

# **Institution and Licensing service: notes for the Area Dean**

## **General Notes**

The Area Dean will be in charge of the service including a careful rehearsal beforehand, both as to movement and with the spoken parts. He will, of course consult the incumbent designate, the assistant curate (where applicable), the churchwardens and those responsible for the music. He will see that the hymns and songs are rightly chosen.

The information which follows contains the practical detail associated with the Service of Institution or licensing and should be worked through at the rehearsal.

## **Seating Arrangements**

1. A pew on the south side should be reserved for the patron (or his representative) and the new parish priest. Sufficient pews behind them should be reserved for the priest's family and personal friends. When they are to be present seats should be reserved for the Bishop's wife, the Archdeacon's wife and the Area Dean's spouse.
2. The front pew on the north side should be reserved for the Lay Chairman of the deanery synod and for the Churchwardens. If space permits the Lay Chairman and spouse should sit together, but if this is not possible the spouse should sit with the Area Dean's spouse.
3. Those taking part in the welcome should be seated at the end of a row so that they may quickly move to the chancel step at the appropriate point in the service.
4. A suitable chair should be placed on the chancel step for the Bishop. In the sanctuary two chairs should be placed on the north side for the bishop and his chaplain to occupy later in the service, and two on the south side for the Archdeacon and Area Dean.

## **Processions**

The order for the procession at the beginning of the service is:

[Crucifer (and Acolytes)]  
Choir  
Readers  
Visiting Clergy  
Representatives of other churches  
Lay Chairman and the Deanery Synod  
Area Dean  
Patron of the Benefice  
The new parish Priest  
Archdeacon  
Churchwardens  
Bishop  
Bishop's Chaplain

The order for the processions at the end of the service are noted below.

## **The Institution or Licensing**

Before the service a table should be placed at a convenient place near the chancel step with blotting paper, pen and a copy of the New Testament.



# **The Service**

## **¶ The Gathering**

### **Presentation**

In the Presentation the Patron or Parish Representative should use the full name of the minister, but without titles or degrees and the full name of the benefice.

## **¶ The Liturgy of the Word**

### **First Reading**

The Bishop should be asked to indicate the Reading, which should be read from the Revised New Standard Version unless the Bishop has agreed otherwise.

### **Psalm, Chant or Song**

The responsorial psalm provided is intended for occasions where musical responses are limited and it is desired to have a said psalm. If it is used it should be led from the lectern, perhaps by the person who has read the first reading, though there may be a change of voice. If it is not to be used, the text should be removed.

If Psalm 121 as printed is not used, another psalm may be used (whether congregational or by the choir) or a brief chant (perhaps from Taizé) or song. The intention is for something brief and meditative.

### **Gospel Reading**

The *Alleluia* should be said, unless sung Gospel Alleluias are part of the parish's musical repertoire. In Lent it should be omitted. The Bishop should be asked to indicate the Reading, which should be read from the Revised New Standard Version unless the Bishop has agreed otherwise.

### **Hymn, Song, Chant or Anthem**

Where there is a choir or music group wanting to sing a song or anthem, this is the best place for it. But it should be quiet brief. Similarly if there is a congregational hymn, song or chant, it should not be a "blockbuster" - it sets the mood for the Declarations that follow.

## **¶ The Institution/Licensing**

### **Declarations**

In the question about shared ministry a text should be created that is realistic to the local situation in terms of ecumenical partners, clergy colleagues, the existence of an LMT, the lay leadership, etc.

### **Oaths**

The note recognises that the canons allow a minister, for reasons of conscience, to make a declaration rather than to swear an oath.

### **Institution/Licensing**

Note that the new minister stands for the Institution/Licensing, but kneels later for the Blessing of the New Ministry.

## ¶ ***The Blessing of the New Ministry***

### ***Bidding***

The text needs to take into account the family circumstances of the new minister.

### ***Hymn, Song or Chant***

This should be brief, prayerful and focused on the Holy Spirit.

### ***Prayer***

The period of silence should be significant - at least one whole minute. The spoken prayers that follow need careful negotiation. Two or three members of the parish may be involved to “pray over” the new priest. Their prayers may be unscripted, but may include either the first or both of the printed prayers. The use of one or both of the printed prayers, after the time of silence, will in some communities be sufficient without the possibility of extempore prayer. The local “culture” should be taken into account.

### ***Anointing***

If the parish provides the Chrism Oil, it should be presented in a suitable bowl. If the Bishop is to provide it, it is important that he be asked to do so. It should not be assumed that he will bring it without notice.

## ¶ ***The Installation***

### ***Induction***

This section, printed in the Institution Service but not in the Licensing, is simply omitted at a Licensing.

### ***Prayers of Intercession***

The response should not be printed if the minister does not intend to use it. A note allows for different versions of the Lord’s Prayer and obviously the service order should print the text that is to be used and the note about versions should not be included. On an occasion when many non-church people are present there is a strong case for the more familiar one as printed in the text.

## ¶ ***The Welcome by the Community***

### ***Welcome***

Clearly this is the section needing the most careful choreography and preparation. First it needs to be decided whether the minister is to have spouse and family with him/her. The family should have the choice. The intention is that those who are to welcome (ideally 4 or 5, 8 seems a realistic maximum) should gather in a semi-circle around the minister, briefed to say their line of welcome and the order in which to speak, discouraged from adding additional text and from shaking hands (which follows at the Peace). The “welcomers” stay in the semi-circle for the Peace.

### ***Peace***

It is helpful to substitute in the order of service the seasonal introduction to the Peace during the seasons. Note that it is the Bishop who says “The peace of the Lord . . .”, but the new minister who says “Let us offer . . .” Note that this is the moment when the new minister greets the “welcomers”. After exchanging the Peace the Bishop will, unless the geography of the church dictates otherwise, move to a seat in the sanctuary.

### ***Hymn or Song***

This is the opportunity for a “big” hymn or song. It should be long enough to cover the collection, which is received by the new minister who says any prayer relating to it under the cover of the hymn. The hymn (or other music) should continue until the new minister is standing in the appropriate space for the Dedication that follows.

## ¶ **The Dedication of the People and their Priest**

There is the possibility here of moving to different parts of the building where space makes this appropriate. The Water and the Oil would be presented at the font, the Bible and the Prayer Book near the Lectern, Pulpit and Stall and the bread and wine at the altar. But the whole series of presentations may be done in one place in full view of the congregation. It is better for all the “presenters” to gather at once, else momentum will be lost during long delays as they approach one by one.

The symbols should be significant and of generous proportions - large copies of Bible and Prayer Book, Bread rather than a flat wafer, Water, Oil and Wine in glass containers so that they can be seen. The five who present the symbols should be widely representative of the benefice - with some gender and age balance and, in a multi-parish benefice, care to ensure the inclusion of as many parishes as possible.

### **Doxology**

This needs to come in smartly at the end of the previous text and serves to allow the gathering of presenters to disperse and the Bishop to move to a more central place to give the blessing.

## ¶ **The Sending Out**

### **Blessing**

It is helpful to substitute in the order of service the seasonal Blessing during the seasons.

### **Hymn or Song**

This is the last hymn or song of the service and should have a “sending out” flavour to it. It needs to be long enough for this procession to move to the door:

[Crucifer (and Acolytes)]  
Churchwardens  
Immediate ministerial colleagues of new Minister  
Archdeacon  
The Bishop and the new Minister  
Bishop's Chaplain

How this procession proceeds and at what point depends on the place within the church of the bell rope. If it is near the door, it is best for the procession to move to the door and then at the end of the hymn for the minister to ring the bell before the section called the *Dismissal*. But, if the bell rope is a long way from the door, the procession made need to go via the bell rope and pause there while the minister rings the bell between verses of the hymn (with that indicated on the order of service) before moving on to the door while the hymn continues.

### **Dismissal**

It is important that, after the final words, the ministers do indeed go through the door and, if possible, their return to disrobe should be through another door. A second procession of choir and other ministers, including the Rural Dean, leaves immediately after the Dismissal by whatever route is most convenient.