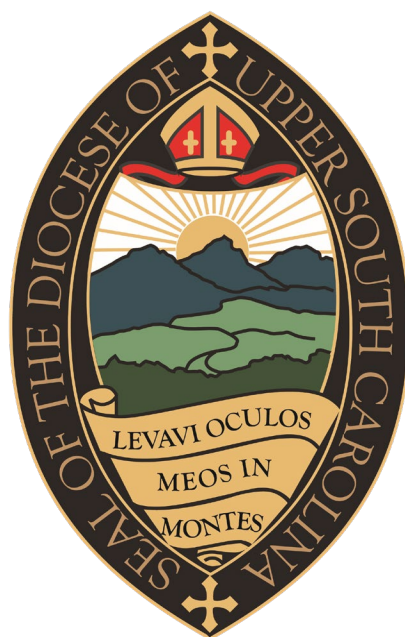


BISHOP'S VISITATION LITURGICAL PLANNING GUIDE & CUSTOMARY



2026

THE EPISCOPAL DIOCESE OF
UPPER SOUTH CAROLINA

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PREPARATION FOR THE BISHOP'S VISIT

When to Confirm, When to Receive, and Why it Matters

With some of the more recent changes in the canons, there is significant confusion as to when a person should be confirmed or received. The following will explain the difference between the Sacramental Rite of Confirmation and the Rite of Reception, and will give you some practical information to assist you in identifying the correct rite that should be used.

The Sacramental Rite of Confirmation

The Sacramental Rite of Confirmation is used when an adult member of the Church wishes to appear before the Bishop to make a mature, public declaration of faith and to assume direct responsibility for the Baptismal Covenant promises that were made on his or her behalf at baptism.

From the Canons:

It is expected that all adult members of this Church, after appropriate instruction, will have made a mature public affirmation of their faith and commitment to the responsibilities of their Baptism and will have been confirmed or received by the laying on of hands by a Bishop of this Church....¹

Why is confirmation important? In addition to the spiritual importance of making an adult proclamation of faith in community, confirmation is required to do several things in The Episcopal Church. One must be a confirmed member of The Episcopal Church to:

1. Be a lay deputy to General Convention.²
2. Be a lay deputy to Provincial Synod.³
3. Be nominated to the Sacred Order of Deacons⁴
4. Be nominated to the Sacred Order of Priests.⁵

¹ TEC Constitution and Canons, Title I, Canon I.17.1.c. (2024).

² TEC Constitutions and Canons, Article I.4 (2024); EDUSC Constitution and Canons, Title I, Canon 5.1.a.(2024).

³ TEC Constitutions and Canons, Title I, Canon I.9.8 (2024).

⁴ TEC Constitutions and Canons, Title III, Canon III.6.2 (2024).

⁵ TEC Constitutions and Canons, Title III, Canon III.8.2 (2024).

5. Serve on the Standing Committee.⁶
6. Serve on the Diocesan Executive Council.⁷
7. Serve as Chancellor of the Diocese.⁸
8. Serve on the Disciplinary Board.⁹
9. Serve as the Church Attorney in Title IV matters.¹⁰
10. Serve as a lay delegate to Diocesan Convention¹¹
11. Serve on a Vestry or a Mission Committee.¹²
12. Serve as the initial Warden of a Mission.¹³
13. Vote at an annual parish or mission meeting.¹⁴
14. Serve in any of the following Diocesan licensed lay ministries: Pastoral Leader, Worship Leader, Preacher, Eucharistic Minister, Eucharistic Visitor, Evangelist, or Catechist.¹⁵

Who should undergo the Sacramental Rite of Confirmation? Any person who:

1. Was baptized as a child and is now an adult member of The Episcopal Church¹⁶; and
2. Has received sufficient instruction in the Christian Faith¹⁷; and
3. Is penitent for their sins¹⁸; and
4. Is ready to affirm their confession of Jesus Christ as Lord and Savior¹⁹; and
5. Does not fall under one of the exceptions on page five.

⁶ EDUSC Constitution and Canons, Title III, Canon 1.1.b (2024).

⁷ EDUSC Constitution and Canons, Title III, Canon 1.1.a (2024).

⁸ EDUSC Constitution and Canons, Title II, Canon 2 (2024).

⁹ EDUSC Constitution and Canons, Title VI, Canon 2.1 (2024).

¹⁰ EDUSC Constitution and Canons, Title VI, Canon 3.1 (2024).

¹¹ EDUSC Constitution and Canons, Title I, Canon 1.4.a (2024).

¹² EDUSC Constitution and Canons, Title VIII, Canon 3.2 (2024) (See definition of “in Good Standing” in Title XII (21)).

¹³ EDUSC Constitution and Canons, Title VIII, Canon 7.2 (2024).

¹⁴ EDUSC Constitution and Canons, Title VIII, Canon .2.1 (2024) (See definition of “in Good Standing” in Title XII (21)).

¹⁵ TEC Constitutions and Canons, Title III, Canon III.4.1.a (2024).

¹⁶ A “member” of the Church is defined as, “*All persons who have received the Sacrament of Holy Baptism with water in the Name of the Father, and of the Son, and of the Holy Spirit, whether in this Church or in another Christian Church, and whose Baptisms have been duly recorded in this Church, are members thereof.*” TEC Constitution and Canons, Title I Canon I.17.1.a (2024). “*Members sixteen years of age and over are to be considered adult members [of this Church],*” TEC Constitution and Canons, Title I Canon I.17.1.b (2024).

¹⁷ *The Catechism*, The Book of Common Prayer p. 860 (1979).

¹⁸ Ibid.

¹⁹ Ibid.

When the Sacramental Rite of Confirmation is Not Required

The following persons do not need to undergo the Sacramental Rite of Confirmation and are considered already confirmed in The Episcopal Church:

1. Any person who was baptized as an adult by a Bishop of this Church.²⁰
2. Any person who is baptized in this Church as an adult and at some time after the Baptism receives the laying on of hands by the Bishop in Reaffirmation of Baptismal Vows.²¹

The following persons do not need to undergo the Sacramental Rite of Confirmation and are considered already confirmed generally in the one, holy, catholic, and apostolic Church:

1. Any baptized person who received the laying on of hands at Confirmation (by any Bishop in historic succession [outside The Episcopal Church]).²²
2. Any baptized person who was confirmed in a Church in full communion with this Church.²³
3. Any baptized person who has previously made a mature public commitment in another Church.²⁴

The Rite of Reception

The Rite of Reception is used when an adult member of the Church has already been confirmed or made a mature affirmation of faith in a Church other than The Episcopal Church and wishes to join this branch of the one, holy, catholic, and apostolic Church.

Any person who was confirmed generally in the one, holy, catholic, and apostolic Church should be received into The Episcopal Church, including:

1. Any baptized person who received the laying on of hands at Confirmation (by any Bishop in historic succession [outside The Episcopal Church]).²⁵

²⁰ TEC Constitution and Canons, Title I, Canon I.17.1.d (2024).

²¹ Ibid.

²² TEC Constitution and Canons, Title I, Canon I.17.1.d (2024). *These include the Roman Catholic and Orthodox traditions.*

²³ TEC Constitution and Canons, Title I, Canon I.17.1.c (2024). *TEC's full communion partners include: The Evangelical Lutheran Church in America, the Moravian Church (Northern and Southern provinces), the Old Catholic Churches of the Union of Utrecht, the Philippine Independent Church, the Mar Thoma Syrian Church of Malabar, and the Church of Sweden.*

²⁴ TEC Constitution and Canons, Title I, Canon I.17.1.c. (2024). Any Christian church that has a rite where a baptized adult publicly proclaims their faith qualifies.

²⁵ TEC Constitution and Canons, Title I, Canon I.17.1.d (2024). *See footnote 22.*

2. Any baptized person who was confirmed in a Church in full communion with this Church.²⁶
3. Any baptized person who has previously made a mature public commitment in another Church.²⁷

From the Canons:

*Any baptized person who received the laying on of hands by a Bishop of this Church at Confirmation or Reception is to be considered, for the purpose of this and all other Canons, as both baptized and confirmed.*²⁸

Preparation of Adult Candidates for Confirmation, Reception, and Reaffirmation

It is the duty of Rectors, Vicars, and Priests-in-Charge to encourage and ensure the preparation of adult persons, sixteen years of age and older, for Confirmation, Reception, and the Reaffirmation of Baptismal Vows, and to be ready to present them to the Bishop.²⁹ It is the clergy's responsibility to instruct each person to be presented in the Holy Scriptures; in the subjects contained in An Outline of the Faith, commonly called the Catechism; in the doctrine, discipline, and worship of this Church; and in the exercise of their ministry as baptized persons prior to the Bishop's visit.³⁰

The Confirmation of Youth Under the Age of Sixteen

Should a youth under the age of sixteen desire to be confirmed by the Bishop, the Rector, Vicar, or Priest-in-Charge shall send the Bishop a separate *Letter of Clergy and Vestry Support for Confirmation of a Youth Under the Age of Sixteen* for each youth desiring confirmation. This form is found on page 23 of this guide. The request must be approved and signed by the two-thirds of the Vestry at an official meeting of the Vestry and sent to the Bishop's Executive Assistant **no later than four weeks before the visitation.**

²⁶ TEC Constitution and Canons, Title I, Canon I.17.1.c (2024). *See footnote 23.*

²⁷ TEC Constitution and Canons, Title I, Canon I.17.1.c (2024). *See footnote 24.*

²⁸ TEC Constitution and Canons, Title I, Canon I.17.1.d (2024).

²⁹ TEC Constitution and Canons, Title III, Canon III.9.6.b.4 (2024).

³⁰ TEC Constitution and Canons, Title III, Canon III.9.6.b.1 (2024).

Preparation of Baptismal Candidates

In addition to the Bishop confirming and receiving new members in the Church at the visitation, the Book of Common Prayer notes that the Bishop's visitation is one of the five occasions when it is most appropriate to celebrate Holy Baptism.³¹ It is the duty of Rectors, Vicars, and Priests-in-Charge to ensure that persons be prepared for Baptism. Rectors, Vicars, and Priests-in-Charge must also ensure that Godparents be prepared prior to the Bishop's visit by instructing both the parents and the Godparents concerning the significance of Holy Baptism, the responsibilities of parents and Godparents for the Christian training of the baptized child, and how these obligations may properly be discharged.³²

It is the clergy's responsibility to instruct each adult Baptismal candidate to be presented in the Holy Scriptures; in the subjects contained in An Outline of the Faith, commonly called the Catechism; in the doctrine, discipline, and worship of The Episcopal Church; and in the exercise of their ministry as baptized persons prior to the Bishop's visit.³³

Completion and Submittal of Visitation Questionnaire, List of those to be Presented, and the Pre-Visitation Phone Call

You will receive a pre-visitation questionnaire and blank presentation list from the Bishop's Executive Assistant approximately six weeks prior to the scheduled visitation. The questionnaire and presentation list should be completed and **returned four weeks before the visitation**. Only when the completed questionnaire and presentation list are returned will the pre-visitation phone call be scheduled.

Preparation of Books and Records for Review

The canons require all clergy to maintain books and records of all Baptisms (signed by the officiating Member of the Clergy), all communicants, all Confirmation, Receptions, and Reaffirmations, and all

³¹ The Book of Common Prayer, p. 312 (1979).

³² TEC Constitution and Canons, Title III.9.6.b.3 (2024).

³³ TEC Constitution and Canons, Title III, Canon III.9.6.b.1 (2024).

persons who have been received or removed from the congregation by letter of transfer.³⁴ The canons also require Bishops to visit the congregations in their Diocese once every three years and examine the records, life, and ministry of the clergy and congregation during the visitation.³⁵ The books and records of the congregation need to be up-to-date, open to the most recent entry, and made available for the Bishop's review and approval in a convenient location immediately prior to the service.

LITURGICAL PREPARATION FOR THE BISHOP'S VISIT

Every Bishop's visitation is a Diocesan liturgy. This means that, while the Bishop seeks to honor local preferences and liturgical practices during a visitation, some Diocesan preferences and liturgical practices may take precedence over those of individual congregations. A draft bulletin consistent with the liturgical instructions in this guide should be submitted to Dana Lindsey, the Bishop's Executive Assistant, for review and approval by Diocesan House staff **no later than four weeks prior to the visitation**. The pre-visitation phone call will not be scheduled until a draft bulletin has been submitted. Please arrange for the Bishop to meet with the Candidates for at least 30 minutes before the visitation liturgy begins.

Rites and Readings

BCP Rite II will be used for all Bishop's visitation liturgies when there are baptisms, confirmations, receptions, or reaffirmations. When there are no baptisms, confirmations, receptions or reaffirmations, BCP Rite I may be used.

The scripture readings may be taken from one of the following translations: The New International Version (2011); or from The New Jerusalem Bible (1987); or from the New Revised Standard Version (1989, 2022); or from the New Revised Standard Version Updated Edition (2022); or The Revised New Jerusalem Bible (2019). The English Standard Version (2001) and Revised Standard Version (1952) may be used only with the Bishop's prior permission.

³⁴ TEC Constitution and Canons, Title III, Canon III.9.6.c (2024)

³⁵ TEC Constitution and Canons, Title III, Canon 12, *Of the Life and Work of Bishops*.

Liturgical Color

If there are baptisms, the liturgical color is white. If there are no baptisms but there are confirmations, receptions, or reaffirmations, the liturgical color is red. If there are no baptisms, confirmations, receptions, or reaffirmations, the liturgical color of the day will be used.

Participants

To honor the four orders of ministry, each order should be represented, when possible, in the altar party. At least one Lay Chalice Bearer should be included in the altar party, stand at the altar during the celebration of the Eucharist, depending on liturgical space, and participate in communicating the congregation by administering the chalice.

Vesture

The Verger (if used), Thurfier (if used), Crucifer, Torches, Choir, Lectors, and Lay Chalice Bearers should vest as is customary for the congregation. The Rector, Vicar, Assisting Clergy, and Deacon should vest in alb, cincture, and white stole (if baptism), or red stole (if confirmations, receptions, and reaffirmations only). The Bishop's Canons, if present, will vest in cassock, surplice, and stole.

Seating

There should be three seats (sedilia) placed where the Celebrant usually sits in the chancel: a chair for the Bishop (the Bishop's chair if there is one), a seat for the Deacon, and a seat for the Rector or Vicar. The Deacon should be seated to the left of the Bishop and the Rector or Vicar to the Bishop's right. The rest of the altar party sits separately.

The Bishop and those being presented for confirmations, receptions, and reaffirmations will stand during the rite, so no chair or prie-dieu at the crossing will be needed.

The Paschal Candle

The Paschal Candle should be present, lit, and placed in a prominent location visible to the congregation for all baptisms, confirmation, receptions, and reaffirmations.

The Use of Chrism

The Bishop uses Chrism both for baptism and confirmation. A portion of the Chrism that you received at the last Chrism mass should be poured into a small bowl or container, not a pyx, and placed near the font. There should be a hand towel available for the Bishop to use to wipe his hands after administering Chrism.

HOLY EUCHARIST WITH BAPTISM, CONFIRMATION, RECEPTION, AND REAFFIRMATION

When there are baptisms, confirmations, receptions, or reaffirmations, the following structure will be used for the Bishop's visit. Only Rite II liturgies may be used.

LITURGICAL OUTLINE

1. The Entrance Rite
 - a. The Prelude
 - b. The Procession and Processional Hymn
 - c. The Opening Acclamation for Holy Baptism (BCP p. 299)
 - d. The Collect of the Day (BCP p. 300)
2. The Lessons
 - a. The Old Testament Reading (BCP p. 300)
 - b. The Psalm (said or sung) (BCP p. 300)
 - c. The New Testament (Epistle) Reading (BCP p. 300)
 - d. The Sequence Hymn
 - e. The Gospel Reading (BCP p. 300)

3. The Sermon
4. The Presentation and Examination of the Candidates
 - a. Adults and Older Children [If Baptism] (BCP p. 301)
 - b. Infants and Younger Children [If Baptism] (BCP p. 301)
 - c. Adults [If Confirmation, Reception, and Reaffirmation] (BCP p. 303)
5. The Baptismal Covenant (BCP p. 304)
 - a. Prayers for the Candidates (BCP p. 305)
 - b. Thanksgiving over the Water [If Baptism] (BCP p. 306)
6. The Baptism [If Baptism] (BCP p. 307)
 - a. At Confirmation, Reception, or Reaffirmation [If Confirmation, Reception, and Reaffirmation] (BCP p. 309-310)
 - b. [The Asperges only if it is the custom of the congregation]
7. The Peace (BCP p. 310)
8. The Offertory
9. The Holy Communion
 - a. The Great Thanksgiving
 - i. Prayer A (BCP p. 355); or
 - ii. Prayer B (BCP p. 367); or
 - iii. Prayer C (BCP p. 369); or
 - iv. Prayer D (BCP p. 372)[Congregational Prayers can be added on p. 375]
 - b. The Breaking of the Bread (BCP p. 364)
 - c. The Post-Communion Prayer (BCP p. 365 or 366)
10. The Blessing (BCP p. 366)
11. The Dismissal Rite
 - a. The Procession and the Processional Hymn
 - b. The Dismissal (BCP p. 366)
 - c. The Postlude

SPECIAL LITURGICAL NOTES

The Opening Procession and Processional Hymn

A procession is formed in a convenient location. The order of procession is as follows:

Verger (If a Verger is to be used)
Thurifer (If a Thurifer is to be used)
Crucifer
Torches
Choir (If the Choir normally processes)
Baptismal Candidates, Parents and Godparents (If it is the congregation's custom that they process)
Confirmands and Presenters (If it is the congregation's custom that they process)
Lectors (If it is the congregation's custom that they process)
Lay Chalice Bearers
Assisting Priest(s) (If any)
Rector or Vicar
The Bishop's Canon(s) (If present)
Deacon
Bishop

The Opening Acclamation and Collect of the Day

All remain standing and the Opening Acclamation for Baptism appropriate to the season is used (BCP p. 299), followed immediately by the Collect of the Day. The Gloria, Kyrie, and Trisagion are omitted.

The Lessons

The service continues with the Lessons and should include an Old Testament reading, a Psalm, an Epistle reading, and a Gospel reading.

The Psalm can be said or sung by the congregation or by a choir. If the Psalm is said, a Lector should lead the Psalm.

A Sequence Hymn may be sung to prepare the congregation for the proclamation of the Gospel. The hymn chosen should reflect the theme of the Gospel Reading or the Holy Spirit's movement in Baptism and Confirmation. The Deacon, if present, will read the Gospel. In the absence of a Deacon, one of the Bishop's Canons will read the Gospel. If it is the congregation's custom to have a Gospel procession, instructions should be given to the Deacon before the service.

The Presentation of Baptismal Candidates

The Bishop stands near the font or at the crossing and is joined by the Deacon and the resident clergy for the presentation and examination of Baptismal Candidates. If there are Baptismal Candidates, the Bishop asks the Baptismal Candidates, their parents and Godparents to stand. The parents and Godparents should be well prepared in advance to present the Baptismal Candidates in the form found on page 301 of the BCP.

The Presentation of Candidates for Confirmation, Reception, and Reaffirmation

If there are Candidates for Confirmation, Reception, and Reaffirmation, the Bishop asks them and their presenters to stand. The presenters should be well prepared in advance to present the Candidates in the form found on page 303 of the BCP.

The Baptismal Covenant

All stand. The Bishop leads the congregation in reciting the Baptismal Covenant on page 304 of the BCP.

Prayers for the Candidates

The Deacon leads the prayers for the Candidates. In the absence of a Deacon, one of the Bishop's Canons will lead the prayers. The Prayers of the People are omitted for this service. However, if

Eucharistic Prayer D is used, they can be incorporated as part of the Eucharistic prayer where indicated on BCP p. 375.

At Baptism

It is the Bishop's prerogative to baptize and anoint the newly baptized with Chrism. The Bishop may ask the resident clergy to baptize the Candidates, but the Bishop alone will anoint with Chrism. The only anointing that is appropriate in the Sacrament of Baptism is the anointing with Chrism as detailed on BCP p. 308.

At Confirmation, Reception, or Reaffirmation

Each Candidate should have a name badge with their first name clearly visible as well as a note indicating whether they are being confirmed, received, or reaffirming their baptismal vows. The Candidates will stand before the Bishop and their presenter will stand next to them.

The Asperges

The Bishop prefers not to do the asperges unless it is the established custom of the congregation.

The Peace

After the baptisms, confirmations, receptions and reaffirmations, the Bishop offers the Peace to the congregation.

The Offertory

The resident clergy may give some brief announcements and communion instructions but defer to the Bishop to say the Offertory Sentence as Celebrant as indicated on BCP p. 361. The Deacon prepares the table. In the absence of a Deacon, one of the Bishop's Canons will prepare the table.

The Great Thanksgiving

The Bishop is the Celebrant. The Bishop, the Deacon, the resident clergy, and the Lay Chalice Bearers join the Bishop at or near the altar. The Deacon stands to the Bishop's left during the celebration. Only Eucharistic Prayer A, B, C, or D may be used. The Proper Preface for Baptism (BCP p. 381) is used unless it is a Principal Feast which takes precedence. The liturgy will be said, not sung. Either the traditional or the contemporary Lord's Prayer may be used.

The Breaking of the Bread

At the breaking of the bread, the following may be said or sung: "[Alleluia.] Christ our Passover is sacrificed for us; Therefore let us keep the feast. [Alleluia.]," or a different Fraction Anthem may be said or sung, but not both. After the fraction, the additional chalices and patens to be used in the distribution of Holy Communion will be placed on the altar and filled by the Bishop or Deacon. The Bishop distributes Holy Communion first to the altar party. After receiving Holy Communion, those appointed assist in the distribution of the Sacrament to the congregation. At least one Lay Chalice Bearer must be included in the distribution.

The Post-Communion Prayer and Blessing

The congregation should be instructed to stand for the Post-Communion prayer and the Blessing.

The Dismissal

The dismissal is given by the Deacon. In the absence of a Deacon, one of the Bishop's Canons will give the dismissal. The dismissal may be given from the front or from the back, either before or after the processional hymn as is the congregation's custom.

HOLY EUCHARIST WITHOUT BAPTISM, CONFIRMATION, RECEPTION, OR REAFFIRMATION

When there are no baptisms, confirmations, receptions, or reaffirmations, the following structure will be used for the Bishop's visit. Rite I or Rite II may be used.

LITURGICAL OUTLINE

1. The Entrance Rite
 - a. The Prelude
 - b. The Procession and Processional Hymn
 - c. The Opening Acclamation (BCP p. 323 or 355)
 - d. The Collect for Purity (BCP p. 323 or 355)
 - e. The Gloria, Kyrie, or Trisagion (BCP p. 324 or 356)
 - f. The Collect of the Day (BCP p. 325 or 357)
2. The Lessons
 - a. The Old Testament Reading (BCP p. 325 or 357)
 - b. The Psalm (said or sung) (BCP p. 326 or 357)
 - c. The New Testament (Epistle) Reading (BCP p. 325 or 357)
 - d. The Sequence Hymn
 - e. The Gospel Reading (BCP p. 326 or 357)
3. The Sermon (BCP p. 326 or 358)
4. The Renewal of Baptismal Vows (BCP p. 292)
5. The Peace (BCP p. 360)
6. The Offertory
7. The Holy Communion
 - a. The Great Thanksgiving
 - i. Rite I, Prayer II (BCP p. 340); or
 - ii. Rite II Prayer A (BCP p. 355); or
 - iii. Rite II Prayer B (BCP p. 367); or
 - iv. Rite II, Prayer C (BCP p. 369); or

- v. Rite II, Prayer D (BCP p. 372) [Congregational Prayers can be added on p. 375].
- b. The Breaking of the Bread (BCP p. 332 or 364)
 - c. The Post-Communion Prayer (BCP p. 339 or 365)
- 8. The Blessing (BCP p. 339 or 366)
- 9. The Dismissal Rite
 - a. The Procession and the Processional Hymn
 - b. The Dismissal (BCP p. 340 or 366)
 - c. The Postlude

SPECIAL LITURGICAL NOTES

The Great Thanksgiving

The Bishop is the Celebrant. The Bishop, the Deacon, the resident clergy, and the Lay Chalice Bearers join the Bishop at or near the altar. The Deacon stands to the Bishop's left during the celebration. Either Rite I, Eucharistic Prayer II, or Rite II, Eucharistic Prayer A, B, C, or D may be used. The Proper Preface for Baptism (BCP p. 348 or 381) is used unless it is a Principal Feast which takes precedence. The liturgy will be said, not sung. Either the traditional or the contemporary Lord's Prayer may be used.

The Breaking of the Bread

At the breaking of the bread, the following may be said or sung: "[Alleluia.] Christ our Passover is sacrificed for us; Therefore let us keep the feast. [Alleluia.]," or a different Fraction Anthem may be said or sung, but not both. After the fraction, the additional chalices and patens to be used in the distribution of Holy Communion will be placed on the altar and filled by the Bishop or Deacon. The Bishop first distributes Holy Communion to the altar party. After receiving Holy Communion, those appointed assist in the distribution of the Sacrament to the congregation. At least one Lay Chalice Bearer must be included in the distribution.

The Dismissal

The dismissal is given by the Deacon. In the absence of a Deacon, one of the Bishop's Canons will give the dismissal. The dismissal may be given from the front or from the back, either before or after the processional hymn, as is the congregation's custom.

The Post-Communion Prayer and Blessing

All should be instructed to stand for the Post-Communion prayer and the Blessing.

CONCLUSION

We hope that this guide has been helpful in explaining how to prepare for the Bishop's vitiating, the service, its structure, and some of the options available to you in shaping the service.

Bulletin submittals are received by Ms. Dana Lindsey, the Bishop's Executive Assistant, and are reviewed by the Bishop and the Bishop's Canon staff. To submit a draft bulletin please email it to Ms. Dana Lindsey at dlindsey@edusc.org. If you have any questions, you can call her at 803.569.2102.

2026 VISITATION SCHEDULE

2026		VISITATION SCHEDULE		
MONTH	DAY	CHURCH	CITY	DEACON
January				
	4			
	11	Christ Church	Greenville	
	18	RESERVED		
	25	St. Paul's	Batesburg	CGregory
February				
	1	Redeemer	Greenville	MJeffers
	8	Resurrection	Greenwood	
	12	Grace (175 th Anniversary)	Anderson	JAtkins
	15	RESERVED		
<i>Ash Wednesday</i>	18	Mead Hall	Aiken	
	22	St. Michael's	Easley	MJeffers
March				
	1	Epiphany	Laurens	MJeffers
	8	Good Shepherd	Greer	JAtkins
	15	St. Michael's & All Angels	Columbia	DDeaderick
	22	RESERVED		
<i>Palm Sunday</i>	29			
April				
<i>Maundy Thursday</i>	2			
<i>Good Friday</i>	3	Trinity Cathedral 6:00P(?)	Columbia	RDworak/Janey+
<i>Easter</i>	5	Trinity Cathedral	Columbia	RDworak/Janey+
	12	St. Luke's	Newberry	
	19	RESERVED		
	26	Christ Church	Greenville	AHipp
May				
	3	RESERVED		
	10	St. Luke's	Columbia	RDworak
	17	Holy Cross	Simpsonville	MJeffers
<i>Memorial Day /Pentecost</i>	24			
	27	St. Timothy's	Columbia	DDeaderick
	31	Trinity Cathedral	Columbia	RDworak/Janey+
June				
	7	St. Matthew's	Spartanburg	JAtkins
	14	St. Thaddeus	Aiken	CGregory
	21	Good Shepherd	Columbia	DDeaderick
	28	Grace	Camden	CGregory

July				
		RESERVED		
		RESERVED		
		RESERVED		
		RESERVED		
August				
	2	RESERVED		
	5	St. John's	Winnsboro	RDworak
	9	Incarnation	Gaffney	JAtkins
	16	St. Mary's	Columbia	APilat
	23	St. Margaret's	Boiling Springs	JAtkins
	30	St. Bart's	N. Augusta	PCrossley
September				
	6	RESERVED		
	13	St. Francis	Greenville	AHipp
	20	St. Alban's	Lexington	DDeaderick
	27	RESERVED		
October				
	4	St. Francis	Chapin	APilat
	11	RESERVED		
	18	RESERVED		
	25	Trinity Cathedral	Columbia	RDworak/Janey+
November				
<i>All Saints'</i>	1	St. Andrew's	Greenville	AHipp
	8	St. Martin's-in-the-Fields	Columbia	RDworak
<i>Convention</i>	15	RESERVED		
	22			
<i>Advent I</i>	29	Advent	Spartanburg	AHipp
December				
	6			
	13	Church of the Ascension	Seneca	MJeffers
	20			
<i>Christmas Eve</i>	24	Trinity Cathedral	Columbia	Rocky/Janey+
<i>Christmas Day</i>	25	Trinity Cathedral	Columbia	Rocky/Janey+
	27	RESERVED		

2026 VISITATION QUESTIONNAIRE

Preparing For Your Visitation

These questions are for you and your Bishop to make the best use of time together on your pre-visitation call and during the visitation.

Congregation:

Visitation Date:

Time of Worship:

Time of Reception:

Clergy with Start Date(s):

Other than meeting your congregation at the reception, do you envision me having separate time with your congregation or vestry?

Number of Baptisms:

Number of Confirmands:

Number of Receptions:

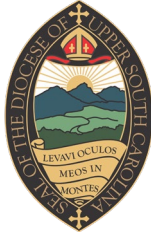
Number of Reaffirmations:

Date of the last mutual ministry review between Rector and Vestry, and who facilitated it:

(Please email responses to Dana Lindsey at dlindsey@edusc.org, two weeks prior to your scheduled telephone conversation with Bishop Richards. Please return in Word format as this becomes a collaborative working document.)

1. How is your congregation living into the Reign of God?
 - a. The Church as a Community of Prayer, Worship and Dialogue.
 - b. Teaching, Formation and Vocation in the Church.
 - c. Witness, Common Mission and Service to the World.
 - d. Stewardship of People, Place and Money.

- e. How is your congregation understanding and sharing the Gospel with the larger community?
- 2. What new signs of Christian maturity are emerging?
- 3. Please describe how or if your congregation is involved in a ministry or partnership with a public school?
- 4. What other significant events, developments, and/or projects are taking place in the life of your congregation at this time? How are the events going?
- 5. How would you characterize your congregation's hopes and challenges?
- 6. Are there additional concerns I should be aware of?
- 7. If the Vestry would like to meet with me, what is the topic of interest?
- 8. Please note: All clergy need to have a copy of their Rule of Life attached to this questionnaire upon submission, to be discussed at the visitation.



LETTER OF CLERGY AND VESTRY SUPPORT FOR CONFIRMATION OF A YOUTH UNDER THE AGE OF SIXTEEN

**To The Rt. Rev. Daniel P. Richards
IX Bishop of The Episcopal Diocese of Upper South Carolina:**

We, the Vestry and Clergy-in-Charge of _____ in
_____, hereby express our support for the confirmation of
_____, a youth under the age of sixteen whom we believe to
have a mature Christian faith, and pledge to support this person in their life in Christ after
confirmation.

In witness whereof, we have approved this request at an official Vestry meeting and hereunto set
our hands this ____ day of _____, in the year of our Lord, 20____, comprising the
Clergy-in-Charge and at least two-thirds of the Vestry.

_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____

Clergy-in-Charge

Please Email this completed document in PDF format to the Bishop's Executive Assistant: dlindsey@edusc.org

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