

SALISBURY CATHEDRAL



THE ENTHRONEMENT OF THE SEVENTY-EIGHTH BISHOP OF SALISBURY

THE RIGHT REVEREND
NICHOLAS HOLTAM

SATURDAY 15 OCTOBER 2011
AT 12.00 NOON

ORGAN MUSIC BEFORE THE SERVICE

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| Prelude and Fugue in E minor BWV 548 | Johann Sebastian Bach (1685–1750) |
| Sonata II in C minor | Felix Mendelssohn (1809–1847) |
| Choral II in B minor | César Franck (1822–1890) |
| Impromptu in G | Walter Alcock (1861–1947) |

The Cathedral choirs are directed by David Halls.

The Organist is Daniel Cook.

The Choir of St Martin-in-the-Fields is directed by Andrew Earis.

The anthem by James Whitbourn was commissioned for this service.

The Bishop's pectoral cross is a gift from the Chinese congregations at St Martin-in-the Fields.

The jewelled and enamelled crozier was presented to the Cathedral by Canon Myers in 1909. The decorations are rich in symbolism. The main group represents Christ's charge to St Peter. The Beast below the circular rim represents the powers of evil overcome by Our Lord's atonement. The figures in the ivory boss below are the Blessed Virgin Mary and Child, St Aldhelm (with a harp), St Osmund (with a Sarum breviary) and Bishop Richard Poore (with a representation of the Cathedral).

The bell ringers of St Martin-in-the-Fields have brought a portable tower to ring for their former Vicar.

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INTRODUCTORY NOTE

Just on the outskirts of Salisbury is an ancient hamlet (now a flourishing and expanding suburb) called Bishopdown. It is so called because it was at this point in a new bishop's arrival in his See that he dismounted from his horse and walked into the city of Sarum and the Cathedral at its heart. We recall this ancient tradition today as Bishop Nicholas walks into the city as his predecessors did from Bishopdown—surrounded, today, by children from the Diocese and led by the Salvation Army Band, the first of which was formed in Salisbury.

The biblical resonances of this symbolic entry are clear. We remember the entry of Jesus into Jerusalem, humbly on an ass. It also reminds us that the Christian way is a pilgrimage. Salisbury is not Santiago de Compostela or Canterbury, two of the great medieval destinations for pilgrims, but the Cathedral at New Sarum was built on the scale it was in the thirteenth century with wide processional avenues precisely to emphasise this pilgrim tradition—to remind our forebears and us today that 'we have here no abiding city, but we seek one to come.'

It was Thomas Fuller in 1660 who wrote of his pilgrimage to Salisbury and seeing the Cathedral spire in the distance:

Travelling on the Plain (which notwithstanding hath its risings and fallings) I discovered Salisbury steeple many miles off; coming to a declivity, I lost sight thereof, but climbing up the next hill, the steeple grew out of the ground again. Yea, I often found it, and lost it, till at last, I came safely to it, and took my lodging near it. It fareth thus with us, whilst we are wayfaring to heaven, mounted on the Pisgah top of some good meditation, we get a glimpse of our celestial Canaan, but when, either on the flat of an ordinary temper, or in the fall of an extraordinary temptation, we lose the view thereof. Thus, in the sight of our soul Heaven is discovered, covered and recovered, till, though late, at last, though slowly, surely, we arrive at the Haven of our Happiness.

This procession into the city from the suburbs also makes connections which the church today will want to hold on to. For this episcopal pilgrimage on foot places the bishop amongst his people, a pilgrim like them. And though the bishop will shortly be arrayed in the dignity of his office, he is always, by his baptism which initiated his Christian life, a member of the pilgrim people of God, leading us on our Godward journey.

The Close Wall which surrounds the Cathedral on three sides was built in the thirteenth century at the point when the citizens of Salisbury claimed their rights of self-determination and appointed secular officers independent of the ecclesiastical order. In response, Bishop Robert Wyville built a wall to emphasise the authority of the church over and above the secular order. Ever since, the Close wall has often seemed to be a psychological as well as a social barrier, representing the divide between sacred and secular, between the haves and the have-nots.

The entrance of the bishop on foot and his preliminary vesting outside the Close in Mitre House (now a dress shop!) reminds the bishop and us that bridges between the sacred and the profane, between belief and unbelief, between those within the pale and those beyond it, need to be built as much today as in the Middle Ages. The bishop is described as a Pontifex, which simply means bridge-builder. So, properly speaking, when the bishop pontificates, he is not being pompous and authoritarian but a builder of bridges and, in so doing, he reflects the discipleship through which we are all called to be reconcilers.

Bishop Nicholas comes to us from a church in London which is often described as the world's parish church, right at the never-sleeping heart of one of the world's great cities. That appellation has not been an idle title, for St Martin-in-the-Fields, true to the saint whose name it bears, has been a profoundly important witness in the church and the nation—in the struggle for social justice, in its care and compassion for those on the fringes of society, and in the prophetic proclamation that we are all members one of another, made in the image and likeness of God.

Bishop Nicholas comes to us with the marks of Christian discipleship about him: as a pilgrim, a bridge-builder, a prophet and a reconciler. As he enters the Close and Cathedral he brings with him the world's need. And he brings too, clues as to how we may respond to that need. As he blesses the church and the city at the end of this liturgy, he will be encouraging us all to face, like the walking Madonna in the Close, away from the shrine, towards the world where God's redeeming purposes will unfold and become apparent in human lives. We are called to be, with our chief pastor, disciples who build bridges.

THE BISHOP'S ARRIVAL IN THE CITY

At 10.45 am, the Bishop leaves St Mark's Church, on the Northern edge of Salisbury, and makes his way through the city. He is supported by children of the Diocese singing and waving flags. The singing is led by Salisbury Cathedral Junior Choir and accompanied by the Band of the Salvation Army.

At 11.30 am, the Bishop arrives at Mitre House, where he is vested by his chaplains in his rochet and with his pectoral cross and stole.

At 11.35 am, the Civic and County Procession arrives at the west door. The congregation remains seated as the procession enters the building and civic representatives are led to their seats.

CIVIC AND COUNTY PROCESSION

Deputy Lieutenants of Wiltshire and Dorset
The Right Worshipful Mayor of the City of Salisbury
Visiting Mayors, Mayoresses and Consorts from the Diocese of Salisbury
The Leader of Wiltshire Council
The Chief Executive of Dorset County Council
The Chief Executive of Purbeck District Council
The Members of Parliament for Salisbury, Westbury and Devizes
Representatives of the Navy, Army and Air Force
The Chief Constable of Wiltshire
The Chief Fire Officers for Wiltshire and Dorset

Meanwhile, the Chapter Procession leaves the Cathedral and proceeds to Choristers' Green. After the Dean has greeted the Lord-Lieutenants, the four Principal Persons proceed to Mitre House.

At 11.40 am, the Procession of Clergy and Laity arrives at the west door and proceeds through the Cathedral.

PROCESSION OF CLERGY AND LAITY

Verger

Ecumenical representatives from
Churches Together in Salisbury
Churches Together in Dorset
Churches Together in Wiltshire

Cathedral Licensed Lay Ministers

Visiting clergy
Diocesan clergy
Cathedral Chaplains
Rural Deans not in College
The College of Canons

Verger

Canons Emeriti
Visiting Deans
Retired Bishops of the Diocese
Visiting Bishops

Meanwhile, representatives of St Martin-in-the-Fields, having processed from Sarum College, stand outside Mitre House, where the Choir of St Martin-in-the-Fields sings an anthem for the Bishop.

Sing joyfully unto God our strength: sing loud unto the God of Jacob. Take the song, and bring forth the timbrel: the pleasant harp, and the viol. Blow the trumpet in the new moon: even in the time appointed, and at our feast-day. For this is a statute for Israel: and a law of the God of Jacob.

Music William Byrd (1539–1623)

At 11.45 am, the High Sheriffs and Lord-Lieutenants move to the Cathedral, preceded by a Verger and accompanied by the Vicar of the Close. The congregation stands as the Procession of Lord-Lieutenants enters the Cathedral.

PROCESSION OF LORD-LIEUTENANTS

Verger

The Lord-Lieutenants of Wiltshire and Dorset

The High Sheriffs of Wiltshire and Dorset

The congregation sits once the High Sheriffs and Lord-Lieutenants have taken their seats.

At 11.50 am, the Bishop leaves Mitre House and enters the Close, accompanied by the representatives of St Martin-in-the-Fields and the Principal Persons of the Cathedral.

GATHERING AND PREPARATION

When the Bishop arrives at Choristers' Green, he is addressed by the Bishop's and Dean's Choristers of Salisbury Cathedral Choir, who greet him in turn in Latin and English:

BISHOP'S
CHORISTER

O Pater in Deo Sanctissime, ex more maiorum nos choristae huius Templi et scholae eius discipuli in Clausum laeta cum salutatione te accipimus.

Aula quidem Episcopi, ab oculis populi remota, non praebabit tibi talem conspectum quali ex Ecclesia Sancti Martini in Pratis sita ad res hominum animadvertendas, quasi per fenestram, olim utebaris. Sed haec dioecesis cum fratribus sororibusque qui in Terra Sudatoria, in Latvia, in urbe Gallica Eburovicum Deum colunt coniuncta est; praeterea nos, qui ad has aras commeamus, semper contendimus ut eos qui pro recta conscientia in vincula coniecti sint adiuvemus. Confirmabimur omnes igitur tuo ardore ad iustitiam pacemque et exemplo tuo quo facilius ei qui sine defensore sint vocem inveniant, contrahent amicitiam quorum plerique saepius obliti sint.

Nos autem, te salutantes, simus tibi magno adiumento et Christo Ecclesiaeque comites serviamus; nunc precamur ut tuum officium sit apud nos beatissimum.

DEAN'S
CHORISTER

Right Reverend Father in God, in accordance with ancient custom, we the choristers of this Cathedral and pupils of the Cathedral School welcome you into the Cathedral Close.

Your house here in the Close will not afford you the same window on the world that your vicarage at St Martin-in-the-Fields provided. But the links between this Diocese and the Church in the Sudan, Latvia and Evreux in France, and our Cathedral's commitment to Amnesty International and the plight of Prisoners of Conscience, will be strengthened by your own passion for justice and peace and your example in giving a voice to the voiceless and friendship to those whom our society too often forgets.

With our welcome we offer too our loyal support as companions in the service of Christ and his Church, and we pray that your ministry among us will be richly blessed.

The Bishop responds:

BISHOP

Thank you for your welcome. To all the choristers I return my greetings. We are breaking with tradition. Having just marked the 20th anniversary of the Girls' Choir, this is the first time the new bishop has been greeted by a girl as well as a boy chorister.

Also, I am the first Bishop of Salisbury to have been appointed after an interview, indeed two interviews. The job description and person specification both seemed very full to me but speaking Latin was not on either, not even as a desirable rather than essential criterion. There has been a Reformation.

On my bishop's seal you will find three bags of gold, the symbols not of a fundraiser priest from the renewed church of St Martin-in-the-Fields in London where I was a very happy Vicar, but of generous and life-giving St Nicholas after whom I am named. St Nicholas is the Patron saint of children. He is said to have redeemed three impoverished girls and brought back to life three boys who had been pickled by a butcher. They are a sign of my commitment to young people and to the poor and outcast. I am glad to find those same concerns in the life of this Cathedral and the local churches of this Diocese. As a child I sang in Benjamin Britten's cantata *St Nicholas* as a pickled boy, not Bishop Nicholas who now I am called to be.

I know how much choirs contribute to the worship of the Church and culture of this country. I pray that God bless your schooling and your singing in this Cathedral. May you be joyful and intelligent musicians who love justice, show mercy and walk humbly with God. Many times you will go before me in processions and I pray you will lead me on the right path.

The Chapter Procession moves towards the Cathedral, entering at the west door.

CHAPTER PROCESSION

Verger

Cross and Tapers

Vicar of the Close

Director of Social Justice

The Head Master

Acolytes

Head Verger of St Martin-in-the Fields

The Choir of St Martin-in-the Fields

The Readers and Clergy of St Martin-in-the Fields

Verger

Salisbury Cathedral Choir

Lay Members of the Cathedral Chapter

The Archdeacons of Sarum, Wilts, Dorset and Sherborne

The Bishop of Sherborne

Verger

Treasurer

Chancellor

Precentor

The Head Verger

Dean

Acolytes

Chancellor of the Diocese

The Bishop

Bishop's Chaplains

THE WELCOME

As the procession enters the Cathedral, the congregation stands.

HYMN

Christ is the King! O friends rejoice;
brothers and sisters with one voice
tell all the world he is your choice.

Alleluia.

O magnify the Lord, and raise
anthems of joy and holy praise
for Christ's brave saints of ancient days.

Alleluia.

They with a faith for ever new
followed the King, and round him drew
thousands of faithful hearts and true.

Alleluia.

O Christian women, Christian men,
all the world over, seek again
the way disciples followed then.

Alleluia.

Christ through all ages is the same:
place the same hope in his great name,
with the same faith his word proclaim.

Alleluia.

So shall God's will on earth be done,
new lamps be lit, new tasks begun,
and the whole church at last be one.

Alleluia.

Words George Bell (1883–1958)

Tune GELOBET SEI GOTT, from Melchior Vulpius's *Gesangbuch* (1609)

During the hymn, the Vesturer of Canterbury Cathedral conducts the Archdeacon of Canterbury, representing the Archbishop and carrying his Mandate, to the west end of the nave. They are accompanied by the Diocesan Registrar.

THE GREETING

The congregation turns towards the west end of the Cathedral. The Bishop enters the Cathedral and the Dean greets him:

DEAN Right Reverend Father in God,
in the name of our Lord Jesus Christ
we welcome you to your Diocese and to your Cathedral Church.
ALL In the name of the Lord we welcome you.

The Bishop responds:

BISHOP I thank you with all my heart for your welcome
and ask you to pray for me,
that I may be a faithful pastor, teacher and servant.

The Bishop kneels. The Cathedral choirs sing an anthem from the westerly crossing.

God be in my head,
and in my understanding;

God be in my eyes,
and in my looking;

God be in my mouth,
and in my speaking;

God be in my heart,
and in my thinking;

God be at mine end,
and at my departing.

*Words from HORÆ BEATÆ MARIÆ VIRGINIS (1514)
Music John Rutter (b. 1945)*

The Bishop stands and leads the congregation in saying the Lord's Prayer.

THE LORD'S PRAYER

BISHOP Let us pray with confidence as our Saviour has taught us:

ALL Our Father, who art in heaven,
hallowed be thy name;
thy kingdom come;
thy will be done;
on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those who trespass against us.
And lead us not into temptation;
but deliver us from evil.
For thine is the kingdom,
the power and the glory,
for ever and ever.
Amen.

BISHOP Our help is in the name of the Lord
ALL who has made heaven and earth.

BISHOP I was glad when they said unto me:
ALL we will go into the house of the Lord.

BISHOP Peace be within your walls
ALL and plenteousness within your palaces.

The Bishop is presented with his crozier by the Dean.

THE PROCLAMATION OF THE MANDATE

The congregation remains standing as the Archdeacon of Canterbury gives the Archbishop's Mandate to the Dean, saying:

ARCHDEACON Dean June, I bring you greetings from His Grace,
the Lord Archbishop of Canterbury,
and present to you his Mandate.

The Dean replies:

DEAN Archdeacon Sheila, we welcome you to this Cathedral Church,
and we thank you for bringing greetings from Rowan,
our Most Reverend Father in God.

The Dean hands the Mandate to the Chancellor of the Diocese and says:

DEAN Let the Archbishop's Mandate now be read.

The Chancellor of the Diocese reads the Mandate.

After it has been read, the Mandate is handed back to the Dean, who returns it to the Archdeacon.

The Dean says:

DEAN As we hear and receive the mandate of the Archbishop,
we recall the mandate of our Lord Jesus,
who, on the night of his betrayal,
gave his followers the new commandment
that they should love one another.
As we follow our Lord in this school of love,
let us pray for Bishop Nicholas,
as he leads us in prayer and praise to God.

During the singing of the hymn, the procession moves to the font.

HYMN

After the opening fanfare, the first line of the tune is played over on the organ before the first verse.

All people that on earth do dwell,
sing to the Lord with cheerful voice;
him serve with fear, his praise forth tell,
come ye before him, and rejoice.

The Lord, ye know, is God indeed;
without our aid he did us make;
we are his folk, he doth us feed,
and for his sheep he doth us take.

O enter then his gates with praise,
approach with joy his courts unto;
praise, laud, and bless his name always,
for it is seemly so to do.

For why? the Lord our God is good;
his mercy is for ever sure;
his truth at all times firmly stood,
and shall from age to age endure.

An organ fanfare is played before the last verse of the hymn.

To Father, Son, and Holy Ghost,
the God whom heaven and earth adore,
from men and from the angel-host
be praise and glory evermore.

A short link is played on the organ before the Amen.

Amen.

Words Psalm 100 paraphrased W Kethe (d 1594)
Tune OLD 100TH, melody in Genevan Psalter (1551)
arranged by Ralph Vaughan Williams (1872–1958)

The congregation sits.

THE WORK OF MINISTRY

READING

EPHESIANS 4: 1-7, 11-13

read by Robert Key

Chair of the House of Laity in the Diocesan Synod

I beg you to lead a life worthy of the calling to which you have been called, with all humility and gentleness, with patience, bearing with one another in love, making every effort to maintain the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as you were called to the one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all.

Each of us was given grace according to the measure of Christ's gift. The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ.

The congregation stands.

This responsory is sung by choir and congregation:

CHOIR

Alleluia, alleluia!
Come, Holy Spirit,
fill the hearts of your people
and kindle in them the fire of your love.

ALL



A prayer is said by the Roman Catholic Bishop of Clifton.

BISHOP LANG

Let us pray.

God our Father,
we pray for your holy Church throughout the world
that it may be bold in its witness,
humble in its listening,
and compassionate in its service.
Deepen, we pray, the understanding between Christian people
and draw us closer together in the living out of the gospel of Jesus Christ,
in whose name we make our prayer.

ALL

Amen.

The congregation remains standing.

THE ASPERGES

As the Cathedral choirs sing an anthem, the Bishop, assisted by children from diocesan schools, sprinkles members of the congregation with water from the Font to remind them of their Baptism.

Come, my way, my truth, my life:
Such a way as gives us breath:
Such a truth that ends all strife:
Such a life as killeth death.

Come, my light, my feast, my strength:
Such a light, as shows a feast:
Such a feast, as mends in length:
Such a strength, as makes his guest.

Come, my joy, my love, my heart:
Such a joy, as none can move:
Such a love, as none can part:
Such a heart, as joys in love.

Words George Herbert (1593–1633)
Music Richard Lloyd (b. 1933)

During the singing of the hymn, the Cathedral choirs move into the quire, and the main procession moves to the spire crossing.



HYMN

How shall I sing that majesty
 which angels do admire?
Let dust in dust and silence lie;
 sing, sing, ye heavenly choir.
Thousands of thousands stand around
 thy throne, O God most high;
ten thousand times ten thousand sound
 thy praise; but who am I?

Thy brightness unto them appears,
 while I thy footsteps trace;
a sound of God comes to my ears,
 but they behold thy face:
They sing, because thou art their sun;
 Lord, send a beam on me;
for where heaven is but once begun,
 there alleluias be.

Enlighten with faith's light my heart,
 in flame it with love's fire,
then shall I sing and take my part
 with that celestial choir.
I shall, I fear, be dark and cold,
 with all my fire and light;
yet when thou dost accept their gold,
 Lord, treasure up my mite.

How great a being, Lord, is thine,
 which doth all beings keep!
Thy knowledge is the only line
 to sound so vast a deep:
thou art a sea without a shore,
 a sun without a sphere;
thy time is now and evermore,
 thy place is everywhere.

Words John Mason (1646–94)

Tune COE FEN, Ken Naylor (1931–91)

The congregation sits.

READING

JOHN 12: 20-24

read by Lucinda Herklots

Diocesan Secretary

Now among those who went up to worship at the festival were some Greeks. They came to Philip, who was from Bethsaida in Galilee, and said to him, 'Sir, we wish to see Jesus.' Philip went and told Andrew; then Andrew and Philip went and told Jesus. Jesus answered them, 'The hour has come for the Son of Man to be glorified. Very truly, I tell you, unless a grain of wheat falls into the earth and dies, it remains just a single grain; but if it dies, it bears much fruit.'

The congregation stands.

This responsory is sung by choir and congregation:

CHOIR

Alleluia, alleluia!

I am among you as one who serves.

Whoever would be great amongst you must be the servant of all.

ALL

Org.



Cong. Al - le - lu - ia. _____

The congregation sits.

THE DECLARATIONS

The Preface to the Declaration of Assent is read by the Dean:

DEAN

The Church of England is part of the One, Holy, Catholic and Apostolic Church, worshipping the one true God, Father, Son and Holy Spirit. It professes the faith uniquely revealed in the Holy Scriptures and set forth in the catholic creeds, which faith the Church is called upon to proclaim afresh in each generation. Led by the Holy Spirit, it has borne witness to Christian truth in its historic formularies, the Thirty-nine Articles of Religion, the Book of Common Prayer, and the Ordering of Bishops, Priests and Deacons. In the declaration you are about to make, will you affirm your loyalty to the inheritance of faith as your inspiration and guidance under God in bringing the grace and truth of Christ to this generation and making him known to those in your care?

The Bishop says:

BISHOP

I, Nicholas Roderick Holtam, do so affirm, and accordingly declare my belief in the faith which is revealed in the Holy Scriptures and set forth in the catholic creeds and to which the historic formularies of the Church of England bear witness; and in public prayer and administration of the sacraments, I will use only the forms of service which are authorised or allowed by Canon.

The Diocesan Registrar, representing the Provincial Registrar, administers the Oath of Allegiance and Due Obedience, saying:

REGISTRAR

Bishop Nicholas, on this copy of the scriptures, and before us as your witnesses, I ask you to make your Oath of Allegiance to Her Majesty the Queen and your Oath of Due Obedience to the Archbishop of Canterbury.

The Bishop, placing his hand on the Bible, says:

BISHOP

I, Nicholas Roderick Holtam, do swear that I will be faithful and bear true allegiance to Her Majesty Queen Elizabeth II, her heirs and successors, according to law: So help me God.

I, Nicholas Roderick Holtam, do swear by Almighty God that I will pay true and canonical obedience to the Lord Archbishop of Canterbury and his heirs and successors in all things lawful and honest: So help me God.

The Dean says:

DEAN Bishop Nicholas, I now invite you to take the Oath of Fidelity to the Constitution and Statutes of this Cathedral Church.

The Bishop says:

BISHOP I, Nicholas Roderick Holtam, duly elected and confirmed, do swear by almighty God that I will faithfully uphold and observe the Constitution and Statutes of this Cathedral Church of the Blessed Virgin Mary in Salisbury, so far as they are not contrary or repugnant to the law of God and the statutes of this Realm: So help me God.

The congregation kneels or remains seated.

PRAYERS OF INTERCESSION

The Prayers are offered by clergy and laity representing the shared ministry of the Diocese.

A PIONEER Loving Father,
MINISTER we pray for all who are ordained as bishops, priests and deacons
within your Church;
for all who serve in parishes, for all sector ministries,
for those whose ministry is carried out in secular employment,
for all who work alongside the voiceless and those on the edge of society.

A period of silence is kept.

A HOSPITAL You have called men and women to witness to your presence in the world
CHAPLAIN in lives of generous service
and joyful affirmation of all that is beautiful, true and just.
Pour your blessing on the clergy of this Diocese
that through their ministries your name may be glorified
and your kingdom come on earth as in heaven,
for you, Father of all, are our God for ever and ever.
ALL Amen.

A LAY PASTORAL ASSISTANT Lord Jesus Christ,
we pray in your name for all lay people in our Diocese
especially those in recognised ministries
of teaching, caring and spiritual direction:
those who work with the young, with addicts,
with prisoners and all who are at risk in our society;
for lay pastoral assistants, licensed lay ministers and youth workers.

A period of silence is kept.

A LICENSED LAY MINISTER Jesus our Lord,
you are the model of our ministry today;
you stopped to hear the voice from the crowd;
you responded to those who touched you and turned to you;
you forgave them and healed them by your love,
and gave them new life.
Bless our ministries among your people.
As we draw new life and inspiration from your teaching and example
so may we draw others into the love that makes all things new,
for you, Lord Jesus, are our God for ever and ever.
ALL Amen.

A SCHOOL STUDENT Holy Spirit of God,
you make sense of our incoherent murmurings
and turn them into prayer.
Bless with your gifts the young in our Church and society,
and those who work with them as teachers, mentors and guardians.

A period of silence is kept.

THE DIOCESAN YOUTH ADVISOR Holy Spirit,
we feel your presence like a cloud moving through our midst.
We pray that your Pentecostal breath and fire
will inspire our young people with faith, hope and love.
We pray that the gifts you lavish upon them and your whole Church
will be a source of healing and blessing and peace
within our fragmented world,
for you, Holy Spirit, are our God, for ever and ever.
ALL Amen.

A RETIRED
DIOCESAN PRIEST Holy God, Father, Son and Holy Spirit,
bless this Diocese and its clergy and people
as we gather to give thanks
and pray for the ministry among us
of Nicholas our Bishop.

A period of silence is kept.

A DIOCESAN
PRIEST Holy God, three in one and one in three,
hear our prayer for Bishop Nicholas
that he may receive from you the needful gifts of grace
as he leads the Church in the Diocese of Salisbury.
Bless Helen and their family,
and make their home a place of refreshment for them
and hospitality to others.
And grant that the prayers of the people of God
may sustain and encourage them in their ministry,
for you, Father, Son and Holy Spirit,
are our God for ever and ever.
ALL Amen.

The congregation sits.

THE WHOLE ARMOUR OF GOD

The Vice Chair of the Board of Education, the Chair of the Board of Learning for Discipleship and Ministry, and the Chair of the Board of Finance clothe the Bishop in his Cope. Then the Dean presents him with his Mitre.

Meanwhile, this responsory is sung by the Precentor and the Cathedral choirs:

PRECENTOR Take unto you the whole armour of God,
CHOIR that ye may be able to withstand in the evil day,
and having done all, to stand.

PRECENTOR Stand therefore having your loins girt about with truth
CHOIR and having on the breastplate of righteousness.

PRECENTOR And your feet shod
CHOIR with the preparation of the Gospel of peace.

PRECENTOR Above all, taking the shield of faith
CHOIR wherewith ye shall be able to quench
all the fiery darts of the wicked.

PRECENTOR And take the helmet of salvation,
CHOIR and the sword of the spirit,
which is the word of God.

Music Richard Shephard (b. 1949)

The congregation stands. During the hymn the Bishop, led by the Archdeacon of Canterbury and accompanied by the four Principal Persons, moves to the throne.

HYMN

O thou who camest from above
the pure celestial fire to impart,
kindle a flame of sacred love
on the mean altar of my heart.

There let it for thy glory burn
with inextinguishable blaze,
and trembling to its source return
in humble prayer, and fervent praise.

Jesus, confirm my heart's desire
to work, and speak, and think for thee;
still let me guard the holy fire,
and still stir up thy gift in me.

Ready for all thy perfect will,
my acts of faith and love repeat,
till death thy endless mercies seal,
and make my sacrifice complete.

Words Charles Wesley (1707–88)

Tune HEREFORD, Samuel Sebastian Wesley (1810–76)

The congregation remains standing.

THE ENTHRONEMENT

The Dean says to the Archdeacon of Canterbury:

DEAN

Archdeacon Sheila, I ask you to place Bishop Nicholas in his seat according to the Mandate of the Archbishop of Canterbury.

Holding the Archbishop's Mandate, the Archdeacon of Canterbury places the Bishop in his Cathedra, saying:

ARCHDEACON

By virtue of the Mandate of the Most Reverend Father in God Rowan Douglas, by Divine Providence Lord Archbishop of Canterbury, I, Sheila Anne Watson, Archdeacon of the Cathedral and Metropolitan Church of Christ in Canterbury, induct and install you, Nicholas Roderick Holtam, into the possession of the Bishopric of Salisbury with its rights and dignities and all its opportunities for service; and I place you in the episcopal seat of this Cathedral Church of the Blessed Virgin Mary in the name of our Lord Jesus Christ. Amen.

This responsory is sung by choir and congregation:

CHOIR

Alleluia, alleluia!

The Lord has shown you what is good, and what the Lord requires of you: to do justly, to love mercy, and to walk humbly with your God.

ALL



The congregation sits.

READING

ALCUIN'S LETTER OF ADVICE TO ARCHBISHOP ADELHARD OF CANTERBURY
ON THE MINISTRY OF A BISHOP

read by the Lord Lieutenant of Wiltshire

Almighty God grant all go well with thee.
Be an honour to the Church, follow Christ's word,
clear in thy task and careful in thy speech.
Be thine an open hand, a merry heart.
Christ in thy mouth,
live that all may know thee
a lover of righteousness and compassion.
Let none come to thee and go sad away.
Hope of poor men, and solace to the sad,
go thou before God's people to God's realm,
that he who follows thee may come to the stars.
Sow living seeds, words that are quick with life,
that faith may be the harvest in men's hearts.
In word and in example let thy light
shine in the black dark like the morning star.
Let not the wealth of the world nor its dominion
flatter thee into silence as to truth,
nor king, nor judge, yea, nor thy dearest friend
muzzle thy lips from righteousness.

Alcuin of York (735–804)

The choirs sing the anthem, commissioned for this service.

ANTHEM

Your enjoyment of the world is never right,
till every morning you awake in Heaven;
see yourself in your Father's Palace;
and look upon the skies, the earth, and the air as Celestial Joys:
having such a reverend esteem of all,
as if you were among the Angels.

Words Thomas Traherne (1636–74)

Music James Whitbourn (b. 1963)

THE BISHOP'S TEACHING MINISTRY

The congregation stands as a prayer for the Bishop's teaching ministry is said by the Diocesan Director of Learning for Discipleship and Ministry, and the Diocesan Director of Education.

DIRECTOR OF
LEARNING

Let us pray.

Father of all,
you have given us minds to know you,
hearts to love you,
and voices to proclaim the wonders that you do for your children.
Grant that Bishop Nicholas may be blessed
with the gifts of your Holy Spirit,
that, in reflecting on your word,
the wisdom of the past and insights of our time,
he may teach us by word and example
to renew that sense of what it is to be human,
perfectly revealed in Jesus Christ our Lord.

DIRECTOR OF
EDUCATION

As we follow in this way of holiness,
may we, who serve as teachers, preachers,
and disciples in the school of love,
seek to listen, to learn and to share our faith with others.
Bless our work that, as we grow in knowledge,
we may also grow in wisdom;
and, as we grow in faith,
so may we be humble;
as we declare your truths,
may we live out your presence in the world.
Through Jesus Christ our Lord,
Amen.

ALL

The Bishop greets the other bishops and those who will share in his teaching ministry.

The congregation remains standing to sing the hymn, during which the Bishop moves to the pulpit.

HYMN

Teach me, my God and King,
in all things thee to see;
and what I do in anything
to do it as for thee!

A man that looks on glass,
on it may stay his eye;
or if he pleaseth, through it pass,
and then the heaven espy.

All may of thee partake;
nothing can be so mean,
which with this tincture, 'for thy sake',
will not grow bright and clean.

A servant with this clause
makes drudgery divine;
who sweeps a room, as for thy laws,
makes that and the action fine.

This is the famous stone
that turneth all to gold;
for that which God doth touch and own
cannot for less be told.

Words George Herbert (1593–1633)

Tune SANDYS, from William Sandys' *Christmas Carols* (1833)

The congregation sits.

SERMON

The Bishop

The congregation stands to sing the hymn, during which the procession moves to the High Altar:

HYMN

Let all the world in every corner sing,
 my God and King!
The heavens are not too high,
his praise may thither fly;
the earth is not too low,
his praises there may grow.
Let all the world in every corner sing,
 my God and King!

Let all the world in every corner sing,
 my God and King!
The Church with psalms must shout,
no door can keep them out;
but above all the heart
must bear the longest part.
Let all the world in every corner sing,
 my God and King!

Words George Herbert (1593–1633)

Tune LUCKINGTON, Basil Harwood (1859–1949)

The congregation sits.

THE ANOINTING

At the High Altar, the Archbishop of the Episcopal Church of the Sudan and the Auxiliary Bishop of Riga anoint Bishop Nicholas.

The congregation kneels or remains seated as the Bishop of Sherborne leads the prayers for the wider world.

BISHOP GRAHAM Father of all,
we pray for the world you have created,
in all its beauty and fragility.
In Jesus Christ you have taken the world's need,
confronted the world's evil
and, by the self-offering of Calvary,
have transfigured the world's despair.
As we look upon our world today
be with all who struggle for peace and justice at cost to themselves,
and all who suffer in the most violent and impoverished places on the earth.
Be with all who suffer unjustly for the sake of conscience,
bless our brothers and sisters in Sudan,
and inspire us, through the teaching and example of Jesus,
to walk alongside the prisoners, the naked, the hungry,
the thirsty, the voiceless and the infirm;
for, as we serve these our brothers and sisters,
we are serving you, our God for ever and ever.
ALL Amen.

The prayers conclude with a Prayer of Archbishop Desmond Tutu to a setting by James Whitbourn, said first by the Bishop of Khartoum and then sung by the choirs.

Goodness is stronger than evil;
love is stronger than hate;
light is stronger than darkness;
life is stronger than death;
victory is ours through him who loved us.

The congregation sits. As the procession moves to the spire crossing, the choirs sing an anthem.

ANTHEM

Jubiláte Deo, omnis terra,
quia sic benedicetur homo qui timet Dominum.
Jubiláte Deo, omnis terra.
Deus Israel conjungat vos et ipse sit vobiscum.
Mittat vobis auxilium de sancto, et de Sion tueatur vos.
Jubiláte Deo, omnis terra.
Benedicat vobis Dominus ex Sion, qui fecit caelum et terram.
Jubiláte Deo, omnis terra. Servite Dómino in lætítia.

*O be joyful in the Lord, all ye lands,
for thus shall the man be blessed that feareth the Lord.
O be joyful in the Lord, all ye lands.
May the God of Israel unite you and himself be with you.
May he send thee help from the sanctuary and strengthen thee out of Sion.
O be joyful in the Lord, all ye lands.
The Lord that made heaven and earth give thee blessing out of Sion.
O be joyful in the Lord, all ye lands. Serve the Lord with gladness.*

Words from Psalms 100, 128, 20 and 134 and the Book of Tobit
Music Giovanni Gabrieli (1557–1612)

The congregation stands.

THE PEACE AND THE DISMISSAL

BISHOP

We are the body of Christ.
In the one Spirit we were all baptized into one body.
Let us then pursue all that makes for peace
and builds up our common life.

ALL

The peace of the Lord be always with you
and also with you.

BISHOP

Let us offer one another a sign of peace.

The Bishop exchanges the Peace and greets the civic and county dignitaries, the Lord-Lieutenants and High Sheriffs. The Peace is exchanged by members of the congregation.

As the procession continues to the west end of the Cathedral, this hymn is sung:

HYMN

God is Love: let heaven adore him:
God is Love: let earth rejoice;
let creation sing before him,
and exalt him with one voice.
He who laid the earth's foundation,
he who spread the heavens above,
he who breathes through all creation,
he is Love, eternal Love.

God is Love: and he enfoldeth
all the world in one embrace;
with unfailing grasp he holdeth
every child of every race.
And when human hearts are breaking
under sorrow's iron rod,
then they find that selfsame aching
deep within the heart of God.

God is Love: and though with blindness
sin afflicts the souls of all,
God's eternal loving-kindness
holds and guides us when we fall.
Sin and death and hell shall never
o'er us final triumph gain:
God is Love, so Love for ever
o'er the universe must reign.

Words Timothy Rees (1874–1939)

Tune BLAENWERN, W P Rowlands (1860–1937)

THE BLESSING OF THE CONGREGATION

Go forth into the world in peace; be of good courage;
hold fast that which is good; render to no one evil for evil;
strengthen the fainthearted; support the weak;
help the afflicted; honour all people;
love and serve the Lord, rejoicing in the power of the Holy Spirit;
and the blessing of God almighty,
the Father, the Son, and the Holy Spirit,
be among you and remain with you always;
Amen.

ALL

As the organ plays, the doors open and the Bishop moves out of the Cathedral to pray for the city and the world and then gives a second blessing.

THE BLESSING OF THE CITY AND DIOCESE

God bless this City and Diocese of Salisbury,
and all who live and work here.
May God in Jesus Christ visit you with mercy,
surround you with love,
and fill your hearts with courage, strength and peace;
and the blessing of God almighty,
the Father, the Son, and the Holy Spirit,
be among you and remain with you always.
Amen.

ALL

This voluntary is played on the organ:

Prelude in E flat BWV 552

Johann Sebastian Bach
(1685–1750)

Once the Cathedral Procession has left the Cathedral, the Civic Procession and the Clergy Procession follow. Please remain standing in your places until the processions have left the Cathedral. Members of the congregation are invited to refreshments in the cloisters following the service.

Please give generously to the retiring collection which will contribute to the worship and mission of the Cathedral and support the Episcopal Church of Sudan.

THE HINTON ST MARY MOSAIC



This mosaic, the floor of a Roman villa, was buried beneath a field in the village of Hinton St Mary, Dorset, and found in 1963. It is possibly the earliest known image of Christ.