

CELEBRATING NEW MINISTRIES

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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 liturgical practice in cathedrals and to enhance the contribution that cathedrals might make to the worship of the wider Church. Its members, who include deans and provosts, precentors, organists and architects, meet regularly to address a number of issues. These issues are discussed in a series of occasional papers. The approach has been the same for each paper. Individual members of the group have written the paper, 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 or two individuals, modified by the Group as a whole, and issued with the general approval (and indeed, enthusiasm) of the Group.

We hope the series, may prove helpful to those who order cathedral worship at a time of significant liturgical change and renewal.

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Other Papers in the Series

- I. Ordination Liturgy
2. Ministries in the Cathedral Eucharist
3. Towards the Ideal Psalm Cycle²

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CELEBRATING NEW MINISTRIES IN THE CATHEDRAL

This paper seeks to explore some of the principles that ought to lie behind the various rites that cathedrals need to devise to inaugurate new ministries. "Inauguration of new ministries" is interpreted widely. But it does not include the enthronement of a new diocesan bishop, which calls for a paper of its own that would take into account the established conventions of different cathedrals and their statutes.

A Fundamental Division

The cathedral is often the setting for the inauguration of new ministries. These divide into two sorts. There are those that relate to the cathedral's own community life, and sometimes to membership of the "foundation". These range from the installation of a new dean to the admission of a new chorister. There are also occasions when the cathedral is the natural and convenient place for a diocesan celebration, whether it be to welcome a new suffragan bishop or to license a new youth worker. It is important to be clear into which category any particular celebration of a new ministry falls, for they have different requirements.

Common to every occasion

There are some rules that apply to any celebration of a new ministry, irrespective of place. One is the need for a clear presidency of the rite. Even in places where presidency is normally understood, it can go to pieces in any major liturgy for inaugurating a new ministry, simply because of a demand that everybody have a share in the proceedings.

Another is the need for the occasion to be primarily one of prayer. Too often a spirit of prayer has little chance to establish itself amid legal matter, interrogation of new minister and congregation, instituting, installing and welcoming. All these have their place. But the celebration of a new ministry is above all else an occasion to seek God's blessing for the one being given the new ministry.

A third need is to avoid an excessively didactic approach. The purpose is to celebrate a new ministry. Too many wordy questions and affirmations, designed to give a liturgically sounding job profile or to hammer home the need for shared ministry or some other fashionable theological emphasis, can get in the way of worship and of celebration.

Setting the celebration in the appropriate liturgical context

The celebration of a new ministry can be placed within one of four main liturgical

contexts: (1) the Eucharist, (2) the office, (3) the "stretched office" and (4) a special service. Which setting should be chosen will vary, not least in the expectations of those attending. Cathedral Evensong can be a strange experience for the uninitiated; equally to admit a new member to the music foundation of the cathedral other than within the celebration of the office would seem odd.

In a major celebration of a new ministry, stages of the process may be spread through it the rite. A new cathedral canon being installed during the Eucharist, for instance, might be presented after the initial Greeting, collated after the Sermon, welcomed at the Peace, exercise his new ministry by gathering with his new colleagues and the bishop at the holy table for the Eucharistic Prayer, and be installed in the Quire after communion.

For a more simple inauguration of ministry during the Eucharist, the obvious place for the rite is after the Liturgy of the Word and before the Prayers of Intercession or the Peace. All is then brought together in sharing the Eucharist. But there can be a case for some inaugurations to be part of the Dismissal, especially when it is to a ministry with a strong missionary or evangelistic thrust.

In Evensong, it is rarely desirable to interrupt the sequence of psalmody, lessons and canticles leading into prayer. This means that the best places within the service are before or after that uninterrupted sequence. Thus the service might begin with the Preces ("*O Lord open... 'J*" and the Office Hymn, with the inauguration following before the Psalm. Alternatively it might follow the Anthem. This is probably more common. The earlier place is better when the new minister is to function in the service, whether the new chorister who shares in the singing or the new canon who reads the lesson.

Some cathedrals have a tradition of inaugurating new ministries within a "stretched office", especially for occasions such as the installations of deans and archdeacons. To all intents and purposes the service seems like a specially devised one, but through it parts of Evensong appear. There may, for instance, be the reading of a Royal Mandate, a Collation, a procession to another part of the cathedral, and an Installation, all between the Magnificat and the Second lesson. But the office order is there nonetheless. In the hands of a sensitive service planner, the "stretched office" approach can work. It witnesses to the centrality of the divine office to the life and ministry of the cathedral. But if the office is so stretched that its shape is lost, it maybe better to abandon it and honestly devise an order appropriate to the occasion. The special service may be the right way forward.

Who does what to whom?

There are relational matters to get right in the liturgy for a new ministry. There needs to be clarity about who has made the appointment and who is receiving and welcoming the new ministry.

To take an example: at a service of welcome to a new suffragan bishop, it makes no sense for the dean to present the new suffragan to the diocesan bishop. That is not the reality of the situation. The diocesan has chosen his new suffragan, taken part in his episcopal ordination and is now presenting him to the diocese. The ceremonial should reflect this. The new bishop arrives with the diocesan, is presented to the people, perhaps at the door, and then invited in by the dean to share in a time of prayer for his new ministry. This is but one instance. On each occasion, who made the appointment? Who appropriately presents and to whom? Who are the new colleagues? If there is a pledge of support, by whom should it be expressed - colleagues or the whole community?

Foundation and Installation

There also needs to be clarity about what constitutes the "foundation", if such a term is used, who its members are. Is everyone in the cathedral's paid employment a member of the foundation or only some. Are there, apart from clergy, such as honorary canons any unpaid members? In some places the membership is clearly laid down by statutes, in others a matter of custom. In some places the term "foundation" is used with precision and in others only very vaguely. In some cathedrals only historic posts are within the foundation, but in others new ones - Visitors' Officer, Administrator or Clerk of Works, for instance - have been added.

Membership of the foundation will presumably lead to admission. But admission does not necessarily mean installation. Not every member has a stall.

If there is not to be hurt, confusion and inconsistency, each cathedral needs to know clearly:

1. Which office holders in the cathedral are regarded as members of the foundation and why others are not;
2. Which office holders are admitted to office and why others are not;
3. Which office holders have a stall and are therefore "installed" and why others do not.

There follows an issue about who should be present at the inauguration of a new ministry. If a post is part of the foundation, as far as possible the foundation needs to be present to welcome its new member or at least the members who are part of daily worshipping and working community need to be present. It would be difficult for every honorary canon to be present each time a new chorister were admitted. But it would be odd to install a new canon with the cathedral choir away on holiday or outside the context of the regular statutory services, with the choir singing Evensong in the afternoon and the canon installed at a separate service in the evening. Admission and installation is always into a community which needs to be there to receive.

Baptism, Ordination and New Ministry

Care needs to be taken in celebrating new ministries not to detract either from the

fundamental Christian vocation expressed in baptism, or from the rite of ordination. These basic sacramental acts are of a different order to services of admission, installation and welcome. Texts for the celebration of new ministries may well refer back to baptism and, when appropriate to ordination, and to the fundamental vocation they both imply. "In your baptism you...will you now...?"/ or "In your ordination as a priest you were given authority to..., will you now...?" are useful formulae.

Presentation and Commendation

Presentation is a fundamental part of the celebration of a new ministry. This normally means words spoken *by* one of those involved in the appointment *to* the presiding minister who is *to* admit, collate or install. This may range from the presentation of a new Dean *to* the Chapter by the Prime Minister's Appointment's Secretary, *to* the presentation of a new chorister *to* the Dean *by* the Precentor or the Director of Music, or the presentation *to* the Bishop of a new diocesan officer *by* the Chairman of the appropriate Diocesan Committee.

But, alongside Presentation, there is often a case for Commendation. This is a word spoken, not by one of those who has made the appointment, but *by* one who can speak for the last ministry of the one whose new ministry is being celebrated. This element of handing over can be important, both for the receiving community and the previous community, and witnesses *to* the nature of the Church. Thus a new head verger may be commended *by* the head verger with whom he worked in another cathedral. A new canon may be commended *by* an ordained colleague or a churchwarden from the parish where he has been incumbent. Presentation and Commendation often belong together.

Fundamentals of the Inauguration of New Ministry

The heart of a rite inaugurating a new ministry is this:

1. Presentation
2. Prayer *by* the whole congregation for the Candidate
3. Admission *by* the Presiding Minister
4. Blessing of the New Minister

It applies as much *to* the new verger as *to* the new dean. But it may be extended *by* a number of additional elements, so that, at its fullest, it might run like this:

1. Presentation
2. Commendation
3. *Job Description by* the Presiding Minister
4. Interrogation ("Are *you* called?" "Are *you* willing?" "Will you serve?" etc...)
5. Assent and Oaths (sometimes including an oath *to* serve the cathedral)
6. Prayer *by* the whole congregation for the candidate
7. Admission *by* the Presiding Minister
8. Blessing of the New Minister (and sometimes of new colleagues)
9. Giving of a Symbol of Office

10. Welcome *by* Colleagues or Congregation or both
11. Some Exercise of New Ministry

Some of these additional elements are clearly required on some occasions. Some will always be optional, but nevertheless enriching *to* the rite. There will be some cathedral celebrations that will be even more complex. Among these are the rites where the Bishop does one thing *to* a new minister, and then the Dean (and Chapter) another. Classically, in relation *to* Canons, the Bishop collates and the Dean installs. Where this happens, the words of the rite often imply the sending and receiving of instructions as if the parties were not all under the same roof. It is better where possible to put some distance between the parties so that the exercise does not appear ludicrous. The Bishop may collate in the Sanctuary, for instance, but then send the new canon, with the Chapter Clerk or the Precentor, to the Dean and Chapter some distance away in the Quire. The two parts of the rite are the better for being separated by physical space.

Exercising 8 New Ministry

An important stage in the rite is for the one who is being inaugurated to be seen (a) taking his or her place with new colleagues - a member of the choir in the stalls, a new canon with the chapter, a new archdeacon or suffragan bishop near the diocesan bishop; and (b) exercising their new ministry, probably in a fairly minimal and formal way, but which nevertheless establishes them in their new role. A vergier carries his verge in a procession, an organist plays the organ, a canon reads a lesson, a server serves at the altar, a sidesman or steward takes the collection. As has already been said, this may sometimes point to an early point in the service for the inauguration.

The Major Cathedral Celebration

It is not only the enthronement of the new diocesan bishop that may fill the cathedral with a large congregation for the celebration of a new ministry. The welcome to a new suffragan bishop or the installation of a new dean or archdeacon may also bring together a great many people and make necessary the design of a liturgy that reflects the aspirations of several communities of interest and makes use of the whole building. A processional liturgy, moving through the building by stages, enables more people to feel intimately involved, at least for a time, and symbolises something of the *Transition* and *Initiation* from one community to another. But the stages must not be arbitrary and the seating of the congregation must be organised so that the right people are in the right places for the parts of the liturgy that are their special concern.

Every cathedral is different both in its design and in its communities of interest, so it is impossible to prescribe a processional staged liturgy. But something along these lines for the installation- of a dean is capable of adaptation to other occasions and a different cathedral design:

1. At the Door the initial Presentations and Commendations
2. In the middle of the Nave the Collation and the Welcome by the Wider Community

3. In the Nave Sanctuary the Liturgy of the Word and the Welcome by the Cathedral Congregation
4. In the Quire the Installation and the Welcome by the Foundation
5. At the East Lectern around the Scriptures the Gospel Reading and the Welcome by other Denominations
6. In the Presbytery the Welcome by the Diocese and its Clergy
7. At the High Altar the Blessing for New Ministry by the Bishop

In cathedrals where people can so often not see much of the action, especially in a processional staged service, full and descriptive rubrics play an important role in keeping people in the picture, allowing them to visualise what they cannot see, and thus enabling them to feel caught up in the service.

Anointing

In a complex liturgy such as this, it is crucial that there is a sense of development and climax. The service must not seem to have 'peaked' at the earlier stages of collation, sermon or installation. That is partly a matter of careful choice of words, music and movement, but it is also a question of giving greater significance to the blessing of a new ministry at the end of the rite by some symbolic or sacramental action. One means of doing this would be by means of anointing with the oil of chrism, thus affirming the connection between the new ministry, and baptism, confirmation and ordination. However, it is fair to point out that some liturgists would prefer to restrict the use of anointing to rites celebrating a change of order rather than 'job', e.g. to the consecration of a bishop, rather than his welcome or installation.

Applause

Not everybody welcomes the introduction of applause into the celebration of new ministry. In some ways it seems to indicate a failure of the words and ceremonial of the service to express all that needs expressing. What is to be avoided at all costs is the applause that brings the liturgy to a halt and destroys its development and momentum and leaves the object of the applause standing sheepishly on the spot. Better, if there is to be applause, for it to be at the end as the new minister moves through the people as the procession leaves. A minute of competition between organ and applause does no harm to the liturgy.

Letting Go of Old Ministries

Taking leave and letting go at the end of a ministry, whether of the bishop or the chorister, requires a subtle approach. On most occasions not much more is required than to exercise that particular ministry for the last time and we should be wary of over-developed liturgical special farewells. But some farewells are important rites of passage,

that of chorister, for instance, when he leaves the choir school or when his voice breaks, and sometimes, when a priest moves on to a new ministry, or into retirement, the sense of handing back and letting go does need to be expressed in word or action, either for the sake of the one who is leaving or for the sake of the community that is left behind. The texts that follow include two for leave taking. But it needs to be emphasised that farewells are pastoral occasions, best marked by a looking to the future and by liturgical simplicity than by anything equivalent to the inauguration of a ministry.

SOME SAMPLE TEXTS

The texts that follow are not full services and are intended only to be used as models and examples. Some of the material, with little adaptation, can be used in a different context. For instance two forms for the Presentation of Symbols of Ministry are given as part of the text for the inauguration of the ministry of a new Dean, but, with little adjustment, they would be appropriate the inauguration of the ministry of another priest on the cathedral staff.

(1) FOR THE WELCOMING OF A SUFFRAGAN BISHOP

PRESENTATION

The Diocesan Bishop Brothers and sisters in Christ,
I present to you *N*,
chosen, ordained and consecrated
Bishop of *N*, in this Diocese of *N*.
Will you accept his ministry among you,
and be ready to welcome him With open hearts
and to strengthen him with your love and prayers?

All In the fellowship of Christ we welcome you,
as a servant and shepherd of the people of God.
May the Lord richly bless you,
and make your ministry a blessing among us.

The Dean *N*, I welcome you to our cathedral church.
This congregation has gathered here
to greet you and to pray with you.
I invite you to come with us to the altar of God
as we seek his blessing
upon your new ministry as Bishop of *N*.

ANOINTING

The Diocesan Bishop or the Senior Priest with whom the Bishop will work says

As the Father anointed our Lord Jesus Christ
through the power of the Holy Spirit,
so may he pour upon you
the virtues of his abundant grace,
to reconcile, strengthen and sanctify his people,
now and for ever. Amen.

He anoints the Bishop 's head. saying:

Remember that at your baptism
you were signed upon your forehead with the cross of Christ,
that you might fight valiantly under his banner
against sin, the world and the devil,
and continue his faithful soldier and servant to your life's end.
God give you grace to continue in his way.

All The Lord himself is your keeper;
 The Lord upon your right hand will give you shade.

He anoints the Bishop 's left hand. saying:

Remember that when you were made a Deacon in the Church of God
you were called to share in the ministry of Christ the King,
who came to serve and not to be served;
and who taught us that the one who would be great among us
must be the servant of all.
God give you grace to continue in his way.

All The Lord will preserve you from all evil;
 It is he who will keep you safe.

He anoints the Bishop's right hand. saying:

Remember that when you were made a Priest in the Church of God
you were given care of the people in your charge:
to watch over them, to absolve them,
to bless them in God's name,
and to proclaim the gospel of salvation.
Remember that the ring you wear on your right hand
is a sign of authority.
It is also a sign of trust that the waiting father
places on the finger of his returning son.
God give you grace to continue in his way.

All The Lord preserve your going out and your coming in;
 From this time forward and for evermore.

The new Bishop is clothed in stole. cope. and mitre.

GIVING OF THE PASTORAL STAFF

The Diocesan Bishop presents the new Bishop with his pastoral staff:

N, I hand to you this pastoral staff,
as a sign of the ministry of oversight you share with me.

Keep watch over the whole flock
in which the Holy Spirit has appointed you shepherd.
Encourage the faithful,
restore the lost,
build up the body of Christ.

INSTALLATION

The Dean places the new Bishop in his stall in Quire. saying:

N, I place you in the stall assigned to the Bishop of N
in the Quire of this cathedral church.
Here may you always find a place to kneel and pray,
a Christian fellowship to sustain you in your ministry,
and worship to strengthen and refresh you.
The Lord bless you and give you peace.

Then may follow welcomes from civic and church representatives

(2) FOR THE INSTALLATION OF A DEAN OR PROVOST

QUESTIONS TO THE CATHEDRAL CONGREGATION

The Bishop says

Members of this Cathedral (parish and) Congregation,
will you work and pray with N in love and understanding;
and freely offer with *him* your gifts
for the Church's ministry of service and reconciliation?

We will, with the help of God.

Will you with N,
each play your part in the care of all, young and old?
Will you help and form them in the faith of Christ,
as together you journey in the Way of the Cross?
We will, with the help of God.

Remembering that from earliest times
the presence of the Risen Christ has been known
in the breaking of the bread;
will you join regularly with N in that celebration,
and as faithful stewards offer yourselves for service?
We will with the help of God.

Will you share with N the mission of this Cathedral,
and reveal the love and power of God
to all with whom you meet day by day?
We will with the help of God.

May Almighty God,
who has given you the will to undertake these things,
give you also the strength to perform them.
Amen.

QUESTIONS TO THE CATHEDRAL FOUNDATION

Members of this Cathedral Foundation and Staff,
will you, to the best of your ability, support your Dean
in maintaining the worship and ministry of this Cathedral Church?
We will, with the help of God

Will you strive as a body, by prayer and action,
to be a focus for the unity of Christ's universal Church?
We will, with the help of God

Remembering that this is the mother church of the Diocese,
will you be constant in prayer for me, your Bishop,
and for the parishes, priests and people in my care?
We will, with the help of God

Will you support the ministry of this City,
enabling those who bear responsibility here
to serve with reverence and integrity?

We will, with the help of God

God who has called you is faithful;
May he who has given you the will to undertake these things,
give you also the strength to perform them;
may he bless your going out and your coming in,
this day and for evermore. Amen.

QUESTIONS TO THE NEW DEAN

The Bishop says

The Dean has a special ministry among God's people. He must seek to be a wise counsellor to the Bishop. He must ensure that this church serves the Bishop's ministry and the life of the diocese. He must maintain purpose and unity among the chapter and among all who share the cathedral's ministry. He must be faithful in prayer, disciplined in study and generous in hospitality. He must be zealous for the beauty of holiness in this place. He must make this a centre of mission so that the truth of the gospel may be heard and heeded.

Will you do these things gladly and willingly?

The Dean says

With the help of God, I will.

I pledge myself, and as far as in me lies, this cathedral church, to serve this county, this city, this diocese, and always to make this house a focus of the Bishop's ministry, a mother church., a centre of mission and a place where communities and traditions meet.

PRESENTATION OF SYMBOLS OF MINIST~Y

As the Bible is given

N, hold before us the story of God's love and mercy,
and above all, the Gospel of our Saviour Jesus Christ.
Be among us as a preacher of the word of God
and teacher of the faith.

The Dean I invite you all to join with me
in proclaiming the Gospel of hope and new life.

All Amen. We have this good news to share!

As the Oil of Healing is given

N, hold before us the anointing of the Holy Spirit

for wholeness of life.
Be among us as reconciler and healer.

The Dean I invite you all to join with me
in the ministry of reconciliation and healing;
so that through the power of Christ
we may bring wholeness to all God's people.

All Amen. In forgiveness and healing we find new life!
As a Prayer Book Is given

N, we look to you to lead those committed to your care;
so that, in word and sacrament,
we may be renewed in our life together.
Receive this book,
and be among us as a person of prayer.

The Dean

I invite you all to join with me, and with the whole Church,
in the renewal of our common prayer,
and in the strengthening of the life of the Spirit among us.

All Amen. In quietness and confidence shall be our strength.

Then the Bishop says

N, let all these be signs of the ministry
which is both mine and yours,
and shared by all the people of God.

The Dean

Amen. May we find joy together
in the service of Christ.

ANOTHER FORM OF THE PRESENTATION OF SYMBOLS OF MINISTRY

As Water is given

Be among us as one who rejoices
to bring new Christians to baptism,
and to share with them the Living Water, Jesus Christ himself,
that they may be conformed to his pattern of life and death.

As the Bible Is given

Be among us as one who studies the scriptures,
proclaims the word and explores the faith,
that all may find in Christ the Way, the Truth and the Life.

As Bread and Wine are given

Be among us as one who reverences the eucharist.

presiding among us when we celebrate the sacrament
of the Lord's death and resurrection,
that we may all grow together into the full stature of Christ.

As the Oil of Healing is given

Be among us as an agent of reconciliation,
showing God's forgiveness, his healing and his love,
that among us there may be wholeness, unity and peace.

As a Prayer Book is given

Be among us as one who prays,
offering the Church's liturgy and interceding for God's people,
that in the Spirit we may draw close to the Father
through Jesus his Son.

The Dean responds

I pledge myself to care for the congregation that gathers here, to share with them the word of God, to celebrate with them the sacraments of the new covenant, and to encourage them in their Christian discipleship. May this be a place where Christian people are equipped for their ministry in God's world.

INSTALLATION

The Senior Canon says

I, *N.* acting on behalf of the Chapter of this Cathedral Church of *N.* place you in the stall assigned to you as Dean, in the name of the Father, and of the Son, and of the Holy Spirit.

I welcome you into the fellowship of the Chapter. May God sustain you in all your works and in all your ways; make you humble, just and true; strengthen you in holiness and righteousness; and may his Spirit of wisdom and counsel so light upon you that in all things you may set forth God's glory and the welfare of his Church.

One of the canons prays

Almighty God, giver of all that is good: look mercifully upon this your servant; receive *him* as your chosen minister; renew in *him* the gifts of the Holy Spirit; grant *him* increase of wisdom and courage for new ministry, that *he* and all *his* brothers and sisters in the fellowship of this cathedral may be

true to the work committed to them; through Jesus Christ our Lord. Amen.

(3) FOR THE INSTALLATION OF HONORARY CANONS

COLLATION

The Bishop says

A canon is called to live a holy life, to pray regularly for God's blessing upon the work of the Church in the world and especially in this diocese, and to enter gladly into the succession of those in each generation who have served God through the worship offered in this cathedral.

He/she is called to be faithful, discreet and loyal, a friend of the cathedral, diligent in reading Holy Scripture and in all studies which uphold the truth of the gospel against error.

He/she is called to be hospitable, to welcome strangers and the poor, and to be an example of the generous love and humility that mark a disciple of Christ.

Will you uphold the tradition of this cathedral and be faithful to your calling?

Answer With the help of God, I will.

Will you share with your colleagues
in ministering to the needs of those who come here,
and especially to those seeking pastoral care and support.

Answer With the help of God, I will.

Will you endeavour to strengthen
the common life and witness of this community and the ministry of the
Church in this Diocese?

Answer With the help of God, I will.

May God, who has given you the desire to undertake this work,
strengthen your resolve,
and give you grace faithfully to fulfil the same. Amen.

Almighty and everlasting God,
you call us by your grace to offer our gifts
for the good of your Church
and for the strengthening of our common life: hear the prayers we offer for
your faithful people, and give to your servants N & N,
now to be collated and installed,
the needful gifts of grace;
through our Lord and Saviour Jesus Christ. Amen.

The Bishop reads to each canon the deed of Collation, adding to each

Receive this cure, which is both yours and mine,
in the name of the Father, and of the Son,
and of the Holy Spirit. Amen.

INSTALLATION

The Chapter Clerk or one of the Chapter says

Mr Dean, I present to you NN to be installed as honorary canons in the Quire
of our Cathedral Church in accordance with this mandate from the Bishop.

The Dean says

In the peace of Christ and in the name of this foundation I greet you. Before
you are installed I ask you to make the customary oath to uphold the
cathedral statutes.

The canons make the oath, after which the Dean places each in his or her stall and says

By virtue and authority of this mandate, L N, Dean of this Cathedral Church
of N. induct you, N, as an honorary canon and
,place you in this stall. assigned to you, in the name of the Father, and of the
Son, and of the Holy Spirit, and we welcome you into our fellowship with a
glad heart.

May God sustain you in all your works, make you humble, just and true;
strengthen you in holiness and righteousness; and may his Spirit of wisdom
and counsel so light upon your endeavours, that in all things you may do his
will; for the welfare of his Church, and the glory of his holy name, through
Jesus Christ our Lord. Amen.

May the Lord preserve your going out and your coming in, from this time
forth arid for evermore. Amen.

(4) THE ADMISSION OF A VERGER TO THE CATHEDRAL FOUNDATION

The Head Verger presents the candidate to the Dean saying

Mr Dean, I present to you, *N*,
to be admitted as a Verger in this Cathedral Church.

Dean *N*., we welcome you in the Lord's name
to serve as a Verger in this Cathedral Church.
By this ministry of diligence, faithfulness, reverence and courtesy, in which
the Head Verger and all the vergers share,
people are helped to draw near to God,
the Church of Christ is served and the kingdom is extended. Will you play
your part in this ministry to the best of your ability?

Answer I will, by the help of God.

Will you endeavour to promote peace and goodwill among your
colleagues, to strengthen the common life of this Cathedral
and the ministry of the Church in this Diocese?

Answer I will, by the help of God.

Will you work with the Dean and Chapter
in upholding excellence in the care of this building
and in the ordering of our public worship and common prayer?

Answer I will, by the help of God.

Will you uphold the rights, liberties and privileges
of the Cathedral in accordance with its Statutes and customs?

Answer I will, by the help of God.

The Dean, handing him the verge, says

N, I admit you to the office and work of Verger in this cathedral church of *N*.

Remember the trust of those who have appointed you to this ministry and strive faithfully to uphold the responsibilities of this office to the utmost of your ability. Keep in mind always that this is the house of God, the place wherein his honour dwells, and that this is the gate of heaven. Show hospitality in the love of Christ; strive to maintain the reverence and dignity of this place; and may the Lord guide and support you in all your work done here in his name. .Amen.

(5) THE ADMISSION OF AN ORGANIST AND DIRECTOR OF MUSIC

The Precentor presents the candidate to the Dean saying

Mr Dean, I present to you, *N.* to be admitted as Organist and Master of the Music in this Cathedral Church. I ask you to admit him to our foundation and to that office, and to bless him for this new ministry.

Dean *N.*, we welcome you in the Lord's name to serve as Organist and Director of Music in this Cathedral Church.

This office requires the dedication of a skilled musician, whose Christian faith will seek expression in the enhancement of worship through music, in the inspiration *he* conveys to the choir, and in *his* relationships with the choir, with *his* colleagues in the cathedral staff, and with the wider community.

Will you endeavour, by the help of God, to fulfil the-work committed to you with faithfulness and diligence?

Answer I will, by the help of God.

Will you work with the Dean and Chapter in upholding excellence in the ordering of our public worship, and in all things pertaining to our common life?

Answer I will, by the help of God.

Will you be careful to advise the Dean and Chapter in their responsibility for the liturgy and music of this cathedral church so that people may catch a vision of holiness and be strengthened in their discipleship?

Answer I will, by the help of God.

Will you endeavour to promote peace and goodwill among your colleagues, to strengthen the witness of this Cathedral and the ministry of the Church in this Diocese?

Answer I will, by the help of God.

Will you care diligently for those in your charge, and exercise discipline with mercy and fairness?

Answer I will, by the help of God.

Will you uphold the rights, liberties and privileges of the Cathedral in accordance with its Statutes and customs?

Answer I will, by the help of God.

The Dean takes the candidate by the hand and says

N, I admit you to the office of Organist and Director of Music in this Cathedral Church of *N*. and as a member of the foundation in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

In the name of the Dean and Chapter and of the whole cathedral community, I greet you and welcome you.

May God give you grace to exercise your office with wisdom, skill and faithfulness. May he give you joy in his service. May he bless you in your going out and your coming in, from this time forward and for ever more.

(6) THE ADMISSION OF THE CATHEDRAL ARCHITECT

The Canon responsible for the Fabric brings the Cathedral Architect and presents him to the Dean.

Mr Dean,
I present to you *N*,
chosen to be Architect to this cathedral,
and I ask you to admit him to his office,
to welcome him to this foundation
and to place him in the stall assigned to him.

The Dean *N*, you have been appointed Architect to this Cathedral.
In the name of the Dean and Chapter,
the foundation and the whole cathedral community,
I welcome you.

Before you are admitted to this office
you must declare your intention to undertake this ministry faithfully.

Therefore I ask:
Will you care for this cathedral and its fabric?

Answer I will, by the help of God.

Will you let these stones speak to you of the love of God
and of the beauty of holiness?

Answer I will, by the help of God.

Will you, as far as you are able, help this building to proclaim that love and that beauty to others?

Answer I will, by the help of God.

Will you be careful to advise the Dean and Chapter in their responsibility for the fabric of this cathedral church so that they may exercise their stewardship wisely?

Answer I will, by the help of God.

Will you uphold the rights, liberties and privileges of the Cathedral in accordance with its Statutes and customs?

Answer I will, by the help of God.

The Dean takes him by the hand and leads him to his stall in the Quire.

I, *N*, Dean of this cathedral church, do admit you, *N*, to the office of Architect of this Cathedral Church of *N*. I welcome you into membership of the cathedral foundation and I place you in the stall assigned to you in the Quire of this cathedral church, in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

The Lord bless you and keep you.

The Lord make his face to shine upon you.

The Lord lift up the light of his countenance upon you that in all your work begun, continued and ended in him you may give him praise and proclaim his glory. Amen.

(7) THE ADMISSION OF CHORISTERS

The Precentor presents the candidates to the Dean saying

Me Dean, I present to you these probationers, and I ask you to admit them as members of our foundation and as choristers in the choir of this cathedral church.

The Organist and Master of Choristers reads aloud the name of each Probationer.

The Dean says

NN, you are to be admitted as choristers in this cathedral church. Will you undertake this ministry reverently and faithfully, remembering that it is Jesus Christ whom you serve, and God's praises that you sing?

Answer I will, by the help of God.

The Dean takes each chorister by the hand and says

N. I admit you as a chorister
and as a member of the foundation of this cathedral church, in the name
of the Father, and of the Son,
and of the Holy Spirit. Amen.

The Dean may give to each a Bible, a Psalter, a Prayer Book or a Hymn Book.

When each has been admitted the Dean says

May God give you grace to sing his praises
in the fellowship of this cathedral choir.
May you grow here in faith and in his favour.
may he bless you in your going out and your coming in,
from this time forth and for evermore. Amen.

Eternal God, who in the gift of music have given to us
a revelation of your divine beauty:
teach us to love you in all your gifts,
and so to devote ourselves in all our work to your glory,
that through music we may raise your children
from the sorrows of this world
to the enjoyment of thy divine loveliness;
through Jesus Christ our Lord. Amen.

(8) THE ADMISSION OF ALA Y CLERK (OR CHORAL SCHOLAR)

The Precentor presents the candidate to the Dean saying

Mr Dean, I present to you *N*, who has been chosen to be a *lay clerk*, and I
ask you to admit him to our foundation and to the choir of this cathedral
church.

The Dean says

N, you have been chosen as a *lay clerk* of this cathedral. Will you
undertake this ministry reverently and faithfully, remembering that it is
Jesus Christ whom you serve, and God's praises that you sing?

He answers With the help of God. I will.

The Dean (taking him by the hand) says

N, I admit you to the office of *lay clerk* and as a member of the foundation of

this cathedral church, in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

May God give you grace to sing his praises and joy in the fellowship of this cathedral choir. May he bless you in your going out and your coming in, from this time forward and for evermore. Amen.

Almighty God, Whose glory cherubim and seraphim and all the host of heaven proclaim:
hear and accept the praises of your Church below,
and pour upon your ministers in Quire and sanctuary
a spirit of faith, reverence and joy,
that shall lift both their songs and their lives to YOU;
through Jesus Christ our Lord. Amen.

(9) THE VALEDICTION OF A CHORISTER

The Precentor says

Mr Dean, I present to you *N*, who has completed *his/her* time of service in the choir of this cathedral church.

The Dean says

N, I thank you for your faithful service in our cathedral choir, and I ask God to bless you as you serve him in new ways in the days ahead.

The Chorister kneels. The members of the foundation say

Heavenly Father, bless this your servant, *N*,
now leaving the choir of this cathedral.
Accept our thanks for *his/her* service,
give *him/her* grace to serve you faithfully in your Church,
and keep *him/her* steadfast in your fear and love;
through Jesus Christ our Lord. Amen.

The Dean says

May the presence of Christ our Saviour fill your life,
and may the blessing of God almighty,
the Father, the Son, and the Holy Spirit,
come down upon you and remain with you always. Amen.

The chorister may express his/her new relationship to the community by leading the Prayers of Intercession.

(10) TAKING LEAVE OF A MEMBER OF THE CATHEDRAL CHAPTER OR STAFF

The chapter or staff member who is leaving kneels (with his/her family) and the Dean says

God of our beginnings and endings,
we celebrate all we have shared with *N* (and *NN*)
and ask your blessing as *they* continue on their journey.
May the affection which is in our hearts
be a bond that unites us for ever,
wherever we may be.
May the power of your presence
bless this moment of our leave-taking;
this we ask for the sake of Jesus Christ our Redeemer. Amen.

My help cometh even from the Lord:
who hath made heaven and earth.

The Lord is thy keeper:
the Lord is thy defence upon thy right hand.

The Lord shall preserve thee from all evil:
yea, it is even he that shall keep thy soul.

The Lord shall preserve thy going out and thy coming in:
from this time forth for evermore.

We praise and thank you, God of the journey,
for *N* (and *NN*).
We entrust them into your loving care,
knowing that you are always the faithful traveller
and companion on the Way.
Shelter and protect them from all harm,
grant them the courage to meet the future
and grace to let go into new life;
through Jesus Christ our Saviour. Amen.

N(and NN).
may God bless you.
Go in peace,
for our God goes with you.