



THE ORDINATION AND CONSECRATION OF
The Reverend Canon John Toga Wea Harmon

AS A BISHOP IN
CHRIST'S ONE HOLY CATHOLIC AND APOSTOLIC CHURCH
AND FOURTEENTH BISHOP OF ARKANSAS

Saturday, January 6, 2024
The Feast of the Epiphany
11:00 a.m.

Episcopal Collegiate School
Little Rock, Arkansas

A **warm welcome** from the people and the Episcopal Communities in the Diocese of Arkansas, Bishop -elect John Toga Wea Harmon, Bishop Larry Benfield, and the Standing Committee to this service of ordination and consecration of our Bishop. This is a holy and life-giving moment in the life of our Christian community, and we hope that you will find meaning and joy in this worship and that your faith in God will be strengthened.

The ordination of a bishop represents a singular moment in the life of a local Church. The bishop stands in a pivotal relationship of service and support for all the congregations, schools, ministries, and institutions of a diocese that seek to make known the saving grace and work of the Gospel of Jesus Christ in the world. The bishop is also a visible link for the local Church with the wider Church, reminding us that our common life depends on, and is related intimately to, our sacramental communion with Christians throughout the world. Further, the bishop is the visible sign of the succession of apostolic communities that stretch back in time to the first apostles whom Our Lord Jesus Christ gathered around himself in his earthly ministry.

Today, we also celebrate the feast of the Epiphany. The name “Epiphany” is derived from a Greek word meaning “manifestation” or “appearing.” Anglican Prayer Books interpret the word with an alternative title, “The Manifestation of Christ to the Gentiles.” The last phrase, of course, is a reference to the story of the Wise Men from the East.

A Christian observance on January 6 is found as early as the end of the second century in Egypt. The feast combined commemorations of the visit of the Magi, led by the star of Bethlehem; the Baptism of Jesus in the waters of the River Jordan; and Jesus’ first recorded miracle, the changing of water into wine at the marriage of Cana of Galilee—all thought of as manifestations of the incarnate Lord.

The Epiphany is still the primary Feast of the Incarnation in Eastern Churches, and the three-fold emphasis is still prominent. In the West, however, including Anglican Churches, the story of the Wise Men has tended to overshadow the other two events. Modern lectionary reform, reflected in the 1979 Prayer Book, has recovered the primitive trilogy, by setting the event of the Baptism as the theme of the First Sunday after the Epiphany in all three years, and by providing the story of the Miracle at Cana as the Gospel for the Second Sunday after the Epiphany in Year C.

(Holy Women, Holy Men, Church Pension Fund Page 158)

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Preface to the Ordination Rites

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

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

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

The Book of Common Prayer, page 510

THE LITURGY OF THE PRESENCE

THE PRELUDE

ORGAN PRELUDE

Adagietto

Gerald Near

Adoration

Florence Price

CHORAL PRELUDE

Presented by the St. Mark Baptist Church and Bethel AME Church Choirs

HARP PRELUDE

In the Bleak Midwinter

Gustav Holst

Dancing Day

English folk tune

DRUM PRELUDE

The Talking Drum

GREBO SOLEMN INVOCATION

We Praise You O God

À sê mó nê-o Nyêsoa ó;

À sê mó nê-o Nyêsoa ó;

Kodeh à nwî yeh,

Kodeh à nwî yeh,

Kodeh à badey nwî yeh ó, Nyêsoa ó.

English Translation

We praise You, O God!

We praise You, O God!

Accept our petitions,

Accept our petitions,

Accept our prayers.

Accept our prayers, O God.

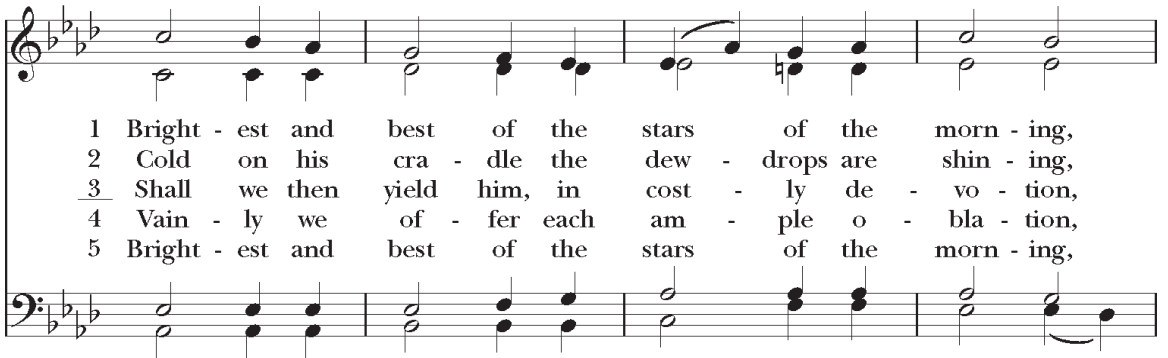
☞ *All stand.*

AT THE PROCESSIONAL

HYMN

Brightest and best

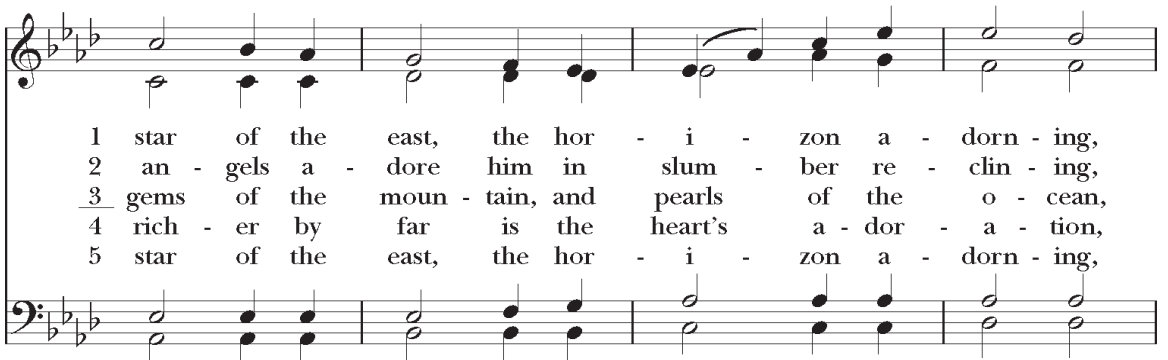
Morning Star



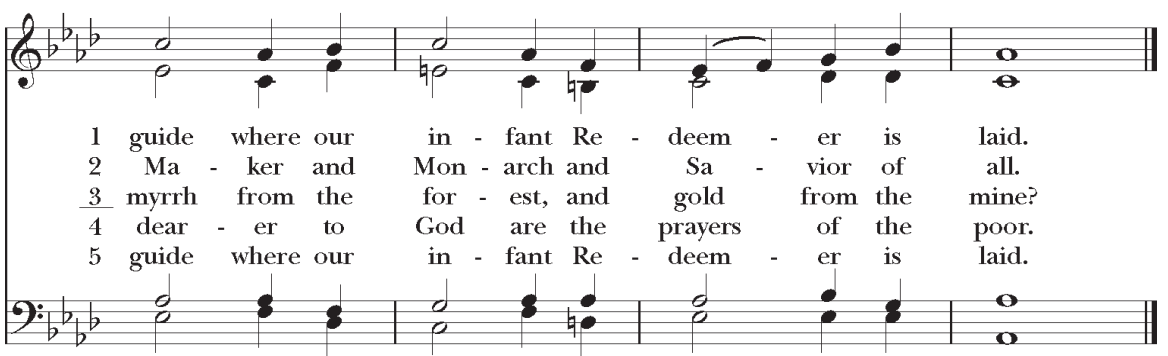
1 Bright - est and best of the stars of the morn - ing,
2 Cold on his cra - dle the dew - drops are shin - ing,
3 Shall we then yield him, in cost - ly de - vo - tion,
4 Vain - ly we of - fer each am - ple o - bla - tion,
5 Bright - est and best of the stars of the morn - ing,



1 dawn on our dark - ness, and lend us thine aid;
2 low lies his head with the beasts of the stall;
3 o - dors of E - dom, and of - ferings di - vine,
4 vain - ly with gifts would his fa - vor se - cure,
5 dawn on our dark - ness, and lend us thine aid;



1 star of the east, the hor - i - zon a - dorn - ing,
2 an - gels a - dore him in slum - ber re - clin - ing,
3 gems of the moun - tain, and pearls of the o - cean,
4 rich - er by far is the heart's a - dor - a - tion,
5 star of the east, the hor - i - zon a - dorn - ing,



1 guide where our in - fant Re - deem - er is laid.
2 Ma - ker and Mon - arch and Sa - vior of all.
3 myrrh from the for - est, and gold from the mine?
4 dear - er to God are the prayers of the poor.
5 guide where our in - fant Re - deem - er is laid.

HYMN

O praise ye the Lord!

Laudate Dominum

1 O praise ye the Lord! Praise him in the height;
 2 O praise ye the Lord! Praise him up - on earth,
 *3 O praise ye the Lord! All things that give sound;
 4 O praise ye the Lord! Thanks - giv - ing and song

re - joice in his word, ye an - gels of light;
 in tune - ful ac - cord, all ye of new birth;
 each ju - bi - lant chord re - ech - o a - round;
 to him be out - poured all a - ges a - long!

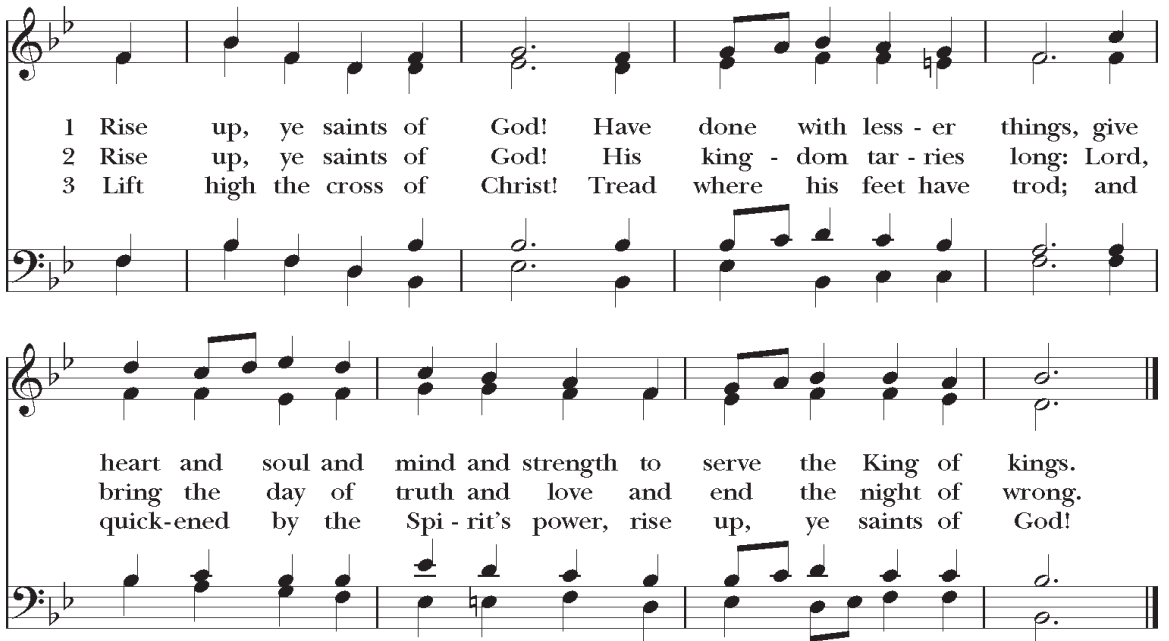
ye hea - vens, a - dore him by whom ye were made,
 praise him who hath brought you his grace from a - bove,
 loud or - gans, his glo - ry forth tell in deep tone,
 For love in cre - a - tion, for hea - ven re - stored,

and wor - ship be - fore him, in bright - ness ar - rayed.
 praise him who hath taught you to sing of his love.
 and sweet harp, the sto - ry of what he hath done.
 for grace of sal - va - tion, O praise ye the Lord!

HYMN

Rise up, ye saints of God

Festal Song



1 Rise up, ye saints of God! Have done with less - er things, give
 2 Rise up, ye saints of God! His king - dom tar - ries long: Lord,
 3 Lift high the cross of Christ! Tread where his feet have trod; and

heart and soul and mind and strength to serve the King of kings.
 bring the day of truth and love and end the night of wrong.
 quick-ened by the Spi - rit's power, rise up, ye saints of God!

ANTHEM

In that Great Gettin' Up Morning

Negro Spiritual

THE OPENING SALUTATION

Child God is here!
People And we are God's people.

THE INTROIT

Glorious is the Name of Jesus

Robert Fryson

At the introit, the altar is censed by a Bishop.

Glorious is the name of Jesus, praises to His Name! Oh! Glorious and righteous and Holy in His Name. Oh! Glorious is His Name. I feel His presence in this place. His Spirit has control. Can't you feel His warm embrace and all the joy within your soul. Oh! Glorious is His Name.

THE OPENING ACCLAMATION

The Bishop presiding says

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

People

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

THE COLLECT FOR PURITY

The Bishop presiding 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, both Priests and Lay Persons, standing before the Bishop presiding, present the bishop-elect, saying

Jeff, Bishop in the Church of God, the clergy and people of the Diocese of Arkansas, trusting in the guidance of the Holy Spirit, have chosen John Toga Wea Harmon 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 following testimonials are read.

Certificate of Election

Testimonial of Election

Evidence of Ordination

Consents of the Standing Committees

Consents of the Bishops

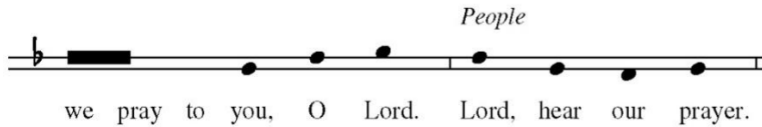
When the reading of the testimonials is ended, the Bishop presiding requires the following promise from the Bishop-elect.

In the Name of the Father, and of the Son, and of the Holy Spirit, I, John Toga Wea Harmon, chosen Bishop of the Church in Arkansas, 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 signs the above Declaration in the sight of all present. The witnesses add their signatures.

☩ All stand. The Bishop presiding then says the following and asks the response of the people

Brothers and sisters in Christ Jesus, you have heard testimony given that John Toga Wea Harmon has been duly and lawfully elected to be a bishop of the Church of God to serve in the Diocese of Arkansas. 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.



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

Lord, hear our prayer.

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

Lord, hear our prayer.

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

Lord, hear our prayer.

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

Lord, hear our prayer.

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

Lord, hear our prayer.

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

Lord, hear our prayer.

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

Lord, hear our prayer.

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

Lord, hear our prayer.

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

Lord, hear our prayer.

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

Lord, hear our prayer.

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 sit.

THE LITURGY OF THE WORD

THE OLD TESTAMENT

1 Samuel 3:1-10

A reading from the first book of Samuel.

Now the boy Samuel was ministering to the LORD under Eli. The word of the LORD was rare in those days; visions were not widespread. At that time Eli, whose eyesight had begun to grow dim so that he could not see, was lying down in his room; the lamp of God had not yet gone out, and Samuel was lying down in the temple of the Lord, where the ark of God was. Then the LORD called, "Samuel! Samuel!" and he said, "Here I am!" and ran to Eli, and said, "Here I am, for you called me." But he said, "I did not call; lie down again." So he went and lay down. The LORD called again, "Samuel!" Samuel got up and went to Eli, and said, "Here I am, for

you called me." But he said, "I did not call, my son; lie down again." Now Samuel did not yet know the LORD, and the word of the LORD had not yet been revealed to him. The LORD called Samuel again, a third time. And he got up and went to Eli, and said, "Here I am, for you called me." Then Eli perceived that the Lord was calling the boy. Therefore Eli said to Samuel, "Go, lie down; and if he calls you, you shall say, 'Speak, LORD, for your servant is listening.'" So Samuel went and lay down in his place. Now the LORD came and stood there, calling as before, "Samuel! Samuel!" And Samuel said, "Speak, for your servant is listening."

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

Sung by the choir.

- ¹ Be joyful in the LORD, all you lands; *
 Serve the LORD with gladness
 and come before his presence with a song.
- ² Know this: The LORD himself is God; *
 he himself has made us, and we are his;
 we are his people and the sheep of his pasture.
- ³ Enter his gates with thanksgiving;
 go into his courts with praise; *
 give thanks to him and call upon his Name.
- ⁴ For the LORD is good;
 his mercy is everlasting; *
 and his faithfulness endures from age to age.

THE EPISTLE

Hebrews 5:1-10

A reading from the letter to the Hebrews.

Every high priest chosen from among mortals is put in charge of things pertaining to God on their behalf, to offer gifts and sacrifices for sins. He is able to deal gently with the ignorant and wayward, since he himself is subject to weakness; and because of this he must offer sacrifice for his own sins as well as for those of the people. And one does not presume to take this honour, but takes it only when called by God, just as Aaron was. ^o also Christ did not glorify himself in becoming a high priest, but was appointed by the one who said to him, "You are my Son, today I have begotten you"; as

he says also in another place, "You are a priest forever, according to the order of Melchizedek." In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to the one who was able to save him from death, and he was heard because of his reverent submission. Although he was a Son, he learned obedience through what he suffered; and having been made perfect, he became the source of eternal salvation for all who obey him, having been designated by God a high priest according to the order of Melchizedek.

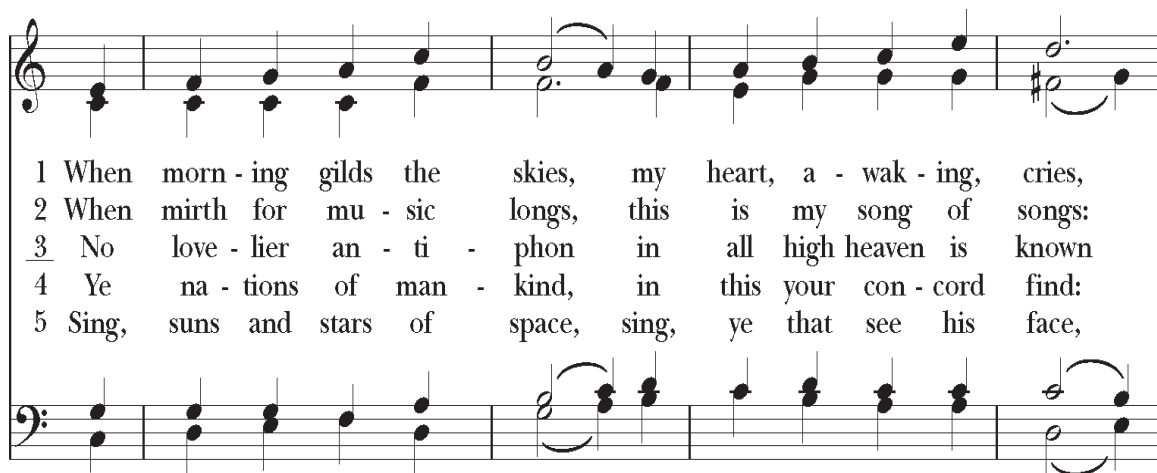
Reader The Word of the Lord.
People **Thanks be to God.**

C All stand

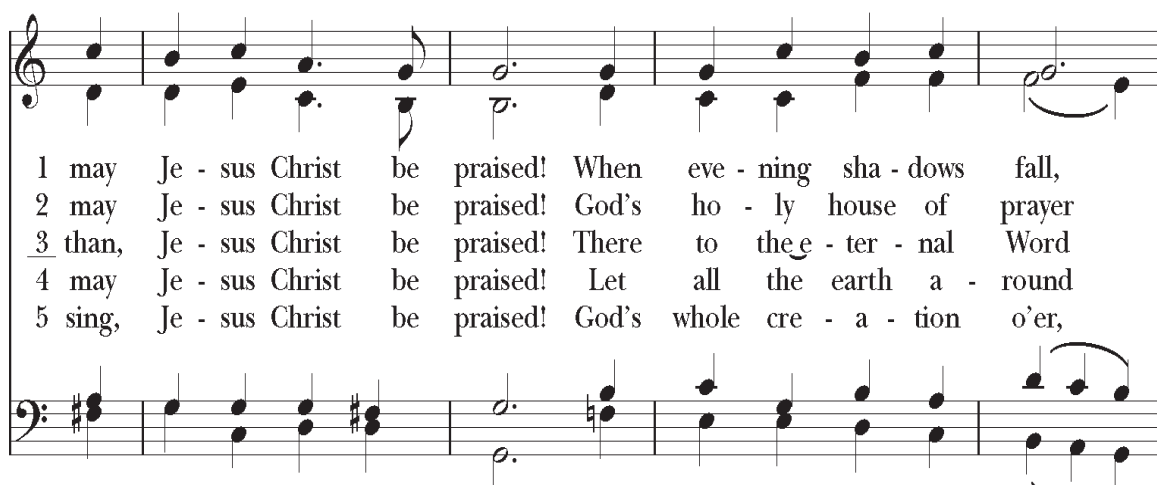
HYMN

When morning gilds the skies

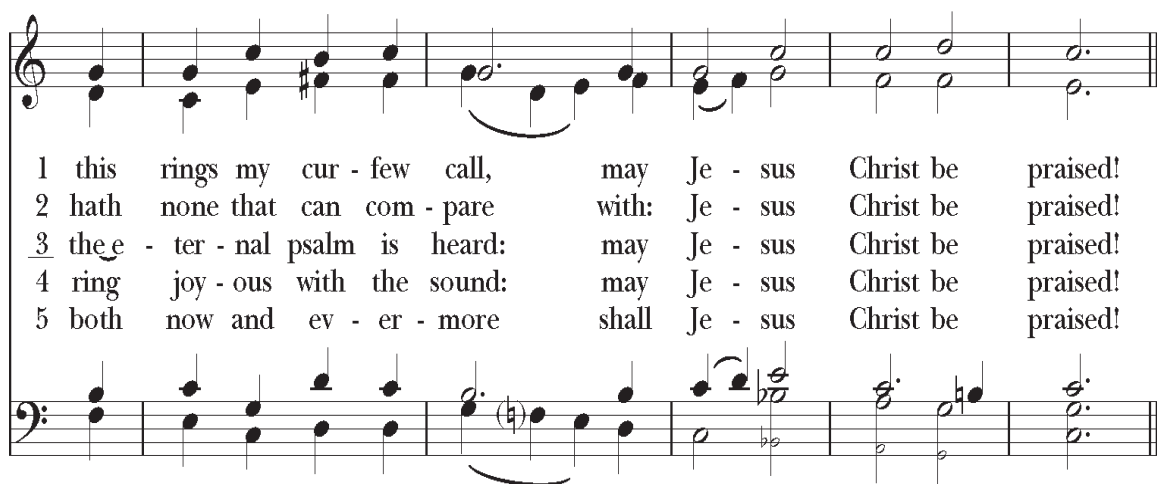
Laudes Domini



1 When morn - ing gilds the skies, my heart, a - wak - ing, cries,
2 When mirth for mu - sic longs, this is my song of songs:
3 No love - lier an - ti - phon in all high heaven is known
4 Ye na - tions of man - kind, in this your con - cord find:
5 Sing, suns and stars of space, sing, ye that see his face,



1 may Je - sus Christ be praised! When eve - ning sha - dows fall,
2 may Je - sus Christ be praised! God's ho - ly house of prayer
3 than, Je - sus Christ be praised! There to the e - ter - nal Word
4 may Je - sus Christ be praised! Let all the earth a - round
5 sing, Je - sus Christ be praised! God's whole cre - a - tion o'er,



1 this rings my cur - few call, may Je - sus Christ be praised!
2 hath none that can com - pare with: Je - sus Christ be praised!
3 the e - ter - nal psalm is heard: may Je - sus Christ be praised!
4 ring joy - ous with the sound: may Je - sus Christ be praised!
5 both now and ev - er - more shall Je - sus Christ be praised!

THE GOSPEL

John 20:19-23

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

When it was evening on that day, the first day of the week, and the doors of the house where the disciples had met were locked for fear of the Jews, Jesus came and stood among them and said, "Peace be with you." After he said this, he showed them his hands and his side. Then the disciples rejoiced when they saw the Lord Jesus said to them again, "Peace be with you. As the Father has sent me, so I send you." When he had said this, he breathed on them and said to them, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained.

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

THE SERMON

The Right Reverend Nathan D. Baxter
Bishop of Central Pennsylvania, Resigned

All stand.

HYMN

Breathe on me, Breath of God

Trentham

1. Breathe on me, Breath of God, Fill me with
 2. Breathe on me, Breath of God, Un - til my
 3. Breathe on me, Breath of God, Till I am
 4. Breathe on me, Breath of God, So shall I

life a - new, That I may love what
 heart is pure, Un - til with Thee I
 whol - ly Thine, Till all this earth - ly
 nev - er die, But live with Thee the

Thou dost love And do what Thou wouldst do.
 will one will, To do and to en - dure.
 part of me Glows with Thy fire di - vine.
 per - fect life Of Thine e - ter - ni - ty.

THE EXAMINATION

☩ All sit, except the bishop-elect, who stands facing the bishops. The Bishop presiding 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 Bishop presiding then says

John, 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.

Then all say together

**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 worshiped 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 LITURGY OF ORDINATION AND CONSECRATION

THE CONSECRATION OF THE BISHOP

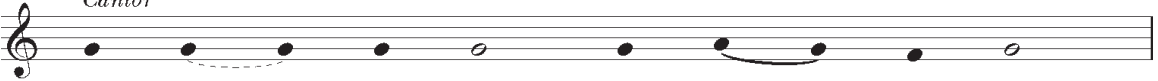
All continue to stand, except the bishop-elect, who kneels before the Bishop presiding. The other bishops stand to the right and left of the Bishop presiding.

HYMN

Veni Creator Spiritus

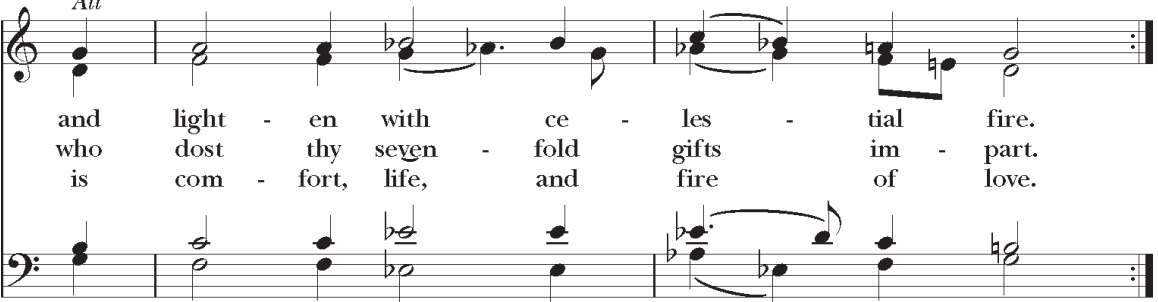
Come Holy Ghost

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

All



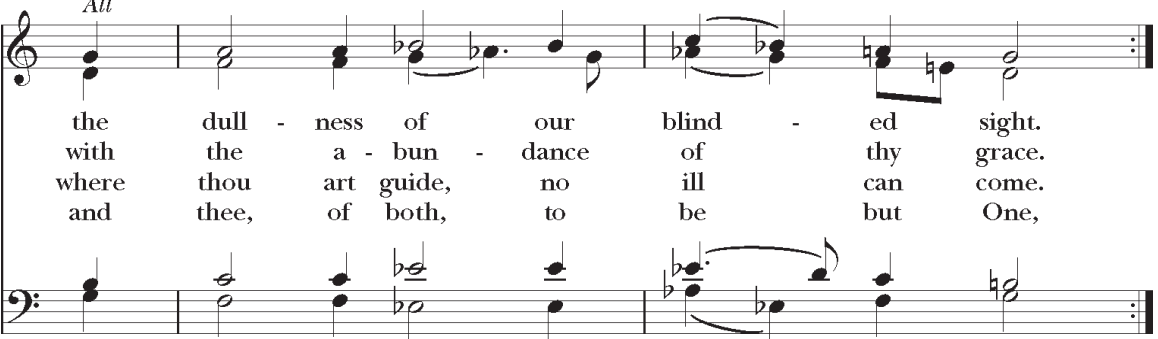
and light - en with ce - les - tial fire.
who dost thy seven - fold gifts im - part.
is com - fort, life, and fire of love.

Cantor



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



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.

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

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

Therefore, Father, make John 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 Bishop presiding continues

To you, O Father, all hearts are open; fill, we pray, the heart of this your servant whom you have chosen to be a bishop in your Church, with such love of you and of all the people, that 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.

Symbols of office may now be given.

The Pastoral Staff is presented by Bishop Benfield

On behalf of the people and clergy of the Diocese of Arkansas, 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 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 Bishop presiding presents to the people their new bishop.

The Clergy and People offer their acclamation and applause.

THE PEACE

The new Bishop then says

The peace of the Lord be always with you.

People **And also with you.**

The Bishops greet the new bishop.

The People greet one another.

The new Bishop also greets members of the clergy, family members, and the congregation.

WELCOME AND ANNOUNCEMENTS

THE OFFERTORY

The new Bishop says

Let us walk in love as Christ loved us and gave himself for us, an offering and a sacrifice to God.

ANTHEM

There Shall a Star

Felix Mendelssohn

There shall a star come out of Jacob and a scepter shall rise out of Israel,
with might destroying princes and cities.

How bright the star of morning gleams, so Jesus sheddeth glorious beams
of light and consolation.

Thy word, O Lord, radiance darting, truth imparting, gives salvation;
Thine be praise and adoration!



The offering collected today goes to the Bishop's Fund, which is used to support ministries, mission, and relief efforts in the Diocese of Arkansas and the wider Church.

HYMN

Lead me, guide me

Lead me, guide me

Lead me, guide me, a - long the way,

The first system of the hymn features a vocal line in G major (two flats) and 3/4 time. The piano accompaniment consists of a right-hand part with chords and triplets, and a left-hand part with a simple bass line. The lyrics are: "Lead me, guide me, a - long the way,"

For — if you lead me, I can - not stray.

The second system continues the melody. The vocal line has a triplet of eighth notes. The piano accompaniment includes triplets in both hands. The lyrics are: "For — if you lead me, I can - not stray."

Lord, — let me walk each day with Thee.

The third system continues the melody. The piano accompaniment features a triplet in the right hand and a triplet in the left hand. The lyrics are: "Lord, — let me walk each day with Thee."

Lead me, Oh Lord, lead me. **Fine**

The final system concludes the hymn. The vocal line ends with a long note. The piano accompaniment includes a triplet in the right hand. The lyrics are: "Lead me, Oh Lord, lead me." followed by a double bar line and the word "Fine".

1. I am weak and I need thy strength and power to
 2. Help me tread in the paths of right - eous - ness, be my
 3. I am lost if you take your hand from me, I am

1. help me o - ver my weak - est hour; Help me
 2. aid when sa - tan and sin op - press; I am
 3. blind with - out thy light to see; Lord, just

1. through the dark - ness thy face to see,
 2. put - ting all my trust in thee.
 3. al - ways let me thy ser - vant be.

D.C.

1. Lead me, Oh Lord, lead me.
 2. Lead me, Oh Lord, lead me.
 3. Lead me, Oh Lord, lead me.

Hymn

Tell out, my soul

Birmingham

1 Tell out, my soul, the great - ness of the Lord!
 2 Tell out, my soul, the great - ness of his Name!
 3 Tell out, my soul, the great - ness of his might!
 4 Tell out, my soul, the glo - ries of his word!

Un - num - bered bless - ings give my spi - rit voice;
 Make known his might, the deeds his arm has done;
 Powers and do - min - ions lay their glo - ry by.
 Firm is his prom - ise, and his mer - cy sure.

ten - der to me the prom - ise of his word;
 his mer - cy sure, from age to age the same;
 Proud hearts and stub - born wills are put to flight,
 Tell out, my soul, the great - ness of the Lord

in God my Sa - vior shall my heart re - joice.
 his ho - ly Name— the Lord, the Might - y One.
 the hun - gry fed, the hum - ble lift - ed high.
 to chil - dren's chil - dren and for ev - er - more!

C All stand.

PRESENTATION HYMN

God of the prophets

Toulon

1 God of the pro - phets, bless the pro-phets' heirs! E - li - jah's
2 A - noint them pro - phets! Teach them thine in - tent: to hu - man
3 A - noint them priests! help them to in - ter - cede with all thy
*4 A - noint them kings! Yea, king - ly kings, O Lord! A - noint them
5 Make them a - pos - tles, her - alds of thy cross; forth may they

1 man - tle o'er E - li - sha cast: each age for thine own sol - emn
2 need their quick - ened hearts a - wake; fill them with power, their lips make
3 roy - al priest - hood born of grace; through them thy Church pre - sents in
4 with the Spi - rit of thy Son: theirs not a mon - arch's crown or
5 go to tell all realms thy grace: in - spired of thee, may they count

1 task pre - pares, make each one strong - er, no - bler than the last.
2 el - o - quent for righteous - ness that shall all e - vil break.
3 word and deed Christ's one true sac - ri - fice with thank - ful praise.
4 ty - rant's sword; theirs by the love of Christ a king - dom won.
5 all but loss, and stand at last with joy be - fore thy face.

THE LITURGY OF THE SACRAMENT

EUCCHARISTIC PRAYER A

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 him thanks and praise.**

The Celebrant proceeds

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

Because in the mystery of the Word made flesh, you have caused a new light to shine in our hearts, to give the knowledge of your glory in the face of your Son Jesus Christ our Lord.

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:

Celebrant and People

THE SANCTUS AND BENEDICTUS

Ho - ly, ho - ly, ho - ly Lord, God of pow-er 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._____

☩ The people stand, kneel, or sit as able.

Then the Celebrant continues

Holy and gracious Father: In your infinite love you made us for yourself, and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all.

He stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world.

At the following words concerning the bread, the Celebrant is to hold it, or to lay a hand upon it; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing wine to be consecrated.

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

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

THE MEMORIAL ACCLAMATION

arr. William Foster McDaniel

There-fore we pro - claim the mys - ter - y of faith;

Christ has died. Christ is

ris - en. Christ will come a - gain al - le - lu - ia!

The musical score is written in 4/4 time with a key signature of one flat (B-flat). It consists of a vocal line and a piano accompaniment. The piano part features a steady bass line and a more active treble line with chords and melodic fragments. The lyrics are: 'There-fore we pro - claim the mys - ter - y of faith; Christ has died. Christ is ris - en. Christ will come a - gain al - le - lu - ia!'

The Celebrant continues

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

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

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

THE LORD'S PRAYER

Albert Malotte

Our Fa - ther, _____ which art in heav - en, _____ hal - low - ed

The first system of musical notation for 'The Lord's Prayer'. It consists of a treble clef staff and a bass clef staff, both in 4/4 time and B-flat major. The melody is written in the treble clef, and the accompaniment is in the bass clef. The lyrics are: 'Our Fa - ther, _____ which art in heav - en, _____ hal - low - ed'.

be _____ thy name, _____ Thy king - dom come,

The second system of musical notation. The melody continues from the first system. The lyrics are: 'be _____ thy name, _____ Thy king - dom come,'.

Thy will be done on earth _____ as it is in

The third system of musical notation. The melody continues. The lyrics are: 'Thy will be done on earth _____ as it is in'.

heav - en. Give us this day our dai - ly

The fourth system of musical notation. The melody continues. The lyrics are: 'heav - en. Give us this day our dai - ly'.

bread. And for - give us our debts as we for - give our

The fifth system of musical notation. The melody continues. The lyrics are: 'bread. And for - give us our debts as we for - give our'.

debt - ors. And lead us not in - to temp - ta - tion, But de - liv - er us from

e - vil. For thine is the king - dom, and the pow - er, and the

glo - ry, for - ev - er. A - men.

THE BREAKING OF THE BREAD

The Celebrant breaks the consecrated bread. A period of silence is kept.

THE FRACTION ANTHEM

Lena McLin

Al - le - lu - ia, Al - le - lu - ia, Al - le - lu - ia.

Fine

This system contains two systems of music. The top system consists of a vocal line and a piano accompaniment line. The vocal line is in 4/4 time, starting with a treble clef and a key signature of one flat. The lyrics are "Al - le - lu - ia, Al - le - lu - ia, Al - le - lu - ia." The piano accompaniment is in the same time and key signature, with a bass clef. The bottom system is a piano accompaniment line, also in 4/4 time with a bass clef. It features a melodic line in the right hand and a harmonic line in the left hand. The system concludes with a double bar line and the word "Fine".

Leader
Christ our pass-o-ver is sac-ri - ficed_ for us;

Response
There-fore let_ us_ keep the

(organ)

This system contains two systems of music. The top system is a vocal line starting with a treble clef and a key signature of one flat. It is marked "Leader" and contains the lyrics "Christ our pass-o-ver is sac-ri - ficed_ for us;". The bottom system consists of a piano accompaniment line with a bass clef. It features a melodic line in the right hand and a harmonic line in the left hand. The system concludes with a double bar line and the word "Response".

Leader
Christ our pass - o - ver is sac - ri - ficed_ for us;

feast.

(organ)

This system contains two systems of music. The top system is a vocal line starting with a treble clef and a key signature of one flat. It is marked "Leader" and contains the lyrics "Christ our pass - o - ver is sac - ri - ficed_ for us;". The bottom system consists of a piano accompaniment line with a bass clef. It features a melodic line in the right hand and a harmonic line in the left hand. The system concludes with a double bar line and the word "Response".

Christ our pass-o-ver is sac-ri-

Response

There - fore let_ us_ keep the feast. (*organ*)

ficed_ for us;

Response

There - fore let_ us_ keep the feast.

D.C.

THE AGNUS DEI

Robert Ray

Lamb of God who takes away the sins of the world, have mercy on us.

Lord you came to die for me, suffer pain and die on Calvary.

Lamb of God who takes away the sins of the world, have mercy on us.

Through your word you've shown us how. We are trying, Lord,
hear our prayer right now.

Lamb of God who takes away the sins of the world, grant us thy peace. Amen.

The Celebrant says the following invitation.

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

☩ *All baptized Christians are welcome and encouraged to receive Holy Communion. At the appropriate time, an usher will direct you to your designated communion station. You may receive the consecrated bread alone, you may dip the bread into the cup, sip from the cup, or you may cross your arms over your chest to receive a blessing only. Gluten-free wafers are available upon request. If you need to receive communion from your seat, please let the usher know.*

MUSIC AT COMMUNION

SOLO My Soul's Been Anchored in the Lord *Florence Price*

In the Lord, in the Lord, my soul's been anchored in the Lord.
Before I'd stay in hell one day, my soul's been anchored in the Lord.
I'd sing and pray myself away, my soul's been anchored in the Lord.
I'm going to pray and never stop, my soul's been anchored in the Lord;
Until I've reached the mountain top, My soul's been anchored in the Lord.

ANTHEM

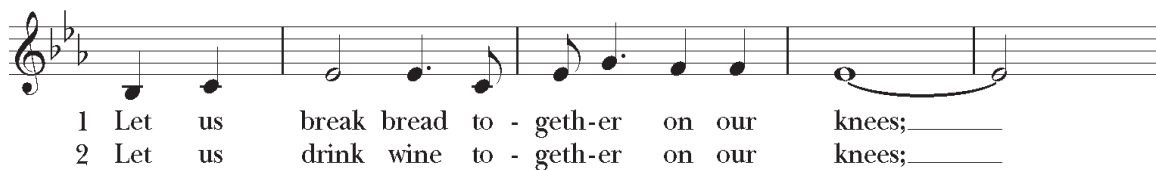
We Shall Walk Through the Valley *Arr. Undine Smith Moore*

Lord we shall walk in peace. We shall walk through the valley in peace.
If Jesus himself shall be our lead, we shall walk through the valley in peace.
 We shall walk in peace. There will be no trials there.
If Jesus himself shall be our lead, we shall walk through the valley in peace.
 We shall walk in peace.

HYMN

Let us break bread

Let us break bread

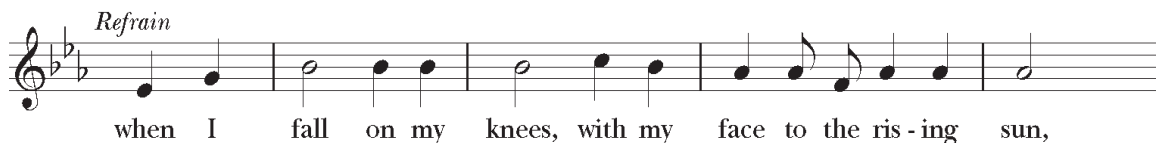


1 Let us break bread to - geth-er on our knees; _____
2 Let us drink wine to - geth-er on our knees; _____



let us break bread to - geth-er on our knees; _____
let us drink wine to - geth-er on our knees; _____

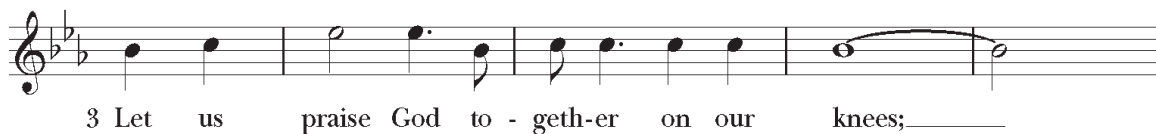
Refrain



when I fall on my knees, with my face to the ris - ing sun,



O Lord, have mer-cy on me. _____

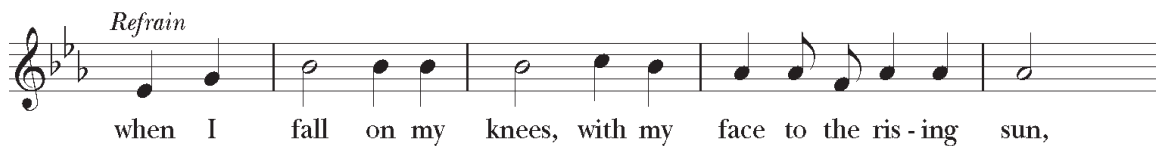


3 Let us praise God to - geth-er on our knees; _____



let us praise God to - geth-er on our knees; _____

Refrain



when I fall on my knees, with my face to the ris - ing sun,



O Lord, have mer-cy on me. _____

HYMN

Just as I am

arr. John Henry Maunder

1. *p* Just as I am, with - out one plea But that Thy blood was shed for me.

cresc. And that Thou bidd'st me come to Thee, O Lamb of God, I come.

After each verse *p* Just as I am, *cresc.* just as I am, *f* just as I am, *p* just as I am, I come.

p Just as I am, *cresc.* just as I am, *f* just as I am, *p* I come.

2. Just as I am, though toss'd about, with many a conflict, many a doubt.
Fightings and fears within, without, O Lamb of God, I come.
3. Just as I am, poor, wretched, blind. Sight, riches, healing of the mind,
yea all I need in Thee to find. O Lamb of God, I come.
4. Just as I am, Thou wilt receive, wilt welcome, pardon, cleanse, relieve.
Because Thy promise I believe, O Lamb of God, I come.
5. Just as I am, (Thy love unknown has broken every barrier down.)
Now to be Thine, yea, Thine alone, O lamb of God, I come.
6. Just am I am, of that free love, the breadth, length, depth, and height to
prove. Here for a season, then above, O lamb of God, I come.

HYMN

Ev'ry Time I Feel the Spirit

Negro Spiritual

Harmony

Ev' - ry time I — feel the spir - it, — mov - ing

in my heart, — I will pray. — Ev' - ry time I — feel the

spir - it, — mov - ing in my heart, — I will pray.

Fine

unison

1. Up - on the moun - tain my Lord spoke, out of his
2. Jor-dan ri - ver chil-ly and cold, chills the

1. mouth came fire and smoke. All a - round me looked so
2. bod - y but not the soul. There ain't but one train runs this

1. fine, asked my Lord if all was mine.
2. track, runs to heav - en and runs right back.

D.C.

HYMN Deck thyself my soul *Schmüke Dich*

1 Deck thy - self, my soul, with glad - ness, leave the
2 Sun, who all my life dost bright - en; Light, who
3 Je - sus, Bread of Life, I pray thee, let me

gloom - y haunts of sad - ness, come in - to the day - light's
dost my soul en - light - en; Joy, the best that an - y
glad - ly here o - bey thee; nev - er to my hurt in -

splen - dor, there with joy thy prais - es ren - der
know - eth; Fount, whence all my be - ing flow - eth:
vit - ed, be thy love with love re - quit - ed;

un - to him whose grace un - bound - ed hath this
at thy feet I cry, my Ma - ker, let me
from this ban - quet let me mea - sure, Lord, how

won - drous ban - quet found - ed - high o'er all the heavens he
be a fit par - ta - ker of this bless - ed food from
vast and deep its trea - sure; through the gifts thou here dost

reign - eth, yet to dwell with thee he deign - eth.
hea - ven, for our good, thy glo - ry, giv - en.
give me, as thy guest in heaven re - ceive me.

THE POSTCOMMUNION PRAYER

Bishop Larry Benfield says

Let us pray.

Bishop and 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 John 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.

THE BLESSING

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.**

THE ORISON

Go Ye Now in Peace

Joyce Eilers

Go ye now in peace and know that the love of God will guide you.
Feel his presence here beside you, showing you the way.
In your time of trouble when hurt and despair are there to grieve you,
Know that the Lord will never leave you, He will bring you courage.
Know that the God who sent His Son to die that you might live,
Will never leave you lost and alone in His beloved world.
Go ye now in peace. Go ye now in peace. Go ye now in peace.

THE DISMISSAL

A Deacon dismisses the people

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

People **Thanks be to God.**

☩ *All stand.*

RECESSIONAL HYMN

We're marching to Zion

Marching to Zion

1. Come, we that love the Lord, And let our joys be known; Join
 2. Let those refuse to sing Who never knew our God; But
 3. The hill of Zion yields A thousand sacred sweets; Be-
 4. Then let our songs abound, And every tear be dry; We're

1. in a song with sweet accord, Join in a song with sweet ac-
 2. children of the heav'nly King, But children of the heav'nly
 3. fore we reach the heav'nly fields, Be-fore we reach the heav'nly
 4. march-ing through Im-man-uel's ground, We're march-ing thro' Im-man-uel's

1. cord, And thus sur-round the throne, And thus sur-round the throne.—
 2. King, May speak their joys a-broad, May speak their joys a-broad.—
 3. fields, Or walk the gold-en streets, Or walk the gold-en streets.—
 4. ground, To fair-er worlds on high, To fair-er worlds on high.—

We're march - ing to Zi - on, Beau - ti-ful, beau - ti-ful
 We're march - ing on to Zi - on,

Zi - on; We're march - ing up - ward to Zi - on,
 Zi - on, Zi - on,

The beau - ti - ful cit - y of God.

The image shows two systems of musical notation. The first system consists of a treble clef staff with a key signature of one sharp (F#) and a bass clef staff. The lyrics 'Zi - on; We're march - ing up - ward to Zi - on, Zi - on, Zi - on,' are written below the notes. The second system also consists of a treble clef staff with a key signature of one sharp and a bass clef staff. The lyrics 'The beau - ti - ful cit - y of God.' are written below the notes. Both systems use block chords and simple melodic lines.

THE POSTLUDE Improvisation on “We Shall Overcome” Carl Haywood

☪ The congregation remains at their seats until the end of the postlude.

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ORDER OF PROCESSION

FIRST PROCESSION

Verger

Thurifer and Boat

Crucifer and torch bearers

Flag of the Episcopal Church

Flags of the nation, the state, and the city

Civic and Government Representatives

Executive Council and Province VII Representatives

Seminary Representatives

SECOND PROCESSION

Verger

Crucifer and torch bearers

Banners of parishes and missions of the diocese

Verger

Masters of Ceremonies

The Search Committee

The Transition Committee

Deputies to General Convention

Representatives from the Iona Collaborative

The Standing Committee

The Diocesan Executive Council

The Diocesan Staff

THIRD PROCESSION

Verger

Crucifer and torch bearers

Interfaith and Ecumenical Representatives

Visiting Episcopal Clergy

Deacons of the Diocese

Presbyters of the Diocese

Verger

Deans of the Convocations

Diocesan Canons

Cathedral Clergy

Dean's Banner

Dean of the Cathedral

FOURTH PROCESSION

Verger
Thurifer and Boat
Crucifer and torch bearers
Readers of Testimonials
Registrar
Presenters of Episcopal Gifts
Representatives of Trinity Cathedral, Monrovia, Liberia
Representatives of St. Mark's Church, Cape Palmas, Maryland, Liberia
Representatives of Ascension Church, Cape Palmas, Maryland, Liberia
Representatives of St. Luke's Church, Washington, DC
Representatives of Grace Church, Norfolk, Virginia
Representatives of St. Stephen's Church, Petersburg, Virginia
Representatives of Trinity Parish, Washington, DC
Verger

Sojourners, Mentors, and Mentees of the Bishop-elect
Presenters of the Bishop-elect
Chaplains to the Bishop-elect
The Bishop-elect

FIFTH PROCESSION

Verger
Thurifer and Boat
Crucifer and torch bearers
Lectors
Gospeller
Deacon of the Table
Deacon of the Dismissal
Visiting Bishops
Retired Bishops of Arkansas
The Preacher
Verger
Co-Consecrators and Bishops from Churches in Full Communion
Chaplain to the Bishop of Arkansas
The Bishop of Arkansas
Chaplain to the Bishop Presiding
The Bishop Presiding

PARTICIPANTS IN THE SERVICE

CHIEF CONSECRATOR

The Right Reverend Jeff Fisher

Vice President of Province VII and Bishop Suffragan of Texas

PRINCIPAL CO-CONSECRATORS

The Right Reverend Gayle Harris

Bishop Suffragan of Massachusetts, Resigned and Retired

The Right Reverend Deon Johnson

The Bishop of Missouri

CO-CONSECRATORS

The Right Reverend Larry R. Benfield

Bishop of Arkansas

The Right Reverend Mariann Budde

The Bishop of Washington

The Right Reverend Phoebe Roaf

The Bishop of West Tennessee

The Right Reverend Becca Middeke-Conlin

The ELCA Bishop of the Arkansas-Oklahoma Synod

THE READERS OF TESTIMONIALS

Testimonial of Election

The Reverend Mark Nabors, *Secretary of Convention*

Testimonial of Canonical Consent

Megan Hargraves, *Chancellor of the Diocese*

Testimonial of Evidence of Ordination

Dr. Donyelle McCray, *Associate Professor of Homiletics at Yale Divinity School*

Testimonial of Standing Committee Consent

The Reverend Stan McKinnon, *President, Standing Committee*

Testimonial of Episcopal Consent

The Right Reverend Diane M. Jardine Bruce, *Secretary of the House of Bishops*

PREACHER

The Right Reverend Nathan D. Baxter

The X Bishop of Central Pennsylvania

CHAPLAIN TO THE BISHOP PRESIDING

The Reverend Helen Hargreaves

CHAPLAIN TO THE BISHOP OF ARKANSAS

The Reverend Brenda Kroll

CHAPLAINS TO THE BISHOP-ELECT

Myles and Micah Johnson

REGISTRAR

The Reverend Molly James, Ph.D, *General Convention Deputy Executive Officer*

THE GOSPELLER

The Reverend Joanna J. Seibert

DEACONS OF THE MASS

The Reverend Joyce Dalton, *Deacon at the Altar*

The Reverend Alethea Long-Green, *Deacon at the Table*

MASTERS OF CEREMONIES

The Reverend Hannah Hooker and Michael McNeely

PRESENTERS

Jerry Adams, The Revd Canon Ronald Byrd, The Revd Peggy Cromwell, Wanda Dunwoody, Christy Glaze, Bob Hart, Sherry Joyce, The Revd Karen King, Susan Mayes, The Revd Jim McDonald, Robert Newell, The Revd Matthew Richardson, The Revd Laurie Bridewell Steele, and The Revd Mary Vano

DEAN OF THE CATHEDRAL

The Very Reverend Amy Dafler Meaux

CHAIRMAN OF THE BISHOP'S COMMITTEE ON LITURGY AND MUSIC

Steven Bullock

ORGANISTS

Lynn Payette, Tim Allen, and Carl Haywood

MUSIC DIRECTORS

Rhonda Dauer and Jack Cleghorn

LITANISTS

The Reverend Canon Jason Alexander and Anna Squire

CANTOR: VENI CREATOR SPIRITUS

The Reverend David Angus

SOLOIST

Dr. Louise Toppin

DRUMMER

Henrique Yeawlé Harmon

HARPIST

The Rev. Joanna J. Seibert

CHOIR

St. Mark Baptist Church, Bethel AME Church, and the Episcopal Diocese of Arkansas

VERGERS

Shane Alexander, Dave Campbell, Mark Davis, Julie Hampton, Otis Howe, Linda Jones, Jeremy Oxford, Peter Oxford, and Josh Taylor

THE OLD TESTAMENT READING

Joshua Yeawlé Harmon

THE EPISTLE READING

Dr. Pam Rice

EUCCHARISTIC MINISTERS

The Revd Kate Alexander, The Revd Michael Briggs, Dan Carter, Gina Prewitt Cole, The Revd Nancy Cook, Ellen Corbett-Welch, Jamie Crews, The Revd Sandra Curtis, Bella Dalzell, Anita Freer, The Revd Cindy Fribourgh, The Revd Evan Garner, The Revd Mark Harris, The Revd Brandon Haynes, The Revd Keith Hearnberger, The Revd Cesar Hernandez, The Revd Randy Hollis, David Jolliffe, The Revd Patricia Matthews, Martha Mayland, Tracy Roberts, Jill Stevens, The Revd Greg Warren

THURIFERS

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ALTAR FLOWERS ARRANGEMENT

The Flower Guild of Trinity Cathedral

ALTAR FLOWERS ARE GIVEN TO THE GLORY OF GOD

In Memory of

The Rt. Revd Robert R. Brown IX Bishop of Arkansas,
and Mrs. Warwick Rust Brown

By The Honorable Robert Laidlaw Brown and Mrs. Charlotte Banks Brown

In Memory of

The Rt. Revd Christoph Keller, Jr. X Bishop of Arkansas,
and Mrs. Caroline Keller Winter

By The Rev. Dr. Christoph Keller, III, and Mrs. Julie Keller; M. Christoph Keller
and Mrs. Laura Keller; Mr. John Stephens and Mrs. Mary Olive Stephens;
The Honorable Robert Laidlaw Brown and Mrs. Charlotte Banks Brown

In Thanksgiving for

The Rt. Revd Herbert A. Donovan, Jr. XI Bishop of Arkansas,
and Mrs. Mary Sudman Donovan

By The Honorable Robert Laidlaw Brown and Mrs. Charlotte Banks Brown

In Thanksgiving for

The Rt. Revd Larry E. Maze XII Bishop of Arkansas

By Friends from Across the Diocese of Arkansas

In Thanksgiving for

Faithful Witness and Work of the Transition Committee
by Michael A. Kea aloha McNeely

And in Thanksgiving for

The Faithful Service of The Rt. Revd Larry Benfield, XIII Bishop of Arkansas

THE ALTAR CANDLES ARE LIT TO THE GLORY OF GOD

by Keeva, Joshua, Jarena, Justin and John Harmon in memory of their parents
and grandparents, Annie Klade Wilson and Henry G. Harmon, Grace Hastie
and Melvyn Patterson

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ALB ~ Gifted by the Altar Guil, Trinity Parish, Washington, DC

Presented by the Youth of the Diocese of Arkansas

WHITE CHASUBLE, COPE, MITRE STOLE ~ Gifted by Trinity Parish, Washington, DC

Stole presented by the Reverend Canon Renee Miller and Hilary Harmon

Chasuble presented by the Youth of the Diocese of Arkansas

Cope presented by Jason Wrenn, Tima Hamilton Easter, and Qualyna Porte

Mitre presented by the children of the Diocese of Arkansas

PECTORAL CROSS ~ Gifted by Keeva, Joshua, Jarena and Justin Harmon, Nathan and Mary Ellen Baxter, Rosie Walker, Angelita Browne and Mary Anita, Nicola Yorkshie, Judith Bell, Audrey, Shauna, and Shara Hayden, Stephenetta Harmon, Phillicia and Patriece Nelson, Ingrid Stuart, Elva Gamble, Brian Jones, Robin and Bandele McQueen, Kimberly Clemons, Deborah Smith, Stratton and Carla Nash, Otis and Jestina Gardiner, Theodora Gardiner, Daamon Patterson.

Presented by Joshua, Jarena, and Justin Harmon

EPISCOPAL RING ~ Gifted by St. Mark's Episcopal Church, Cape Palmas, Liberia

Presented by Marilyn Anderson Boayue, Ann Frederick Cooper, and Margaret Neal Stubblefield

GIFTS GIVEN BUT NOT PRESENTED AS PART OF THE SERVICE

Rochet and Chimere ~ Gifted by the Bishop and Clergy of the Episcopal Diocese of Washington

White Linen Mitre and Purple Cassock ~ Gifted by Episcopal Bishops of African Descent

Alb, Amice, Cincture, and Zucchetto ~ Gifted by the Altar Guild, Trinity Parish, Washington, DC

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Purple Chasuble and Stole ~ Gifted by St. Paul's Memorial Chapel, Lawrenceville, VA; St Andrew's, Lawrenceville, VA; St. James, Warfield, VA; and St Thomas, Freeman, VA

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Tippet and Vestment Bags ~ Gifted by St. Luke's Episcopal Church, Washington, DC

Chasuble, Stole, Cope and Mitre ~ Gifted by The Reverend Canon Dr. Kortwright Davis, The Right Reverend Santosh Murray, and The Reverend Benjamin Spear Harding

Bishop Richard Martin Traveling Crozier ~ Gifted by the Right Reverend Nathan D. Baxter

THE VESTMENTS AND APPOINTMENTS OF THE BISHOP

The ALB, the long white garment that is already being worn, is the garment that all the baptized receive at the baptism, and it is a reminder that we are all, in our baptisms, first Children of God and co-heirs with Christ, in whom we all share in Christ's royal priesthood.

John, receive this alb. May God cleanse your heart, sharpen your mind, and strengthen your spirit for the service of the Gospel, that you may go to the altar of God with joy and gladness. In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

The STOLE, is worn by bishops, priests, and deacons when officiating at the Eucharist or other sacramental celebrations. The stole is linked to the towel used by Christ while washing the feet of his disciples and is a fitting symbol of the yoke of Christ, the yoke of service.

John, receive this stole, the symbol of service to which you are called. May our Lord Jesus Christ, whose servant you are, support you with his grace, that you may always be a sign of the love and care which God has for all creation. In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

The CHASUBLE is the outermost vestment in an oval or circular shape covering the other vestments worn by bishops and priests during the celebration of the Eucharist. The original Latin name of the chasuble, casula, or "little house," reminds us of the universality of the Eucharist as Christ's eternal wedding feast for all in the household of God.

John, receive this chasuble, the garment of humility. May our Lord Jesus Christ, who said, "My yoke is easy, and my burden is light," give you grace so to help others to bear the burdens of this life, that your ministry may be a sign to all people of the generosity and gentleness of the kingdom that is to come. In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

A PECTORAL CROSS is worn exclusively by bishops as a symbol of their office both to the Church and to the world. It is a daily reminder of the duty they now carry.

John, receive this pectoral cross, the sign of our salvation. May Christ give you grace to deny yourself, take up your cross, and follow him, that you may meet him when he comes in glory. In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

The EPISCOPAL RING, like a wedding ring, is a symbol of the bishop's faithfulness to God and the Church. Since the Middle Ages, each new bishop has received an Episcopal Ring as a sign of office. Since the Middle Ages, each new bishop has received an Episcopal Ring as a sign of office. The ring is used as an official seal on documents that call for the bishop to affix a seal in wax. Each bishop at the ordination impressed a wax seal on the bishop's ordination certificate before the liturgy began.

John, receive this ring, the sign of your fidelity. With faith and love protect and defend God's people. In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

The MITRE is perhaps the most distinctive symbol of the bishop. The shaped of the mitre is reminiscent of the tongues of fire that rested on the heads of the Apostle gathered in the upper room on the Day of Pentecost when they were filled with the Holy Spirit. Attached to the back of the mitre are two strips of cloth, called fanons, which are symbolic of the spirit and authority of the Old and New Testaments. The mitre is a reminder of a bishop's apostolic authority and ministry of "proclaiming Christ's resurrection and interpreting the Gospel" to the Church and world.

John, receive this miter. May our Lord Jesus Christ, who was crowned with thorns, uphold you, that you may lead the People of God in sacrificial service to all who live now in the shadow of the cross. In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

The COPE: The cope is a long cloak, open in the front and fastened with a band or clasp across the chest. From the Latein capa, meaning cape, it may be worn by any order of the clergy on festival occasions.

The CROZIER, another distinctive symbol of a bishop, is a staff with a curved or hooked top similar in the appearance to a traditional shepherd's staff. It symbolizes the bishop's role as Chief Shepherd or Pastor who leads the flock with mercy and compassion, and the firmness necessary to uphold the justice, peace, and dignity of all God's Beloved.

The ROCHET and CHIMERE are worn by bishops as “choir dress” in non-Eucharistic liturgies such as the Daily Office or in a diocese where a cope and mitre are not preferred. “Choir dress” is traditionally worn by clergy in a public prayer when they are not part of the altar party and are seated in the choir. For example, if they are preaching but not presiding at the Eucharist. A rochet is a vestment of white linen with long sleeves that often end in ruffles or pleated cuffs. It is worn under a chimere, which is a red or black, sleeveless vestment.

REQUESTED PRAYERS FOR THE DEPARTED

Your prayers are invited for all who died in the communion of the Church, especially Annie Kladé Wilson Harmon, Henry G. Harmon, Grace and Melvyn Patterson, Elizabeth and Gbye Harmon, Dara Gardiner, Charlotte Harmon, Craige Patterson, Jacob Yieh, Laura Genius, Edna Humphrey, Olga Lawrence, George G. Browne, Archbishop, Richard Martin, bishop, Charles Vache, bishop, Walter Dennis bishop, Barbara Harris, bishop, Samuel Yanquoi Reed, priest, Amos Beni Collins, priest, Varney Gray, priest, Edward Geyer, priest, Joseph Greene, priest, Harold Lewis, priest, Shelton Pollen, priest, Paul Washington, priest, and all departed family members, friends, and those connected to the Diocese of Arkansas, and all whose faith is known to God alone, that, with all the saints, they may have rest in that place where there is no pain or grief, but life everlasting.

ACKNOWLEDGEMENTS

The Diocese of Arkansas would like to extend sincere thanks and appreciation to Episcopal Collegiate School for hosting this celebration, and to Hannah Bryan for her assistance and gracious hospitality in preparing for this day.

THANKSGIVING AND GRATITUDE FROM THE NEW BISHOP

John would like to thank God for this moment and express his appreciation and gratitude for all those who have prayed for and supported him and his call to ordained ministry. He is grateful for the members of the Search and Transition Committees, the Bishop and staff of the Diocese of Arkansas, the Vestry, Dean, and staff of Trinity Cathedral, the trustees and head of staff at Episcopal Collegiate School, and the Episcopal communities in Arkansas. He offers his continued gratitude for the support of his family, Keeva, Joshua, Jarena, and Justin Harmon. With thanksgiving and gratitude, he invites your continued prayers and encouragement.

