

ORDINATION LITURGY

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**The Cathedrals' Liturgy Group
Occasional Paper 2**

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Foreword

The Cathedrals' Liturgy Group was formed early in 1994, at the initiative of the Church of England Liturgical Commission, to promote good liturgy in cathedrals and the contribution that cathedrals might make to the worship of the wider church.

Its members, who include deans and provosts, precentors, organists and architects, have met to address a number of issues. Some of these issues are now treated in the first three of a series of occasional papers planned by the group. These first three are

- 1 Ordination Liturgy
- 2 Ministries in the Cathedral Eucharist
- 3 Towards the Ideal Psalm Cycle

The approach has been the same for each paper. An individual member of the group has written the paper, and the name of that writer has been retained, but successive drafts have been amended in the light of discussions in the Group. In each case what we offer is the work of one person, modified by the Group as a whole, and issued with the general approval (and, indeed, enthusiasm) of the Group.

We hope the series, and in particular the three initial papers, may prove helpful to those who order cathedral worship at a time of liturgical change and renewal.

Michael Perham

September 1996

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Canon Jeremy Davies, *Precentor of Salisbury Cathedral*

The Reverend Barry Fenton (Secretary), *Precentor of Westminster Abbey*

Mr David Hill, *Organist of Winchester Cathedral*

Mr James Lancelot, *Organist of Durham Cathedral*

Mr Julian Limentani, *Architect to the Dean and Chapter of Peterborough,
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Mr Adrian Lucas, *Organist of Worcester Cathedral*

Canon Michael Perham (Chairman), *Vice Dean and Precentor of Norwich
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The Very Reverend Michael Sadgrove, *Provost of Sheffield*

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Mr Martin Stancliffe, *Surveyor to the Fabric of St Paul's Cathedral,
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The Very Reverend Henry Stapleton, *Dean of Carlisle*

Canon Charles Taylor, *Precentor of Lichfield Cathedral*

The Very Reverend Robert Willis, *Dean of Hereford, Member of the
Liturgical Commission*

ORDINATION LITURGY

The aim of this paper is to set out various issues relating to ordination liturgy. Although written primarily out of the experience of being a cathedral precentor responsible for the management of the rite in a cathedral, much of what is said here will be relevant in the case of ordinations in parish churches as well. This is very much an exploratory paper. At a time when the meaning and role of ordained ministry in the church is under scrutiny, these reflections must inevitably be somewhat provisional. I hope they may nevertheless be useful in provoking discussion.

The paper assumes the ordination rite in the *Alternative Service Book*. Although the logic and tone of the 1662 rite are markedly different, some of what it said here may well apply.

Ordination as a Diocesan Celebration

As the mother church of the diocese, and as the bishop's seat, the cathedral is to be seen as the *normal* venue for diocesan ceremonies. It is its function as a *symbolic* building, rather than its qualities as a great ceremonial space or as a place of liturgical or musical excellence, that sets it apart and defines it as a 'cathedral'. Ordinations in the smaller, more intimate spaces provided by parish church cathedrals are no less significant diocesan occasions than those in the traditional foundations.

As an episcopal rite *par excellence*, the ordination rite particularly highlights the cathedral's symbolic role in relation to its diocese. In some dioceses, the debate continues as to the merits of holding ordinations in parish churches. Certain dioceses have for many years ordained deacons in the cathedral and priests in their own parishes as symbolising both the diocesan and parochial dimensions of ministry. No doubt there are arguments for and against. It is said, for instance, that the parish setting creates a less intimidating context for an ordination, with the possibility of a more homely rite. But the point at issue is not principally whether the cathedral is the most suitable venue for ordinations, or creates the best rite

for them. It has to do with the cathedral's role in the diocese, and what theological statements are being made by the decision either to disperse ordinations throughout the diocese, or to hold them in the cathedral. It may well be that the strong episcopal and diocesan emphasis in the report of the Archbishops' Commission on Cathedrals, *Heritage and Renewal*, reinforces the view that the cathedral is the normal and appropriate place for the bishop to ordain his clergy.

Separate Ordinations of Deacons and Priests

The ASB provides for ordinations to the diaconate and priesthood either as separate rites or as a combined liturgy. There is a case to be made for separate ordinations of deacons and priests, even if both are in the cathedral (one on Saturday night, for example, and the second on Sunday morning). A combined ordination of deacons and priests is bound to celebrate ordained ministry in a rather general way, rather than focusing on the distinctiveness of each ministry.

In an ordination of deacons, for instance, the employment of the newly ordained deacons in the preparation of the table and the gifts, as an exercise of their new ministry, can be a significant part of the rite, but would probably feel less appropriate when priests were also being ordained; the focus of the rite would have 'moved on' from deacons to priests. More radically the Portsmouth deacons' ordination includes the bishop washing the feet of the deacons. (Or should *they* wash the feet, not necessarily of the bishop, but of others as a sign of entering into their servant ministry?) In a combined rite there simply is not sufficient time for significant ceremonies such as these.

On the other hand, there is an argument for retaining combined ordinations in small dioceses with a small number of candidates. In a large cathedral, the congregation attending separate ordinations may not achieve 'critical mass'. It seems desirable to create congregations large enough to generate a sense of celebration that will enable participants to feel that they have attended a truly significant diocesan occasion (which an ordination ought surely always to be).

The Management of the Rite

Who is responsible for the service? Who is responsible for *any* episcopal service in the cathedral? Ultimately, of course, the bishop himself. The decision as to what rite is used is his, as are other aspects of the order of service in which he has discretion: choice of hymns, preacher, etc. But experience shows that there can sometimes be considerable confusion at the 'executive' level as to who should prepare the order of service, be responsible for orchestrating the ceremony, rehearsing participants, etc. A bishop may very appropriately delegate all these functions to the cathedral staff (with appropriate consultation); after all, the cathedral is staffed by professionals whose principal role it is to devise ceremonies on his behalf. Cathedral precentors are virtually the only full-time liturgists in the Church of England, and their skills should be used to the full at key diocesan occasions such as an ordination.

In the preparation of an event as complex as an ordination, it is important to be clear as to who takes responsibility for what. Perhaps this means an annual meeting between the bishop's staff and the cathedral dean/provost and precentor early on to set out the framework within which the ordination that year will be devised. This is especially crucial when new post-holders occupy key positions in this process.

Ordination Liturgy and Theology

The way we devise ordination rites reflects and acts out what we believe about ordination. This can sometimes be disquieting. If, for instance, the tone of the service is unduly triumphalistic, if splendour is achieved at the cost of human warmth and relationship, if ordinands are segregated from the rest of the congregation, and if lay people have no part to play in the rite, then these messages presumably signal some dysfunction in our understanding of ordained ministry. Ordination is not to some privileged sacerdotal caste, but to service in church and world. The ordained embody and focus the priesthood and diaconate of all the people of God, and the rite must reflect this.

What is less commonly realised is that ordination liturgy also *forms* our understanding of what ordination means. The rite itself preaches a sermon far more eloquent than that of any preacher; and if the words of the preacher are contradicted by the rubrics of the service, then it is the actions that the rubrics stands for that will be remembered. This is the meaning of the tag *Legem credendi statuat lex supplicandi* - ie, what we believe is established by how we pray. As Aidan Kavanagh argues [*On Liturgical Theology, 1984*], 'primary theology is done by the liturgical assembly wherever people worship'. All other theology (the texts, affirmations and credal statements we usually call 'theology') is in fact secondary, and derivative. We claim that ministerial rites such as ordination are in fact a potent place where the primary theology of the Church's ministry is worked out. Hence the importance, for whoever is creating the rite, of understanding the theological nature of the exercise.

For example: the way the candidates are seated in relation to the assembly makes a clear statement about the relationship of ordained ministry to the priesthood of the whole body of the Church. If the candidates are kept separate from the remainder of the congregation for the duration of the rite (only the passing of the peace excepted), then tribal notions of a priestly 'caste' are, for all that the preacher may say, powerfully asserted. If on the other hand they can be seated with the *laos* in the body of the nave, a more holistic theology of ministry will not only be being symbolised, but actually formed in the corporate mind of the assembly.

The Ordination Rite

In what follows, we are proposing some of the elements we have found to be important in good ordination liturgy.

(1) Ordination as a rite of passage

The 'passage' is from being lay to being ordained, or from being deacon to being priest. In fact, in the public perception, it is the first ordination to the diaconate that is the crucial rite, because it marks a person's becoming *clergy*. By contrast, ordination to the priesthood, so significant to the

candidate and the gathered congregation, is perhaps seen as less of a watershed to those unversed with the technicalities of the threefold ministry.

As in the marriage service, the 'passage' should be unambiguously marked in a ritual way. This means that the newly ordained should be seen to make two clear transitions. First, they move *physically* across the liturgical space from the place where the baptised are seated to whatever place is set apart for the ordained ministers (ie normally from nave to chancel). Clearly, to manage this move effectively requires a good deal of skill in the understanding of a particular building's spatial qualities. But, however restricted the space, some way of expressing this transition across the *limen* ought to be found. Secondly, they move ritually into adopting their new role, beginning at once to exercise their office, as deacons or priests in some symbolic way.

In some cathedrals, for instance, the candidates sit on the ends of the nave rows of seats, with their families and friends occupying the rest of their row. This says that all ministry in the Church is a consequence of baptism, and inseparable from it. Their stoles are put on or adjusted *before* the ordination prayer by the lay people sitting next to them as a sign of support and solidarity. (Being habited at this point in the rite is by analogy with the consecration of a bishop, where it is written into the rubrics at this point. It is not in itself a ceremony to which undue importance ought to be attached, and its more usual proximity to the laying-on-of-hands is sometimes in danger of distracting from actions that lie at the heart of the rite.)

During the ordination prayer, the candidates move forward together to stand in front of the bishop. After the laying-on-of-hands, they move up the chancel steps to stand with the Bishop, ready to be presented to the congregation and welcomed as the newly-ordained. Thereafter, they minister with him at the altar and in the distribution of the elements as a sign that they begin at once to exercise their new ministry.

A rite of passage culminates in an act of *reincorporation* in which the subjects of the rite are welcomed back into the community in their new roles. For this reason, it is important to give some thought as to how the

newly ordained leave the ceremony. Here, the involvement of 'significant others' can help to mark this, eg by the newly ordained walking out with the significant others of their human lives (family, friends) and the significant others of their new church lives (eg churchwardens). In any event, if space makes an elaborate procession difficult, some way should be found of bringing the key lay people to the west end of the church so that the ritually necessary meeting and greeting can take place as soon as possible after the end of the rite.

There is an equally important question about the seating of the bishop, his staff, the cathedral chapter and the whole body of presbyters. How can the right things be said about their collegial relationship within the constraints of the sanctuary? At too many ordinations the Bishop is isolated from his staff and the chapter, while the body of presbyters is frequently concealed from sight in a transept (or even, as in one ordination of women priests, in a chapel behind the high altar!). One way is to surround the Bishop with his suffragans, archdeacons and cathedral chapter (ie his 'household', all preferably vested similarly). No bishop should celebrate the rite in the splendid isolation we have seen in some cathedrals.

(2) The Synaxis

The Ministry of the Word needs to be given more thought than is sometimes the case. An episcopal welcome to the congregation at the beginning of the rite, perhaps introduced by a responsive dialogue, is surely called for at such a major occasion, and it does much to give a better shape to the very abrupt opening. Any friendly things the bishop wishes to say should however, be said after the opening greeting.

There seems to be considerable variety as to how the beginning of the service is handled - a typical 'soft point' of the rite. Some cathedrals transpose the litany to the beginning and sing it in an opening procession. Is this satisfactory and, later, is the ordination prayer itself satisfactory without it? Is a congregational opening hymn crucial to set the tone and help relax the people? Or would a reflective introit suggest an alternative, and more reflective, stance towards ordinations than the traditionally 'upbeat' one?

As to other texts, the ASB provision is, perhaps, too long, requiring as it does three readings and a psalm. Two readings would seem ample, together with a well-chosen gradual (responsive?) psalm or hymn. It goes without saying that one collect only should be used (and that this may be seasonal). If it is felt important to retain psalmody, then we may need richer provision of responsorial psalms suitable for ordinations. A psalm may, however, be a rather tame introduction to the gospel unless alleluias are also used. Perhaps the psalm might be followed by some good congregational alleluia-acclamations to cover the gospel procession.

A lay relative of one of the candidates can appropriately read the epistle, and candidate (preferably a deacon about to be ordained priest) the gospel. Preachers need to be carefully briefed. They should not aim to impress large congregations, but to preach simply and briefly. The retreat will have been the time for lengthier, more reflective, presentation of ordained ministry and its implications. At services like ordinations, most people (including the candidates!) will remember little of the substance of the sermon, but will recall whether or not what was said was well said, and to the point. Who chooses the preacher? In some parish church ordinations, we have known the candidate given considerable say in the choice. This may not be a wise precedent.

The creed is optional, and we see no good reason for using it here: the effect is to lose the important connection between the preaching of the sermon and the Bishop's declarations that follow. A short, reflective anthem or middle voluntary provides all that is necessary as space between the Ministry of the Word and the ordination ceremony proper.

(3) The Ordination Prayer

The ordination prayer, because it is a prayer, should be said by the bishop standing, not sitting (which is his teaching posture). The use of the mitre, or not, is perhaps less contentious. The most consistent view would be to say that, if it is a prayer, the bishop would be expected not to be wearing the mitre. However, he may wish to wear it as he presides over the heart of the rite, and this need not be problematic.

The unity of this whole section of the service is crucial. The candidates should be grouped around the bishop from the Presentation until the ordination is complete. Movements backwards and forwards between interrogation, litany, etc are to be avoided (another reason for separating ordination of deacons and priests). At the ordination of deacons, the bishop, because he is laying hands alone, can move to the candidates, rather than they to him, as they kneel before/around him.

It needs to be recognised that the ordination prayer is in fact the normal prayer of the Church at the Eucharist, responding as it does to the proclamation of the Word. It is in the context of this prayer that ordination takes place, and ordination is only complete at the prayer's conclusion. (One unhappy custom has been for the delivery of the instruments to take place immediately after each candidate has had hands laid on him/her, a practice that totally subverts the unity of the ordination prayer.)

The prayer begins with the silence (required by rubric) following the bishop's commending those to be ordained to the prayers of the people. It continues with the singing of *Veni Creator* (at the ordination of priests) and the Litany. (In Coventry, the 'amens' to the *Veni Creator* and the Litany are omitted on the grounds that a single prayer should contain only a single 'amen'. The Litany can then conclude with 'Lord, in your mercy...hear our prayer'. For the same reason, to preserve the unity of the prayer, there is a case for omitting, at a joint ordination of deacons and priests, the 'amen' following the ordination of deacons, and transferring the delivery of the deacons' instruments to immediately before that of the priests.)

Ideally, there should be no movement of candidates *during* this prayer, except to kneel in front of the bishop. If, however, they do move from the nave to stand together before the bishop after the Litany, then another hymn or song can be introduced here (to be sung, like the *Veni Creator*, as a prayer, kneeling), so that the candidates can move together. (*Be still, for the presence of the Lord* makes a popular contrast to the *Veni Creator* at this point.)

The delivery of the instruments (New Testament for deacons, bible for priests) represents a somewhat one-sided view of ordained ministry, which is of sacrament as well as word. At Coventry the deacons are presented with a pyx, and the priests, the traditional chalice and paten. These are specially made for the diocese by a local potter, and are a personal gift to the newly ordained from the bishop. (This incidentally gives the bishop suffragan a role in sharing the delivery of the instruments with the diocesan.) The formula of delivery does not need to be said to each person individually. If it is said once collectively, the delivery in silence that follows can be particularly moving.

The assumption of the rubric is that the instruments are actually 'given', that is, presented to the candidates. Some cathedrals prefer a big, often ancient, book, touched by the candidate but not taken or kept. This seems to us to be a misunderstanding of the *porrectio instrumentorum* which is to function as a quasi-sacramental sign of what is *conferred* on people by virtue of their ordination. At Norwich, the candidates bring chalices and patens from their parish church, and these are then employed in the celebration that follows. As new priests receive bible and chalice and paten, the words "Receive these signs of the..." are said.

As to presbyteral involvement in the laying-on-of-hands of priests, clear guidance needs to be given to those taking part. It needs to be understood (see W Countryman, *Ordination in the Ecumenical Context*) that the presbyters concelebrate with the bishop the ordination of a presbyter, ie their presence is not simply a sign of collegiality, but is required by the nature of the act itself. Therefore, the clergy should gather around at the beginning of the prayer (or that part of it that relates to the priests). The entire body of presbyters should be involved (or, if impracticable, because of restricted space, carefully selected representatives of them), so as to avoid the impression of ordination by bishop and personal friends of the candidate. Those nearest the candidate should lay hands on him or her. Others need simply extend their hands. (The sight lines seem not to matter at the consecration of a bishop when every attending bishop takes part, so why should they matter at an ordination of a priest? In fact, the

disappearance of the candidate from view at this point is a powerful sign of the 'passage' he or she is in process of negotiating. Newly ordained bishops speak of the deep sense of support from their fellow bishops that they experience at the laying-on-of-hands.)

(4) Welcome and Applause

A public welcome to the newly ordained is not envisaged in the ASB rite. Whether any form of words is called for before the Peace is a matter of debate. At Coventry, the bishop presents the new deacons and priests to the congregation as follows:

Bishop Today we celebrate the gift of ordained ministry in God's Church. Will you greet your new deacons/priests, and welcome them in Christ's name?

All **We welcome you! We welcome you!**

Everyone then applauds, and the way is open for the bishop to introduce the Peace, an important time of relaxation and spontaneity within the rite.

However, this might equally well be done at the end of the service, when the newly-ordained would have the exhilarating experience of walking in procession *through* a congregation offering tumultuous applause. Or perhaps there is room for applause at both points. It needs to be remembered that, unlike at an institution of a new incumbent, the newly-ordained are not strangers to those present, so they are not *personally* being welcomed. It is *in their new role* that the congregation recognises them for the first time, or, if we like, welcomes their new ministry.

(5) Exercising the New Ministry

How are the new ministers to express their ministry? The arrangement of the newly-ordained around the bishop at the altar for the Eucharistic Prayer says something important, and (for the 'rite of passage' reasons already mentioned) we ought to resist the return of the newly ordained, clutching bible, chalice, pyx, etc, to their original places with their families. The newly ordained (especially if they are deacons) can appropriately help with the preparation of the altar and the gifts. Both deacons and priests can stand

with the bishop around the altar during the Eucharistic Prayer - not to concelebrate, in the case of priests, but as a sign of the involvement of all God's people in the eucharistic act. There is much to be said for their taking part in the distribution, and for a new deacon to dismiss the people at the end of the liturgy. These are small signs of the important truth that ordination is *to something*, ie a ministry, and not an ontological change for its own sake.

Other matters

(1) Liturgical Colour

As a liturgy of the Holy Spirit (and nowadays normally celebrated around Pentecost) the obvious colour is red. We do not understand why this is not more widely practised. As well as the associations with the Spirit, ministry, apostolicity and martyrdom, red makes for a much more colourful ceremony than the usual white. (The same applies to confirmation.) In Coventry, once the candidate's title in the diocese has been arranged, the bishop's secretary informs him or her at once that a red stole will be needed for the service, so that spouses or friends create or purchase their ordination gift in the right colour!

Ordination in cassock-albs has much to be said for it, in preference to the traditional (and many-styled) surplice. If a candidate prefers in conscience not to wear a stole he or she should not wear the choir habit. Would some uniformity of vesture (more possible than in the past) help? Very often we have some presbyters ('dignitaries') put into copes, others not, and even the archdeacon claiming his own role requires him, and him alone, to be in scarf and hood. The vesture of any assisting bishops is obviously part of this wider question about vesture that expresses collegiality.

(2) Anointing

As anointing re-establishes itself in the sacramental life of the Church of England, it ought to find its place in ordinations. Practical guidance needs to be given as to how it is done. Tradition anoints only a priest's hands. This to some may imply an over-sacerdotal view of priesthood (though the hands may, theologically speaking, aptly stand for the activity of the whole

person). An alternative approach would be to anoint the heads of both priests and deacons, in this way echoing the anointing of baptism. This can be performed either in silence, or accompanied by a simple form of words, *eg, Receive this anointing of the Holy Spirit, and be strengthened for the work of the ministry entrusted to you this day.*

It needs to be understood that anointing is not of the *essence* of ordination. As an ancillary rite, it is similar to the delivery of the instruments, and is best performed just before it. Some recent episcopal ordinations have included a formula addressed to the candidates and interpolated into the ordination prayer, and that is clearly unfortunate. In the absence of clear guidelines, such practices will spread.

(3) Area, Suffragan and Assistant Bishops

The role of assisting bishops at ceremonies presided over by the diocesan is notoriously unclear. Sometimes, their role is explained as being to act collegially *with* the diocesan (eg, concelebrating the ordination rite by a joint laying-on-of-hands, delivery of instruments, etc). In that case, by the same logic, they would also concelebrate at the eucharist. We are not convinced about these scenarios. It seems to us that the role of a suffragan bishop is to represent the diocesan in his absence; and that, in his presence, he reverts to the dignity of being a member of the bishop's senior staff or household. One way of recognising the ministry of the suffragan without obscuring the presidential nature of *episcopus* might be to give him a distinctive part in the rite (eg leading the Litany). In the aftermath of the vote on the ordination of women, assistant, suffragan and area bishops have come into their own in some dioceses, where the diocesan wishes not to ordain women himself. But then, ordination at the hands of a suffragan, *in the presence of the diocesan*, raises other, more intractable, questions of its own. These are all points on which guidance is needed in the interests of clarity.

Some current practice is extraordinary: the suffragan ordains the deacons, the diocesan the priests; or the diocesan ordains and the suffragan presides at the eucharist (and, in one case, is sent the pastoral staff by the diocesan from the throne so that he may clutch it while giving the final blessing).

(4) Families

Ordination is often a time of tension for a candidate's family. Both the candidate and his/her family are adjusting to the change of role conferred by ordination. Hence the pastoral, as well as theological, importance of seating the candidates in the nave with their families at the beginning of the rite.

However, pressure is sometimes felt from both candidates and their families for a closer involvement of spouses and children throughout the rite (eg, by bringing families into the sanctuary with the newly-ordained at the offertory, or making special arrangements for the newly ordained to administer the sacrament to their families first.) We regard practices like these, motivated as they are by well-meant pastoral considerations, nevertheless to be unsatisfactory. For one thing, it is not the spouses or families who are being ordained; and the focus of this service ought to be the ordained ministry. For another, such practices undermine the reality that ordination is primarily to do with *role* exercised in the church, not with personal relationships with particular people. Every married priest or deacon knows that his or her role often entails a degree of separation from the family. The rite expresses this, just as the marriage ceremony entails a separation from the parental home. In this way, the rite can help all present to assimilate the tougher, less congenial, implications of ordination. (It has also to be said that excessive emphasis on *families* can be felt as hurtful to those who are single. Ordination liturgy should not collude with the tendency endemic in so much of the Church's life.)

On the other hand, as was mentioned above, the rite calls for an act of *reincorporation* at the end, in which the newly-ordained are (joyfully) welcomed back into their community in their new role. We believe that it can do much to help families if a way can be found to bring them to the back of the cathedral at the end of the service to be the first to meet and greet their newly-ordained spouses. One way of doing this is for them to walk in procession with or behind the newly-ordained, or else 'in parallel', down the sides of the nave.

(5) Crowd Management

Liturgy is not helped by being excessively long. Southwark ordinations were (are?) legendary for their ability to celebrate the rite, and administer communion to the congregation, in an hour and a half, without any sacrifice of the liturgy's integrity or spirituality. This calls for considerable discipline on the part, especially, of the bishop, the preacher and the musicians. The administration of communion to a large congregation can always be accomplished in under ten minutes if nave stations are used, one to every 75 communicants, with a paten-bearer and *two* chalice-bearers at each station. After that, the secret of a brisk administration lies with well-briefed and competent stewards.

(6) Preparation for Ordination

There is much to be said for bringing candidates to the cathedral a month or two before their ordination, in order to talk about the service, and offer some simple orientation into what is going to take place. In Coventry, we found this to be particularly useful for the deacons-to-be, who were usually newcomers to the diocese, and unfamiliar with the cathedral. We invited partners to these events as well, and this provided the opportunity to explore some of the difficult issues mentioned above in connection with families. The chance to learn something about the ordination liturgy and how it has developed has also been greatly appreciated.

The congregation can also be helped to understand the rite they are about to celebrate by means of a succinct introduction to the service sheet.

(7) The Rehearsal

This is a key occasion, because it brings together for the first time all the principal participants in the rite, and enables candidates (particularly for the diaconate) to establish a personal relationship with bishops, archdeacons and cathedral staff. Therefore the bishop should be urged to attend if possible. Two hours should be allowed, with coffee or tea provided at some suitable stage. It should be remembered that for the candidates, the rehearsal marks the beginning of a 'triduum' of enormous significance to them. A good rehearsal helps set a tone of reassurance for the retreat and

for the rite itself, and is an important act of pastoral care. The obvious person to conduct it is the person who devised the order of service, and who therefore understands its inner logic and can interpret this to participants as the rehearsal proceeds. This will usually be the cathedral precentor.

(8) The Service Sheet

Ordinations are good opportunities to model good liturgical practice, not least in the care that ought to go into the preparation of the service sheet. We believe that an event of such importance deserves a new service booklet each year, with the names and brief biographies of the candidates printed in it as a memento of the occasion. New technology has now made it possible for every institution to update and 'personalise' its rite each year. We have seen service booklets which have been in use for several years, by now well-thumbed and near to falling apart, where, apparently, the same hymns have been sung at every ordination in that time without fail. This sends its own message very clearly.

(9) Music at Ordinations

Like the text of the rite, the music can be generously 'layered' by including a wide variety of periods and styles. Cathedral liturgy has sometimes got itself a bad name amongst parish congregations by its *soi-disant* 'elitism'. An ordination is a good opportunity to model the best in liturgical music, both choral and congregational, traditional and contemporary. Cathedrals need to show that they have absorbed the thinking of *In Tune with Heaven*, reaffirmed in the sections on worship and music in the report of the Archbishops' Commission on Cathedrals.

Conclusion

As a great diocesan and public occasion, ordination is an excellent opportunity to present cathedrals in their best light. This will be reflected, of course, in the care taken over the arrangements for the service, both in ceremonial procedures and in personal dealings with the candidates themselves. But it is also an opportunity to demonstrate to the wider church that cathedrals are not elitist, or rarefied, or removed from the concerns of ordinary people. On the contrary, the judicious choice of texts and music, generous decisions about congregational involvement, the bold use of

symbolism and colour, and the creation of a warm and welcoming
ambiance, will all make for a memorable celebration that will enhance the
cathedral's role as a place of welcome and mother church to all the people
of the diocese.

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Supplementary Texts

OPENING ACCLAMATION

1 Worthy is the Lamb who was slain
 and by his blood ransomed us for God
 from every race and language,
 from every people and nation:
 **To make us a kingdom of priests
 to stand and serve before our God.**

2 Jesus is the Apostle and High Priest of our faith:
 He was faithful to God who appointed him.
 He was faithful as a son, set over God's household:
 **We are that household
 if we hold fast to our hope.**

3 We are fellow citizens with the saints
 and members of the household of God:
Petertide **Built upon the foundation of the apostles and prophets.**
 Christ Jesus himself is the chief corner-stone:
 In him we are built into a spiritual temple.

4 God makes his angels spirits:
 And his ministers flames of fire.
Michaelmas They are sent forth to serve
 for the sake of those who are to obtain salvation.
 Let all the angels of God worship him.

5 Be ready, like servants who wait for their master's return:
Blessed are those servants.
Advent Blessed are they if he finds them alert:
Blessed are those servants.
 Blessed are they who are found at their task
 when their master comes:
Blessed are those servants.
Even so, come, Lord Jesus.

COLLECT

1 God of love,
 whose holy apostles Peter and Paul
Petertide laid down their lives for the love of their Lord:
 grant to those to be ordained and to all your people
 that same love of him who first loved us,
 that they may be faithful ministers for Christ
 and draw all people to your kingdom; through..

2 Eternal Lord God, hidden in the mystery of light,
 ceaselessly adored by the holy angels:
Michaelmas inspire with this vision
 those who are called to be your ministers here on earth,
 that, renewed in the beauty of holiness
 and encouraged by the hosts of heaven,
 they may faithfully fulfil your commands,
 fearlessly fight against evil
 and rejoice to proclaim your praise; through..

3 Blessed Lord, God of Israel,
 you have come to your people to set them free
 and have raised up for us a mighty Saviour:
Advent bless with your Spirit those whom you now call
 to be ministers and stewards of your mysteries;
 that they may prepare the way of your Son,
 bring light to those who dwell in darkness,
 and guide our feet into the way of peace; through..

ALLELUIA BEFORE THE GOSPEL

Alleluia! Alleluia! Alleluia!
Alleluia! Alleluia! Alleluia!
Variable Text
Alleluia! Alleluia! Alleluia!

Variable Texts

- 1 I have found David my servant: with my holy oil have I anointed him; my hand shall uphold him: and my arm shall strengthen him.
- 2 The Son of man came not to be served but to serve, and to give his life as a ransom for many.
- 3 If you love me, keep my commandments.
Petertide If you love me, feed my sheep.
If you love me, follow me.
- 4 My food is to do the will of the One who sent me, and to complete his work. Look around you, look at the fields; already they are white, ready for harvest.
Michaelmas
- 5 Be ready for action, with belts fastened and with lamps alight. Be like those who wait for their master's return, ready to let him in the moment he arrives and knocks.
Advent

ANOINTING

- 1 Receive this anointing of the Holy Spirit, and be strengthened for the work of the ministry entrusted to you this day.
- 2 May God who anointed his Christ with the Holy Spirit anoint and empower you for the blessing of his people.

GIVING OF THE INSTRUMENTS

- 1 Receive these signs of the authority given you this day to preach the gospel of Christ and to minister his holy sacraments.
- 2 Receive this book as a sign of the authority which God has given you this day to preach the gospel of Christ.
Receive these vessels as a sign of the authority which God has given you this day to minister his holy sacraments.

THE PEACE

- 1 We are all one in Christ Jesus.
We belong to him through faith,
heirs of the promise of the Spirit of peace.
- 2 God had made us one in Christ.
He has set his seal upon us
and as a pledge of what is to come
has given the Spirit to dwell in our hearts.

EUCCHARISTIC PREFACE

- 1 And now we give you thanks because your first apostles appointed deacons, full of the Spirit and of wisdom, to serve the needs of your people at worship and in the world.
Deacons Rejoicing in our fellowship with Stephen, (NN), Phoebe and all your faithful servants in every age, with angels and archangels and with all the company of heaven, we proclaim your great and glorious name, for ever praising you, and saying:
- 2 And now we give you thanks because you anointed Jesus Christ, your only Son, as priest and king, and made your Church a royal priesthood in which you ordain ministers to proclaim your word, to care for your people, and to celebrate the sacraments of the new covenant, that they might draw all people into his kingdom of truth and life.
Priests

POST COMMUNION

Heavenly Father,
whose ascended Son gave gifts of leadership and service
to the Church:
strengthen us who have received this holy food
to be good stewards of your manifold grace,
through him who came not to be served but to serve,
and gave his life as a ransom for many,
Jesus Christ our Lord.

SOLEMN BLESSING

God who has called you is faithful.

The Father, whose glory fills the heavens,
cleanse you by his holiness
and send you to proclaim his word. **Amen.**

Christ, who has ascended to the heights,
pour upon you the riches of his grace. **Amen.**

The Holy Spirit, the Comforter,
equip you and strengthen you in your ministry. **Amen.**

And the blessing..