

Office of the Bishop
Cathleen Bascom, Tenth Bishop of Kansas

Liturgical Customary

Please conform to the rubrics appropriate for the occasion concerning the Bishop's role at a visitation (*Book of Common Prayer* p. 298; Holy Baptism, p. 254 Eucharist; p. 412 Confirmation).

Seasonal colors except when we are having baptism (white), or confirmation or ordination (red). Confirmation with baptism will be white.

If it is a Sunday Eucharist, without Baptism or Confirmation, we will follow the appointed lessons from the Revised Common Lectionary. If the service is Baptism, Confirmation or Eucharist on a weekday, please email both the Bishop and Assistant Jeanne Atha about two weeks ahead for direction on lessons.

I will preside from the Bishop's chair. If Confirmation is occurring and the Bishop's chair is remote from the sacred space for the Liturgy of the Word but is mobile, please move it to a central location and I will preside from it for the Liturgy of the Word and for Confirmation. Then it should be returned for Liturgy of the Table.

If there is a deacon, s/he should read the Gospel, lead confession, prepare the table and dismiss the people. *If there are two deacons, one would read the Gospel, and dismiss the people. The other would lead confession and prepare the table.* If there is no deacon, then the Rector or Vicar assumes the functions of reading the Gospel, setting the table and giving the dismissal.

I will ask the Rector or Vicar and as many of the robed clergy as is viable to stand with me at the Altar (though NOT to concelebrate.)

One of the Archdeacons, or the Canon to the Ordinary, usually will travel with me and serve as my chaplain. But otherwise I would like to have someone designated as the Bishop's Chaplain: a parish deacon, verger or other lay leader. The chaplain will take my crozier after the procession and my miter before the opening prayers. They return the crozier to me to hold during the reading of the Gospel. The miter is worn in Confirmation at the presentation. The chaplain assists me with the Prayer Book during baptisms, confirmations and ordinations, and basically with anything I ask them to hold or do. I will not need the crozier nor miter again until the end of the service at the Blessing.

The use of incense has not been central in my own piety, but I respect people and places where it is so. If there is to be incense, some extra rehearsal time with the thurifer before the service should be set. Also, I have some issues with allergies and may request "incense light" at the Altar.

I also am allergic to lilies, so if I visit on Easter or another time when lilies are included in the floral arrangements, I ask that the lilies be kept a bit away from the Altar.

Chrism is used during baptisms but not during confirmation.

When I baptize an adult, I will immediately lay on hands in an act of commissioning for service. I will receive adults from a Church with the historical episcopate like Roman Catholics, or from a Church in full communion with us, ie., ELCA. All others will be confirmed or, if confirmed before in the Episcopal Church, reaffirmed.

Those receiving laying on of hands will normally kneel for the action. This should take place at a place close to the chancel steps rather than at the altar rail.

If the parish priest is so led, we may also invite any members of the congregation to come forward for the reaffirmation of their baptismal vows.

Plate offering for the occasion is designated for the Bishop's Discretionary Fund. Please announce this in print materials and verbally. The money should be counted by the Church officials, made out to the Diocese of Kansas with Bishop's Discretionary in the memo line, and sent in one check to the Diocesan Offices at 835 SW Polk Street, Topeka, KS 66612.

I possess matching cope and chasubles and will wear the cope in procession on most occasions. If I am celebrating and the parish has a chasuble that both fits my stature and matches the frontal in use, sometimes we will use it. I change into the chasuble at the offertory. The chasuble is laid out on the altar rail on the side close to the bishop's chair, and I like assistance from the chaplain, usually while the Rector or Vicar is making announcements after the Peace. I usually change back into the cope for the blessing and the recession while the deacons are cleaning up from communion.

I prefer the altar book set up on my left side, and appreciate help with turning pages but not pointing – unless I truly get lost in the flow of the text.

Please bring the offertory directly to the altar, and I will hold it as I bless it.

I do not self-serve communion. It is my tendency to offer communion to those around me and then wait to receive from whomever before we distribute at the altar rail.

Local customs of ringing sanctus bells, etc., will be honored, but let me know ahead of time. Otherwise, I only reverence the elements after the final doxology.

As a rule, I will not chant the Sursum Corda and proper preface. However, over time, this may change for large festive occasions and per the common practice of each parish.

The visitation is a time to review the parish registries and service book. Please have these ready for my signature. It is also a time to review the budget and annual ministry goals of the parish.

Receptions after baptisms and confirmations are to be set up for the honor of those being confirmed or baptized and not for the Bishop. If food is part of the parish desire, vegetables of all kinds are a favorite of mine.

In other matters:

I do not ask for many perks, but I do appreciate a parking spot made available for my use, especially when attending special occasions with a large crowd and limited parking. A helpful deacon or chaplain looking out for me with an eye to assisting with vestments, books, etc., creates good humor.