthorn by the late Alec Wyton, sometime organist and choirmaster at the Cathedral of Saint John the Divine and Saint James's Church in New York City; the text is another well-loved hymn lyric written by Bishop Rowthorn. Two hymns serve in the ancient role of invoking the presence of the Holy Spirit: "Come thou fount of every blessing," set to the American folk tune *Nettleton*; and the ancient hymn "Veni Creator Spiritus," set to a chant of the Taizé Community. The hymn during the communion was written as an ordination gift to the bishop-elect on the occasion of his ordination to the priesthood; it was composed by The Reverend Professor Peter J. Gomes, late Plummer Professor of Christian Morals and Pusey Minister in The Memorial Church of Harvard University, using a text written by John Mason Neale, founder of the Society of Saint Margaret (of which the bishop-elect is an associate). The final hymn, set to the familiar tune *Abbot's Leigh*, is a text by The Reverend Carl Daw, written as a gift for The Right Reverend Andrew D. Smith upon his ordination as Suffragan Bishop of Connecticut in 1996.



AT the request of the bishop-elect, a portion of the gifts given by the parishes and missions of the Convocation to provide for the costs of his new vestments have been directed toward the purchase carbon offsets for the flights taken by bishops in attendance today.



THE CONVOCATION OF EPISCOPAL CHURCHES IN EUROPE wishes to thank the following donors who helped make this very special event possible:

The Board of Foreign Parishes *for underwriting the Consecration reception*

Walter and Patricia Wells and winemaker Yves Gras at Clos Chanteduc *for their generous donation of wine*

Ms. Winifred Thomas *for contributing to reception costs*

Willa & Taylor Bodman *for donating the flower arrangements*



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Belgium

All Saints' Episcopal Church, *Waterloo*
Christ Church, *Charleroi (Mission)*
Saint Esprit, *Mons (Mission)*
Saint Servais, *Namur (Mission)*

France

The Cathedral of the Holy Trinity, *Paris*
Christ Church, *Clermont-Ferrand*
Grace Anglican Episcopal Church in the Hérault, *Montpellier (Mission)*

Germany

Church of Saint Boniface, *Augsburg (Mission)*
Christ the King, *Frankfurt*
Saint Columban's, *Karlsruhe (Mission)*
Saint James the Less, *Nürnberg (Mission)*
Church of the Ascension, *Munich*
Saint Augustine of Canterbury, *Wiesbaden*

Italy

Saint James Episcopal Church, *Florence*
Saint Paul's Within the Walls, *Rome*
Congregacion Latinoamericana – *Iglesia San Pablo Dentro de los Muros de Roma (Mission)*
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