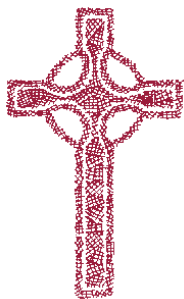


BOOK OF
OCCASIONAL SERVICES

BOOK OF
OCCASIONAL SERVICES
A LITURGICAL RESOURCE
SUPPLEMENTING THE
BOOK OF COMMON
WORSHIP, 1993



PREPARED BY

THE OFFICE OF THEOLOGY
AND WORSHIP

FOR THE
PRESBYTERIAN CHURCH (U.S.A.)

PUBLISHED BY

GENEVA PRESS
LOUISVILLE, KENTUCKY

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Published by Geneva Press
Louisville, Kentucky

This book is printed on acid-free paper that meets the American National Standards Institute Z39.48 standard. ♻

Book Design by Susan E. Jackson

Interior illustrations by Aavidar Design Inc.

PRINTED IN THE UNITED STATES OF AMERICA

2 4 6 8 9 7 5 3 1

Cataloging-in-Publication data for this book may be obtained from the Library of Congress.

ISBN 0-664-50098-6

ISBN 0-664-50107-9 (Deluxe ed.)

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PREFACE

Before the *Book of Common Worship* was published in 1993, a prospectus was approved for a “Book of Occasional Services” and a task force was established to develop a “trial use resource, which will include ordination and installation services, in harmony with the Study on the Theology and Practice of Ordination, together with other occasional services for use by congregations, presbyteries, synods and the General Assembly” (minutes of the Theology and Worship Ministry Unit, January 28–30, 1993).

It was conceded that services for ordination and installation should not be included in the *Book of Common Worship* since the subject of ordination was under study by a special committee of the General Assembly. The preparation of such services, therefore, would be undertaken in concert with that study.

The first and perpetual issue throughout the development of this book was content. “Occasional” was the defining term. That term, however, left leeway for a large number of liturgical acts observed only occasionally. The prospectus outlined a suggested table of contents, and the task force received numerous additional suggestions throughout the course of its work. The problem, ultimately, was one of space—to respond to all the needs for liturgical materials presented, the resource would be unwieldy, to say the least.

Ordination and installation remain the primary services presented. Ordination and installation, while not sacraments, stand firmly on the foundation of baptism. The services offered here are built on the foundation of diaconal service as found in the sacrament of Baptism. Baptism is the basic Christian “ordination.” In

baptism, we are all claimed to be disciples of Jesus Christ and to serve him in the service of others. For this reason, the ordination and installation services begin with a reminder of our baptisms and include a reaffirmation of the baptismal covenant.

The baptismal foundation extends under the other services and materials in this book as well. Acts of commissioning and recognition, even dedications and other celebrations, are ways the whole church witnesses to its common baptismal commitment and calling.

In the full services throughout the book there are indications of appropriate liturgical roles of deacons and elders as well as ministers. These are intended to be suggestive and not exhaustive, to encourage the church to reclaim traditional liturgical leadership by those in all ordained offices.

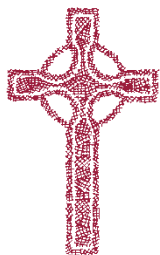
The structure of the book is clearly outlined in the table of contents. “Ordination and Installation” set the pace, immediately followed by a section on “Commissioning,” both clearly related to the baptismal covenant. “Dedication” includes a wide variety of resources for expression of the church’s ministry relative to the physical means employed to carry out that ministry. “Transitions” need to be marked in the church, and the resources offered help us see our continuity with those who have gone before and those who will follow. “Interfaith Resources” suggest that we as Christians can be faithful to the baptismal covenant even as we share in the worship of God with non-Christians.

Serving on the task force to prepare this resource were Donald W. Stake (Chairperson), Marney A. Wasserman, Newton M. Roberts, and Brenda Brooks. Dennis J. Hughes served as staff to the task force from the Office of Theology and Worship, and later as a task force member. Also serving as staff were Gláucia Vasconcelos Wilkey and Paul Detterman. J. Frederick Holper was a consultant to the task force during the course of its work. Final editing and formatting was by Paul Detterman.

The *Book of Occasional Services* is offered to the church as a completion of the *Book of Common Worship* project, continuing the fervent prayer for the renewal of the church’s faith, life, and worship.

ABBREVIATIONS

- BCW *Book of Common Worship*. Louisville, Ky.: Westminster/John Knox Press, 1993.
- PH *The Presbyterian Hymnal: Hymns, Psalms, and Spiritual Songs*. Louisville, Ky.: Westminster/John Knox Press, 1990.
- PS *The Psalter—Psalms and Canticles for Singing*. Louisville, Ky.: Westminster/John Knox Press, 1993.
- ... In prayers, indicates a pause for silent prayer.
- [] Square brackets, or horizontal brackets extending the width of the page, are used to designate optional elements or sections.



ORDINATION
AND
INSTALLATION



INTRODUCTION TO THE SERVICES OF ORDINATION AND INSTALLATION

Occasions of ordination and installation have to do more with the ministry of the whole church than with any individual. Those ordained and installed to office fulfill a particular role in the larger ministry of the church.

Ordination to different forms of ministry may have different functional emphases, though none is exclusive of the others. Consistently the ordination of deacons is named first, followed by elders and ministers of the Word and Sacrament. This is to emphasize the diaconal foundation of all ordained ministry as service of God and neighbor. Ordination of deacons provides for the church's ministry of compassion. Elders are ordained to assure that the governance of the church reflects an integrity of theology and polity. Ministers of Word and Sacrament are responsible for the "true preaching of the Word of God," and "the right administration of the sacraments of Christ Jesus" (*Scots Confession, Chapter XVII*). Yet deacons, elders, and ministers are all involved in decision making, ministries of compassion, and liturgical service. It is appropriate for deacons and elders to share with ministers in liturgical leadership in these ordination services. Some suggestions are offered.

Ordination services provide for candidates to be presented at the beginning, as the whole congregation re-

members the Christian calling of baptism. The services also include opportunity for all present to reaffirm the baptismal covenant.

When a minister of the Word and Sacrament is installed at a time and place separate from the ordination, the candidate is presented later in the service. The two occasions are different and have different emphases. Ordination is primary and emphasizes the ministry of the whole church, while installation presupposes ordination and focuses on the particular congregation. Both services, however, stress the foundation of baptism.

When candidates kneel for the laying on of hands, it is suggested that the candidates face the congregation, and those laying on hands stand behind them. This enables the act of ordination to be more visible to all present. The laying on of hands takes place only during that portion of the ordination prayer asking the outpouring of God's Holy Spirit on those being ordained.

The charge given to the ordained and installed deacons, elders, and ministers of the Word and Sacrament is from the words of Holy Scripture. The challenge of each office is made clear by the use of such scriptural admonitions. Similarly, a charge to the congregation at the time of installation is also offered in biblical terms. Personal words of encouragement, for the ordained and installed as well as for the congregation, are best held for a time following the service, so as not to detract from the force of the biblical charge.

Symbols appropriate to the particular office may be presented to the newly ordained. A Bible and communion ware, for example, are symbols of the office of minister of Word and Sacrament. The *Book of Order* and *Book of*

Confessions, a cross, or other symbols might be appropriate to the offices of deacon and elder. Care should be taken that gifts presented in the context of worship have appropriate symbolic value.

AN OUTLINE OF THE SERVICE FOR THE LORD'S DAY INCLUDING ORDINATION AND INSTALLATION OF DEACONS AND ELDERS

GATHERING

Presentation
Call to Worship
Prayer of the Day or Opening Prayer
Hymn of Praise, Psalm, or Spiritual
Confession and Pardon
The Peace
Canticle, Psalm, Hymn, or Spiritual

THE WORD

Prayer for Illumination
First Reading
Psalm
Second Reading
Anthem, Hymn, Psalm, Canticle, or Spiritual
Gospel Reading
Sermon
Hymn, Psalm, or Spiritual
Ordination and Installation
Statement on Ordination and Installation
Reaffirmation of the Baptismal Covenant
Thanksgiving for Baptism
[Anointing]
Constitutional Questions
Prayer of Ordination
Prayer for Deacons and Elders
Laying On of Hands
Declaration of Ordination (and Installation)
Welcome
Charge to Those Ordained and Installed

Presentation of Symbols of Ministry
Hymn, Psalm, or Spiritual

THE EUCHARIST

Invitation to the Lord's Table
Offering
Great Thanksgiving
Lord's Prayer
Breaking of the Bread
Communion of the People

SENDING

Charge
Blessing
Hymn, Spiritual, Canticle, or Psalm



ORDINATION AND INSTALLATION OF DEACONS AND ELDERS

A Service Based on the Service for the Lord's Day

GATHERING

PRESENTATION

Those who are to be ordained and/or installed assemble with the session at the entrance of the place of worship.

The moderator or minister addresses the people:

As many of you as were baptized into Christ *Gal. 3:27*
have clothed yourselves with Christ.

The people respond:

There is one body and one Spirit, *Eph. 4:4*
just as we were called to the one hope of our calling.

All may stand as the session brings those who are to be ordained and/or installed before the congregation.

The moderator or minister presents the candidates, saying:

In baptism, N. and N. *were* clothed with Christ, and *are* now called by God through the voice of the church to enter into ministries of service and governance, announcing in word and deed the good news of Jesus Christ.

**We remember with joy our common calling to serve
Christ,
and we celebrate God's particular call to our brothers
and sisters.**

CALL TO WORSHIP

GREETING

The grace of our Lord Jesus Christ, *2 Cor. 13:13*
the love of God,
and the communion of the Holy Spirit
be with you all.

And also with you.

SENTENCES OF SCRIPTURE

The minister continues:

Let us worship God.

Proclaim with me the greatness of the Lord; *Ps. 34:3*

let us exalt the name of the Lord together.

Come, let us sing to the Lord; *Ps. 95:1*

let us shout for joy to the Rock of our salvation.

PRAYER OF THE DAY OR OPENING PRAYER

Let us pray.

*After a brief silence, the prayer of the day (BCW pp. 50–52
or 165–400) may be said.*

HYMN OF PRAISE, PSALM, OR SPIRITUAL

All may remain standing.

CONFESSION AND PARDON

CALL TO CONFESSION

If we say that we have no sin, *1 John 1:8, 9*
we deceive ourselves,

and the truth is not in us.
If we confess our sins,
God who is faithful and just
will forgive us our sins
and cleanse us from all unrighteousness.

In humility and faith
let us confess our sin to God.

CONFESSION OF SIN

**Mighty and merciful God,
you have called us to be your people
and claimed us for the service of Jesus Christ.
We confess that we have not lived up to our calling.
We have been timid and frightened disciples,
forgetful of your powerful presence
and the strength of your Spirit among us.**

Silent prayers of confession may be offered.

**O God, forgive our foolish and sinful ways.
As you have chosen us
and claimed us in our baptism,
strengthen us anew
to choose Christ's way in this world.
Give us your Holy Spirit
that each one in ministry
may be provided with all the gifts of grace
needed to fulfill our common calling;
through Jesus Christ our Lord and Savior.**

*“Lord, Have Mercy” (A), “Holy God, Holy and Mighty”
(B), or “Lamb of God” (C) may be sung.*

A Lord, Have Mercy

Kyrie
PH 565, 572–574

May be sung in threefold, sixfold, or ninefold form.

Lord, have mercy.

**Christ, have mercy.
Lord, have mercy.**

B Holy God, Holy and Mighty

Trisagion

Sung three times.

**Holy God,
holy and mighty,
holy immortal One,
have mercy upon us.**

C Lamb of God

Agnus Dei

**Jesus, Lamb of God,
have mercy on us.**

**Jesus, bearer of our sins,
have mercy on us.**

**Jesus, redeemer of the world,
grant us peace.**

Or

**Lamb of God, you take away the sin of the world,
have mercy on us.**

**Lamb of God, you take away the sin of the world,
have mercy on us.**

**Lamb of God, you take away the sin of the world,
grant us peace.**

DECLARATION OF FORGIVENESS

The mercy of the Lord
is from everlasting to everlasting.
I declare to you, in the name of Jesus Christ,
you are forgiven.

May the God of mercy,
who forgives you all your sins,

strengthen you in all goodness,
and by the power of the Holy Spirit
keep you in eternal life.

THE PEACE

Let the peace of Christ rule in your hearts.
To this peace we were called as members of a single body.
The peace of Christ be with you.
And also with you.

The people may exchange with one another, by words and gesture, signs of peace and reconciliation.

CANTICLE, PSALM, HYMN, OR SPIRITUAL

A canticle, psalm, hymn, or spiritual may be sung.

During the seasons of Christmas and Easter, (A) “Glory to God” is especially appropriate.

When the Lord’s Supper is to be celebrated, (B) “Worthy Is Christ, the Lamb” is appropriate. On other occasions (C) “Glory to the Father” may be used.

A Glory to God

Gloria in Excelsis
PH 566, 575, 576; PS 173

**Glory to God in the highest,
and peace to God’s people on earth.**

**Lord God, heavenly King,
almighty God and Father,
we worship you, we give you thanks,
we praise you for your glory.**

**Lord Jesus Christ, only Son of the Father,
Lord God, Lamb of God,
you take away the sin of the world:
have mercy on us;
you are seated at the right hand of the Father:
receive our prayer.**

For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High,
Jesus Christ,
with the Holy Spirit,
in the glory of God the Father. Amen.

B Worthy Is Christ, the Lamb *Rev. 5:12, 9, 13;
7:10, 12; 19:4, 6–9*
PH 594

Refrain: This is the feast of victory for our God.
Alleluia, alleluia, alleluia.

Worthy is Christ, the Lamb who was slain,
whose blood set us free to be people of God. **R**

Power, riches, wisdom, and strength,
and honor, blessing, and glory are his. **R**

Sing with all the people of God,
and join in the hymn of all creation. **R**

Blessing, honor, glory, and might
be to God and the Lamb forever. Amen. **R**

For the Lamb who was slain
has begun his reign. Alleluia. **R**

C Glory to the Father *Gloria Patri*
PH 567, 577–579

Or

Glory to the Father,
and to the Son,
and to the Holy Spirit:
as it was in the beginning,
is now,
and will be forever. Amen.

Glory be to the Father,
and to the Son,
and to the Holy Ghost:
as it was in the beginning,
is now, and ever shall be,
world without end. Amen.
Amen.

The people may be seated.

THE WORD

PRAYER FOR ILLUMINATION

Let us pray.

After a brief silence, the following is said:

Overwhelm us with your Spirit, O God,
that the words we hear
will speak to our hearts as your Word,
made known to us in Jesus Christ the Lord.

Amen.

It is appropriate for an elder to read one or more of the readings, and for a deacon to read the Gospel.

The reader may say:

Hear what the Spirit is saying to the church. *Rev. 2:7, 11,
17, 29; 3:6, 13, 22*

FIRST READING

Before the reading:

A reading from _____.

At the conclusion of the reading:

The Word of the Lord.

Thanks be to God.

Silence may be kept.

PSALM

The psalm for the day is sung or said.

SECOND READING

Before the reading:

A reading from _____.

At the conclusion of the reading:

The Word of the Lord.

Thanks be to God.

Silence may be kept.

ANTHEM, HYMN, PSALM, CANTICLE, OR SPIRITUAL

An anthem, hymn, psalm, canticle, or spiritual that reflects the scriptures for the day may be sung.

GOSPEL READING

Before the reading of the Gospel:

A reading from _____.

Or

The Gospel of our Lord Jesus Christ according to _____.

Glory to you, O Lord.

At the conclusion of the Gospel:

The Word of the Lord.

Thanks be to God.

Or

The Gospel of the Lord.

Praise to you, O Christ.

SERMON

HYMN, PSALM, OR SPIRITUAL

ORDINATION AND INSTALLATION

The moderator or minister addresses all present:

SENTENCES OF SCRIPTURE

There are varieties of gifts,
but it is the same Spirit who gives them.

1 Cor. 12:4–7, 27

**There are different ways of serving God,
but it is the same Lord who is served.**

God works through each person in a unique way,
but it is God's purpose that is accomplished.

**To each is given a gift of the Spirit
to be used for the common good.**

Together we are the body of Christ,
and individually members of it.

STATEMENT ON ORDINATION AND INSTALLATION

*The following or a similar interpretation of ordination
and/or installation shall be given.*

We are all called into the church of Jesus Christ by
baptism,
and marked as Christ's own by the Holy Spirit.
This is our common calling,
to be disciples and servants of our servant Lord.
Within the community of the church,
some are called to particular service
as deacons,
as elders,
and as ministers of the Word and Sacrament.
Ordination is Christ's gift to the church,
assuring that his ministry continues among us,
providing for ministries of caring and compassion in the
world,
ordering the governance of the church,
and preaching the Word and administering the sacraments.

The clerk of session continues:

Representing the one, holy, catholic, and apostolic church,
the session of N. Church
now ordains N. and N. to the office of deacon,
and N. and N. to the office of elder,
and installs *them* to active service on *their* respective
boards.

The session also installs to active service those who have been previously ordained: deacons N. and N. and elders N. and N.

REAFFIRMATION OF THE BAPTISMAL COVENANT

The congregation may stand.

Those who are to be ordained and/or installed gather at the baptismal font or pool, which shall be filled with water.

The minister continues:

Ordination calls the whole church to renewed commitment, and reminds us all to bear gladly the yoke of Christ given in the covenant of baptism. Let us, therefore, reaffirm our baptismal vows, renouncing all that opposes God and God's rule and affirming the faith of the holy catholic church.

RENUNCIATIONS

The minister addresses all present:

Trusting in the gracious mercy of God, do you turn from the ways of sin and renounce evil and its power in the world?

I do.

Do you turn to Jesus Christ and accept him as your Lord and Savior, trusting in his grace and love?

I do.

Will you be Christ's faithful disciple, obeying his Word and showing his love?

I will, with God's help.

PROFESSION

The minister continues:

With the whole church,
let us confess our faith.

Do you believe in God the Father?

**I believe in God, the Father almighty,
creator of heaven and earth.**

Do you believe in Jesus Christ, the Son of God?

**I believe in Jesus Christ, God's only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.
On the third day he rose again;
he ascended into heaven,
he is seated at the right hand of the Father,
and he will come to judge the living and the dead.**

Do you believe in God the Holy Spirit?

**I believe in the Holy Spirit,
the holy catholic church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.**

THANKSGIVING FOR BAPTISM

*Water is poured visibly and audibly into the font or pool.
The following prayer is then led by the minister:*

The Lord be with you.

And also with you.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

Eternal and gracious God, we give you thanks.
In countless ways you have revealed yourself in ages past,
and have blessed us with signs of your grace.

We praise you that through the waters of the sea
you led your people Israel out of bondage,
into freedom in the land of your promise.

We praise you for sending Jesus your Son,
who for us was baptized in the waters of the Jordan,
and was anointed as the Christ by your Holy Spirit.
Through the baptism of his death and resurrection
you set us free from the bondage of sin and death,
and give us cleansing and rebirth.

We praise you that in baptism
you give us your Holy Spirit,
who teaches us and leads us into all truth,
filling us with a variety of gifts,
that we might proclaim the gospel to all nations
and serve you as a royal priesthood.

We rejoice that you claimed us in our baptism,
and that by your grace we are born anew.
By your Holy Spirit renew us,
that we may be empowered to do your will
and continue forever in the risen life of Christ,
to whom, with you and the Holy Spirit,
be all glory and honor,
now and forever.

Amen.

The minister may place his or her hand into the water of the font or pool, lift up some water, let it fall back into the font or pool, and then make the sign of the cross over the people while saying:

Remember your baptism and be thankful.

In the name of the Father and of the Son and of the Holy Spirit.

Amen.

ANOINTING

The minister may anoint the candidates, making the sign of the cross on the forehead with oil and saying:

N., child of the covenant,
I sign you with the cross
that you may remember your baptism
and be thankful.

The candidates respond:

Thanks be to God.

The congregation may sit.

CONSTITUTIONAL QUESTIONS

Those who are to be ordained and/or installed move to the front of the place of worship to answer the questions required by the Constitution of the Presbyterian Church (U.S.A.).

The moderator or minister addresses the candidates:

Do you trust in Jesus Christ your Savior, acknowledge him Lord of all and Head of the Church, and through him believe in one God, Father, Son, and Holy Spirit?

I do.

Do you accept the Scriptures of the Old and New Testaments to be, by the Holy Spirit, the unique and authoritative witness to Jesus Christ in the Church universal, and God's Word to you?

I do.

Do you sincerely receive and adopt the essential tenets of the Reformed faith as expressed in the confessions of our church as authentic and reliable expositions of what Scripture leads us to believe and do, and will you be instructed and led by those confessions as you lead the people of God?

I do and I will.

Will you fulfill your office in obedience to Jesus Christ, under the authority of Scripture, and be continually guided by our confessions?

I will.

Will you be governed by our church's polity, and will you abide by its discipline? Will you be a friend among your colleagues in ministry, working with them, subject to the ordering of God's Word and Spirit?

I will.

Will you in your own life seek to follow the Lord Jesus Christ, love your neighbors, and work for the reconciliation of the world?

I will.

Do you promise to further the peace, unity, and purity of the church?

I do.

Will you seek to serve the people with energy, intelligence, imagination, and love?

I will.

To deacons:

Will you be a faithful deacon, teaching charity, urging concern, and directing the people's help to the friendless and those in need? In your ministry will you try to show the love and justice of Jesus Christ?

I will.

To elders:

Will you be a faithful elder, watching over the people, providing for their worship, nurture, and service? Will you share in government and discipline, serving in governing bodies of the church, and in your ministry will you try to show the love and justice of Jesus Christ?

I will.

An elder addresses members of the congregation:

Do we, the members of the church, accept N. and N. as deacons and elders, chosen by God through the voice of this congregation to lead us in the way of Jesus Christ?

The people respond:

We do.

Do we agree to encourage them, to respect their decisions, and to follow as they guide us, serving Jesus Christ who alone is Head of the Church?

We do.

PRAYER OF ORDINATION

Those who are to be ordained kneel, facing the congregation. Ministers of the Word and Sacrament and elders stand behind the candidates.

One of the following prayers is then said by the moderator or minister:

A

The Lord be with you.

And also with you.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

Eternal God,
we give you thanks for your steadfast faithfulness to us.
In every age you have called forth leaders to serve you
and equipped them with your gifts.
Among your people Israel,
you anointed prophets, priests, and rulers.
You called pastors and teachers,
bishops, elders, and deacons
to build up your church.

With Moses, the seventy elders
bore the burdens of your people,
ministering in the power of your Spirit.

Alongside the apostles,
deacons cared for all in need
and guarded the community's peace.

In the church,
deacons, elders, and pastors serve together,
so that your whole people
might be equipped for ministry,
and built up into the full unity of Christ.

For your servants in every age, O God,
and for the church of Jesus Christ,
we give you all thanks and praise.

PRAYER FOR DEACONS

*Those gathered around candidates for the office of deacon
lay hands on them.*

God of grace,
pour out your Holy Spirit on N. and N.,
that *they* may be faithful deacons in the church.
Give *them* openness to the Holy Spirit's leading
that *they* may see and serve wherever there is need.
Train *them* in the school of prayer
that *they* may express the compassion of Christ
for the poor and the friendless,

the sick, the grieving, and the troubled.
Equip *them* with courage
to bear the gospel into the halls of power,
and to communicate your presence and might
among those who are powerless.
In everything, give *them* the mind of Christ,
who did not grasp at greatness
but emptied himself, to become a servant of your reign.
Give *them* joy in *their* walk of faith
and a sure sense of your abiding presence
for *their* work of ministry.

PRAYER FOR ELDERS

Those gathered around candidates for the office of elder
lay hands on them.

God of grace,
pour out your Holy Spirit on N. and N.,
that *they* may be your faithful elders in the church.
Give *them* prudence and sound judgment,
wisdom and courage
to order the life of the church
in obedience to your Word.
Nourish *them* in the life of the Holy Spirit,
that *they* may exercise the ministry of discipline
with humility and compassion.
Guide *them* in governance,
on this session and in every court of the church,
that *they* may be servant leaders following Christ
who came not to be served but to serve,
and to give his life to set others free.
Give *them* joy in their walk of faith
and a sure sense of your abiding presence
for *their* work of ministry.

The laying on of hands is concluded.

The moderator continues:

Gracious God,
through the waters of baptism,
you have claimed us as your own
and called us to share in Christ's ministry.
Pour out your Holy Spirit upon us,
that we may discern the gifts you have given,
calling them forth from one another,
and together use these gifts for the good of all.
In obedience to Christ,
and in the unity of his Spirit,
may we proclaim good news,
make disciples,
be light and leaven,
share our bread,
offer a cup of cold water,
wash one another's feet.
Make us strong in Christ
to live as your people
and show forth your saving love in the world,
by the power of the Holy Spirit.

Amen.

B

The Lord be with you.

And also with you.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

Gracious and eternal God,
with joy we give you all thanks and praise.

Throughout the ages
you have been faithful to your covenant people
whom you have called out of bondage
and redeemed to be your own.

In every time and place

you have chosen servants from among your people
to point the way to salvation.

We are grateful for ancestors in the faith
who followed without fear,
placing their trust in you alone.
We give you thanks for judges and monarchs
who ruled in righteousness and peace.
We praise you for prophets and apostles
who spoke your bold words of mercy and of truth.
We thank you for men and women in every age
who have nurtured your people in faith and faithfulness.

Above all we praise you for Jesus Christ,
who came not to be served, but to serve,
and to give his life to set others free.
Anointed by your Holy Spirit,
he proclaimed your reign on earth,
revealing your saving love
in all he said and did.

Those gathered around the candidates lay hands on them.

All present may pray together:

**Gracious God,
pour out your Holy Spirit upon your servants
whom you called through baptism as your own
and marked as your own.**

**Grant them the same mind
that was in Christ Jesus.
Give them a spirit of truthfulness
that they may show the compassion of Christ
in the actions of daily living
and rightly govern your people.**

**Give them the gifts of your Holy Spirit
to build up the church,
to strengthen the common life of your people,
and to lead with compassion and vision.**

**In the walk of faith
and for the work of ministry,
give to your servants
gladness and strength,
discipline and hope,
humility, humor, and courage,
and an abiding sense of your presence.**

The laying on of hands is concluded.

The clerk of session continues:

Gracious God,
pour out your Spirit of power and truth
upon the whole church
that we may be for you a holy people,
baptized to serve you in the world.
Sustain this congregation in ministry.
Ground us in the gospel,
secure our hope in Christ,
strengthen our service to the outcast,
and increase our love for one another.
Show us the transforming power
of your grace in our life together,
that we may be servants of the gospel,
offering a compelling witness in the world
to the good news of Christ Jesus our Lord.

Amen.

DECLARATION OF ORDINATION (AND INSTALLATION)

The moderator addresses those who are newly ordained
and installed:

N. and N., you are now deacons and elders
in the church of Jesus Christ
and for this congregation.
Be faithful and true in your ministry
so that your whole life will bear witness
to the crucified and risen Christ.

WELCOME

Ministers and elders greet those who are newly ordained and installed.

CHARGE

The newly ordained and installed elders and deacons remain standing.

One or more of the following texts may be used.

A *1 Peter 4:7–11*

The end of all things is near; therefore be serious and discipline yourselves for the sake of your prayers. Above all, maintain constant love for one another, for love covers a multitude of sins. Be hospitable to one another without complaining. Like good stewards of the manifold grace of God, serve one another with whatever gift each of you has received. Whoever speaks must do so as one speaking the very words of God; whoever serves must do so with the strength that God supplies, so that God may be glorified in all things through Jesus Christ. To him belong the glory and the power forever and ever. Amen.

B *2 Tim. 2:15*

Do your best to present yourself to God as one approved by him, a worker who has no need to be ashamed, rightly explaining the word of truth.

C *Matt. 9:35–38*

Then Jesus went about all the cities and villages, teaching in their synagogues, and proclaiming the good news of the kingdom, and curing every disease and every sickness. When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd. Then he said to his disciples, “The harvest is plentiful, but

the laborers are few; therefore ask the Lord of the harvest to send out laborers into his harvest.”

D *Matt. 11:28–30*

“Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light.”

E *Heb. 12:1–4, 12–14*

Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight and the sin that clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith, who for the sake of the joy that was set before him endured the cross, disregarding its shame, and has taken his seat at the right hand of the throne of God. Consider him who endured such hostility against himself from sinners, so that you may not grow weary or lose heart. . . . Lift your drooping hands and strengthen your weak knees, and make straight paths for your feet, so that what is lame may not be put out of joint, but rather be healed. Pursue peace with everyone, and the holiness without which no one will see the Lord.

PRESENTATION OF SYMBOLS OF MINISTRY

Symbols appropriate to the ministry of deacons and elders may be presented.

HYMN, PSALM, OR SPIRITUAL

THE EUCHARIST

INVITATION TO THE LORD’S TABLE

Standing at the table, the presiding minister invites the people to the Sacrament, using one of the following or

another invitation to the Lord's table. If B is used, the words of institution are not included in the great thanksgiving or at the breaking of the bread.

A *See Luke 13:29 and Luke 24:30, 31.*

Friends, this is the joyful feast of the people of God!

They will come from east and west,
and from north and south,
and sit at table in the kingdom of God.

According to Luke,
when our risen Lord was at table with his disciples,
he took the bread, and blessed and broke it,
and gave it to them.

Then their eyes were opened
and they recognized him.

This is the Lord's table.

Our Savior invites those who trust him
to share the feast which he has prepared.

B *See 1 Cor. 11:23–26; Luke 22:19–20.*

Hear the words of the institution
of the Holy Supper of our Lord Jesus Christ:

The Lord Jesus, on the night of his arrest, took bread,
and after giving thanks to God,
he broke it, and gave it to his disciples, saying:
Take, eat.

This is my body, given for you.
Do this in remembrance of me.

In the same way he took the cup, saying:
This cup is the new covenant sealed in my blood,
shed for you for the forgiveness of sins.

Whenever you drink it,
do this in remembrance of me.

Every time you eat this bread and drink this cup,
you proclaim the saving death of the risen Lord,
until he comes.

OFFERING

Let us return to God the offerings of our life
and the gifts of the earth.

The following, or another appropriate verse from scripture, may be used.

Remember the words of the Lord Jesus: *Acts 20:35b*
It is more blessed to give than to receive.

It is appropriate for deacons to gather the people's gifts.

As the offerings are gathered, there may be an anthem or other appropriate music.

The minister(s) and elders prepare the table with bread and wine during the gathering of the gifts. The bread and wine may be brought to the table, or uncovered if already in place.

The offerings may be brought forward. A psalm, hymn of praise, doxology, or spiritual song may be sung.

The people stand.

The minister leads the people in the following or another great thanksgiving appropriate to the season (BCW pp. 126–156, 165–400):

GREAT THANKSGIVING

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

It is truly right and our greatest joy
to give you thanks and praise,

eternal God, our Creator.
You formed us in your image,
loved us with an everlasting love,
and graced us with gifts for serving.
In covenant with your people Israel,
you raised up leaders,
judges, monarchs, and prophets,
to show us your path of truth
and nurture us in righteousness.
When we were faithless and would not follow,
you forgave us and returned us to your way.
In the fullness of time,
you sent Jesus, your only Beloved,
to be for us the way, the truth, and the life.
By your Spirit,
he anointed all who would follow him
to live a new life in your love.

Therefore we praise you,
joining our voices with the choirs of heaven
and with all the faithful of every time and place,
who forever sing to the glory of your name:

The people may sing or say:

**Holy, holy, holy Lord, God of power and might,
heaven and earth are full of your glory.
Hosanna in the highest.**

**Blessed is he who comes in the name of the Lord.
Hosanna in the highest.**

The minister continues:

You are holy, O God of majesty,
and blessed is Jesus Christ, your Son, our Lord.
Baptized as one among us,
he received the gift of your Spirit,
and claimed his calling as a servant of your reign.
Jesus proclaimed good news to the poor,

and by the power of your Word
set people free from all that bound them.
He broke open the bread of life
for all who were hungry,
and upon the hurt and the lost
poured out the living waters of your grace.
In humble obedience,
Jesus went to his death on the cross,
and was raised by your power to reign in glory.
In the resurrection
the gifts of his Spirit
were poured out upon your people,
that the church might embrace his ministry
and live as his body in the world.

*If they have not already been said, the words of institution
may be said here, or in relation to the breaking of the
bread.*

We give you thanks that the Lord Jesus,
on the night before he died,
took bread,
and after giving thanks to you,
he broke it, and gave it to his disciples, saying:
Take, eat.
This is my body, given for you.
Do this in remembrance of me.

In the same way he took the cup, saying:
This cup is the new covenant sealed in my blood,
shed for you for the forgiveness of sins.
Whenever you drink it,
do this in remembrance of me.

Remembering all your mighty and merciful acts,
we take this bread and this wine
from the gifts you have given us
and celebrate with joy the redemption
won for us in Jesus Christ.

Accept this our sacrifice of praise and thanksgiving
as a living and holy offering of ourselves,
that our lives may proclaim the One crucified and risen.

The people may sing or say one of the following:

1

Great is the mystery of faith:

**Christ has died,
Christ is risen,
Christ will come again.**

2

Praise to you, Lord Jesus:

**Dying you destroyed our death,
rising you restored our life.
Lord Jesus, come in glory.**

3

According to his commandment:

**We remember his death,
we proclaim his resurrection,
we await his coming in glory.**

4

Christ is the bread of life:

**When we eat this bread and drink this cup,
we proclaim your death, Lord Jesus,
until you come in glory.**

The minister continues:

Gracious God,
pour out your Holy Spirit upon us
and upon these your gifts of bread and wine,
that the bread we break
and the cup we bless
may be the communion of the body and blood of Christ.

By your Spirit unite us with the living Christ
and with all who are baptized in his name,
that we may be one in ministry in every place.
As this bread is Christ's body for us,
send us out to be the body of Christ in the world.

It is appropriate for a deacon to offer intercessions for the church and the world, including intercessions for the congregation and its ministry.

O God, by water and the Spirit,
you have claimed us as your own,
and anointed us for your service.
Build up the body of Christ in your love,
and equip the church for the work of ministry.
Make us one body in Christ,
where each one's gifts are honored
and used for the good of all,
where all submit to one another
in humility and the bonds of the Spirit.
Send us out into the world
to do justice,
to show mercy,
and to walk humbly with you in trust and faith.
Give us strength to serve you faithfully
until that promised day of resurrection,
when with the redeemed of all the ages
we will feast with you at your table in glory.
Through Christ,
all glory and honor are yours, almighty God,
with the Holy Spirit in the holy church,
now and forever.

Amen.

LORD'S PRAYER

The minister invites all present to sing or say the Lord's Prayer:

As our Savior Christ has taught us, we are bold to pray:

Or

Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today
our daily bread.
Forgive us our sins
as we forgive those
who sin against us.
Save us from
the time of trial
and deliver us from evil.
For the kingdom,
the power,
and the glory are yours
now and forever. Amen.

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 debts,
as we forgive our debtors;
and lead us not
into temptation,
but deliver us from evil.
For thine is the kingdom,
and the power,
and the glory,
forever. Amen.

The people may be seated.

BREAKING OF THE BREAD

If the words of institution have not previously been said,
the minister breaks the bread using A.

If the words of institution were said in the invitation to the
Lord's table or were included in the great thanksgiving,
the minister breaks the bread using B.

Or the bread may be broken in silence.

A

See 1 Cor. 11:23–26; Luke 22:19–20.

The minister breaks the bread in full view of the people,
saying:

The Lord Jesus, on the night of his arrest, took bread,
and after giving thanks to God,
he broke it, and gave it to his disciples, saying:

Take, eat.
This is my body, given for you.
Do this in remembrance of me.

The minister lifts the cup, saying:

In the same way he took the cup, saying:
This cup is the new covenant sealed in my blood,
shed for you for the forgiveness of sins.
Whenever you drink it,
do this in remembrance of me.

Every time you eat this bread and drink this cup,
you proclaim the saving death of the risen Lord,
until he comes.

B

Because there is one loaf,
we, many as we are, are one body;
for it is one loaf of which we all partake.

1 Cor. 10:16–17

*The minister breaks the loaf in full view of the people,
saying:*

When we break the bread,
is it not a sharing in the body of Christ?

*The minister lifts the full cup in view of the people,
saying:*

When we give thanks over the cup,
is it not a sharing in the blood of Christ?

COMMUNION OF THE PEOPLE

INVITATION

*Holding out both the bread and the cup to the people, the
minister says:*

The gifts of God
for the people of God.

The minister and those assisting receive Communion, and then serve the bread and the cup to the people. It is appropriate for the newly ordained and installed elders to serve the people.

The people may gather around the table to eat and drink, or they may go to persons serving the elements, or they may be served in their places. Silence may be observed; or psalms, hymns, anthems, or spirituals may be sung.

The following may be said:

In giving the bread:

The body of Christ, given for you.

Amen.

In giving the cup:

The blood of Christ, shed for you.

Amen.

PRAYER AFTER COMMUNION

The following prayer may be said by the minister or by all together:

Gracious God,
you have gathered us at this table
with all the company of your people
in heaven and on earth.
In your mercy we have been nourished
by the living bread, Jesus Christ,
and we have been refreshed
by the power of your Holy Spirit.
May we, who have shared this holy meal,
go out as glad disciples of our Lord,
following in his way,
proclaiming his truth,
and living his love

for all your children in this world;
through Christ our Lord.

Amen.

SENDING

CHARGE

All present may stand.

It is appropriate for a deacon to dismiss the congregation using the following or a similar charge (*BCW* pp. 159–160).

*See 1 Cor. 16:13; 2 Tim. 2:1; Eph. 6:10;
1 Thess. 5:13–22; and 1 Peter 2:17.*

Go out into the world in peace;
have courage;
hold on to what is good;
return no one evil for evil;
strengthen the fainthearted;
support the weak, and help the suffering;
honor all people;
love and serve the Lord,
rejoicing in the power of the Holy Spirit.

BLESSING

The minister gives God's blessing to the congregation.

Traditionally, the **Alleluia** is omitted during Lent:

The grace of the Lord Jesus Christ, *2 Cor. 13:13*
the love of God,
and the communion of the Holy Spirit
be with you all.

Alleluia! Amen.

HYMN, SPIRITUAL, CANTICLE, OR PSALM

AN OUTLINE OF THE SERVICE FOR ORDINATION TO THE MINISTRY OF WORD AND SACRAMENT

GATHERING

Presentation
Call to Worship
Prayer of the Day or Opening Prayer
Hymn of Praise, Psalm, or Spiritual
Confession and Pardon
The Peace
Canticle, Psalm, Hymn, or Spiritual

THE WORD

Prayer for Illumination
First Reading
Psalm
Second Reading
Anthem, Hymn, Psalm, Canticle, or Spiritual
Gospel Reading
Sermon
Hymn, Psalm, or Spiritual
Ordination to the Ministry of Word and Sacrament
Statement on Ordination and Installation
Reaffirmation of the Baptismal Covenant
Thanksgiving for Baptism
[Anointing]
Constitutional Questions
Prayer of Ordination
Laying On of Hands
Declaration of Ordination (and Installation)
Welcome
Charge to the Newly Ordained
Presentation of Symbols of Ministry
[Charge to the Congregation]
Hymn, Psalm, or Spiritual

THE EUCHARIST

Invitation to the Lord's Table

Offering

Great Thanksgiving

Lord's Prayer

Breaking of the Bread

Communion of the People

SENDING

Charge

Blessing

Hymn, Spiritual, Canticle, or Psalm



ORDINATION TO THE MINISTRY OF WORD AND SACRAMENT

Based on the Service
for the Lord's Day

GATHERING

PRESENTATION

The candidate, the presbytery commission, and other worship leaders enter the place of worship.

The moderator of the presbytery commission addresses the people:

As many of you as were baptized into Christ *Gal. 3:27*
have clothed yourselves with Christ.

There is one body and one Spirit, *Eph. 4:4*
just as we were called to the one hope of our calling.

All may stand as the moderator presents the candidate:

In *his/her* baptism, N. was clothed with Christ,
and is now called by God through the voice of the church
to enter upon ministry of Word and Sacrament.

**We remember with joy our common calling to serve
Christ, and we celebrate God's particular call to our
brother/ sister N.**

CALL TO WORSHIP

All may stand.

GREETING

The grace of our Lord Jesus Christ,
the love of God,
and the communion of the Holy Spirit
be with you all. *2 Cor. 13:13*

And also with you.

SENTENCES OF SCRIPTURE

The minister continues:

Proclaim with me the greatness of the Lord; *Ps. 34:3*
let us exalt the name of the Lord together.

Come, let us sing to the Lord; *Ps. 95:1*
let us shout for joy to the Rock of our salvation.

PRAYER OF THE DAY OR OPENING PRAYER

Let us pray.

After a brief silence, the prayer of the day (BCW pp. 50–52 or 165–400) may be said.

HYMN OF PRAISE, PSALM, OR SPIRITUAL

All may remain standing.

CONFESSION AND PARDON

CALL TO CONFESSION

If we say that we have no sin,
we deceive ourselves,
and the truth is not in us.
But if we confess our sins,
God who is faithful and just
will forgive us our sins
and cleanse us from all unrighteousness.

In humility and faith
let us confess our sin to God.

CONFESSION OF SIN

**Mighty and merciful God,
you have called us to be your people
and claimed us for the service of Jesus Christ.
We confess that we have not lived up to our calling.
We have been timid and frightened disciples,
forgetful of your powerful presence
and the strength of your Spirit among us.**

Silent prayers of confession may be offered.

**O God, forgive our foolish and sinful ways.
As you have chosen us,
and claimed us in our baptisms,
strengthen us anew
to choose Christ's way in this world.
Give us your Holy Spirit
that each one in ministry
may be provided with all the gifts of grace
needed to fulfill our common calling;
through Jesus Christ our Lord and Savior.**

*“Lord, Have Mercy” (A), “Holy God, Holy and Mighty”
(B), or “Lamb of God” (C) may be sung.*

A Lord, Have Mercy

Kyrie
PH 565, 572–574

May be sung in threefold, sixfold, or ninefold form.

**Lord, have mercy.
Christ, have mercy.
Lord, have mercy.**

B Holy God, Holy and Mighty

Trisagion

Sung three times.

**Holy God,
holy and mighty,
holy immortal One,
have mercy upon us.**

C Lamb of God

Agnus Dei

**Jesus, Lamb of God,
have mercy on us.**

**Jesus, bearer of our sins,
have mercy on us.**

**Jesus, redeemer of the world,
grant us peace.**

Or

**Lamb of God, you take away the sin of the world,
have mercy on us.**

**Lamb of God, you take away the sin of the world,
have mercy on us.**

**Lamb of God, you take away the sin of the world,
grant us peace.**

DECLARATION OF FORGIVENESS

The mercy of the Lord
is from everlasting to everlasting.
I declare to you, in the name of Jesus Christ,
you are forgiven.
May the God of mercy,
who forgives you all your sins,
strengthen you in all goodness,
and by the power of the Holy Spirit
keep you in eternal life.

THE PEACE

Let the peace of Christ rule in your hearts.

To this peace we were called as members of a single body.
The peace of Christ be with you.

And also with you.

The people may exchange with one another, by words and gesture, signs of peace and reconciliation.

CANTICLE, PSALM, HYMN, OR SPIRITUAL

A canticle, psalm, hymn, or spiritual may be sung.
During the seasons of Christmas and Easter, (A) “Glory to God” is especially appropriate.

When the Lord’s Supper is to be celebrated, (B) “Worthy Is Christ, the Lamb” is appropriate. On other occasions (C) “Glory to the Father” may be used.

A Glory to God

Gloria in Excelsis
PH 566, 575, 576; PS 173

**Glory to God in the highest,
and peace to God’s people on earth.**

**Lord God, heavenly King,
almighty God and Father,
we worship you, we give you thanks,
we praise you for your glory.**

**Lord Jesus Christ, only Son of the Father,
Lord God, Lamb of God,
you take away the sin of the world:
have mercy on us;
you are seated at the right hand of the Father:
receive our prayer.**

**For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High,
Jesus Christ,
with the Holy Spirit,
in the glory of God the Father. Amen.**

B Worthy Is Christ, the Lamb

*Rev. 5:12, 9, 13;
7:10, 12; 19:4, 6–9*
PH 594

Refrain: This is the feast of victory for our God.
Alleluia, alleluia, alleluia!

**Worthy is Christ, the Lamb who was slain,
whose blood set us free to be people of God. R**

**Power, riches, wisdom, and strength,
and honor, blessing, and glory are his. R**

**Sing with all the people of God,
and join in the hymn of all creation. R**

**Blessing, honor, glory, and might
be to God and the Lamb forever. Amen. R**

**For the Lamb who was slain
has begun his reign. Alleluia. R**

C Glory to the Father

Gloria Patri
PH 567, 577–579

Or

**Glory to the Father,
and to the Son,
and to the Holy Spirit:
as it was in the beginning,
is now,
and will be forever. Amen.**

**Glory be to the Father,
and to the Son,
and to the Holy Ghost:
as it was in the beginning,
is now, and ever shall be,
world without end. Amen.
Amen.**

The people may be seated.

THE WORD

PRAYER FOR ILLUMINATION

Let us pray.

After a brief silence, the following is said:

Overwhelm us with your Spirit, O God,
that the words we hear
will speak to our hearts as your Word,
made known to us in Jesus Christ the Lord.

Amen.

It is appropriate for an elder to read one or more of the readings, and for a deacon to read the Gospel.

The reader may say:

Hear what the Spirit is saying to the church. *Rev. 2:7, 11,
17, 29; 3:6, 13, 22*

FIRST READING

Before the reading:

A reading from _____.

At the conclusion of the reading:

The Word of the Lord.

Thanks be to God.

Silence may be kept.

PSALM

The psalm for the day is sung or said.

SECOND READING

Before the reading:

A reading from _____.

At the conclusion of the reading:

The Word of the Lord.

Thanks be to God.

Silence may be kept.

ANTHEM, HYMN, PSALM, CANTICLE, OR SPIRITUAL

An anthem, hymn, psalm, canticle, or spiritual that reflects the scriptures for the day may be sung.

GOSPEL READING

Before the reading of the Gospel:

A reading from _____.

Or

The Gospel of our Lord Jesus Christ according to _____.

Glory to you, O Lord.

At the conclusion of the Gospel:

The Word of the Lord.

Thanks be to God.

Or

The Gospel of the Lord.

Praise to you, O Christ.

SERMON

HYMN, PSALM, OR SPIRITUAL

ORDINATION

The moderator addresses all present:

SENTENCES OF SCRIPTURE

There are varieties of gifts, *1 Cor. 12:4–7, 27*
but it is the same Spirit who gives them.

**There are different ways of serving God,
but it is the same Lord who is served.**

God works through each person in a unique way,
but it is God's purpose that is accomplished.

**To each is given a gift of the Spirit
to be used for the common good.**

Together we are the body of Christ,
and individually members of it.

STATEMENT ON ORDINATION

The following or similar interpretation of ordination shall
be given.

We are all called into the church of Jesus Christ by
baptism,
and marked as Christ's own by the Holy Spirit.
This is our common calling,
to be disciples and servants of our servant Lord.
Within the community of the church,
some are called to particular service
as ministers of Word and Sacrament,
as elders,
and as deacons.

Recognizing the importance of each office, the church
ordains

in order to assure fulfillment of the primary responsibilities
of preaching the Word and administering the sacraments,
ordering the governance of the church,
and providing for ministries of care and compassion in the
world.

Representing the one, holy, catholic, and apostolic church,
the Presbytery of N., by means of this commission,
now ordains N. to the ministry of Word and Sacrament,
and installs him/her as pastor/associate pastor of the N. Church.

REAFFIRMATION OF THE BAPTISMAL COVENANT

The congregation may stand.

The candidate and worship leaders gather at the bap-
tismal font or pool, which shall be filled with water.

The moderator or worship leader continues:

Ordination calls the whole church to renewed
commitment,
and reminds us all to bear gladly the yoke of Christ
given in the covenant of baptism.
Let us, therefore, reaffirm our baptismal vows,
renouncing all that opposes God and God's rule
and affirming the faith of the holy catholic church.

RENUNCIATIONS

The moderator or worship leader addresses all present:

Trusting in the gracious mercy of God,
do you turn from the ways of sin
and renounce evil and its power in the world?

The people respond:

I do.

Do you turn to Jesus Christ
and accept him as your Lord and Savior,
trusting in his grace and love?

I do.

Will you be Christ's faithful disciple,
obeying his Word and showing his love?

I will, with God's help.

PROFESSION OF FAITH

The worship leader continues:

With the whole church
let us confess our faith.

Do you believe in God the Father?

**I believe in God, the Father almighty,
creator of heaven and earth.**

Do you believe in Jesus Christ, the Son of God?

**I believe in Jesus Christ, God's only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.
On the third day he rose again;
he ascended into heaven,
he is seated at the right hand of the Father,
and he will come to judge the living and the dead.**

Do you believe in God the Holy Spirit?

**I believe in the Holy Spirit,
the holy catholic church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.**

THANKSGIVING FOR BAPTISM

*Water is poured visibly and audibly into the font or pool.
The following prayer is then led by the minister:*

The Lord be with you.

And also with you.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

Eternal and gracious God, we give you thanks.
In countless ways you have revealed yourself in ages past,
and have blessed us with signs of your grace.

We praise you that through the waters of the sea
you led your people Israel out of bondage,
into freedom in the land of your promise.

We praise you for sending Jesus your Son,
who for us was baptized in the waters of the Jordan,

and was anointed as the Christ by your Holy Spirit.
Through the baptism of his death and resurrection
you set us free from the bondage of sin and death,
and give us cleansing and rebirth.

We praise you for your Holy Spirit,
who teaches us and leads us into all truth,
filling us with a variety of gifts,
that we might proclaim the gospel to all nations
and serve you as a royal priesthood.

We rejoice that you claimed us in our baptism,
and that by your grace we are born anew.
By your Holy Spirit renew us,
that we may be empowered to do your will
and continue forever in the risen life of Christ,
to whom, with you and the Holy Spirit,
be all glory and honor,
now and forever.

Amen.

The minister may place his or her hand into the water of
the font or pool, lift up some water, let it fall back into the
font or pool, and then make the sign of the cross over the
people while saying:

Remember your baptism and be thankful.
In the name of the Father and of the Son and of the Holy
Spirit.

Amen.

ANOINTING

A member of the commission may anoint the candidate,
making the sign of the cross on the forehead with oil and
saying:

N., child of the covenant,
I sign you with the cross

that you may remember your baptism
and be thankful.

The candidate responds:

Thanks be to God.

The congregation may sit.

CONSTITUTIONAL QUESTIONS

The candidate moves to the front of the place of worship
to answer the questions required by the Constitution of
the Presbyterian Church (U.S.A.).

The moderator addresses the candidate:

Do you trust in the Lord Jesus Christ your Savior,
acknowledge him Lord of all and Head of the Church, and
through him believe in one God, Father, Son, and Holy
Spirit?

I do.

Do you accept the Scriptures of the Old and New
Testaments to be, by the Holy Spirit, the unique and
authoritative witness to Jesus Christ in the Church universal,
and God's Word to you?

I do.

Do you sincerely receive and adopt the essential tenets of the
Reformed faith as expressed in the confessions of our church
as authentic and reliable expositions of what Scripture leads
us to believe and do, and will you be instructed and led by
those confessions as you lead the people of God?

I do and I will.

Will you be a minister of the Word and Sacrament in
obedience to Jesus Christ under the authority of Scripture
and continually guided by our confessions?

I will.

Will you be governed by our church's polity, and will you abide by its discipline? Will you be a friend among your colleagues in ministry, working with them, subject to the ordering of God's Word and Spirit?

I will.

Will you in your own life seek to follow the Lord Jesus Christ, love your neighbors, and work for the reconciliation of the world?

I will.

Do you promise to further the peace, unity, and purity of the church?

I do.

Will you seek to serve the people with energy, intelligence, imagination, and love?

I will.

Will you be a faithful minister, proclaiming the good news in Word and Sacrament, teaching faith and caring for people? Will you be active in government and discipline, serving in the governing bodies of the church, and in your ministry will you try to show the love and justice of Jesus Christ?

I will.

When the minister is also being installed, an elder of the church addresses the congregation:

Do we, the members of the church, accept N. as our *pastor*, chosen by God through the voice of this congregation to guide us in the way of Jesus Christ?

We do.

Do we agree to encourage *him/her*, to respect *his/her* decisions, and to follow as *he/she* guides us, serving Jesus Christ who alone is Head of the Church?

We do.

Do we promise to pay *him/her* fairly, and provide for *his/her* welfare as *he/she* works among us; to stand by *him/her* in trouble, and share *his/her* joy? Will we listen to the word *he/she* preaches, welcome *his/her* pastoral care, and honor *his/her* authority as *he/she* seeks to honor and obey Jesus Christ our Lord?

We do and we will.

PRAYER OF ORDINATION

The candidate kneels, facing the congregation. Ministers of the Word and Sacrament and elders stand behind the candidate.

One of the following prayers may be used. Prayers A and B include alternative wording for use when a minister is also being installed.

A

The Lord be with you.

And also with you.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

Gracious and eternal God,
with joy we give you all thanks and praise.

Throughout the ages
you have been faithful to your covenant people
whom you have called out of bondage
and redeemed to be your own.
In every time and place
you have chosen servants from among your people
to point the way to salvation.

We are grateful for ancestors in the faith
who followed without fear,
placing their trust in you alone.

We give you thanks for judges and monarchs
who ruled in righteousness and peace.
We praise you for prophets and apostles
who spoke your bold words of mercy and of truth.
We thank you for pastors and teachers
who have nurtured your people in faith and faithfulness.

Above all we praise you for Jesus Christ,
who came not to be served, but to serve,
and to give his life to set others free.
Anointed by your Holy Spirit,
he proclaimed your reign on earth,
revealing your saving love
in all he said and did.

*Those gathered around the candidate lay hands on *him/her*.*

All present may pray together:

**Gracious God,
pour out your Spirit upon your servant N.,
whom you called by baptism as your own.
Grant *him/her* the same mind
that was in Christ Jesus.
Give *him/her* a spirit of truthfulness
rightly to proclaim your Word in Christ
from pulpit, table, and font,
and in the words and actions of daily living.
Give *him/her* the gifts of your Holy Spirit
to build up the church,
to strengthen the common life of your people,
and to lead with compassion and vision.
In the walk of faith and for the work of ministry,
give to your servant N.,
and to all who serve as pastors among your people,
gladness and strength,
discipline and hope,
humility, humor, and courage,
and an abiding sense of your presence.**

The laying on of hands is completed.

The moderator continues:

Or

When the minister
is being ordained:

Gracious God,
pour out your Spirit
of power and truth
upon the whole church,
that we may be for you
a holy people,
baptized to serve you
in the world.
Sustain the church
in ministry.
Ground us in the gospel,
secure our hope in Christ,
strengthen our service
to the outcast,
and increase our love
for one another.
Show us the transforming
power of your grace
in our life together,
that we may be
effective servants
of the gospel,
offering a compelling
witness
in the world
to the good news of
Christ Jesus
our Lord.
Amen.

When the minister is
being installed:

Gracious God,
pour out your Spirit
of power and truth
upon the whole church
that we may be for you
a holy people,
baptized to serve you
in the world.
Sustain this congregation
in ministry.
Ground them in the gospel,
secure their hope in Christ,
strengthen their service
to the outcast,
and increase their love
for one another.
Show them the transforming
power of your grace
in their life together,
that they may be
effective servants
of the gospel,
offering a compelling
witness
in the world
to the good news of
Christ Jesus
our Lord.
Amen.

B

The Lord be with you.

And also with you.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

All praise be yours,
Lord God of salvation.
By your Word,
you called creation into being
and made us in your image
to love and serve you.
By your saving love
you sent Jesus Christ to live among us,
to redeem your people
and establish your peace.
By your Holy Spirit,
you shower gifts on your children,
opening hearts and worlds to your grace,
empowering us to live holy and joyful lives.

We praise you, eternal God,
for the church throughout the world,
born of your love,
saved by your grace,
and sustained by your Holy Spirit.
Make us the community you have called us to be,
a chosen race,
a royal priesthood,
a holy nation,
your very own people,
gifted to proclaim your marvelous love.

*Those gathered around the candidate lay hands on
him/her.*

All present may pray together:

Gracious God,
we praise you that you have chosen servants in every age
to speak your Word and lead your loyal people.
We give you thanks for your servant N.,
and for the ministry to which you have called *bim/ber*.
Give N. a full measure of the gifts of your Holy Spirit,
both in the walk of faith
and for the work of ministry.
Anoint N. with power to proclaim the gospel
in word and sacrament,
in witness and in service,
in truth and in love,
for the building up of the people of God
and for the glory of the Lord Jesus Christ.

The laying on of hands is completed.

The moderator continues:

Or

When the minister is
being ordained:

Generous God,
pour out your Holy Spirit
upon the church and all
its people,
that, baptized into your
service
and united in Christ's love,
we may serve you with joy
and faithfulness
until all things are
made new.
Let the word we proclaim
be your Word of truth.
Let the compassion we
show to the world
be your love in Christ.

When the minister is
being installed:

Generous God,
pour out your Holy Spirit
upon this congregation
and all its people,
that, baptized into your
service
and united in Christ's love,
they may serve you with joy
and faithfulness
until all things are
made new.
Let the word they proclaim
be your Word of truth.
Let the compassion they
show to the world
be your love in Christ.

Let our common life
be holy, peaceable,
and glad in your Spirit.
Gracious God, accept all
that we are and have
in the service of
Jesus Christ,
and strengthen us with
the power of your
Holy Spirit
now and forever.
Amen.

Let their common life
as pastor and people
together
be holy, peaceable, and
glad in your Spirit.
Gracious God, accept all
that we are and have
in the service of Jesus
Christ,
and strengthen us with
the power of your
Holy Spirit
now and forever.
Amen.

C

The Lord be with you.

And also with you.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

Blessed are you, eternal God,
nurturing a people to love you and serve you
from generation to generation.

Blessed are you,
coming to us in Jesus Christ,
to destroy death and bring us new life.

Blessed are you,
empowering us by your Spirit
to carry out Christ's ministry of compassion.

*Those gathered around the candidate lay hands on *him/her*.*

We thank you, gracious God,
for calling your servant N.
into your church by baptism
and to this ministry of Word and Sacrament.
By your Holy Spirit,

give N. all gifts and graces needed
to proclaim the truth of the gospel in love,
to administer the sacraments of Christ,
and to shepherd the people of God
in common service and witness in the world.
Sustain N. with an awareness of your presence
that *he/she* may faithfully announce the good news in every
season.

May Christ so live in N.
that God's love is shown in word and deed,
and that *he/she* may follow Christ in glad discipleship
as long as *he/she* shall live.

The laying on of hands is completed.

The candidate may offer the following or a similar prayer:

God of grace,
you have called me through the voice of the church,
and claimed my life for this service.
When I am weak,
lift me up.
When I am strong,
do not abandon me
but renew my faith.
Let your wisdom find voice in my words,
and the compassion of Christ
be the work of my hands.

All present may pray:

**Eternal and almighty God,
we praise you for the gifts you bestow
on your servant N.
Keep us grateful for all you give,
and make us generous in service,
that we may respond in faith to the Word proclaimed
and joyfully receive your sacramental grace.
By your Holy Spirit,**

**so bind our lives together
that we may always announce your love
and display your kindness to the world,
through Jesus Christ the Lord of all. Amen.**

DECLARATION OF ORDINATION (AND INSTALLATION)

The newly ordained minister shall stand.

The moderator addresses him/her:

N., you are now a minister of the Word and Sacrament in the church of Jesus Christ *and for this congregation*. Be faithful and true in your ministry so that your whole life will bear witness to the crucified and risen Christ.

The newly ordained minister responds:

Amen.

WELCOME

Members of the presbytery and others as appropriate welcome the newly ordained minister into the ministry of the Word and Sacrament.

CHARGE TO THE NEWLY ORDAINED

The newly ordained minister remains standing to receive the charge.

One or more of the following, or other appropriate scripture may be used.

A *Psalm 96, BCW*

- ¹ O sing to the Lord a new song;*
sing to the Lord, all the whole earth.
- ² Sing to the Lord and bless the Lord's name;*
proclaim the good news of salvation from day to day.
- ³ Declare the glory of the Lord among the nations*
and the wonders of the Lord among all the peoples. **R**
- ⁴ For great is the Lord, and greatly to be praised;*
more to be feared than all gods.

- 5 As for the gods of the nations, they are but idols,*
but it is the Lord who made the heavens.
- 6 Oh, the majesty and magnificence of the presence of the
Lord!*
- Oh, the power and the splendor of the sanctuary of
our God! R
- 7 Ascribe to the Lord, you families of the peoples,*
ascribe to the Lord honor and power.
- 8 Ascribe to the Lord the honor due the divine name; *
come to the holy courts with your offerings.
- 9 Worship the Lord in the beauty of holiness,*
let the whole earth tremble in awe. R
- 10 Tell it out among the nations, “The Lord is Sovereign! *
the Lord has made the world so firm that it cannot be
moved
and will judge the peoples with equity.”
- 11 Let the heavens rejoice, and let the earth be glad;
let the sea thunder, and all that is in it; *
12 let the field be joyful and all that is therein.
Then shall all the trees of the wood shout for joy
13 before the Lord who is coming, *
who is coming to judge the earth.

[Unison]

The Lord will judge the world with righteousness,*
and the peoples with truth. R

B

2 Tim. 4:1–5

In the presence of God and of Christ Jesus, who is to judge the living and the dead, and in view of his appearing and his kingdom, I solemnly urge you: proclaim the message; be persistent whether the time is favorable or unfavorable; convince, rebuke, and encourage, with the utmost patience in teaching. For the time is coming when people will not put up with sound doctrine, but having itching ears, they will accumulate for themselves teachers to suit their own desires, and will turn away from listening to the truth and wander

away to myths. As for you, always be sober, endure suffering, do the work of an evangelist, carry out your ministry fully.

C *Matt. 28:18–20*
And Jesus came and said to them, “All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age.”

D *John 21:15–19*
When they had finished breakfast, Jesus said to Simon Peter, “Simon son of John, do you love me more than these?” He said to him, “Yes, Lord; you know that I love you.” Jesus said to him, “Feed my lambs.” A second time he said to him, “Simon son of John, do you love me?” He said to him, “Yes, Lord; you know that I love you.” Jesus said to him, “Tend my sheep.” He said to him the third time, “Simon son of John, do you love me?” Peter felt hurt because he said to him the third time, “Do you love me?” And he said to him, “Lord, you know everything; you know that I love you.” Jesus said to him, “Feed my sheep. Very truly, I tell you, when you were younger, you used to fasten your own belt and go wherever you wished. But when you grow old, you will stretch out your hands, and someone else will fasten a belt around you and take you where you do not wish to go.” (He said this to indicate the kind of death by which he would glorify God.) After this he said to him, “Follow me.”

PRESENTATION OF SYMBOLS OF MINISTRY

Symbols appropriate to the ministry of the Word and Sacrament may be presented.

CHARGE TO THE CONGREGATION

When the newly ordained minister is being installed, a charge may be given to the congregation using one of the following:

A *2 Tim. 1:13–14*

Hold to the standard of sound teaching that you have heard from me, in the faith and love that are in Christ Jesus. Guard the good treasure entrusted to you, with the help of the Holy Spirit living in us.

B *Phil. 2:5–11*

Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death—even death on a cross. Therefore God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

C *1 Peter 4:8–11*

Above all, maintain constant love for one another, for love covers a multitude of sins. Be hospitable to one another without complaining. Like good stewards of the manifold grace of God, serve one another with whatever gift each of you has received. Whoever speaks must do so as one speaking the very words of God; whoever serves must do so with the strength that God supplies, so that God may be glorified in all things through Jesus Christ. To him belong the glory and the power forever and ever. Amen.

HYMN, PSALM, OR SPIRITUAL

THE EUCHARIST

INVITATION TO THE LORD'S TABLE

The newly ordained minister may preside at the Lord's table.

The people are invited to the table using one of the following or a similar invitation. If B is used, the words of institution are not included in the great thanksgiving or at the breaking of the bread.

A *(See Luke 13:29 and Luke 24:30, 31.)*

Friends, this is the joyful feast of the people of God!

They will come from east and west,

and from north and south,

and sit at table in the kingdom of God.

According to Luke,

when our risen Lord was at table with his disciples,

he took the bread, and blessed and broke it,

and gave it to them.

Then their eyes were opened

and they recognized him.

This is the Lord's table.

Our Savior invites those who trust him

to share the feast which he has prepared.

B *(See 1 Cor. 11:23–26; Luke 22:19–20.)*

Hear the words of the institution

of the Holy Supper of our Lord Jesus Christ:

The Lord Jesus, on the night of his arrest, took bread,

and after giving thanks to God,

he broke it, and gave it to his disciples, saying:

Take, eat.

This is my body, given for you.

Do this in remembrance of me.

In the same way he took the cup, saying:
This cup is the new covenant sealed in my blood,
shed for you for the forgiveness of sins.
Whenever you drink it,
do this in remembrance of me.
Every time you eat this bread and drink this cup,
you proclaim the saving death of the risen Lord,
until he comes.

OFFERING

An offering may be received for a purpose designated by the presbytery.

It is appropriate for deacons to gather the people's gifts.

Let us return to God the offerings of our life
and the gifts of the earth.

The minister addresses the congregation using these or other appropriate scripture sentences:

Remember the words of the Lord Jesus: *Acts 20:35b*
It is more blessed to give than to receive.

As the offerings are gathered, there may be an anthem or other appropriate music.

The minister(s) and elders prepare the table with bread and wine during the gathering of the gifts. The bread and wine may be brought to the table, or uncovered if already in place.

The offerings may be brought forward. A psalm, hymn of praise, doxology, or spiritual song may be sung.

The people stand.

The minister leads the people in the following or another great thanksgiving appropriate to the season (*BCW* pp. 126–156, 165–400):

GREAT THANKSGIVING

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

It is truly right and our greatest joy
to give you thanks and praise,
eternal God, our Creator.

You formed us in your image,
loved us with an everlasting love,
and graced us with gifts for serving.

In covenant with your people Israel,
you raised up leaders,
judges, monarchs, and prophets,
to show us your path of truth
and nurture us in righteousness.

When we were faithless and would not follow,
you forgave us and returned us to your way.

In the fullness of time,
you sent Jesus, your only Beloved,
to be for us the way, the truth, and the life.

By your Holy Spirit,
he anointed all who would follow him
to live a new life in your love.

Therefore we praise you,
joining our voices with the choirs of heaven
and with all the faithful of every time and place,
who forever sing to the glory of your name:

The people may sing or say:

Holy, holy, holy Lord, God of power and might,

**heaven and earth are full of your glory.
Hosanna in the highest.**

**Blessed is he who comes in the name of the Lord.
Hosanna in the highest.**

The minister continues:

You are holy, O God of majesty,
and blessed is Jesus Christ, your Son, our Lord.
Baptized as one among us,
he received the gift of your Spirit,
and claimed his calling as a servant of your reign.
Jesus proclaimed good news to the poor,
and by the power of your Word
set people free from all that bound them.
He broke open the bread of life
for all who were hungry,
and upon the hurt and the lost
poured out the living waters of your grace.
In humble obedience,
Jesus went to his death on the cross,
and was raised up by your power to reign in glory.
In the resurrection
the gifts of his Spirit
were poured out upon your people,
that the church might embrace his ministry
and live as his body in the world.

*If they have not already been said, the words of institution
may be said here, or in relation to the breaking of the
bread.*

We give you thanks that the Lord Jesus,
on the night before he died,
took bread,
and after giving thanks to you,
he broke it, and gave it to his disciples, saying:
Take, eat.

This is my body, given for you.
Do this in remembrance of me.

In the same way he took the cup, saying:
This cup is the new covenant sealed in my blood,
shed for you for the forgiveness of sins.
Whenever you drink it,
do this in remembrance of me.

Remembering all your mighty and merciful acts,
we take this bread and this wine
from the gifts you have given us
and celebrate with joy the redemption
won for us in Jesus Christ.
Accept this our sacrifice of praise and thanksgiving
as a living and holy offering of ourselves,
that our lives may proclaim the One crucified and risen.

The people may sing or say one of the following:

1

Great is the mystery of faith:

**Christ has died,
Christ is risen,
Christ will come again.**

2

Praise to you, Lord Jesus:

**Dying you destroyed our death,
rising you restored our life.
Lord Jesus, come in glory.**

3

According to his commandment:

**We remember his death,
we proclaim his resurrection,
we await his coming in glory.**

Christ is the bread of life:

**When we eat this bread and drink this cup,
we proclaim your death, Lord Jesus,
until you come in glory.**

The minister continues:

Gracious God,
pour out your Holy Spirit upon us
and upon these your gifts of bread and wine,
that the bread we break
and the cup we bless
may be the communion of the body and blood of Christ.
By your Spirit unite us with the living Christ
and with all who are baptized in his name,
that we may be one in ministry in every place.
As this bread is Christ's body for us,
send us out to be the body of Christ in the world.

It is appropriate for a deacon to offer intercessions for the church and the world, including intercessions for the congregation and its ministry.

O God, by water and the Spirit,
you have claimed us as your own,
and anointed us for your service.
Build up the body of Christ in your love,
and equip the church for the work of ministry.
Make us one body in Christ,
where each one's gifts are honored
and used for the good of all,
where all submit to one another
in humility and the bond of the Holy Spirit.
Send us out into the world
to do justice,
to show mercy,
and to walk humbly with you in trust and faith.
Give us strength to serve you faithfully

until that promised day of resurrection,
when with the redeemed of all the ages
we will feast with you at your table in glory.

Through Christ,
all glory and honor are yours, almighty God,
with the Holy Spirit in the holy church,
now and forever.

Amen.

LORD'S PRAYER

The minister invites all present to sing or say the Lord's
Prayer:

As our Savior Christ has taught us, we are bold to pray:

All pray together.

Or

**Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today
our daily bread.
Forgive us our sins
as we forgive those
who sin against us.
Save us from
the time of trial
and deliver us from evil.
For the kingdom,
the power,
and the glory are yours
now and forever. Amen.**

**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 debts,
as we forgive our debtors;
and lead us not
into temptation,
but deliver us from evil.
For thine is the kingdom,
and the power,
and the glory,
forever. Amen.**

BREAKING OF THE BREAD

If the words of institution have not previously been said, the minister breaks the bread using A.

If the words of institution were said in the invitation to the Lord's table or were included in the great thanksgiving, the minister breaks the bread using B.

Or the bread may be broken in silence.

A (See *1 Cor. 11:23–26; Luke 22:19–20.*)

The minister breaks the bread in full view of the people, saying:

The Lord Jesus, on the night of his arrest, took bread, and after giving thanks to God, he broke it, and gave it to his disciples, saying:

Take, eat.

This is my body, given for you.

Do this in remembrance of me.

The minister lifts the cup, saying:

In the same way he took the cup, saying:

This cup is the new covenant sealed in my blood, shed for you for the forgiveness of sins.

Whenever you drink it,

do this in remembrance of me.

Every time you eat this bread and drink this cup, you proclaim the saving death of the risen Lord, until he comes.

B Because there is one loaf, *1 Cor. 10:16–17*
we, many as we are, are one body;
for it is one loaf of which we all partake.

The minister breaks the loaf in full view of the people, saying:

When we break the bread,
is it not a sharing in the body of Christ?

The minister lifts the full cup in view of the people, saying:

When we give thanks over the cup,
is it not a sharing in the blood of Christ?

COMMUNION OF THE PEOPLE

Holding out both the bread and the cup to the people, the minister says:

The gifts of God
for the people of God.

The minister and those assisting receive Communion,
and then serve the bread and the cup to the people.

It is appropriate for elders and deacons to serve the people.

The people may gather around the table to eat and drink,
or they may go to persons serving the elements, or they
may be served in their places. Silence may be observed; or
psalms, hymns, anthems, or spirituals may be sung.

The following may be said in giving the bread:

The body of Christ, given for you.

Amen.

In giving the cup:

The blood of Christ, shed for you.

Amen.

PRAYER AFTER COMMUNION

The prayer may be said by the minister or by all together:

Gracious God,
you have gathered us at this table

with all the company of your people
in heaven and on earth.
In your mercy we have been nourished
by the living bread, Jesus Christ,
and we have been refreshed
by the power of your Holy Spirit.
May we, who have shared this holy meal,
go out as glad disciples of our Lord,
following in his way,
proclaiming his truth,
and living his love for the world.

Amen.

SENDING

CHARGE

All present may stand.

It is appropriate for a deacon to dismiss the congregation using the following or a similar charge (*BCW* pp. 159–160).

*See 1 Cor. 16:13; 2 Tim. 2:1; Eph. 6:10;
1 Thess. 5:13–22; and 1 Peter 2:17.*

Go out into the world in peace;
have courage;
hold on to what is good;
return no one evil for evil;
strengthen the fainthearted;
support the weak, and help the suffering;
honor all people;
love and serve the Lord,
rejoicing in the power of the Holy Spirit.

BLESSING

The newly ordained minister gives God's blessing to the congregation.

The grace of the Lord Jesus Christ,
the love of God,
and the communion of the Holy Spirit
be with you all.

2 Cor. 13:13

Alleluia! Amen.

HYMN, SPIRITUAL, CANTICLE, OR PSALM

During the singing, the newly ordained minister may lead members of the commission and other worship leaders in procession from the place of worship.

AN OUTLINE OF THE SERVICE FOR THE INSTALLATION OF A PASTOR

GATHERING

Call to Worship
Prayer of the Day or Opening Prayer
Hymn of Praise, Psalm, or Spiritual
Confession and Pardon
The Peace
Canticle, Psalm, Hymn, or Spiritual

THE WORD

Prayer for Illumination
First Reading
Psalm
Second Reading
Anthem, Hymn, Psalm, Canticle, or Spiritual
Gospel Reading
Sermon
Hymn, Psalm, or Spiritual
Installation
 Statement on the Ministry of the Church
 Constitutional Questions
 Prayer of Installation
 Declaration of Installation
 Welcome
 Charge to the Newly Installed Pastor
 Charge to the Congregation
 Presentation of Symbols of Ministry
Hymn, Psalm, or Spiritual

THE EUCHARIST

Invitation to the Lord's Table
Offering
Great Thanksgiving
Lord's Prayer

Breaking of the Bread
Communion of the People

SENDING

Charge

Blessing

Hymn, Spiritual, Canticle, or Psalm



INSTALLATION OF A PASTOR

Based on the Service
for the Lord's Day

GATHERING

CALL TO WORSHIP

GREETING

All may stand as the minister and other worship leaders enter.

The minister greets the people saying:

The Lord be with you.

The people respond:

And also with you.

SENTENCES OF SCRIPTURE

The minister continues:

Let us worship God.

Clap your hands, all you peoples;

Ps. 47:1–2

shout to God with loud songs of joy.

For the Most High is awesome,

a great sovereign over all the earth.

It is good to give thanks to the Lord,
to sing praises to your name, O Most High.

Ps. 92:1

PRAYER OF THE DAY OR OPENING PRAYER

Let us pray.

After a brief silence, the prayer of the day may be said:

Almighty and eternal God,
by your grace
you have called us in this time and place
to be your servant people
as we follow our servant Lord.
Make your Holy Spirit move
within and among us,
that together we may live a new life
in the crucified and risen Christ.
Bind us together in faith,
so that as we receive all spiritual gifts
needed to fulfill our calling,
we may support one another
in common ministry;
through Jesus Christ our Savior and Lord.

Amen.

HYMN OF PRAISE, PSALM, OR SPIRITUAL

All may remain standing.

CONFESSION AND PARDON

CALL TO CONFESSION

If we say that we have no sin,
we deceive ourselves,
and the truth is not in us.
But if we confess our sins,
God who is faithful and just
will forgive us our sins
and cleanse us from all unrighteousness.

1 John 1:8, 9

In humility and faith
let us confess our sin to God.

CONFESSION OF SIN

**Almighty God,
by water and your Holy Spirit
you baptized us to be your own
and called the church into being.
We confess that we hold back
the love of your Spirit among us.
We do not listen for your word of grace,
speak the good news of your love,
or live as a people made one in Christ.**

Silent prayers of confession may be offered.

**Have mercy on us, O God.
Transform our lives by the power of your Holy Spirit
and make strong our common witness
to the one Lord, our Savior, Jesus Christ.**

*“Lord, Have Mercy” (A), “Holy God, Holy and Mighty”
(B), or “Lamb of God” (C) may be sung.*

A Lord, Have Mercy

Kyrie Eleison
PH 565, 572–574

May be sung in threefold, sixfold, or ninefold form.

**Lord, have mercy.
Christ, have mercy.
Lord, have mercy.**

B Holy God, Holy and Mighty

Trisagion

Sung three times.

**Holy God,
holy and mighty,
holy immortal One,
have mercy upon us.**

**Jesus, Lamb of God,
have mercy on us.**

**Jesus, bearer of our sins,
have mercy on us.**

**Jesus, redeemer of the world,
grant us peace.**

Or

**Lamb of God, you take away the sin of the world,
have mercy on us.**

**Lamb of God, you take away the sin of the world,
have mercy on us.**

**Lamb of God, you take away the sin of the world,
grant us peace.**

DECLARATION OF FORGIVENESS

God, who is rich in mercy, *Eph. 2:4, 5a, 6a, 8*
out of the great love with which God loved us,
even when we were dead through our sin,
made us alive together with Christ
and raised us up with him.
For by grace you have been saved through faith,
and this is not your own doing;
it is the gift of God.

Amen.

THE PEACE

Since God has forgiven us in Christ,
let us forgive one another.

The peace of our Lord Jesus Christ be with you all.

And also with you.

*The people may exchange with one another, by words and
gesture, signs of peace and reconciliation.*

CANTICLE, PSALM, HYMN, OR SPIRITUAL

A canticle, psalm, hymn, or spiritual may be sung.
During the seasons of Christmas and Easter, (A) “Glory to God” is especially appropriate.

When the Lord’s Supper is to be celebrated, (B) “Worthy Is Christ, the Lamb” is appropriate. On other occasions (C) “Glory to the Father” may be used.

A Glory to God

Gloria in Excelsis
PH 566, 575, 576; PS 173

**Glory to God in the highest,
and peace to God’s people on earth.**

**Lord God, heavenly King,
almighty God and Father,
we worship you, we give you thanks,
we praise you for your glory.**

**Lord Jesus Christ, only Son of the Father,
Lord God, Lamb of God,
you take away the sin of the world:
have mercy on us;
you are seated at the right hand of the Father:
receive our prayer.**

**For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High,
Jesus Christ,
with the Holy Spirit,
in the glory of God the Father. Amen.**

B Worthy Is Christ, the Lamb

*Rev. 5:12, 9, 13;
7:10, 12; 19:4, 6–9*
PH 594

**Refrain: This is the feast of victory for our God.
Alleluia, alleluia, alleluia!**

Worthy is Christ, the Lamb who was slain,
whose blood set us free to be people of God. **R**

Power, riches, wisdom, and strength,
and honor, blessing, and glory are his. **R**

Sing with all the people of God,
and join in the hymn of all creation. **R**

Blessing, honor, glory, and might
be to God and the Lamb forever. Amen. **R**

For the Lamb who was slain
has begun his reign. Alleluia! **R**

C Glory to the Father

Gloria Patri
PH 567, 577–579

Or

Glory to the Father,
and to the Son,
and to the Holy Spirit:
as it was in the beginning,
is now,
and will be forever. Amen.

Glory be to the Father,
and to the Son,
and to the Holy Ghost;
as it was in the beginning,
is now, and ever shall be,
world without end. Amen.
Amen.

The people may be seated.

THE WORD

PRAYER FOR ILLUMINATION

Let us pray.

After a brief silence, the following is said:

Overwhelm us with your Holy Spirit, O God,
that the words we hear
will speak to our hearts as your Word,
made known to us in Jesus Christ the Lord.

Amen.

It is appropriate for an elder to read one or more of the readings, and for a deacon to read the Gospel.

The reader may say:

Hear what the Spirit is saying to the church. Rev. 2:7, 11,
17, 29; 3:6, 13, 22

FIRST READING

Before the reading:

A reading from _____.

At the conclusion of the reading:

The Word of the Lord.

Thanks be to God.

Silence may be kept.

PSALM

The psalm for the day is sung or said.

SECOND READING

Before the reading:

A reading from _____.

At the conclusion of the reading:

The Word of the Lord.

Thanks be to God.

Silence may be kept.

ANTHEM, HYMN, PSALM, CANTICLE, OR SPIRITUAL

An anthem, hymn, psalm, canticle, or spiritual that reflects the scriptures for the day may be sung.

GOSPEL READING

Before the reading of the Gospel:

A reading from _____.

Or

The Gospel of our Lord Jesus Christ according to _____.

Glory to you, O Lord.

At the conclusion of the Gospel:

The Word of the Lord.

Thanks be to God.

Or

The Gospel of the Lord.

Praise to you, O Christ.

SERMON

HYMN, PSALM, OR SPIRITUAL

INSTALLATION

The moderator addresses all present:

SENTENCES OF SCRIPTURE

As in one body we have many members, *Rom. 12:4–8, 11*
and not all the members have the same function,

**so we, who are many, are one body in Christ,
and individually we are members one of another.**

We have gifts that differ according to the grace given to us:

prophecy, in proportion to faith;

ministry, in ministering;

the teacher, in teaching;

the exhorter, in exhortation;

the giver, in generosity;

the leader, in diligence;

the compassionate, in cheerfulness.

Let us not lag in zeal,
but be ardent in spirit, serving the Lord.

Or

A LITANY OF GIFTS

As in one body we have many parts *Based on Rom. 12:4–8,*
and each part has its own function, *11–13*
so all of us together with Christ are one body,
and we all belong to each other.

**We have different gifts
according to the grace God has given us.**

If your gift is to hear God's Word,

speak it out in faith.

If your gift is service,

live to serve others.

If your gift is the heart of a teacher,

teach what is true.

Let preachers preach with conviction,
and givers give freely;

**let officers work diligently for the people,
and let those who serve the poor, serve gladly.**

Let us not lack for enthusiasm,
but be ardent in spirit,

**serving the Lord,
rejoicing in hope,
patient in suffering,
constant in prayer,
supporting one another,
and welcoming all.**

STATEMENT ON THE MINISTRY OF THE CHURCH

The following or similar interpretation of ministry shall be given:

We are called out by God *Based on Book of Order*
to be the Church of Jesus Christ, *G-3.0200-.0401*
a sign in the world today
of the new life that God intends for all.

In our life together
we are to display the new reality
that sin is forgiven,
reconciliation accomplished,
and the dividing walls of hostility torn down.

As the living body of Christ,
the church is called
to proclaim the good news of salvation,
to present the claims of the gospel on people's lives,
and to demonstrate Christ's love in service to the world.

We are called to undertake this mission
even at the risk of life,
trusting God in all things.

In faith we embrace
a new openness to what God is doing in our time,
a renewed obedience to our Lord Jesus Christ,
and a new joy in our common worship and work.

Today we reclaim our historic calling
and remember the great ends of the church:

All present may continue:

The proclamation of the gospel *Book of Order*
for the salvation of humankind; *G-1.0200*
the shelter, nurture, and spiritual fellowship
of the children of God;
the maintenance of divine worship;
the preservation of the truth;
the promotion of social righteousness;
and the exhibition of the Kingdom of Heaven
to the world.

The moderator continues:

The ministry of the church is shared by pastor and people, so that all together may fulfill the mission to which we are called in Jesus Christ.

The particular responsibility of the ministry of the Word and Sacrament is to build up the church and serve the people of God, so that the Word may be rightly proclaimed and the sacraments rightly celebrated.

The call to this ministry has been extended by the congregation, accepted by the candidate, and approved by the presbytery. Therefore the Presbytery of N., by means of this commission, now installs N. as *pastor/associate pastor/co-pastor* of N. Church.

The *pastor*-elect, moderator, commission members, and other worship leaders gather at the front of the place of worship.

The moderator addresses all present saying:

In *his/her* baptism, N. was clothed with Christ. *He/she* was ordained to the ministry of Word and Sacrament by the Presbytery of N., and is now called by God through the voice of the church to serve as *pastor* of this congregation.

**We remember with joy
our common calling to serve Christ,
and we celebrate God's call to our *brother/sister*,
to serve among us as *pastor*.**

CONSTITUTIONAL QUESTIONS *Book of Order G-14.0405*

The *pastor*-elect moves to the front of the place of worship to answer the questions required by the Constitution of the Presbyterian Church (U.S.A.).

The moderator addresses the *pastor*-elect:

Do you trust in the Lord Jesus Christ your Savior, acknowledge him Lord of all and Head of the Church, and through him believe in one God, Father, Son, and Holy Spirit?

I do.

Do you accept the Scriptures of the Old and New Testaments to be, by the Holy Spirit, the unique and authoritative witness to Jesus Christ in the Church universal, and God's Word to you?

I do.

Do you sincerely receive and adopt the essential tenets of the Reformed faith as expressed in the confessions of our church as authentic and reliable expositions of what Scripture leads us to believe and do, and will you be instructed and led by those confessions as you lead the people of God?

I do and I will.

Will you be a minister of the Word and Sacrament in obedience to Jesus Christ, under the authority of Scripture and continually guided by the confessions?

I will.

Will you be governed by our church's polity, and will you abide by its discipline? Will you be a friend among your colleagues in ministry, working with them, subject to the ordering of God's Word and Spirit?

I will.

Will you in your own life seek to follow the Lord Jesus Christ, love your neighbors, and work for the reconciliation of the world?

I will.

Do you promise to further the peace, unity, and purity of the church?

I do.

Will you seek to serve the people with energy, intelligence, imagination, and love?

I will.

Will you be a faithful minister, proclaiming the good news in Word and Sacrament, teaching faith, and caring for people? Will you be active in government and discipline, serving in the governing bodies of the church, and in your ministry will you try to show the love and justice of Jesus Christ?

I will.

An elder of the church shall address members
of the congregation:

Do we, the members of the church, accept N. as our *pastor/associate pastor/co-pastor*, chosen by God through the voice of this congregation to guide us in the way of Jesus Christ?

The congregation responds:

We do.

Do we agree to encourage *him/her*, to respect *his/her* decisions, and to follow as *he/she* guides us, serving Jesus Christ who alone is Head of the Church?

We do.

Do we promise to pay *him/her* fairly, and provide for *his/her* welfare as *he/she* works among us; to stand by *him/her* in trouble, and share *his/her* joy? Will we listen to the word *he/she* preaches, welcome *his/her* pastoral care, and honor *his/her* authority as *he/she* seeks to honor and obey Jesus Christ our Lord?

We do and we will.

PRAYER OF INSTALLATION

The *pastor-elect* kneels, facing the congregation.
One of the following prayers may be used:

A

The Lord be with you.

And also with you.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

We praise you, gracious Lord,
for you alone are God.
You have made us,
and we are your people,
the sheep of your pasture.
You have led us to green meadows by cool waters,
satisfying our every need with your love.
You have shown us paths that are right.
Through shadowed valleys of despair,
you have been our comfort and our hope.
Over long generations,
your presence has sustained your people.
In your good time,
you sent Jesus, your only Beloved,
to be our shepherd.
He knew and loved your own,
calling all who would hear to follow him.
The Good Shepherd laid down his life for us,
risking the cross for the hope of resurrection.
By the power of the risen Christ
you gathered the church together
to live for you in newness of life,
a holy nation,
a priestly family,
a people chosen as your own
and called to proclaim your marvelous love.

Gracious God,
pour out your Holy Spirit upon us,
that we may be faithful as your people
and fruitful in the ministries you have given us.
Grant diligence to those who lead,
faith to those who teach,
truth to all who speak,
compassion to all who heal,
wisdom to those who counsel,
generosity to those who give,
and cheerfulness to all who serve.
To your servant N.,
and to all who tend your flock as pastors among your people,
give vision and strength,
hospitality, humility, and peace.
Bless the common ministry of this pastor and people
with joy and power in the gospel.
Strengthen us to live out the grace of our baptism
and to serve you with the gifts of your Holy Spirit;
for the sake of Jesus Christ, our only shepherd and Lord.

Amen.

B

The Lord be with you.

And also with you.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

All praise be yours,
Lord God of our salvation.
By your Word,
you called creation into being
and made us in your image
to love and serve you.

By your saving love
you sent Jesus Christ to live among us,
to redeem your people
and establish your peace.
By your Holy Spirit,
you shower gifts on your children,
opening hearts and worlds to your grace,
empowering us to live holy and joyful lives.

We praise you, eternal God,
for the church throughout the world,
born of your love,
saved by your grace,
and sustained by your Holy Spirit.
Make us the community you have called us to be,
a chosen race,
a royal priesthood,
a holy nation,
your very own people,
gifted to proclaim your marvelous love.

All may pray together:

**Gracious God, we praise you
that you have chosen servants in every age
to speak your Word and lead your loyal people.
We give you thanks for your servant N.,
and for the ministry to which you have called *him/her*.
Give N. a full measure of the gifts of your Holy Spirit
both in the walk of faith
and for the work of ministry.
Anoint N. with power to proclaim the gospel
in Word and Sacrament,
in witness and in service,
in truth and in love,
for the building up of the people of God
and for the glory of the Lord Jesus Christ.**

The moderator continues:

Generous God,
pour out your Holy Spirit
upon this congregation and all its people,
that, baptized into your service
and united in Christ's love,
they may serve you with joy and faithfulness
until all things are made new.
Let the word they proclaim
be your Word of truth.
Let the compassion they show to the world
be your love in Christ.
Let their common life
as pastor and people together,
be holy, peaceable, and glad in your Spirit.
Gracious God,
accept all that we are and have
in the service of Jesus Christ,
and strengthen us by the power of your Holy Spirit
now and forever.

Amen.

DECLARATION OF INSTALLATION

The moderator addresses the newly installed pastor:

N., as a minister of the Word and Sacrament in the church
of Jesus Christ, you are now installed as pastor/associate
pastor/co-pastor of this congregation.
Be faithful and true in your ministry
so that your whole life will bear witness
to the crucified and risen Christ.

WELCOME

*Members of the presbytery and others as appropriate
welcome the newly installed pastor.*

CHARGE TO THE NEWLY INSTALLED PASTOR

*The newly installed pastor remains standing to receive the
charge.*

One or more of the following or other appropriate Scripture may be used:

A *Acts 20:28–32*

Keep watch over yourselves and over all the flock, of which the Holy Spirit has made you overseers, to shepherd the church of God that he obtained with the blood of his own Son. I know that after I have gone, savage wolves will come in among you, not sparing the flock. Some even from your own group will come distorting the truth in order to entice the disciples to follow them. Therefore be alert, remembering that for three years I did not cease night or day to warn everyone with tears. And now I commend you to God and to the message of his grace, a message that is able to build you up and to give you the inheritance among all who are sanctified.

B *John 21:15–19*

When they had finished breakfast, Jesus said to Simon Peter, “Simon son of John, do you love me more than these?” He said to him, “Yes, Lord; you know that I love you.” Jesus said to him, “Feed my lambs.” A second time he said to him, “Simon son of John, do you love me?” He said to him, “Yes, Lord; you know that I love you.” Jesus said to him, “Tend my sheep.” He said to him the third time, “Simon son of John, do you love me?” Peter felt hurt because he said to him the third time, “Do you love me?” And he said to him, “Lord, you know everything; you know that I love you.” Jesus said to him, “Feed my sheep. Very truly, I tell you, when you were younger, you used to fasten your own belt and to go wherever you wished. But when you grow old, you will stretch out your hands, and someone else will fasten a belt around you and take you where you do not wish to go.” (He said this to indicate the kind of death by which he would glorify God.) After this he said to him, “Follow me.”

C *1 Tim. 4:12–16*

Let no one despise your youth, but set the believers an example in speech and conduct, in love, in faith, in purity. Until I arrive, give attention to the public reading of scripture, to exhorting, to teaching. Do not neglect the gift that is in you, which was given to you through prophecy with the laying on of hands by the council of elders. Put these things into practice, devote yourself to them, so that all may see your progress. Pay close attention to yourself and to your teaching; continue in these things, for in doing this you will save both yourself and your hearers.

CHARGE TO THE CONGREGATION

All may stand. One or more of the following or other appropriate scripture may be used:

A *2 Tim. 1:13–14*

Hold to the standard of sound teaching that you have heard from me, in the faith and love that are in Christ Jesus. Guard the good treasure entrusted to you, with the help of the Holy Spirit living in us.

B *Phil. 2:5–11*

Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death—even death on a cross. Therefore God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

C

1 Peter 4:8–11

Above all, maintain constant love for one another, for love covers a multitude of sins. Be hospitable to one another without complaining. Like good stewards of the manifold grace of God, serve one another with whatever gift each of you has received. Whoever speaks must do so as one speaking the very words of God; whoever serves must do so with the strength that God supplies, so that God may be glorified in all things through Jesus Christ. To him belong the glory and the power forever and ever. Amen.

PRESENTATION OF SYMBOLS OF MINISTRY

Symbols appropriate to the new relationship between pastor and congregation may be presented.

HYMN, PSALM, OR SPIRITUAL

THE EUCHARIST

INVITATION TO THE LORD'S TABLE

The installed minister may preside at the Lord's table.

The people are invited to the table using one of the following or a similar invitation. If B is used, the words of institution are not included in the great thanksgiving or at the breaking of the bread.

A

See Luke 13:29 and 24:30, 31.

Friends, this is the joyful feast of the people of God!
They will come from east and west,
and from north and south,
and sit at table in the kingdom of God.
According to Luke,
when our risen Lord was at table with his disciples,
he took the bread, and blessed and broke it,
and gave it to them.

Then their eyes were opened
and they recognized him.
This is the Lord's table.
Our Savior invites those who trust him
to share the feast which he has prepared.

B *See 1 Cor. 11:23–26; Luke 22:19–20.*

Hear the words of the institution
of the Holy Supper of our Lord Jesus Christ:
The Lord Jesus, on the night of his arrest, took bread,
and after giving thanks to God,
he broke it, and gave it to his disciples, saying:
Take, eat.
This is my body, given for you.
Do this in remembrance of me.
In the same way he took the cup, saying:
This cup is the new covenant sealed in my blood,
shed for you for the forgiveness of sins.
Whenever you drink it,
do this in remembrance of me.
Every time you eat this bread and drink this cup,
you proclaim the saving death of the risen Lord,
until he comes.

OFFERING

*An offering may be received for a purpose designated by
the presbytery.*

It is appropriate for deacons to gather the people's gifts.

Let us return to God the offerings of our life
and the gifts of the earth.

*The minister addresses the congregation using these or
other appropriate scripture sentences:*

Remember the words of the Lord Jesus: Acts 20:35b
It is more blessed to give than to receive.

As the offerings are gathered, there may be an anthem, or other appropriate music.

The minister(s) and elders prepare the table with bread and wine during the gathering of the gifts. The bread and wine may be brought to the table, or uncovered if already in place.

The offerings may be brought forward. A psalm, hymn of praise, doxology, or spiritual may be sung.

The people stand.

The minister leads the people in the following or another great thanksgiving appropriate to the season (*BCW* pp. 126–156, 165–400):

GREAT THANKSGIVING

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

It is truly right and our greatest joy
to give you thanks and praise,
eternal God, our Creator.

You formed us in your image,
loved us with an everlasting love,
and graced us with gifts for serving.

In covenant with your people Israel,
you raised up leaders,
judges, monarchs, and prophets,
to show us your path of truth
and nurture us in righteousness.

When we were faithless and would not follow,

you forgave and returned us to your way.
In the fullness of time,
you sent Jesus, your only Beloved,
to be for us the way, the truth, and the life.
By your Holy Spirit,
he anointed all who would follow him
to live a new life in your love.

Therefore we praise you,
joining our voices with the choirs of heaven
and with all the faithful of every time and place,
who forever sing to the glory of your name:

The people may sing or say:

**Holy, holy, holy Lord, God of power and might,
heaven and earth are full of your glory.
Hosanna in the highest.**

**Blessed is he who comes in the name of the Lord.
Hosanna in the highest.**

The minister continues:

You are holy, O God of majesty,
and blessed is Jesus Christ, your Son, our Lord.
Baptized as one among us,
he received the gift of your Holy Spirit,
and claimed his calling as a servant of your reign.
Jesus proclaimed good news to the poor,
and by the power of your Word
set people free from all that bound them.
He broke open the bread of life
for all who were hungry,
and upon the hurt and the lost
poured out the living waters of your grace.
In humble obedience,
Jesus went to his death on the cross,
and was raised up by your power to reign in glory.

In the resurrection
the gifts of his Spirit
were poured out upon your people,
that the church might embrace his ministry
and live as his body in the world.

*If they have not already been said, the words of institution
may be said here, or in relation to the breaking of the bread.*

We give you thanks that the Lord Jesus,
on the night before he died,
took bread,
and after giving thanks to you,
he broke it, and gave it to his disciples, saying:
Take, eat.
This is my body, given for you.
Do this in remembrance of me.

In the same way he took the cup, saying:
This cup is the new covenant sealed in my blood,
shed for you for the forgiveness of sins.
Whenever you drink it,
do this in remembrance of me.

Remembering all your mighty and merciful acts,
we take this bread and this wine
from the gifts you have given us
and celebrate with joy the redemption
won for us in Jesus Christ.
Accept this our sacrifice of praise and thanksgiving
as a living and holy offering of ourselves,
that our lives may proclaim the One crucified and risen.

The people may sing or say one of the following:

1

Great is the mystery of faith:
**Christ has died,
Christ is risen,
Christ will come again.**

2

Praise to you, Lord Jesus:

**Dying you destroyed our death,
rising you restored our life,
Lord Jesus, come in glory.**

3

According to his commandment:

**We remember his death,
we proclaim his resurrection,
we await his coming in glory.**

4

Christ is the bread of life:

**When we eat this bread and drink this cup,
we proclaim your death, Lord Jesus,
until you come in glory.**

The minister continues:

Gracious God,
pour out your Holy Spirit upon us
and upon these your gifts of bread and wine,
that the bread we break
and the cup we bless
may be the communion of the body and blood of Christ.
By your Spirit unite us with the living Christ
and with all who are baptized in his name,
that we may be one in ministry in every place.
As this bread is Christ's body for us,
send us out to be the body of Christ in the world.

It is appropriate for a deacon to offer intercessions for the church and the world, including intercessions for the congregation and its ministry.

O God, by water and the Spirit,
you have claimed us as your own,
and anointed us for your service.
Build up the body of Christ in your love,
and equip the church for the work of ministry.
Make us one body in Christ,
where each one's gifts are honored
and used for the good of all,
where all submit to one another
in humility and the bond of the Holy Spirit.
Send us out into the world
to do justice,
to show mercy,
and to walk humbly with you in trust and faith.
Give us strength to serve you faithfully
until that promised day of resurrection,
when with the redeemed of all the ages
we will feast with you at your table in glory.

Through Christ,
all glory and honor are yours, almighty God,
with the Holy Spirit in the holy church,
now and forever.

Amen.

LORD'S PRAYER

*The minister invites all present to sing or say the Lord's
Prayer:*

As our Savior Christ has taught us, we are bold to pray:

Or

**Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done,**

**Our Father,
who art in heaven,
hallowed be thy name,
thy kingdom come,**

on earth as in heaven.
Give us today
our daily bread.
Forgive us our sins
as we forgive those
who sin against us.
Save us from
the time of trial
and deliver us from evil.
For the kingdom,
the power,
and the glory are yours
now and forever. Amen.

thy will be done,
on earth as it is in heaven.
Give us this day
our daily bread;
and forgive us our debts,
as we forgive our debtors;
and lead us not
into temptation,
but deliver us from evil.
For thine is the kingdom,
and the power,
and the glory,
forever. Amen.

BREAKING OF THE BREAD

If the words of institution have not previously been said,
the minister breaks the bread using A.

If the words of institution were said in the invitation to the
Lord's table or were included in the great thanksgiving,
the minister breaks the bread using B.

Or the bread may be broken in silence.

A

See 1 Cor. 11:23–26; Luke 22:19–20.

The minister breaks the bread in full view of the people,
saying:

The Lord Jesus, on the night of his arrest, took bread,
and after giving thanks to God,
he broke it, and gave it to his disciples, saying:
Take, eat.

This is my body, given for you.
Do this in remembrance of me.

The minister lifts the cup, saying:

In the same way he took the cup, saying:

This cup is the new covenant sealed in my blood,
shed for you for the forgiveness of sins.
Whenever you drink it,
do this in remembrance of me.
Every time you eat this bread and drink this cup,
you proclaim the saving death of the risen Lord,
until he comes.

B

1 Cor. 10:16–17

Because there is one loaf,
we, many as we are, are one body;
for it is one loaf of which we all partake.

*The minister breaks the loaf in full view of the people,
saying:*

When we break the bread,
is it not a sharing in the body of Christ?

The minister lifts the full cup in view of the people, saying:

When we give thanks over the cup,
is it not a sharing in the blood of Christ?

COMMUNION OF THE PEOPLE

*Holding out both the bread and the cup to the people, the
minister says:*

The gifts of God
for the people of God.

*The minister and those assisting receive Communion,
and then serve the bread and the cup to the people.*

It is appropriate for elders and deacons to serve the people.

*The people may gather around the table to eat and drink,
or they may go to persons serving the elements, or they
may be served in their places. Silence may be observed; or
psalms, hymns, anthems, or spirituals may be sung.*

The following may be said in giving the bread:

The body of Christ, the bread of heaven.

Amen.

In giving the cup:

The blood of Christ, the cup of salvation.

Amen.

PRAYER AFTER COMMUNION

The following prayer may be said by the minister or by all together:

God of grace,
we thank you for welcoming us at this table
to celebrate with all the saints
your generous love given in Jesus your Son.
By the power of your Holy Spirit,
you have fed us in Word and Sacrament,
and nourished us with the bread of heaven,
the food that endures to eternal life.
Make us always strong in our Lord's service
so we will follow him faithfully wherever he leads;
through Jesus Christ we pray.

Amen.

SENDING

CHARGE

All present may stand.

It is appropriate for a deacon to dismiss the congregation using the following or a similar charge (*BCW* pp. 159–160).

*See 1 Cor. 16:13; 2 Tim. 2:1; Eph. 6:10;
1 Thess. 5:13–22; and 1 Peter 2:17.*

Go out into the world in peace;
have courage;
hold on to what is good;

return no one evil for evil;
strengthen the fainthearted;
support the weak, and help the suffering;
honor all people;
love and serve the Lord,
rejoicing in the power of the Holy Spirit.

BLESSING

2 Cor. 13:13

The newly installed *pastor* gives God's blessing to the congregation.

The grace of the Lord Jesus Christ,
the love of God,
and the communion of the Holy Spirit
be with you all.

Alleluia! Amen.

HYMN, SPIRITUAL, CANTICLE, OR PSALM

During the singing, the newly installed pastor may lead members of the commission and others in procession from the place of worship.



SCRIPTURE READINGS FOR THE ORDINATION AND INSTALLATION OF DEACONS AND ELDERS

The following readings are particularly appropriate for use in the Service of Ordination and Installation of deacons and elders. If this is to be the principal service for the Lord's Day, the readings appointed for that day (BCW pp. 1035–1048) may also be used.

OLD TESTAMENT

The psalm listed with each reading is appropriate for use as a response.

Ex. 33:7–14	My presence will go with you	Psalm 99
Num. 11:16–17, 24–30	Seventy elders appointed	Psalm 133
Josh. 1:1–9	Be strong and courageous	Psalm 90
Isa. 40:27–31	Those who wait for the Lord . . .	Ps. 147:1–11
Isa. 61:1–3	The Spirit of the Lord is upon me	Psalm 126
Micah 6:6–8	What does the Lord require	Psalm 15

EPISTLES

Acts 1:6–8	You will be my witnesses
Acts 6:1–7	The first deacons chosen
1 Cor. 3:18–4:2	Stewards must be found trustworthy
1 Cor. 12:4–20, 26–27	One body, many members
2 Cor. 5:14–20	The ministry of reconciliation
Gal. 5:22–26	The fruit of the Spirit

Eph. 4:7, 11–13	Equipping the saints for ministry
Phil. 2:1–11	Let the same mind be in you
Heb. 12:1–13	Run with perseverance the race set before you
1 Peter 2:4–10	A chosen race, a royal priesthood

GOSPELS

Matt. 5:1–12	The Beatitudes
Matt. 9:35–38	The harvest is plentiful
Matt. 11:25–30	Take my yoke upon you
Matt. 28:16–20	The Great Commission
Mark 1:16–20	I will make you fish for people
Mark 6:7–13	The mission of the twelve
Mark 10:35–45	Not to be served but to serve
Luke 22:14–27	I am among you as one who serves
John 10:7–16	I am the good Shepherd
John 12:20–26	We wish to see Jesus
John 14:15–31	The Holy Spirit will teach you
John 15:1–17	I am the vine, you are the branches
John 21:15–19	Feed my sheep



SCRIPTURE READINGS FOR ORDINATION AND INSTALLATION TO THE MINISTRY OF WORD AND SACRAMENT

The following readings are particularly appropriate for use in the Service of Ordination and Installation to the Ministry of the Word and Sacrament. If this is to be the principal service for the Lord's Day, the readings appointed for that day (BCW pp. 1035–1048) may also be used.

OLD TESTAMENT

The psalm listed with each reading is appropriate for use as a response.

Ex. 3:1–12	The call of Moses	Ps. 105:1–6, 23–26, 45c)
Ex. 33:7–17	My presence will go with you	Psalm 99
Josh. 1:1–9	Be strong and courageous	Psalm 90
Isa. 6:1–8	The call of Isaiah	Psalm 29
Isa. 40:1–11	Comfort my people	Psalm 85: 1–2, 8–13
Isa. 43:1–7	I have called you by name	Psalm 29
Isa. 52:7–12	How beautiful upon the mountains	Psalm 98
Isa. 55:6–11	My word shall not return empty	Ps. 119: 129–144
Isa. 61:1–3	The Spirit of the Lord is upon me	Psalm 126
Jer. 1:4–10	The call of Jeremiah	Ps. 71:1–6
Ezek. 34:11–16	God the true Shepherd	Psalm 100
Micah 6:6–8	What does the Lord require	Psalm 15

EPISTLES

Acts 1:6–8	You will be my witnesses
Rom. 10:11–17	Faith comes from hearing
1 Cor. 1:18–31	We preach Christ crucified
1 Cor. 3:18–4:2	It is required that stewards be found trustworthy
1 Cor. 11:23–26	The institution of the Lord's Supper
2 Cor. 4:1–7	We proclaim Jesus Christ as Lord
2 Cor. 5:14–20	We are ambassadors for Christ
Gal. 5:22–26	The fruit of the Spirit
Eph. 4:7, 11–13	Equipping the saints for the work of ministry
Phil. 2:1–11	Let the same mind be in you
Heb. 12:1–13	Run with perseverance the race set before you

GOSPELS

Matt. 5:1–12	The Beatitudes
Matt. 9:35–38	The harvest is plentiful
Matt. 11:25–30	Take my yoke upon you
Matt. 28:16–20	The Great Commission
Mark 1:16–20	I will make you fish for people
Mark 10:35–45	Not to be served but to serve
Luke 4:16–21	The Spirit of the Lord is upon me
Luke 22:14–27	I am among you as one who serves
John 12:20–26	We wish to see Jesus
John 14:15–31	The Holy Spirit will teach you
John 15:1–17	I am the vine
John 21:15–19	Feed my sheep

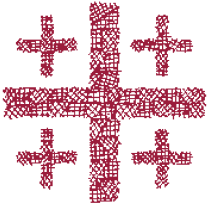


HYMNS FOR ORDINATION AND INSTALLATION SERVICES

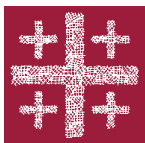
The following hymns are particularly appropriate for use
in services of ordination and installation.

All People That on Earth Do Dwell	(Psalm 100)	220
Alleluia, Alleluia! Give Thanks		106
As a Chalice Cast of Gold		336
Be Thou My Vision		339
Christ of the Upward Way		344
Come, Great God of All the Ages		132
Come, Risen Lord		503
Down to Earth, as a Dove		300
Draw Us in the Spirit's Tether		504
Eternal Light, Shine in My Heart		340
From All That Dwell Below the Skies	(Psalm 117)	229
Give to Me, Lord, a Thankful Heart		351
Give Thanks, O Christian People		552
God of the Ages, Whose Almighty Hand		262
God Is My Strong Salvation	(Psalm 27)	179
God of Grace and God of Glory		420
God the Spirit, Guide and Guardian		523
God Is Here!		461
God Is Our Refuge and Our Strength	(Psalm 46)	191
Guide My Feet		354
Here I Am, Lord		525
Holy, Holy, Holy! Lord God Almighty!		138
Holy Spirit, Lord of Love		524

Holy God, We Praise Your Name		460
How Clear Is Our Vocation, Lord		419
I Come with Joy		507
I Greet Thee, Who My Sure Redeemer Art		457
I'll Praise My Maker	(Psalm 146)	253
Jesu, Jesu, Fill Us with Your Love		367
Let Us Talents and Tongues Employ		514
Lift High the Cross		371
Like the Murmur of the Dove's Song		314
Lord, You Give the Great Commission		429
Lord, Make Us Servants of Your Peace		374
Lord, Make Us More Holy		536
Lord of Light, Your Name Outshining		425
Loving Spirit		323
New Songs of Celebration Render	(Psalm 98)	218
Now Thank We All Our God		555
O Come and Sing unto the Lord	(Psalm 95)	214
O That I Had a Thousand Voices		475
O Day of Radiant Gladness		470
Our God, Our Help in Ages Past	(Psalm 90)	210
Praise Ye the Lord	(Psalm 150)	258
Take Thou Our Minds, Dear Lord		392
Take My Life		391
The Church of Christ in Every Age		421
The Church's One Foundation		442
The Lord's My Shepherd, I'll Not Want	(Psalm 23)	170
Though I May Speak		335
Today We All Are Called to Be Disciples		434
Una Espiga (Sheaves of Summer)		518
We Meet You, O Christ		311
Wild and Lone the Prophet's Voice		409



COMMISSIONING



INTRODUCTION TO THE SERVICES OF COMMISSIONING

Every Christian, by virtue of being claimed in baptism as a disciple of Jesus Christ, has a ministry to perform in Christ's name. These range from a wide variety of tasks within the congregational life to many services beyond, as well as those responsibilities to which one may be elected.

There are occasions in the life of the church, then, when it is appropriate to affirm certain specific ministries of individuals as extensions of the mission of the whole church. This affirmation makes it clear that these individuals receive the support and encouragement of all the people, as they carry out important and necessary tasks. It also establishes a relationship of responsibility and accountability between the congregation and the individual.

These "services of commissioning" provide ways to acknowledge the baptismal ministries of individuals in the church as extensions of the church's ministry. Those being commissioned gather at the baptismal font or pool, which is filled with water, as a sign that what happens in these services rests firmly on the foundation of baptism. Those being commissioned reaffirm their faith as in baptism, and accept their responsibility of particular service. In a fashion similar to baptism, the congregation confirms God's call to them and promises support and encouragement in their ministry.

The bond between congregation and individuals in service, however, is set in its proper context. Early in each service the congregation rehearses “The Great Ends of the Church.” This is to celebrate the diverse gifts from God given to different people and woven into an intricate fabric of mission by the power of the Holy Spirit.

Three similar, yet unique services are offered here. The first is for a variety of people serving within the life of the congregation. Each congregation will determine how and how often this is used.

The second is for people who serve outside the life of a congregation in various mission activities. What should be noted here is the inclusion in the service, if at all possible, of representatives of the group or agency to which the person is to be related.

The third service is for delegates to a governing body. The worshiping body affirms the election of a delegate and recognizes that service as a fulfillment of baptismal calling, important to the life of the whole church.

“Reaffirmation of the Baptismal Covenant Marking Occasions of Growth in Faith,” in the *Book of Common Worship* (pp. 478–484), is an additional useful resource.

AN OUTLINE OF COMMISSIONING TO MINISTRY WITHIN A CONGREGATION

Sentences of Scripture

Psalm 133

Call to Discipleship

Commissioning Prayer

Charge

Blessing



COMMISSIONING TO MINISTRY WITHIN A CONGREGATION

This liturgy may be used to commission persons to various forms of professional or voluntary service within a congregation: educators, church musicians, parish associates, pastor nominating committees, church school teachers, choir members, trustees, small group leaders, youth and children's advisers, and other persons who are called to particular leadership.

When a presbytery has certified a Christian educator, this liturgy may be adapted for use by a congregation to recognize this achievement. When a presbytery has commissioned a lay pastor, this liturgy may be adapted to initiate this commission within a congregation. It is appropriate that a representative of the presbytery lead this service.

Commissioning would ordinarily be part of a complete Service for the Lord's Day, although this liturgy may be used alone. When included in a complete service, commissioning should follow the sermon and precede the celebration of the Lord's Supper.

The minister and those to be commissioned gather at the baptismal font or pool.

The font or pool should be filled with water.

SENTENCES OF SCRIPTURE

The minister addresses all present:

As many of you as were baptized into Christ *Gal. 3:27–28*
have clothed yourselves with Christ.

**There is no longer Jew or Greek,
there is no longer slave or free,
there is no longer male and female;
for all of you are one in Christ Jesus.**

Lead a life worthy of the calling *Eph. 4:1–6*
to which you have been called,
making every effort to maintain the unity of the Spirit
in the bond of peace.

**There is one body and one Spirit,
just as we were called to the one hope of our calling,
one Lord, one faith, one baptism,
one God and Father of all,
who is above all and through all and in all.**

PSALM 133

PH 241; PS 137

The psalm is said or sung.

CALL TO DISCIPLESHIP

The minister continues:

We are called by God
to be the church of Jesus Christ,
a sign in the world today
of what God intends for all humankind.

All respond:

**The great ends of the church are
the proclamation of the gospel
for the salvation of humankind;
the shelter, nurture, and spiritual fellowship
of the children of God;
the maintenance of divine worship;
the preservation of the truth;
the promotion of social righteousness;
and the exhibition of the Kingdom of Heaven
to the world.**

*Book of Order,
G-1.0200*

The minister continues:

The call of Christ
is to willing, dedicated discipleship.
Our discipleship is a manifestation
of the new life we enter through baptism.
Discipleship is both a gift and a commitment,
an offering and a responsibility.

The minister or other appropriate person(s) shall relate
the form(s) of service to which persons are being com-
missioned.

Those being commissioned may express their hope in ac-
cepting the call and commission.

The minister addresses those being commissioned:

N. and N.,
the grace bestowed on you in baptism
is sufficient for your calling
because it is God's grace.
By God's grace we are saved,
and enabled to grow in the faith
and to commit our lives in ways that serve Christ.
God has called you to particular service.
Show your purpose by answering these questions.

Who is your Lord and Savior?

Jesus Christ is my Lord and Savior.

Will you be Christ's faithful disciple,
obeying his Word and showing his love?

I will, with God's help.

Do you welcome the responsibility of this service
because you are determined to follow the Lord Jesus,
to love neighbors,
and to work for the reconciling of the world?

I do.

Will you serve the people
with energy, intelligence, imagination, and love,
relying on God's mercy
and rejoicing in the power of the Holy Spirit?

I will, with God's help.

The minister addresses all present:

Do you, members of N. Church,
confirm the call of God
to our *brothers/sisters* N. and N.
as _____
in the service of Jesus Christ?

We do.

Will you support and encourage *them* in this ministry?

We will.

COMMISSIONING PRAYER

Faithful God,
in baptism you claimed us;
and by your Holy Spirit you are working in our lives,
empowering us to live a life worthy of our calling.
We thank you for leading N. and N. to this time and place.
Establish *them* in your truth,
and guide *them* by your Holy Spirit,
that in your service *they* may grow
in faith, hope, and love,
and be (a) faithful disciple(s) of Jesus Christ,
to whom, with you and the Holy Spirit,
be honor and glory, now and forever.

Other petitions appropriate to specific forms of congregational service (*BCW* pp. 803ff.) may be offered.

All may pray together:

Almighty God,

**in Jesus Christ you called disciples
and, by the Holy Spirit,
made them one church to serve you.
Let your Spirit rule your church,
so that we may be joined
in love and service to Jesus Christ,
who, having gone before us,
is coming to meet us
in the promise of your kingdom.
Amen.**

CHARGE

*It is appropriate for a deacon to give the charge, using this
or other scripture:*

N. and N., you are commissioned to service
as _____ in this congregation.

Whatever you do, in word or deed,
do everything in the name of the Lord Jesus,
giving thanks to God through him.

Col. 3:17

BLESSING

The minister addresses those being commissioned:

May the God of peace
make you holy in every way,
and keep your whole being,
spirit, soul, and body,
free from every fault
at the coming of our Lord Jesus Christ.

1 Thess. 5:23

Amen.

*The service continues with a hymn, psalm, or spiritual, or
with the prayers of the people or the celebration of the
Eucharist.*

AN OUTLINE OF COMMISSIONING TO MINISTRY OUTSIDE A CONGREGATION

Sentences of Scripture

Psalm 133

Call to Discipleship

Commissioning Prayer

Charge

Blessing



COMMISSIONING TO MINISTRY OUTSIDE A CONGREGATION

This liturgy may be used by a congregation, a governing body, a seminary, or other church-related organization to commission persons to various forms of professional or voluntary service outside a congregation: community volunteers, mission workers, counselors, seminary faculty, chaplains, church administrative staff, representatives to church conferences or other events, and other forms of Christian calling.

This liturgy may also be adapted to celebrate the ministry of the laity in their chosen vocation and daily work. Alternately, the “Reaffirmation of the Baptismal Covenant Marking Occasions of Growth in Faith” (*BCW* p. 478) may be used for a similar purpose.

Commissioning would ordinarily be part of a complete Service for the Lord’s Day, although this liturgy may be used alone. When included in a complete service, commissioning should follow the sermon and precede the celebration of the Lord’s Supper.

It may be appropriate for representatives from the community agency, organization, or institution related to this commissioning to be invited to share in the leadership of this liturgy.

The minister, worship leaders, and those who are to be commissioned gather at the baptismal font or pool.

The font or pool should be filled with water.

SENTENCES OF SCRIPTURE

The minister addresses all present:

As many of you as were baptized into Christ *Gal. 3:27–28*
have clothed yourselves with Christ.

**There is no longer Jew or Greek,
there is no longer slave or free,
there is no longer male and female;
for all of you are one in Christ Jesus.**

Lead a life worthy of the calling *Eph. 4:1–6*
to which you have been called,
making every effort to maintain the unity of the Spirit
in the bond of peace.

**There is one body and one Spirit,
just as we were called to the one hope of our calling,
one Lord, one faith, one baptism,
one God and Father of all,
who is above all and through all and in all.**

PSALM 133

PH 241; PS 137

The psalm is said or sung.

CALL TO DISCIPLESHIP

The minister continues:

We are called by God
to be the church of Jesus Christ,
a sign in the world today
of what God intends for all humankind.

**The great ends of the church are
the proclamation of the gospel
for the salvation of humankind;
the shelter, nurture, and spiritual fellowship
of the children of God;
the maintenance of divine worship;
the preservation of the truth;**

**the promotion of social righteousness;
and the exhibition of the Kingdom of Heaven
to the world.**

The minister continues:

The call of Christ
is to willing, dedicated discipleship.
Our discipleship is a manifestation
of the new life we enter through baptism.
Discipleship is both a gift and a commitment,
an offering and a responsibility.

The minister or other appropriate person(s) shall relate the
form(s) of service to which persons are being commissioned.

Those being commissioned may express their hope in ac-
cepting the call and commission.

The minister addresses those being commissioned:

N. and N.,
the grace bestowed on you in baptism
is sufficient for your calling
because it is God's grace.
By God's grace we are saved,
and enabled to grow in the faith
and to commit our lives in ways that serve Christ.

God has called you to particular service.
Show your purpose by answering these questions.

Who is your Lord and Savior?

Jesus Christ is my Lord and Savior.

Will you be Christ's faithful disciple,
obeying his Word and showing his love?

I will, with God's help.

Do you welcome the responsibility of this service
because you are determined to follow the Lord Jesus,

to love neighbors,
and to work for the reconciling of the world?

I do.

Will you serve the people
with energy, intelligence, imagination, and love,
relying on God's mercy
and rejoicing in the power of the Holy Spirit?

I will, with God's help.

The minister addresses all present:

Do you, members of N. Church,
confirm the call of God
to our *brothers/sisters* N. and N.
as _____
in the service of Jesus Christ?

We do.

Will you support and encourage *them* in this ministry?

We will.

COMMISSIONING PRAYER

Faithful God,
in baptism you claimed us;
and by your Holy Spirit you are working in our lives,
empowering us to live a life worthy of our calling.
We thank you for leading N. and N. to this time and place.
Establish *them* in your truth,
and guide *them* by your Holy Spirit,
that in your service *they* may grow
in faith, hope, and love,
and be (a) faithful disciple(s) of Jesus Christ,
to whom, with you and the Holy Spirit,
be honor and glory, now and forever.

Other petitions appropriate to specific forms of Christian
service (*BCW* pp. 803ff.) may be offered.

All may pray together:

**Almighty God,
in Jesus Christ you called disciples
and, by the Holy Spirit,
made them one church to serve you.
Let your Spirit rule your church,
so that we may be joined
in love and service to Jesus Christ,
who, having gone before us,
is coming to meet us
in the promise of your kingdom.
Amen.**

CHARGE

It is appropriate for a deacon to give the charge, using this
or other scripture:

N. and N., you are commissioned
to service as _____.

Whatever you do, in word or deed,
do everything in the name of the Lord Jesus,
giving thanks to God through him.

Col. 3:17

BLESSING

The minister addresses those being commissioned:

May the God of peace
make you holy in every way,
and keep your whole being,
spirit, soul, and body,
free from every fault
at the coming of our Lord Jesus Christ.

1 Thess. 5:23

Amen.

The service continues with a hymn, psalm, or spiritual, or
with the prayers of the people or the celebration of the
Eucharist.

AN OUTLINE OF COMMISSIONING DELEGATES TO A GOVERNING BODY

Sentences of Scripture

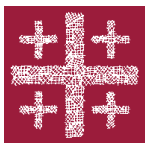
Psalm 133

Call to Discipleship

Commissioning Prayer

Charge

Blessing



COMMISSIONING DELEGATES TO A GOVERNING BODY

This liturgy may be used by sessions, presbyteries, synods, and the General Assembly to commission persons to various forms of elected service in other governing bodies, on ecumenical councils, or to church boards or agencies.

Commissioning would ordinarily be part of a complete Service for the Lord's Day, although this rite may be used alone. When included in a complete service, commissioning should follow the sermon and precede the celebration of the Lord's Supper.

The moderator of the session, presbytery, synod, or General Assembly and those who are to be commissioned gather at the baptismal font or pool.

The font or pool should be filled with water.

SENTENCES OF SCRIPTURE

The moderator addresses all present:

As many of you as were baptized into Christ *Gal. 3:27–28*
have clothed yourselves with Christ.

**There is no longer Jew or Greek,
there is no longer slave or free,
there is no longer male and female;
for all of you are one in Christ Jesus.**

Lead a life worthy of the calling *Eph. 4:1–6*
to which you have been called,

making every effort to maintain the unity of the Spirit
in the bond of peace.

**There is one body and one Spirit,
just as we were called to the one hope of our calling,
one Lord, one faith, one baptism,
one God and Father of all,
who is above all and through all and in all.**

PSALM 133

PH 241; PS 137

The psalm is said or sung.

CALL TO DISCIPLESHIP

The moderator continues:

We are called by God
to be the church of Jesus Christ,
a sign in the world today
of what God intends for all humankind.

**The great ends of the church are
the proclamation of the gospel
for the salvation of humankind;
the shelter, nurture, and spiritual fellowship
of the children of God;
the maintenance of divine worship;
the preservation of the truth;
the promotion of social righteousness;
and the exhibition of the Kingdom of Heaven
to the world.**

The moderator continues:

The call of Christ
is to willing, dedicated discipleship.
Our discipleship is a manifestation
of the new life we enter through baptism.
Discipleship is both a gift and a commitment,
an offering and a responsibility.

The moderator shall relate the form of service to which persons are being commissioned.

The delegates may express their hope in accepting the call and commission.

The moderator addresses the delegates:

N. and N.,
the grace bestowed on you in baptism
is sufficient for your calling
because it is God's grace.
By God's grace we are saved,
and enabled to grow in the faith
and to commit our lives in ways that serve Christ.

God has called you to particular service.
Show your purpose by answering these questions.

Who is your Lord and Savior?

Jesus Christ is my Lord and Savior.

Will you be Christ's faithful disciple,
obeying his Word and showing his love?

I will, with God's help.

Do you welcome the responsibility of this service
because you are determined to follow the Lord Jesus,
to love neighbors,
and to work for the reconciling of the world?

I do.

Will you serve the people
with energy, intelligence, imagination, and love,
relying on God's mercy
and rejoicing in the power of the Holy Spirit?

I will, with God's help.

The moderator addresses all present:

Do we, members of N.,
accept N. and N. as _____ to _____,
chosen by God through the voice of the church,
to guide us in the way of Jesus Christ?

We do.

Do we promise to support and encourage *them*
as *they* seek to fulfill *their* responsibilities in this ministry?

We do.

COMMISSIONING PRAYER

Faithful God,
in baptism you claimed us;
and by your Holy Spirit you are working in our lives,
empowering us to live a life worthy of our calling.
We thank you for leading N. and N. to this time and place.
Establish *them* in your truth,
and guide *them* by your Holy Spirit,
that in your service *they* may grow
in faith, hope, and love,
and be (a) faithful disciple(s) of Jesus Christ,
to whom, with you and the Holy Spirit
be honor and glory, now and forever.

Other petitions appropriate to specific forms of Christian
service (*BCW* pp. 803ff.) may be offered.

All may pray together:

Almighty God,
in Jesus Christ you called disciples
and, by the Holy Spirit,
made them one church to serve you.
Be with members of the [presbytery, synod, General
Assembly, council, board, agency].
Help them to welcome new things
you are doing in the world
and to respect old things you keep and use.

**In their deliberation,
bring about what is best
for us and for all people.
As they meet, let your Holy Spirit guide
so that the whole church
may be joined in love and service to Jesus Christ,
who, having gone before us,
is coming to meet us
in the promise of your kingdom.
Amen.**

CHARGE

The moderator addresses those who are commissioned:

N. and N., you are commissioned
to service as _____ to _____.

Whatever you do, in word or deed, *Col. 3:17*
do everything in the name of the Lord Jesus,
giving thanks to God through him.

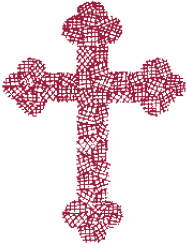
BLESSING

The moderator addresses those being commissioned:

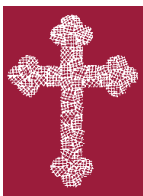
May the God of peace *1 Thess. 5:23*
make you holy in every way,
and keep your whole being,
spirit, soul, and body,
free from every fault
at the coming of our Lord Jesus Christ.

Alleluia! Amen.

The service continues with a hymn, psalm, or spiritual, or
with the prayers of the people or the celebration of the
Eucharist.



DEDICATION



INTRODUCTION TO THE SERVICES OF DEDICATION

Many physical things are useful in the service of Christ. It is appropriate for the church to celebrate these as gifts from God and to make a commitment that they will be put to use in a faithful manner to advance the mission of the church in the world. The liturgies for Groundbreaking and Laying of a Cornerstone, and the service of Dedication of a Church Building and Furnishings enable a congregation to dedicate their effort from the beginning to the glory of God.

In the liturgies for Groundbreaking and for Laying of a Cornerstone, movement from the current place of worship to the new location is suggested.

The Service of Dedication of a Church Building and Furnishings makes clear that the congregation holds the property in trust for the whole church in a relationship of accountability and responsibility. This service may be adapted according to the particular need.

When a new sanctuary is being dedicated and furnished, it is appropriate to use the entire service, which is based on the Service for the Lord's Day. When only certain furnishings are being dedicated, appropriate portions of the liturgy may be incorporated within another service of worship. When communion vessels are dedicated, it is suggested that they be placed on the table with the bread and wine to be used at Communion.

Beyond what is listed, additional items, such as vestments, choir robes, candle stands, and vases, may also be dedicated using a format and prayers similar to those offered here.

The Dedication of a Christian Home is a brief service and may be used as a part of an informal gathering of family and friends.

Services for the dedications of a health care facility, an educational institution, and a community service agency all recognize the role of the church in the public arena meeting human needs.

OUTLINE OF THE ORDER FOR GROUNDBREAKING

Call to Worship

Prayer

Hymn of Praise, Psalm, or Spiritual

Scripture Reading

Turning the Sod

Prayer

Lord's Prayer

Hymn, Psalm, or Spiritual

Blessing



GROUNDBREAKING

It is appropriate for people to gather at the current place of worship and process to the new location, or the congregation may gather at the site of the groundbreaking.

CALL TO WORSHIP

GREETING

The minister greets the people saying:

The Lord be with you.

And also with you.

The following, or other appropriate verses of scripture, are said:

The stone that the builders rejected
has become the chief cornerstone.

Ps. 118:22–25

**This is the Lord's doing;
it is marvelous in our eyes.**

This is the day that the Lord has made;
let us rejoice and be glad in it.

**Save us, we beseech you, O Lord!
O Lord, we beseech you, give us success!**

PRAYER

Let us pray.

Lord God, Maker of heaven and earth,
we pray that what is planted here
will grow and flourish,
watered by your gracious blessing.
From this ground let there rise
the proclamation of your saving Word
as revealed in scripture,
the celebration of your redeeming love on the cross
by which we are fed at Christ's table,
and the acceptance of your baptismal claim
in the power of the Holy Spirit.
May the house built here
be not only a haven for the gathering of your people,
but a home for their nurture and preparation
to go into the world
as faithful followers of our Lord Jesus Christ.
Amen.

HYMN OF PRAISE, PSALM, OR SPIRITUAL

SCRIPTURE READING

One or more of the following, or other appropriate scripture texts may be read:

A

Ex. 3:1–6

Moses was keeping the flock of his father-in-law Jethro, the priest of Midian; he led his flock beyond the wilderness, and came to Horeb, the mountain of God. There the angel of the Lord appeared to him in a flame of fire out of a bush; he looked, and the bush was blazing, yet it was not consumed. Then Moses said, "I must turn aside and look at this great sight, and see why the bush is not burned up." When the Lord saw that he had turned aside to see, God called to him out of the bush, "Moses, Moses!" And he said, "Here I am." Then he said, "Come no closer! Remove the sandals from your feet, for the place on which you are standing is holy ground." He said

further, “I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.” And Moses hid his face, for he was afraid to look at God.

B

Luke 6:47–49

Jesus said, “I will show you what someone is like who comes to me, hears my words, and acts on them. That one is like a man building a house, who dug deeply and laid the foundation on rock; when a flood arose, the river burst against that house but could not shake it, because it had been well built. But the one who hears and does not act is like a man who built a house on the ground without a foundation. When the river burst against it, immediately it fell, and great was the ruin of that house.”

C

1 Cor. 3:10–14

According to the grace of God given to me, like a skilled master builder I laid a foundation, and someone else is building on it. Each builder must choose with care how to build on it. For no one can lay any foundation other than the one that has been laid; that foundation is Jesus Christ. Now if anyone builds on the foundation with gold, silver, precious stones, wood, hay, straw—the work of each builder will become visible, for the Day will disclose it because it will be revealed with fire, and the fire will test what sort of work each has done. If what has been built on the foundation survives, the builder will receive a reward.

D

Eph. 2:19–22

So then you are no longer strangers and aliens, but you are citizens with the saints and also members of the household of God, built upon the foundation of the apostles and prophets, with Christ Jesus himself as the cornerstone. In him the whole structure is joined together and grows into a holy temple in the Lord, in whom you also are built together spiritually into a dwelling place for God.

By faith Abraham obeyed when he was called to set out for a place that he was to receive as an inheritance; and he set out, not knowing where he was going. By faith he stayed for a time in the land he had been promised, as in a foreign land, living in tents, as did Isaac and Jacob, who were heirs with him of the same promise. For he looked forward to the city that has foundations, whose architect and builder is God.

TURNING THE SOD

Representatives of the presbytery, the minister(s), officers, and members of the church may each turn spadefuls of soil as the following is said:

Placing our trust in Jesus Christ,
we begin this work by breaking ground
in the name of the Father,
and of the Son,
and of the Holy Spirit.

Amen.

PRAYER

Eternal God,
our days and years are in your hand.
Our accomplishments are fleeting,
and what we build is temporary.
We pray that what we begin here today
will rise to give you glory,
standing firm on the foundations of apostles and prophets,
with Jesus Christ himself as the cornerstone.

LORD'S PRAYER

The minister invites all present to sing or say the Lord's Prayer:

As our Savior Christ has taught us, we are bold to pray:

Or

Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today
our daily bread.
Forgive us our sins
as we forgive those
who sin against us.
Save us from
the time of trial
and deliver us from evil.
For the kingdom,
the power,
and the glory are yours
now and forever. Amen.

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 debts,
as we forgive our debtors;
and lead us not
into temptation,
but deliver us from evil.
For thine is the kingdom,
and the power,
and the glory,
forever. Amen.

HYMN, PSALM, OR SPIRITUAL

BLESSING

The minister gives God's blessing to the congregation:

The grace of the Lord Jesus Christ,
the love of God,
and the communion of the Holy Spirit
be with you all.

2 Cor. 13:13

Alleluia! Amen.

OUTLINE OF THE ORDER FOR THE LAYING OF A CORNERSTONE

Call to Worship

Prayer

Hymn of Praise, Psalm, or Spiritual

Scripture Reading

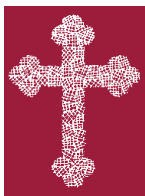
Placing the Cornerstone

Prayer

Lord's Prayer

Hymn, Psalm, or Spiritual

Blessing



ORDER FOR LAYING OF A CORNERSTONE

The liturgy for the laying of a cornerstone may follow the Service for the Lord's Day or may be held at a different time.

It is appropriate for people to gather at the current place of worship and process to the new location, or the congregation may assemble at the site of the cornerstone.

CALL TO WORSHIP

The minister, clerk of session, or another elder addresses the people:

It stands in scripture:

1 Peter 2:6

See, I am laying in Zion a stone,
a cornerstone, chosen and precious;
and whoever believes in him
will not be put to shame.

**For no one can lay any foundation
other than the one that has been laid;
that foundation is Jesus Christ.**

1 Cor. 3:11

PRAYER

O God, Creator of the universe,
when the morning stars sang together
and the heavens shouted for joy,
you laid the foundation of the earth,
the cornerstone of your eternal love.

On this stone, let there stand
a solid faith
celebrated by your worship and praise,
and shared in the world;
a witness to your love
made known in Jesus Christ our Lord.

Amen.

HYMN OF PRAISE, PSALM, OR SPIRITUAL

SCRIPTURE READING

One or more of the following, or other appropriate scripture may be read:

A *Josh. 4:1–7*

When the entire nation had finished crossing over the Jordan, the Lord said to Joshua: “Select twelve men from the people, one from each tribe, and command them, ‘Take twelve stones from here out of the middle of the Jordan, from the place where the priests’ feet stood, carry them over with you, and lay them down in the place where you camp tonight.’” Then Joshua summoned the twelve men from the Israelites, whom he had appointed, one from each tribe. Joshua said to them, “Pass on before the ark of the Lord your God into the middle of the Jordan, and each of you take up a stone on his shoulder, one for each of the tribes of the Israelites, so that this may be a sign among you. When your children ask in time to come, ‘What do those stones mean to you?’ then you shall tell them that the waters of the Jordan were cut off in front of the ark of the covenant of the Lord. When it crossed over the Jordan, the waters of the Jordan were cut off. So these stones shall be to the Israelites a memorial forever.”

B *Luke 6:47–49*

Jesus said, “I will show you what someone is like who comes to me, hears my words, and acts on them. That one

is like a man building a house, who dug deeply and laid the foundation on rock; when a flood arose, the river burst against that house but could not shake it, because it had been well built. But the one who hears and does not act is like a man who built a house on the ground without a foundation. When the river burst against it, immediately it fell, and great was the ruin of that house.”

C

Eph. 2:19–22

So then you are no longer strangers and aliens, but you are citizens with the saints and also members of the household of God, built upon the foundation of the apostles and prophets, with Christ Jesus himself as the cornerstone. In him the whole structure is joined together and grows into a holy temple in the Lord, in whom you also are built together spiritually into a dwelling place for God.

PLACING THE CORNERSTONE

The clerk of session or the minister may read the list of items contained in the cornerstone as it is sealed.

As the stone is placed, the minister may say:

Founding our trust on Jesus Christ,
we continue his work
by placing this cornerstone
in the name of the Father,
and of the Son,
and of the Holy Spirit.

Amen.

PRAYER

The minister continues:

Eternal God,
use our hands to build for you,
that our labor will not be in vain.
Establish your house upon this stone.

Bring us within its walls
to celebrate your love
in Word and Sacrament.
Give us grace
to make it a place of welcome
for all your children.
Send us from its safety,
surrounded by the security of your love,
to demonstrate that love in the world
as disciples of Jesus Christ.

Amen.

LORD'S PRAYER

The minister invites all present to sing or say the Lord's
Prayer:

As our Savior Christ has taught us, we are bold to pray:

Or

**Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today
our daily bread.
Forgive us our sins
as we forgive those
who sin against us.
Save us from
the time of trial
and deliver us from evil.
For the kingdom,
the power,
and the glory are yours
now and forever. Amen.**

**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 debts,
as we forgive our debtors;
and lead us not
into temptation,
but deliver us from evil.
For thine is the kingdom,
and the power,
and the glory,
forever. Amen.**

HYMN, PSALM, OR SPIRITUAL

BLESSING

The minister gives God's blessing to the congregation:

The grace of the Lord Jesus Christ, *2 Cor. 13:13*
the love of God,
and the communion of the Holy Spirit
be with you all.

Alleluia! Amen.

OUTLINE OF THE DEDICATION OF A CHURCH BUILDING AND FURNISHINGS

GATHERING

Opening of the Doors
Hymn of Praise, Psalm, or Spiritual

DEDICATION

Call to Worship
Prayer
[Hymn, Anthem, Psalm, or Spiritual]
Prayers of Dedication

THE WORD

Prayer for Illumination
First Reading
Psalm
Second Reading
Anthem, Hymn, Psalm, Canticle, or Spiritual
Gospel Reading
Sermon
Hymn, Psalm, or Spiritual
Affirmation of Faith
The Peace

THE EUCHARIST

Offering
Invitation to the Lord's Table
Great Thanksgiving
Lord's Prayer
Breaking of the Bread
Communion of the People

SENDING

Hymn, Spiritual, Canticle, or Psalm
Charge
Blessing



DEDICATION OF A CHURCH BUILDING AND FURNISHINGS

Based on the Service
for the Lord's Day

GATHERING

OPENING OF THE DOORS

The congregation may gather outside the church entrance.

At the time the service is scheduled to begin, the doors to the church are closed.

The session gathers inside.

The presbytery commission gathers outside and approaches the doors of the church. The moderator of the presbytery commission may knock three times on the church door and say:

Open to me the gates of righteousness, *Ps. 118:19*
that I may enter through them
and give thanks to the Lord.

The clerk of session opens the door.

Handing the keys to the moderator of the presbytery commission, the clerk may say:

This house has been built
for the glory of God
and the proclamation of the gospel of Jesus Christ.

In the unity of the church,
we present these keys to the Presbytery of N.
and ask you to dedicate this house
to the glory of God.

The moderator of the presbytery commission receives the
keys and says:

On behalf of the Presbytery of N.,
the Presbyterian Church (U.S.A.),
and the church of Jesus Christ,
we accept these keys
and begin the dedication of this building.

HYMN OF PRAISE, PSALM, OR SPIRITUAL

During the singing of the hymn of praise, psalm, or canticle, the presbytery commission leads the people into the church. Members of the session follow, carrying the pulpit or lectern Bible, a chalice and plate, and a pitcher of water for the baptismal font. These symbols of Word and Sacrament are placed in full view of the people along with the keys.

DEDICATION

When church furnishings only are being dedicated, the
service begins here.

CALL TO WORSHIP

The minister, moderator, or other worship leader leads
the people:

How lovely is your dwelling place,
O Lord of Hosts!
My soul longs, indeed it faints
for the courts of the Lord.

*Ps. 84:1–2, 4–5,
7, 10, 12*

**My heart and my flesh
sing for joy to the living God.**

Happy are those who live in your house
ever singing your praise.

**Happy are those whose strength is in you,
in whose heart are the highways to Zion.**

They go from strength to strength;

the God of gods will be seen in Zion.

For a day in your courts is better than a thousand
elsewhere.

**I would rather be a doorkeeper in the house of my
God
than live in the tents of wickedness.**

[Unison]

**O Lord of hosts,
happy is everyone who trusts in you.**

PRAYER

The minister continues:

Eternal God, high and holy,
no building can contain your glory.
May this space be used as
a gathering place for people of goodwill.
When we worship, let us worship gladly;
when we study, let us learn your truth.
May every meeting held here
meet with your approval,
so that this building may stand
as a sign of your Spirit at work in the world,
and as a witness to our Lord and Savior,
Jesus Christ.

Amen.

Or

God of the universe,
the heavens cannot contain your glory.
Yet you have come to be with us in Jesus Christ,
and by the power of the Holy Spirit
you are present with us now
in the risen Christ.
We dedicate this house to your honor and glory.
We thank you for all the gifts
that have come together in this building,
the craft and art of many hands,
contributions of money and material,
labors of love and commitment.
Bless the work of our hands, O God,
that this place may offer your welcome
to many and diverse people,
that all who seek you here
may know your presence in their lives.
By your grace and according to your will,
may the Gospel of Jesus Christ be truly proclaimed
and the sacraments rightly administered,
that the body of Christ may be nurtured here,
and strengthened for Christ's service in the world.

Amen.

[HYMN, ANTHEM, PSALM, OR SPIRITUAL]

PRAYERS OF DEDICATION

It is appropriate for deacons, elders, and other representatives of the congregation to lead one or more of the following prayers from each location:

THE BAPTISMAL FONT OR POOL

Water is poured visibly and audibly into the font or pool:

By your grace, O God,
you have brought us into your covenant
through the waters of baptism,

and by the power of the Holy Spirit
we are made members
of the body of Christ, the church.
At this *font* may lives be claimed
by the death and resurrection of Jesus Christ
for the work and witness
of your people in this world.

**We did not choose you, O Lord,
but you chose us.**

See John 15:16a.

Trusting in Jesus Christ,
we dedicate this *font*
in the name of the Father,
and of the Son,
and of the Holy Spirit.

Amen.

THE PULPIT

Paraments may be placed on the pulpit.

You have spoken your Word, O God,
through prophets and apostles,
and in your Son, Jesus Christ our Lord.
From this place
may your Word be faithfully proclaimed.
Let all who hear your Word
be renewed in faith
and strengthened in service
as Christ's bold disciples in the world.

**Your word is a lamp to our feet
and a light to our path.**

See Ps. 119:105.

Trusting in Jesus Christ,
we dedicate this pulpit
in the name of the Father,
and of the Son,
and of the Holy Spirit.

Amen.

THE PULPIT/LECTERN BIBLE

The Bible is opened.

Eternal God,
you enlighten all with your truth.
Plant your Word in our hearts as good seed,
and allow it to grow into a rich harvest
of justice, mercy, and love.
Let it be the sharpened sword
that separates truth from falsehood,
as we seek to follow the One who was,
and who is,
and who is to come,
your Word of life,
Jesus Christ our Lord.

**We do not live by bread alone,
but by every word
that comes from your mouth.**

See Luke 4:4.

Trusting in Jesus Christ,
we dedicate this Bible
in the name of the Father,
and of the Son,
and of the Holy Spirit.

Amen.

THE TABLE

Paraments may be placed on the table.

God of mercy,
we rejoice that our Savior invites all who trust him
to share the feast he has prepared.
We come with the hunger of our souls
that can be fed only by the bread of life
and the cup of salvation.
May this table nourish all your children
in faith and hope and love.

**Always be present to us
in the breaking of bread.**

See Luke 24:30, 31, 35.

Trusting in Jesus Christ
we dedicate this table
in the name of the Father,
and of the Son,
and of the Holy Spirit.

Amen.

COMMUNION VESSELS

Gracious God, we come to you empty
and you invite us to take, eat, and drink.
May these vessels be used to your glory,
and your people be filled with your presence.

**As you feed us at the table, Lord,
may we, your earthen vessels,
carry your treasure to the world.**

See 2 Cor. 4:7.

Trusting in Jesus Christ,
we dedicate these communion vessels
in the name of the Father,
and of the Son,
and of the Holy Spirit.

Amen.

THE ORGAN OR OTHER MUSICAL INSTRUMENTS

Eternal God,
our praises join
with the songs of heavenly choirs
and the music of the universe.
May *this instrument* encourage our praise
and lift our singing to your throne as faithful prayers
in times of joy and times of sorrow.

**We praise you, O God, with
trumpet sound;
we praise you with strings and pipes!**

See Ps. 150:3.

Trusting in Jesus Christ,
we dedicate this *organ*
in the name of the Father,
and of the Son,
and of the Holy Spirit.

Amen.

SANCTUARY OR CHAPEL

Almighty God,
we dedicate this place to your worship,
that in prayer and praise,
in Word and Sacrament,
we may know your will
and experience your peace and power in our lives.
Let this place be
a refuge for those who suffer or sorrow,
a fortress for those besieged by temptation,
a beacon to light the way in darkness.

**May we enter your gates with
thanksgiving
and come into your courts with praise.**

See Ps. 100:4.

Trusting in Jesus Christ,
we dedicate this *sanctuary*
in the name of the Father,
and of the Son,
and of the Holy Spirit.

Amen.

EDUCATIONAL FACILITY

*It is appropriate for the children to lead the congregation
to this place.*

God of wisdom and truth,
we dedicate *these rooms*
as a place for nurturing families,
equipping saints for the work of ministry,
and building up of the body of Christ.
Inspire us to think your thoughts after you,
that our wills may be so bound with your will
that we will be obedient disciples
of your Son, our Lord, Jesus Christ.

**Teach us to love you, O God,
with all our heart,
with all our soul,
with all our mind,
and with all our strength.**

See Mark 12:30.

Trusting in Jesus Christ,
we dedicate this educational facility
in the name of the Father,
and of the Son,
and of the Holy Spirit.

Amen.

THE COLUMBARIUM

God of all eternity,
we dedicate this columbarium to your glory
in joyful celebration of the lives of your people
who, at the end of service in the earthly church,
find their rest in you.
May their witness continue in this place,
encouraging those who follow,
that all may come at last to the home prepared
by Jesus Christ, our risen Lord.

**Give us your peace in Christ Jesus,
that we may live for him
untroubled and unafraid.**

See John 14:27.

Trusting in Jesus Christ,
we dedicate this columbarium

in the name of the Father,
and of the Son,
and of the Holy Spirit.

Amen.

All may say together:

**As we dedicate *this place*, O God,
we rededicate our lives
to the service of Jesus Christ,
your Son, our Lord,
to whom with you and the Holy Spirit
be all honor and glory
now and forever. Amen.**

The dedication of the building now completed, the moderator of the presbytery commission returns the keys to the clerk of session with these or other appropriate words:

On behalf of the Presbytery of N.,
the Presbyterian Church (U.S.A.),
and the church of Jesus Christ,
we entrust this building to you
as you carry out the ministry of Jesus Christ
in this place.

The clerk of session responds:

On behalf of the people of N. Church,
I accept this responsibility.

All may say:

Thanks be to God.

THE WORD

PRAYER FOR ILLUMINATION

The minister or other worship leader addresses all present:

Let us pray:

After a brief silence, the following is said:

Eternal God,
let your Word shine in our hearts
and bring light to our souls,
that we will recognize our risen Lord
and answer his call
to follow him in faithful discipleship.

Amen.

It is appropriate for an elder to read one or more of the readings, and for a deacon to read the Gospel.

The reader may say:

Hear what the Spirit is saying to the church. *Rev. 2:7, 11,
17, 29; 3:6, 13, 22*

FIRST READING

Before the reading:

A reading from _____.

At the conclusion of the reading:

The Word of the Lord.

Thanks be to God.

Silence may be kept.

PSALM

The psalm for the day is sung or said.

SECOND READING

Before the reading:

A reading from _____.

At the conclusion of the reading:

The Word of the Lord.

Thanks be to God.

Silence may be kept.

ANTHEM, HYMN, PSALM, CANTICLE, OR SPIRITUAL

An anthem, hymn, psalm, canticle, or spiritual that reflects the scriptures for the day may be sung.

GOSPEL READING

Before the reading of the Gospel:

A reading from _____.

Or

The Gospel of our Lord Jesus Christ according to _____.

Glory to you, O Lord.

At the conclusion of the Gospel:

The Word of the Lord.

Thanks be to God.

Or

The Gospel of the Lord.

Praise to you, O Christ.

SERMON

HYMN, PSALM, OR SPIRITUAL

AFFIRMATION OF FAITH

All may stand:

THE NICENE CREED

Let us confess our faith.

**We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.**

We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father;
through him all things were made.
For us and for our salvation
he came down from heaven,
was incarnate of the Holy Spirit and the Virgin Mary
and became truly human.
For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.
On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living
and the dead,
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son is worshiped and
glorified,
who has spoken through the prophets.
We believe in one holy catholic and apostolic church.
We acknowledge one baptism for the forgiveness of
sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.

THE PEACE

A leader says:

Let the peace of Christ rule in
your hearts.

*See Col. 3:15 and
John 20:19, 21, 26.*

To this peace we were called
as members of a single body.

The peace of Christ be with you.

And also with you.

The people may exchange signs of peace and reconciliation with one another.

The people are seated.

THE EUCHARIST

OFFERING

An offering may be received for a purpose determined by the presbytery or the session.

It is appropriate for deacons to gather the people's gifts.

Let us return to God the offerings of our life
and the gifts of the earth.

Remember the words of the Lord Jesus: *Acts 20:35b*
It is more blessed to give than to receive.

As the offerings are gathered, there may be an anthem, or other appropriate music.

It is appropriate that deacons and elders assist the minister(s) in preparing the table with bread and wine during the gathering of the gifts. The bread and wine may be brought to the table, or uncovered if already in place.

The offerings may be brought forward. A psalm, hymn of praise, doxology, or spiritual may be sung, the people standing. The leader may then say:

We bless you, O God of the universe,
Creator of all that is.
As we dedicate this building to your glory,
we pray that you will accept the gifts we bring

as tokens of our lives
and the life of this congregation.
May we always be useful
in the service of your kingdom.

Blessed be God forever.

INVITATION TO THE LORD'S TABLE

Standing at the table, the minister invites the people to the Sacrament, using one of the following or another invitation to the Lord's table. If B is used, the words of institution are not included in the great thanksgiving or at the breaking of the bread.

A

See Rev. 3:20; Ps. 34:8.

Jesus said:
Behold, I stand at the door and knock;
if those who hear my voice open the door,
I will come in to them and eat with them,
and they with me.
O taste and see that the Lord is good!
Happy are all who find refuge in God!

B

See 1 Cor. 11:23–26; Luke 22:19–20.

Hear the words of the institution
of the Holy Supper of our Lord Jesus Christ:
The Lord Jesus, on the night of his arrest,
took bread, and after giving thanks to God,
he broke it, and gave it to his disciples, saying:
Take, eat.
This is my body, given for you.
Do this in remembrance of me.

In the same way he took the cup, saying:
This cup is the new covenant sealed in my blood,
shed for you for the forgiveness of sins.
Whenever you drink it,
do this in remembrance of me.

Every time you eat this bread and drink this cup,
you proclaim the saving death of the risen Lord,
until he comes.

With thanksgiving,
let us offer God our grateful praise.

GREAT THANKSGIVING

The minister continues:

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

It is truly right and our greatest joy
to give you thanks and praise,
Almighty and eternal God.
You rule over all times and ages,
and your realm encompasses limitless space.
You have set us in this time and place
to worship and serve you,
to celebrate your love and the gift of life.
When we turned our back on you
and closed our ears to your Word
and shut our eyes to your will,
you remained faithful to us,
calling us back to your righteous way.
Then you spoke your Word in the flesh,
sending your Son into the world
to save us and bring us home.

Therefore we praise you,
with all who have gone before us

and all the faithful of every time and place,
singing with the choirs of heaven
to the glory of your holy name:

The people may sing or say:

**Holy, holy, holy Lord,
God of power and might,
heaven and earth are full of your glory.
Hosanna in the highest.**

**Blessed is he who comes in the name of the Lord.
Hosanna in the highest.**

The minister continues:

O God of majesty and might,
your name is holy from age to age,
and blessed is Jesus Christ, your Son, our Lord.
Born of Mary, he revealed your presence,
and shared our life to the fullest
with all its joys and sorrows.
He welcomed the stranger and outcast;
he gave food to the hungry
and healed those broken in body or spirit.
In everything he announced the good news
of your mighty realm of peace.
From the cross
he reached out to embrace the world,
from the grave
he rose to deliver us from death.
Now he reigns with you in glory,
ready to come again to make all things new.

*If they have not already been said, the words of institution
may be said here, or in relation to the breaking of the bread.*

We give you thanks that the Lord Jesus,
on the night before he died, took bread,
and after giving thanks to you,
he broke it and gave it to his disciples, saying:

Take, eat.
This is my body, given for you.
Do this in remembrance of me.

In the same way he took the cup, saying:
This cup is the new covenant sealed in my blood,
shed for you for the forgiveness of sins.
Whenever you drink it,
do this in remembrance of me.

Remembering your generous love in Jesus Christ,
we take this bread and this wine
to celebrate his living and dying and rising again
as we wait for his triumphant return.
With thanksgiving, we offer our very selves to you
to be a living and holy sacrifice,
dedicated to your service.

The people may sing or say one of the following:

1

Great is the mystery of faith:

**Christ has died,
Christ is risen,
Christ will come again.**

2

Praise to you, Lord Jesus:

**Dying you destroyed our death,
rising you restored our life.
Lord Jesus, come in glory.**

3

According to his commandment:

**We remember his death,
we proclaim his resurrection,
we await his coming in glory.**

Christ is the bread of life:

**When we eat this bread and drink this cup,
we proclaim your death, Lord Jesus,
until you come in glory.**

The minister continues:

God of grace and mercy,
give us full measure of your Holy Spirit,
that the bread we break and the cup we share
may be the communion of the body and blood of Christ.
By your Spirit so unite us with Christ
that we may be one with the whole church
and share in ministry in every place.
As this bread is Christ's body for us,
send us out to be the body of Christ in the world.

It is appropriate for a deacon to offer intercessions for the church and the world, including intercessions for the congregation and its ministry.

With your church in heaven and on earth, O God,
we pray that you will accomplish what you have planned
for us and for all the world.

Keep us steadfast in faith and service
until Christ returns in victory
and we shall sit with him and all the saints
at the heavenly banquet you have prepared.

Through Christ, with Christ, in Christ,
in the unity of the Holy Spirit,
all glory and honor are yours, almighty God,
now and forever.

Amen.

LORD'S PRAYER

The minister invites all present to sing or say the Lord's Prayer:

As our Savior Christ has taught us, we are bold to pray:

Or

**Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today
our daily bread.
Forgive us our sins
as we forgive those
who sin against us.
Save us from
the time of trial
and deliver us from evil.
For the kingdom,
the power,
and the glory are yours
now and forever. Amen.**

**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 debts,
as we forgive our debtors;
and lead us not
into temptation,
but deliver us from evil.
For thine is the kingdom,
and the power,
and the glory,
forever. Amen.**

BREAKING OF THE BREAD

If the words of institution have not previously been said, the presiding minister breaks the bread using A.

If the words of institution were said in the invitation to the Lord's table or were included in the great thanksgiving, the minister breaks the bread using B. Or the bread may be broken in silence.

A

See 1 Cor. 11:23–26; Luke 22:19–20.

The minister breaks the bread in full view of the people, saying:

The Lord Jesus, on the night of his arrest, took bread, and after giving thanks to God,

he broke it, and gave it to his disciples, saying:
Take, eat.
This is my body, given for you.
Do this in remembrance of me.

The minister lifts the cup, saying:

In the same way he took the cup, saying:
This cup is the new covenant sealed in my blood,
shed for you for the forgiveness of sins.
Whenever you drink it,
do this in remembrance of me.

Every time you eat this bread and drink this cup,
you proclaim the saving death of the risen Lord,
until he comes.

B

Because there is one loaf, *1 Cor. 10:16–17*
we, many as we are, are one body;
for it is one loaf of which we all partake.

*The minister breaks the loaf in full view of the people,
saying:*

When we break the bread,
is it not a sharing in the body of Christ?

The minister lifts the full cup in view of the people, saying:

When we give thanks over the cup,
is it not a sharing in the blood of Christ?

COMMUNION OF THE PEOPLE

*Holding out both the bread and the cup to the people, the
minister says:*

Jesus said: I am the bread of life. *John 6:35*
Whoever comes to me will never be hungry,
and whoever believes in me will never be thirsty.

*The minister and those assisting receive Communion,
and then serve the bread and the cup to the people.*

The people may gather around the table to receive the bread and cup. Or the people may go to persons serving the elements. Or the bread and cup may be served to the people where they are.

In giving the bread:

The body of Christ, the bread of heaven.

Amen.

In giving the cup:

The blood of Christ, the cup of salvation.

Amen.

PRAYER AFTER COMMUNION

We thank you, O God,
that through Word and Sacrament
you have given us your Son,
who is the true bread from heaven
and food of eternal life.
So strengthen us in your service
that our daily living may show our thankful praise;
through Jesus Christ our Lord.

Amen.

SENDING

HYMN, SPIRITUAL, CANTICLE, OR PSALM

The people may stand.

A hymn, a spiritual, the Canticle of Simeon (PH 603–605; PS 164–166), or a psalm may be sung.

CHARGE

It is appropriate for a deacon to dismiss the congregation using the following or a similar charge (*BCW* pp. 159–160).

Go out into the world in peace;
have courage;
hold on to what is good;
return no one evil for evil;
strengthen the fainthearted;
support the weak, and help the suffering;
honor all people;
love and serve the Lord,
rejoicing in the power of the Holy Spirit.

*See 1 Cor. 16:13;
2 Tim. 2:1; Eph. 6:10;
1 Thess. 5:13–22;
and 1 Peter 2:17.*

BLESSING

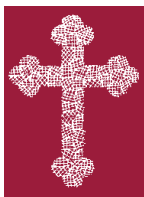
The minister or the moderator of the presbytery commission gives God's blessing to the congregation using the following or similar words from scripture:

The grace of the Lord Jesus Christ,
the love of God,
and the communion of the Holy Spirit
be with you all.

2 Cor. 13:13

Alleluia! Amen.

Instrumental music may follow the blessing.



DEDICATION OF A CHRISTIAN HOME

This liturgy is appropriate for use at a gathering in a home. Leadership may be shared by two or more persons. Family members, friends, and pastors may be invited to lead or assist.

All may gather near the entry door.

GREETING

The worship leader may say:

Peace to this house and to all who enter here.

Amen.

Jesus said:

John 14:23

“Those who love me will keep my word,
and my Father will love them,
and we will come to them,
and make our home with them.”

Come, Lord Jesus.

A candle is lighted.

A reading from the Gospel according
to Matthew:

Matt. 5:14–16

“You are the light of the world.

A city built on a hill cannot be hid.

No one after lighting a lamp puts it under a bushel basket,

but on the lamp stand, and it gives light to all in the house. In the same way, let your light shine before others, so that they may see your good works and give glory to your Father in heaven.”

Let us pray:
Eternal God,
as this candle gives light to this home,
so enable those who dwell here
to be your light in the world;
through Jesus Christ our Lord.

Amen.

One or more of the following may be used as the people move through the house.

Entrance Hall

A reading from the Psalms:

Ps. 121:5–8

“It is the Lord who watches over you;
the Lord is your shade at your right hand,
so that the sun shall not strike you by day,
nor the moon by night.
The Lord shall preserve you from all evil;
the Lord shall keep you safe.
The Lord shall watch over your going out
and your coming in,
from this time forth forevermore.”

Let us pray:
Gracious God,
keep watch over those who live here,
their going out and their coming home.
May they dwell here,
secure in your peace,
extending your hospitality to all.

Amen.

Living Room/Family Room

A reading from the Psalms:

Ps. 90:1-2

“Lord, you have been our dwelling place
in all generations.

Before the mountains were brought forth,
or ever you had formed the earth and the world,
from everlasting to everlasting you are God.”

Let us pray:

Loving God,
fill this room with your love,
that all who share it
may be strengthened
to serve you and one another,
through Jesus Christ our Lord.

Amen.

Kitchen/Dining Room

A reading from the Psalms:

Ps. 104:27-28

“The eyes of all look to you
to give them their food in due season;
and when you give it to them,
they gather it up;
when you open your hand,
they are filled with good things.”

Let us pray:

Blessed are you, God of heaven and earth,
for you give us food and drink
to sustain our lives
and make our hearts glad.
Make us grateful for all your mercies,
and mindful of the needs of others;
through Jesus Christ our Lord.

Amen.

Bedrooms

A reading from the Psalms:

Ps. 4:8

“I will both lie down and sleep in peace;
for you alone, O Lord, make me lie down in safety.”

Let us pray:

Guide us waking, O Lord,
and guard us sleeping,
that awake we may watch with Christ,
and asleep we may rest in his peace.

Amen.

All may return to the living room.

A reading from the Gospel of John:

John 15:4–5

“Abide in me as I abide in you.
Just as the branch cannot bear fruit by itself
unless it abides in the vine,
neither can you unless you abide in me.
I am the vine, you are the branches.
Those who abide in me and I in them bear much fruit,
because apart from me you can do nothing.”

Let us pray:

Gracious God,
in you alone do we find our true home.
Make this house your abiding place,
and bless all who live here.
Fill them with your Holy Spirit,
and send them out in your love.

Amen.



DEDICATION OF A HEALTH CARE FACILITY

This liturgy may be used as part of a public ceremony to inaugurate the use of a hospital, clinic, hospice, skilled nursing home, or mental health agency.

This liturgy may be incorporated into a larger service of dedication, in which instance it would follow the proclamation of the Word.

An administrator or other representative of the health care facility welcomes the people.

The moderator of presbytery or synod or a representative of the moderator may then say these or similar words:

We are assembled here at the invitation of *the governing board of the facility*, and by authority of the *Presbytery of N.*, [along with representatives from _____,] to dedicate this health care facility to the glory of God and to the ministry of healing and the service of the people of this community.

SENTENCES OF SCRIPTURE

The moderator of an appropriate governing body, a minister, or other appropriate worship leader continues:

Ps. 103:1–5a

Bless the Lord, O my soul,
and all that is within me,
bless his holy name.

**Bless the Lord, O my soul,
and do not forget all his benefits—**

who forgives all your iniquity,
who heals all your diseases,

**who redeems your life from the Pit,
who crowns you with steadfast love and mercy,**

who satisfies you with good as long as you live.

SCRIPTURE READING

When Jesus entered Peter's house, *Matt. 8:14–16*
he saw his mother-in-law lying in bed with a fever; he
touched her hand, and the fever left her, and she got up and
began to serve him. That evening they brought
to him many who were possessed with demons; and he cast
out the spirits with a word, and cured all who were sick.
This was to fulfill what had been spoken through the
prophet Isaiah, "He took our infirmities and bore our
diseases."

PRAYER OF DEDICATION

The moderator continues:

Let us pray:

Merciful God,
whose will for all is wholeness and peace,
establish your ministry of wholeness in this place.

Welcome into your human family in love
all who are born here.

Grant healing and release from pain
for those who suffer.

Receive the dying into your embrace.

Make this place a cradle of nurture,
a shelter for the afflicted,
[a hospice for the dying.]
Strengthen and protect all who serve here,

that their touch may be your touch,
their wisdom your wisdom,
their care a demonstration
of your saving love for all your children;
through Jesus Christ our Lord.

Amen.

I declare *this institution of healing*
dedicated to the glory of God
and the service of God's children.

Amen. Thanks be to God!

BLESSING

The moderator or worship leader gives God's blessing to
the people:

The grace of our Lord Jesus Christ, *2 Cor. 13:13*
the love of God,
and the communion of the Holy Spirit
be with you all.

Alleluia! Amen.



DEDICATION OF AN EDUCATIONAL INSTITUTION

This liturgy may be used as part of a public ceremony to inaugurate the use of a church-related primary or secondary school, preschool, mission school, college, or seminary. Those who plan and lead this service may choose an appropriate scripture readings and, if necessary, modify the prayer for age-appropriate language.

This liturgy may be incorporated into a larger service of dedication, in which instance it would follow the proclamation of the Word.

The president, principal, or other school administrator welcomes the people.

The moderator of presbytery or synod or a representative of the moderator may then say these or similar words:

We are assembled here at the invitation of *the governing board of this institution* and by authority of *the Presbyterian governing body* [along with representatives from N.] to dedicate this school to the glory of God and to the ministry of education in service to the people of this community.

SENTENCES OF SCRIPTURE

The moderator of an appropriate governing body, a minister, or other appropriate worship leader leads the people:

The law of the Lord is perfect,
reviving the soul;

Ps. 19:7–10

**the decrees of the Lord are sure,
making wise the simple;**

the precepts of the Lord are right,
rejoicing the heart;

**the commandment of the Lord is clear,
enlightening the eyes;**

the fear of the Lord is pure,
enduring forever;

**the ordinances of the Lord are true
and righteous altogether.**

More to be desired are they than gold,
even much fine gold:

**sweeter also than honey,
and drippings of the honeycomb.**

SCRIPTURE READING

A

Matt. 18:1–6

The disciples came to Jesus and asked,
“Who is the greatest in the kingdom of heaven?”
He called a child, whom he put among them,
and said, “Truly I tell you, unless you change and become
like children, you will never enter the kingdom of heaven.
Whoever becomes humble like this child is the greatest in
the kingdom of heaven. Whoever welcomes one such child
in my name welcomes me.”

“If any of you put a stumbling block before one of these little
ones who believe in me, it would be better for you if a great
millstone were fastened around your neck and you were
drowned in the depth of the sea.”

One of the scribes came near and heard them disputing with one another, and seeing that Jesus answered them well, he asked him, “Which commandment is the first of all?” Jesus answered, “The first is, ‘Hear, O Israel: the Lord our God, the Lord is one; you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.’ The second is this, ‘You shall love your neighbor as yourself.’ There is no other commandment greater than these.” Then the scribe said to him, “You are right, Teacher; you have truly said that ‘he is one, and besides him there is no other’; and ‘to love him with all the heart, and with all the understanding, and with all the strength,’ and ‘to love one’s neighbor as oneself,’—this is much more important than all whole burnt offerings and sacrifices.” When Jesus saw that he answered wisely, he said to him, “You are not far from the kingdom of God.”

PRAYER OF DEDICATION

The worship leader continues:

Let us pray:

Wise and wondrous God,
your Word is a lamp unto our feet
and a light to our path:
establish here your ministry
of teaching and learning.
Nurture the minds and hearts of all
who come to learn and to grow.
Teach the teachers
that their words may be grounded in your Word,
and their compassion may be
a living demonstration
of the gospel of Jesus Christ.
Nurture open minds,
foster loving hearts,

deepen thirsty souls,
and build persons of strength.
Sow the seeds of faith,
that from the soil of this ministry
may grow disciples of Jesus Christ our Lord.

Amen. Thanks be to God.

The moderator may say these or similar words:

I declare *this institution of learning* dedicated to the glory of
God and the service of God's children.

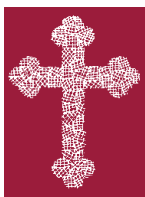
Amen. Thanks be to God!

BLESSING

The moderator or worship leader gives God's blessing to
the people:

The grace of our Lord Jesus Christ, *2 Cor. 13:13*
the love of God,
and the communion of the Holy Spirit
be with you all.

Alleluia! Amen.



DEDICATION OF A COMMUNITY SERVICE AGENCY

This liturgy may be used as part of a public ceremony to inaugurate the use of a church-related food bank, shelter, dispensary, or other community service agency.

This liturgy may be incorporated into a larger service of dedication, in which instance it would follow the proclamation of the Word.

An administrator or other representative of the service agency welcomes the people.

The moderator of presbytery or synod or a representative of the moderator may then say these or similar words:

We are assembled here at the invitation of *the governing board of the agency*, and by authority of the *Presbytery of N.*, [with representatives from N.] to dedicate this facility to the glory of God and the ministry of compassion in service to the people of this community.

SENTENCES OF SCRIPTURE

The moderator of an appropriate governing body, a minister, or other appropriate worship leader leads the people:

Ps. 146:5–9a, 10c

Happy are those whose help is the God of Jacob,
whose hope is in the Lord their God,
who made heaven and earth,

the sea, and all that is in them;
who keeps faith forever;
who executes justice for the oppressed;
who gives food to the hungry.

**The Lord sets the prisoners free;
the Lord opens the eyes of the blind.
The Lord lifts up those who are bowed down;
the Lord loves the righteous.
The Lord watches over the stranger,
and upholds the orphan and the widow.**

[Unison]

Praise the Lord!

SCRIPTURE READING

Matt. 25:31–40

“When the Son of Man comes in his glory, and all the angels with him, then he will sit on the throne of his glory. All the nations will be gathered before him, and he will separate people one from another as a shepherd separates the sheep from the goats, and he will put the sheep at his right hand and the goats at the left. Then the king will say to those at his right hand, ‘Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me.’

Then the righteous will answer him, ‘Lord, when was it that we saw you hungry and gave you food, or thirsty and gave you something to drink? And when was it that we saw you sick or in prison and visited you?’ And the king will answer them, ‘Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me.’”

PRAYER OF DEDICATION

The moderator continues:

Let us pray:

God of boundless compassion,
whose Son took on our flesh
and willingly suffered for all:
strengthen all who come
seeking your sustaining love and mercy.
Let this place be a sign of your realm,
where each one is known by name,
where no one is a stranger.
Remind those who serve
and those who are served
that all we have we receive as gifts,
and that we are stewards
entrusted to each other's care.
Make us instruments of your grace and peace,
through Jesus Christ our Lord.

Amen.

I declare *this agency of service* dedicated to the glory of God
and the service of God's children.

Amen. Thanks be to God!

BLESSING

The moderator or worship leader gives God's blessing to
the people:

The grace of our Lord Jesus Christ, *2 Cor. 13:13*
the love of God,
and the communion of the Holy Spirit
be with you all.

Alleluia! Amen.



MARKING
TRANSITIONS
IN A
CONGREGATION



INTRODUCTION TO THE SERVICES MARKING TRANSITIONS

In the life of the church, there are many occasions that fall under the heading of “transition.” These are times to acknowledge movement of the people of God from one phase of ministry to another.

Constituting a Congregation is a service conducted by the presbytery. It is fitting that the first service of the new congregation be at an appropriate time on the Lord’s Day. The service includes forms for the reception of all new members, whether by baptism on profession of faith, profession of faith or reaffirmation of faith, or transfer of letter. Children of new members may also be baptized at this time. The meeting of the congregation takes place immediately as part of the service. At the meeting’s conclusion, the service resumes with the ordination and installation of deacons and elders, and the celebration of the Sacrament of the Lord’s Supper.

Services for Uniting Congregations and Dissolution of a Church are also provided. When a congregation is dissolved or moves to another structure, the service for Vacating a Church Building to a secular use is conducted by the presbytery, as this transition is made.

Every congregation experiences transitions of membership, as new members are received and others depart. As it is appropriate to welcome new members in the context of worship, it is also fitting to recognize those departing

for other places to take up other ministries. Both liturgies stress the baptismal calling that is reaffirmed by new members and carried out by departing ones.

Recognition and Thanksgiving for Faithful Service celebrates the gifts of the Spirit given to church leaders and other members, as a way of giving thanks to God for particular ministries and services within the congregation. The Dissolution of a Pastoral Call is a major time of transition for a congregation that needs to be acknowledged in worship. The Celebration of a Congregational Anniversary is also an occasion of appreciation and gratitude for God's gifts shared through the people who are a part of a congregation's history.

Transitions are also marked in governing bodies, as officers and staff are installed. The journey of ministry of the Word and Sacrament is marked at the beginning when candidates are taken under care of a presbytery, and when ministers are honorably retired. Additional liturgies recognize the certification of a Christian educator and commissioning of a lay pastor.

AN OUTLINE FOR THE CONSTITUTING OF A CONGREGATION

GATHERING

Processional Hymn
Call to Worship
Presenting the Petition
Thanksgiving and Confession
Canticle, Psalm, Hymn, or Spiritual

THE WORD

Prayer for Illumination
First Reading
Psalm
Second Reading
Anthem, Hymn, Psalm, Canticle, or Spiritual
Gospel Reading
Sermon
Hymn, Canticle, Psalm, or Spiritual
Baptism and Reaffirmation
Congregational Meeting
Ordination and Installation

THE EUCHARIST

Hymn, Psalm, or Spiritual
Invitation to the Lord's Table
Offering
Great Thanksgiving
Lord's Prayer
Breaking of the Bread
Communion of the People

SENDING

Granting the Charter
Charge
Blessing
Hymn, Spiritual, Canticle, or Psalm



CONSTITUTING OF A CONGREGATION

A Service Based on the Service for the Lord's Day

GATHERING

The moderator of the organizing commission, commission members, the organizing pastor, and officer nominees may lead the petitioners into the place of worship during the singing of a hymn of praise, psalm, or spiritual.

PROCESSIONAL HYMN

CALL TO WORSHIP

GREETING

The organizing pastor leads the people:

The Lord be with you.

And also with you.

SENTENCES OF SCRIPTURE

Be joyful in the Lord, all you lands; *Ps. 100:1–4*

**serve the Lord with gladness and come before God's
presence with a song.**

Know this: The Lord alone is God;

**we belong to the Lord, who made us; we are God's
people and the sheep of God's pasture.**

Enter God's gates with thanksgiving; go into the holy courts with praise;
give thanks and call upon the name of the Lord.

PRESENTING THE PETITION

The clerk of session nominee of the new congregation presents the petition for organization to the moderator.

Following the reading of the petition, signatories shall be named in groups: those who unite by baptism, by profession of faith, by reaffirmation of faith, and by transfer of membership.

The moderator of the organizing commission may recall the development of the new congregation and the action of presbytery.

The moderator addresses all present:

By the grace of God,
the Presbytery of N.
now proceeds to constitute the congregation of N. Church
with joy and thanksgiving.

THANKSGIVING AND CONFESSION

The minister addresses the people:

Let us pray.

Mighty God,
we give you thanks
that by your power you created us,
and by your goodness you call us to be your people.

All may pray together:

**We confess that we have lived for ourselves
and apart from you.
We have turned from our neighbors,
and refused to bear the burdens of others.
We have ignored the pain of the world,
and passed by the hungry, the poor, and the oppressed.**

Silence may be kept for personal prayers.

The minister continues:

In your great mercy, forgive our sins
and free us from selfishness,
that we may choose your will
and obey your commandments.

**Accept the offering of our worship
that every race and nation may enter your courts,
praising you in song;
through Jesus Christ our Lord.**

DECLARATION OF FORGIVENESS

The mercy of the Lord
is from everlasting to everlasting.
I declare to you, in the name of Jesus Christ,
you are forgiven.

As God's own people,
be merciful in action,
kindly in heart, humble in mind.
Be always ready to forgive
as freely as God has forgiven you.
And, above everything else, be loving,
and never forget to be thankful
for what Christ has done for you.

See Col. 3:12–14.

CANTICLE, PSALM, HYMN, OR SPIRITUAL

THE WORD

PRAYER FOR ILLUMINATION

Let us pray.

After a brief silence, the following or another prayer for
illumination is said:

Lord, open our hearts and minds
by the power of your Holy Spirit,
that as the scriptures are read
and your Word is proclaimed,
we may hear with joy what you say to us today.

Amen.

The reader may then say:

Hear what the Spirit is saying to the church. *Rev. 2:7, 11,
17, 29; 3:6, 13, 22*

FIRST READING

Before the reading:

A reading from _____.

At the conclusion of the reading:

The Word of the Lord.

Thanks be to God.

Silence may be kept.

PSALM

An appropriate psalm of response is sung or said.

SECOND READING

Before the reading:

A reading from _____.

At the conclusion of the reading:

The Word of the Lord.

Thanks be to God.

Silence may be kept.

ANTHEM, HYMN, PSALM, CANTICLE, OR SPIRITUAL

An anthem, hymn, psalm, canticle, or spiritual that reflects the scriptures for the day may be sung.

GOSPEL READING

Before the reading of the Gospel:

A reading from _____.

Or

The Gospel of our Lord Jesus Christ according to _____.

Glory to you, O Lord.

At the conclusion of the Gospel:

The Word of the Lord.

Thanks be to God.

Or

The Gospel of the Lord.

Praise to you, O Christ.

Silence may be kept.

SERMON

HYMN, CANTICLE, PSALM, OR SPIRITUAL

BAPTISM AND REAFFIRMATION

PRESENTATION

A minister designated by the organizing commission addresses all present:

Hear the words of our Lord Jesus Christ: *Matt. 28:18–20*
All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age.

The minister continues:

Obeying the word of our Lord Jesus,
and confident of his promises,
we baptize those whom God has called.
Let us remember with joy our own baptism,
as we celebrate this sacrament.

The candidates for baptism gather at the baptismal font
or pool.

BAPTISM

Adults and older children

The minister addresses the candidates for baptism:

N. and N., do you desire to be baptized?

The candidates respond:

I do.

Parents of infants and younger children

The minister addresses the parent(s) presenting their
children for baptism:

Do you desire that N. and N. be baptized?

The parent(s) respond:

I do.

Relying on God's grace,
do you promise to live the Christian faith,
and to teach that faith to your child?

The parent(s) respond:

I do.

Sponsors (if any are present)

The minister addresses the sponsors, if any are present:

Do you promise, through prayer and example,

to support and encourage N.
to be a faithful Christian?

The sponsors respond:

I do.

Congregation

The minister addresses the congregation:

Do you, as members of the church of Jesus Christ,
promise to guide and nurture N. and N.,
by word and deed, with love and prayer,
encouraging *them* to know and follow Christ
and to be a faithful member(s) of his church?

We do.

Those professing or reaffirming their faith may stand:

PROFESSION OF FAITH

The minister addresses the candidates:

We rejoice that you now desire to declare your faith,
and to share with us in our common ministry.

REAFFIRMATION OF FAITH

The minister addresses the candidates:

We rejoice with you as you claim again
the promises of God which are yours through your
baptism.

The minister addresses those assembled and those standing:

Through baptism we enter the covenant God has
established.

In that covenant God gives us new life;
we are guarded from evil

and nurtured by the love of God and God's people.

In embracing that covenant, we choose whom we will serve,
by turning from evil
and turning to Jesus Christ.

I ask you, therefore, to reject sin,
to profess your faith in Christ Jesus,
and to confess the faith of the church,
the faith in which we baptize.

The minister then asks the following questions of the candidates for baptism, those making a public profession of faith, and those reaffirming their faith:

RENUNCIATIONS

The following or other forms of renunciation (BCW pp. 435–436) are used:

Trusting in the gracious mercy of God,
do you turn from the ways of sin
and renounce evil and its power in the world?

I do.

Do you turn to Jesus Christ
and accept him as your Lord and Savior,
trusting in his grace and love?

I do.

Will you be Christ's faithful disciple,
obeying his Word and showing his love?

I will, with God's help.

PROFESSION

All present may stand:

The minister continues:

With the whole church,
let us confess our faith.

All present profess their faith in the words of the Apostles' Creed.

Do you believe in God, the Father almighty?

**I believe in God, the Father almighty,
creator of heaven and earth.**

Do you believe in Jesus Christ?

**I believe in Jesus Christ, God's only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.
On the third day he rose again;
he ascended into heaven,
he is seated at the right hand of the Father,
and he will come to judge the living and the dead.**

Do you believe in the Holy Spirit?

**I believe in the Holy Spirit,
the holy catholic church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.**

The minister asks the following question of all those being received into the membership of the church:

Will you be a faithful member of this congregation,
share in its worship and ministry
through your prayers and gifts,
your study and service,
and so fulfill your calling to be a disciple of Jesus Christ?

I will, with God's help.

THANKSGIVING OVER THE WATER

Water is poured visibly and audibly into the font.

The minister leads the people:

The Lord be with you.

And also with you.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

Eternal and gracious God, we give you thanks.

In countless ways you have revealed yourself in ages past,
and have blessed us with signs of your grace.

We praise you that through the waters of the sea,
you led your people Israel out of bondage,
into freedom in the land of your promise.

We praise you for sending Jesus your Son,
who for us was baptized in the waters of the Jordan,
and was anointed as the Christ by your Holy Spirit.
Through the baptism of his death and resurrection,
you set us free from the bondage of sin and death,
and give us cleansing and rebirth.

We praise you that in baptism
you give us your Holy Spirit,
who teaches us and leads us into all truth,
filling us with a variety of gifts
that we might proclaim the gospel to all nations
and serve you as a royal priesthood.

The minister may touch the water.

Pour out your Spirit upon us
and upon this water,
that this font may be your womb of new birth.

May *all* who now pass through these waters
be delivered from death to life,
from bondage to freedom,
from sin to righteousness.

You have made us members of your body, the church,
calling us to be your servants in the world.

Renew in all of us the covenant made in our baptism.
Continue the good work you have begun in us.

Bind us together in the household of faith
and guard us from all evil.
Send us forth by the power of your Spirit
to love and serve you with joy,
and to strive for justice and peace in all the earth.
To you be all praise, honor, and glory;
through Jesus Christ our Savior,
who with you and the Holy Spirit,
lives and reigns forever.

Amen.

THE BAPTISM

The candidates who are to be baptized by pouring or sprinkling may kneel, or if there are candidates to be immersed, they walk into the water.

Calling each candidate by his or her Christian (given) name(s) only, the minister shall pour or sprinkle water visibly and generously on the candidate's head, or immerse the candidate in the water, while saying:

N., I baptize you
in the name of the Father,
and of the Son,
and of the Holy Spirit.

Amen.

LAYING ON OF HANDS

The minister lays hands on the head of each person baptized and of those making public profession of their faith, saying:

O Lord, uphold N. by your Holy Spirit.
Give *him/her* the spirit of wisdom and understanding,
the spirit of counsel and might,
the spirit of knowledge and the fear of the Lord,
the spirit of joy in your presence,
both now and forever.

The person responds:

Amen.

The minister may mark the sign of the cross on the forehead of each of the newly baptized or those making public profession of faith, while saying the following.

Oil prepared for this purpose may be used.

N., child of the covenant,
you have been sealed by the Holy Spirit in baptism,
and marked as Christ's own forever.

Amen.

WELCOME

A member of the presbytery's commission addresses the congregation in these or similar words:

Through your baptism,
you have all been received
into the one holy catholic and apostolic church
and are now members of this new congregation.

With joy and thanksgiving we welcome you
to share with us in the ministry of Christ
for we are all one in him.

CONGREGATIONAL MEETING

The members of the new congregation are convened for the purpose of electing church officers and conducting other business appropriate to the constituting of the congregation.

ORDINATION

SENTENCES OF SCRIPTURE

1 Cor. 12:4–7, 27

The moderator or organizing pastor addresses all present:

There are varieties of gifts,
but it is the same Spirit who gives them.

**There are different ways of serving God,
but it is the same Lord who is served.**

God works through each person in a unique way,
but it is God's purpose that is accomplished.

**To each is given a gift of the Spirit
to be used for the common good.**

Together we are the body of Christ,
and individually members of it.

STATEMENT ON ORDINATION AND INSTALLATION

*The following or a similar interpretation of ordination
and/or installation shall be given:*

We are all called into the church of Jesus Christ
by baptism,
and marked as Christ's own by the Holy Spirit.
This is our common calling,
to be disciples and servants of our servant Lord.
Within the community of the church,
some are called to particular service
as deacons,
as elders,
and as ministers of the Word and Sacrament.
Ordination is Christ's gift to the church
assuring that his ministry continues among us,
providing for ministries of caring and compassion in the
world,
ordering the governance of the church,
and preaching the Word and administering the sacraments.

Representing the one, holy, catholic, and apostolic church,
the Presbytery of N. now ordains
N. and N. to the office of deacon,
N. and N. to the office of elder,
and installs them to active service
in and for the N. Church.

The Presbytery of N. also now installs to active service those who have been previously ordained;
deacons N. and N.,
elders N. and N.

CONSTITUTIONAL QUESTIONS

Those who are to be ordained and/or installed move to the front of the place of worship to give answer to the questions required by the Constitution of the Presbyterian Church (U.S.A.)

The moderator or presiding minister addresses the candidates:

Do you trust in Jesus Christ your Savior, acknowledge him Lord of all and Head of the Church, and through him believe in one God, Father, Son and Holy Spirit?

I do.

Do you accept the Scriptures of the Old and New Testaments to be, by the Holy Spirit, the unique and authoritative witness to Jesus Christ in the Church universal, and God's Word to you?

I do.

Do you sincerely receive and adopt the essential tenets of the Reformed faith as expressed in the confessions of our church as authentic and reliable expositions of what Scripture leads us to believe and do, and will you be instructed and led by those confessions as you lead the people of God?

I do and I will.

Will you fulfill your office in obedience to Jesus Christ, under the authority of Scripture, and be continually guided by our confessions?

I will.

Will you be governed by our church's polity, and will you abide by its discipline?

Will you be a friend among your colleagues in ministry, working with them, subject to the ordering of God's Word and Spirit?

I will.

Will you in your own life seek to follow the Lord Jesus Christ, love your neighbors, and work for the reconciliation of the world?

I will.

Do you promise to further the peace, unity, and purity of the church?

I do.

Will you seek to serve the people with energy, intelligence, imagination, and love?

I will.

To deacons:

Will you be a faithful deacon, teaching charity, urging concern, and directing the people's help to the friendless and those in need? In your ministry will you try to show the love and justice of Jesus Christ?

I will.

To elders:

Will you be a faithful elder, watching over the people, providing for their worship, nurture, and service? Will you share in government and discipline, serving in governing bodies of the church, and in your ministry will you try to show the love and justice of Jesus Christ?

I will.

An elder addresses the congregation:

Do we, the members of the church, accept N. and N. as

deacons and elders, chosen by God through the voice of this congregation to lead us in the way of Jesus Christ?

The congregation responds:

We do.

Do we agree to encourage them, to respect their decisions, and to follow as they guide us, serving Jesus Christ who alone is Head of the Church?

We do.

PRAYER OF ORDINATION

The candidates for ordination kneel, facing the congregation. Ministers of the Word and Sacrament and elders gather behind the candidates.

The moderator or presiding minister leads all assembled:

The Lord be with you.

And also with you.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

Gracious and eternal God,
with joy we give you all thanks and praise.

Throughout the ages
you have been faithful to your covenant people
whom you have called out of bondage
and redeemed to be your own.

In every time and place
you have chosen servants from among your people
to point the way to salvation.

We are grateful for ancestors in the faith
who followed without fear,
placing their trust in you alone.

We give you thanks for judges and monarchs

who ruled in righteousness and peace.
We praise you for prophets and apostles
who spoke for you bold words of mercy and of truth.
We thank you for men and women in every age
who have nurtured your people in faith and faithfulness.

Above all we praise you for Jesus Christ,
who came not to be served, but to serve,
and to give his life to set others free.
Anointed by your Holy Spirit,
he proclaimed your reign on earth,
revealing your saving love
in all he said and did.

Those gathered around the candidates lay hands on them.

All present may pray together:

Gracious God,
pour out your Holy Spirit upon your servants
whom you called by baptism as your own.
Grant them the same mind
that was in Christ Jesus.
Give them a spirit of truthfulness
that they may show the compassion of Christ
in the actions of daily living,
and rightly govern your people.

Give them the gifts of your Holy Spirit
to build up the church,
to strengthen the common life of your people,
and to lead with compassion and vision.

In the walk of faith and for the work of ministry,
give to your servants
gladness and strength,
discipline and hope,
humility, humor, and courage,
and an abiding sense of your presence.

The laying on of hands is completed.

The moderator or minister continues:

Gracious God,
pour out your Spirit of power and truth
upon the whole church,
that we may be for you a holy people,
baptized to serve you in the world.
Sustain this congregation in ministry.
Ground them in the gospel,
secure their hope in Christ,
strengthen their service to the outcast
and increase their love for one another.
Show them the transforming power of your grace
in their life together,
that they may be servants of the gospel,
offering a compelling witness in the world
to the good news of Christ Jesus our Lord.

Amen.

DECLARATION OF ORDINATION AND INSTALLATION

A member of the organizing commission addresses those
who are newly ordained and installed:

N. and N., you are now deacons and elders in the church of
Jesus Christ and for this new congregation.
Be faithful and true in your ministry
so that your whole life will bear witness
to the crucified and risen Christ.

WELCOME

Ministers and elders greet those who are newly ordained
and installed.

CHARGE

The newly ordained and installed deacons and elders re-
main standing.

The moderator addresses them using the following or
other scripture appropriate to the day:

Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight and the sin that clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith, who for the sake of the joy that was set before him endured the cross, disregarding its shame, and has taken his seat at the right hand of the throne of God. Consider him who endured such hostility against himself from sinners, so that you may not grow weary or lose heart. Therefore lift your drooping hands and strengthen your weak knees, and make straight paths for your feet, so that what is lame may not be put out of joint, but rather be healed. Pursue peace with everyone, and the holiness without which no one will see the Lord.

PRESENTATION OF SYMBOLS OF MINISTRY

Symbols appropriate to the ministry of elders and deacons may be presented.

THE EUCHARIST

HYMN, PSALM, OR SPIRITUAL

INVITATION TO THE LORD'S TABLE

It is appropriate that the organizing pastor preside at the Lord's Supper.

Standing at the table, he/she invites the people to the Sacrament, using one of the following or other scripture.

If B is used, the words of institution are not included in the great thanksgiving or at the breaking of the bread.

A (See *Luke 13:29 and 24:30, 31.*)
Friends, this is the joyful feast of the people of God!
They will come from east and west,

and from north and south,
and sit at table in the kingdom of God.
According to Luke,
when our risen Lord was at table with his disciples,
he took the bread, and blessed and broke it,
and gave it to them.
Then their eyes were opened
and they recognized him.
This is the Lord's table.
Our Savior invites those who trust him
to share the feast which he has prepared.

B *(See 1 Cor. 11:23–26; Luke 22:19–20.)*

Hear the words of the institution
of the Holy Supper of our Lord Jesus Christ:
The Lord Jesus, on the night of his arrest, took bread,
and after giving thanks to God,
he broke it, and gave it to his disciples, saying:
Take, eat.
This is my body, given for you.
Do this in remembrance of me.
In the same way he took the cup, saying:
This cup is the new covenant sealed in my blood,
shed for you for the forgiveness of sins.
Whenever you drink it,
do this in remembrance of me.
Every time you eat this bread and drink this cup,
you proclaim the saving death of the risen Lord,
until he comes.

OFFERING

*An offering may be received for a purpose designated by
the presbytery.*

It is appropriate for deacons to gather the people's gifts.

Let us return to God the offerings of our life
and the gifts of the earth.

The following, or another appropriate verse from scripture, may be used.

Remember the words of the Lord Jesus: *Acts 20:35b*
It is more blessed to give than to receive.

As the offerings are gathered, there may be an anthem or other appropriate music.

The minister(s) and elders prepare the table with bread and wine during the gathering of the gifts. The bread and wine may be brought to the table, or uncovered if already in place.

The offerings may be brought forward. A psalm, hymn of praise, doxology, or spiritual may be sung.

The people stand.

The minister leads the people in the following or another great thanksgiving appropriate to the season (*BCW* pp. 126–156, 165–400):

GREAT THANKSGIVING

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

It is truly right and our greatest joy
to give you thanks and praise,
eternal God, our creator.
You have given us life,
and second birth in your Spirit.
Once we were no people,

but now we are your people.
You claimed Israel as your chosen nation
and raised up the church as a witness to the resurrection,
breathing into it your life and power.
From worlds apart, you gathered us together.
When we went astray, you welcomed us home.
Always your love has been steadfast.

Therefore we praise you,
joining our voices with the choirs of heaven
and with all the faithful of every time and place,
who forever sing to the glory of your name:

The people may sing or say:

**Holy, holy, holy Lord, God of power and might,
heaven and earth are full of your glory.
Hosanna in the highest.**

**Blessed is the one who comes in the name of the Lord.
Hosanna in the highest.**

The minister continues:

You are holy, O God of majesty,
and blessed is Jesus Christ, your Son, our Lord.
In love with you,
and in compassion for all,
Jesus healed and taught,
challenged and comforted,
welcomed and saved.
He formed a community,
promising to be with disciples
wherever two or three were gathered,
and sending them on his mission
of hope and healing in the world.
Jesus trusted his life to you,
and went freely to his death,
so the world might be set free from suffering and sin.
You raised him from death

and raise us also to live a new life with him.
In the power of the Holy Spirit,
you send us out to make disciples as he commanded.

*If they have not already been said, the words of institution
may be said here, or in relation to the breaking of the bread.*

We give you thanks that the Lord Jesus,
on the night before he died,
took bread,
and after giving thanks to you,
he broke it, and gave it to his disciples, saying:
Take, eat.
This is my body, given for you.
Do this in remembrance of me.

In the same way he took the cup, saying:
This cup is the new covenant sealed in my blood,
shed for you for the forgiveness of sins.
Whenever you drink it,
do this in remembrance of me.

Remembering all your mighty and merciful acts,
we take this bread and this wine
from the gifts you have given us
and celebrate with joy the redemption
won for us in Jesus Christ.
Accept this our sacrifice of praise and thanksgiving
as a living and holy offering of ourselves,
that our lives may proclaim the One crucified and risen.

The people may sing or say one of the following:

1

Great is the mystery of faith:

**Christ has died,
Christ is risen,
Christ will come again.**

2

According to his commandment:

**We remember his death,
we proclaim his resurrection,
we await his coming in glory.**

3

Praise to you, Lord Jesus:

**Dying you destroyed our death,
rising you restored our life.
Lord Jesus, come in glory.**

4

Christ is the bread of life:

**When we eat this bread and drink this cup,
we proclaim your death, Lord Jesus,
until you come in glory.**

The minister continues:

Gracious God,
pour out your Holy Spirit upon us
and upon these your gifts of bread and wine,
that the bread we break
and the cup we bless
may be the communion of the body and blood of Christ.
By your Spirit unite us with the living Christ
and with all who are baptized in his name,
that we may be one in ministry in every place.

As this bread is Christ's body for us,
send us out to be the body of Christ in the world.

It is appropriate for a deacon to offer intercessions for the church and the world, including intercessions for the new congregation and its ministry.

O God, today you have called us together to be the church:
unite us now at your table,

and in one loaf and a common cup,
make us one in Christ Jesus.
Let your Spirit empower the life we share
and set on fire our witness in the world.
With all who have gone before us,
keep us faithful to the gospel teachings and fellowship,
to the breaking of bread and the prayers.
Give us strength to serve you faithfully
until the promised day of resurrection,
when with the redeemed of all the ages
we will feast with you at your table in glory.

Through Christ,
all glory and honor are yours, almighty God,
with the Holy Spirit in the holy church,
now and forever.

Amen.

LORD'S PRAYER

The minister invites all present to sing or say the Lord's
Prayer:

As our Savior Christ has taught us, we are bold to pray:

Or

**Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today
our daily bread.
Forgive us our sins
as we forgive those
who sin against us.
Save us from
the time of trial
and deliver us from evil.**

**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 debts,
as we forgive our debtors;
and lead us not
into temptation,
but deliver us from evil.**

**For the kingdom,
the power,
and the glory are yours
now and forever. Amen.**

**For thine is the kingdom,
and the power,
and the glory,
forever. Amen.**

The people may be seated.

BREAKING OF THE BREAD

If the words of institution have not previously been said,
the presiding minister breaks the bread using A.

If the words of institution were said in the invitation to the
Lord's table or were included in the great thanksgiving,
the minister breaks the bread using B.

Or the bread may be broken in silence.

A (See 1 Cor. 11:23–26; Luke 22:19–20.)

The minister breaks the bread in full view of the people,
saying:

The Lord Jesus, on the night of his arrest, took bread,
and after giving thanks to God,
he broke it, and gave it to his disciples, saying:

Take, eat.

This is my body, given for you.

Do this in remembrance of me.

The minister lifts the cup, saying:

In the same way he took the cup, saying:
This cup is the new covenant sealed in my blood,
shed for you for the forgiveness of sins.

Whenever you drink it,
do this in remembrance of me.

Every time you eat this bread and drink this cup,
you proclaim the saving death of the risen Lord,
until he comes.

Because there is one loaf,
we, many as we are, are one body;
for it is one loaf of which we all partake.

The minister breaks the loaf in full view of the people,
saying:

When we break the bread,
is it not a sharing in the body of Christ?

The minister lifts the full cup in view of the people,
saying:

When we give thanks over the cup,
is it not a sharing in the blood of Christ?

COMMUNION OF THE PEOPLE

Holding out both the bread and the cup to the people, the
minister says:

The gifts of God
for the people of God.

The minister and those assisting receive Communion, and
then serve the bread and the cup to the people.

It is appropriate for the newly ordained and installed deacons
and elders to serve the people.

The people may gather around the table to eat and drink,
or they may go to persons serving the elements, or they
may be served in their places. Silence may be observed; or
psalms, hymns, anthems, or spirituals may be sung.

The following may be said in giving the bread:

The body of Christ, given for you.

Amen.

In giving the cup:

The blood of Christ, shed for you.

Amen.

PRAYER AFTER COMMUNION

Gracious God,
may we who have received this sacrament
live in the unity of your Holy Spirit,
that we may show forth your gifts to all the world.
We ask this in the name of Jesus Christ.

Amen.

SENDING

GRANTING THE CHARTER

The moderator of the organizing commission declares
the congregation to be duly constituted with these or sim-
ilar words:

On behalf of the Presbytery of N., I declare that the N.
Church is now constituted as a congregation of the
Presbyterian Church (U.S.A.).

CHARGE

It is appropriate for a deacon to dismiss the congregation
using one of the following or another scriptural charge:

As God's own, *See Col. 3:12–14.*
clothe yourselves with compassion,
kindness, and patience,
forgiving each other
as the Lord has forgiven you,
and crown all these things with love,
which binds everything together in perfect harmony.

BLESSING

The organizing pastor gives God's blessing to the people.

The grace of the Lord Jesus Christ,
the love of God,
and the communion of the Holy Spirit
be with you all.

2 Cor. 13:13

Alleluia! Amen.

HYMN, SPIRITUAL, CANTICLE, OR PSALM

During the singing, the organizing pastor may lead members of the commission and other worship leaders in procession from the place of worship.

AN OUTLINE OF THE SERVICE FOR THE LORD'S DAY INCLUDING RECEPTION OF NEW MEMBERS (AND THE REAFFIRMATION OF THE BAPTISMAL COVENANT)

GATHERING

Call to Worship
Prayer of the Day or Opening Prayer
Hymn of Praise, Psalm, or Spiritual
Confession and Pardon
Canticle, Psalm, Hymn, or Spiritual

THE WORD

Prayer for Illumination
First Reading
Psalm
Second Reading
Anthem, Hymn, Psalm, Canticle, or Spiritual
Gospel Reading
Sermon
Hymn, Canticle, Psalm, or Spiritual
Reaffirmation of the Baptismal Covenant
Presentation
Profession of Faith
[Laying On of Hands]
Welcome
The Peace
Hymn, Psalm, or Spiritual
Prayers of the People

THE EUCHARIST

Offering
Invitation to the Lord's Table
Great Thanksgiving
Lord's Prayer
Breaking of the Bread
Communion of the People

SENDING

Hymn, Spiritual, Canticle, or Psalm
Charge and Blessing



RECEPTION OF NEW MEMBERS AND THE REAFFIRMATION OF THE BAPTISMAL COVENANT

This service is reprinted from the *BCW*, pp. 455 ff.

Baptized persons who are transferring membership from another Christian church are received by certificate of transfer.

Baptized persons who are coming from active membership in a church that does not issue certificates of transfer are received on reaffirmation of faith.

Baptized persons who have ceased to participate in the life of the church, but who now desire to participate actively in it, are restored to membership through reaffirmation of faith.

This service takes place at the baptismal font or pool, which shall be filled with water.

After the sermon, a hymn, canticle, psalm, spiritual, or other suitable music may be sung. Those who wish to reaffirm the covenant into which they were baptized, and to be received into church membership gather at the place of baptism.

PRESENTATION

An elder, representing the session, presents those who have been received by transfer from other Christian churches, or by reaffirmation of faith, using the appropriate forms:

A

For those received by letter of transfer

Elder:

On behalf of the session, I present N. and N.,
who have been received into the membership of this
congregation
by transfer from N. congregation.

B

For those received by reaffirmation of faith

Elder:

On behalf of the session I present N. and N.,
who have been received into the membership of this
congregation
by reaffirmation of faith.

Minister:

You come to us as members of the one holy catholic
church,
into which you were baptized,
and by which you have been nurtured.
We are one with each other,
sisters and brothers in the family of God.
We rejoice in the gifts you bring to us.
As you join with us in the worship and service of this
congregation,
it is fitting that together
we reaffirm the covenant into which we were baptized,
claiming again the promises of God
which are ours in our baptism.

The people may stand.

Hear these words from Holy Scripture:

The minister then continues, using one of the following:

1

Eph. 4:4–6

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.

2

Gal. 3:27–28

As many of you as were baptized into Christ
have clothed yourselves with Christ.
There is no longer Jew or Greek,
there is no longer slave or free,
there is no longer male or female;
for all of you are one in Christ Jesus.

3

1 Peter 2:9

You are a chosen race, a royal priesthood,
a holy nation, God's own people,
in order that you may proclaim the mighty acts
of the One who called you out of darkness
into God's marvelous light.

PROFESSION OF FAITH

*The minister, addressing those assembled at the font and
the congregation, then says:*

Sisters and brothers in Christ,
our baptism is the sign and seal of our cleansing from sin,
and of our being grafted into Christ.
Through the birth, life, death, and resurrection of Christ,
the power of sin was broken
and God's kingdom entered our world.
Through our baptism we were made citizens of God's
kingdom,
and freed from the bondage of sin.
Let us celebrate that freedom and redemption
through the renewal of the promises made at our baptism.

I ask you, therefore, once again to reject sin,
and to profess your faith in Christ Jesus,
and to confess the faith of the church,
in which we were baptized.

RENUNCIATIONS

The minister continues, using one of the following:

1

Trusting in the gracious mercy of God,
do you turn from the ways of sin
and renounce evil and its power in the world?

I do.

Do you turn to Jesus Christ
and accept him as your Lord and Savior,
trusting in his grace and love?

I do.

Will you be Christ's faithful disciple,
obeying his Word and showing his love?

I will, with God's help.

2

Do you renounce all evil,
and powers in the world
which defy God's righteousness and love?

I renounce them.

Do you renounce the ways of sin
that separate you from the love of God?

I renounce them.

Do you turn to Jesus Christ
and accept him as your Lord and Savior?

I do.

Will you be Christ's faithful disciple,
obeying his Word and showing his love,
to your life's end?

I will, with God's help.

3

Trusting in the gracious mercy of God,
do you turn from the ways of sin
and renounce evil and its power in the world?

I do.

Who is your Lord and Savior?

Jesus Christ is my Lord and Savior.

Will you be Christ's faithful disciple,
obeying his Word and showing his love?

I will, with God's help.

PROFESSION

The minister continues:

With the whole church,
let us confess our faith.

All affirm the faith in the words of the Apostles' Creed, using the question and answer form (A) or reciting it directly (B).

A

Do you believe in God the Father?

**I believe in God, the Father almighty,
creator of heaven and earth.**

Do you believe in Jesus Christ, the Son of God?

**I believe in Jesus Christ, God's only Son, our Lord,
who was conceived by the Holy Spirit,**

born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.
On the third day he rose again;
he ascended into heaven,
he is seated at the right hand of the Father,
and he will come to judge the living and the dead.

Do you believe in God the Holy Spirit?

I believe in the Holy Spirit,
the holy catholic church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.

B

I believe in God, the Father almighty,
creator of heaven and earth.

I believe in Jesus Christ, God's only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.
On the third day he rose again;
he ascended into heaven,
he is seated at the right hand of the Father,
and he will come to judge the living and the dead.

I believe in the Holy Spirit,
the holy catholic church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.

The minister addresses those assembled at the font or pool, using one of the following:

1

You have publicly professed your faith.
Will you be a faithful member of this congregation,
share in its worship and ministry
through your prayers and gifts,
your study and service,
and so fulfill your calling to be a disciple of Jesus Christ?

I will, with God's help.

2

See Acts 2:42.

You have publicly professed your faith.
Will you devote yourself to the church's teaching and
fellowship,
to the breaking of bread and the prayers?

I will, with God's help.

The minister or the elder offers one of the following, or a similar prayer:

Let us pray.

1

Holy God,
we praise you for calling us to be a servant people,
and for gathering us into the body of Christ.
We thank you for choosing to add to our number
brothers and sisters in faith.
Together, may we live in your Spirit,
and so love one another,
that we may have the mind of Jesus Christ our Lord,
to whom we give honor and glory forever.

Amen.

For those who have not participated in the life of the church for an extended period.

Faithful God,
 you work in us and for us
 even when we do not know it.
 When our path has led us away from you,
 you guide us back to yourself.

We thank you for calling your servants N. *and* N.
 to the fellowship of your people.
 Renew in *them* the covenant you made in *their* baptism.
 By the power of your Spirit,
 strengthen *them* in faith and love,
 that *they* may serve you with joy,
 to the glory of Jesus Christ our Lord.
 Amen.

LAYING ON OF HANDS

The laying on of hands may be included; it is especially appropriate for those who have not participated in the life of the church for an extended period of time.

The candidates kneel.

The minister lays both hands on the head of each of the candidates in turn, while offering one of the following prayers. The sign of the cross may be marked on the forehead of each candidate. Oil prepared for this purpose may be used.

1

O Lord, uphold N. by your Holy Spirit.
 Daily increase in *him/her* your gifts of grace:
 the spirit of wisdom and understanding,
 the spirit of counsel and might,
 the spirit of knowledge and the fear of the Lord,

the spirit of joy in your presence,
both now and forever.

The candidate answers:

Amen.

2

Defend, O Lord, your servant N.,
with your heavenly grace,
that *he/she* may continue yours forever,
and daily increase in your Holy Spirit more and more,
until *he/she* comes to your everlasting kingdom.

The candidate answers:

Amen.

After each candidate has received the laying on of hands,
the minister prays:

Ever-living God,
guard *these* your servants with your protecting hand,
and let your Holy Spirit be with *them* forever.
Lead *them* to know and obey your Word
that *they* may serve you in this life
and dwell with you forever in the life to come;
through Jesus Christ our Lord.

Amen.

WELCOME

A representative of the session, or the minister, addresses
the congregation in these or similar words:

Let us welcome N. and N. as they join with us
in the worship and mission of the church.

The people respond, saying:

**With joy and thanksgiving we welcome you
to share with us in the ministry of Christ,
for we are all one in him.**

THE PEACE

The minister then says to those assembled at the font or pool:

The peace of Christ be with you.

And also with you.

It is appropriate for the congregation to share signs of peace as the new members return to their places.



RECOGNITION OF DEPARTING MEMBERS

This recognition and thanksgiving for members who are leaving a congregation is a celebration of the baptismal faith.

After the sermon, a hymn, canticle, psalm, spiritual, or other suitable music may be sung. Those departing the congregation gather at the front of the place of worship.

If Eucharist is not celebrated, this liturgy may be included at the close of the service before the charge and blessing.

An elder or other worship leader addresses the congregation:

N. and N. *are* leaving our congregation, and we want to bid them farewell.

The minister or a representative of the congregation may recall the contributions of the person(s) departing, and significant moments shared in the congregation's common life.

The minister addresses the person(s):

In baptism
our Lord Jesus Christ put his name on you
and received you into the church.
We have rejoiced to welcome you
into our fellowship in the gospel.
In this community of faith

you have been nurtured
as you have heard the good news of God's saving love.
You have been nourished at Christ's table
and sent out to be Christ's witness in the world.
God has blessed you
and made you a blessing in our life together.

The congregation continues:

**You have deepened our joy
and lightened our sorrow.
We will miss your love and support,
yet we rejoice that you will now bless others
as you have blessed us.**

The minister addresses all assembled:

Let us pray:

All may pray together:

**Faithful God,
keep, preserve, and protect N. and N.
all their days.
By the power of your Holy Spirit,
may they be salt of the earth
and light for the world.
Lead them to new ministries,
secure in the faith
that binds us forever in the body of Christ.**

The minister addresses the persons departing:

Go in the peace of Christ.

Those departing may say:

Amen.



RECOGNITION AND THANKSGIVING FOR FAITHFUL SERVICE

This service may be used to recognize a variety of gifts in service to the church:

- the anniversary of a minister's pastorate
- the conclusion of active terms for elders, deacons, or other church officers
- the service of church school teachers or musicians
- and other appropriate ministries within a congregation

The service may be included in the Service for the Lord's Day following the sermon and before the Eucharist. If the anniversary of a pastorate is observed, the service may be led by a representative of the presbytery.

The minister or other worship leader and those whose service is being recognized gather at the font or pool.

The congregation may stand.

The minister or other worship leader addresses all present:

N. and N. *were* clothed with Christ in baptism.

or

N. and N. were called by God through the voice of the church to give particular service as _____.

All may say:

**We remember with joy
our common calling to serve Christ.
We celebrate God's call
to all who minister among us.**

A summary of the service being recognized may be offered.

When those being recognized are continuing in service,
the following questions may be addressed to them:

Will you continue to serve in this congregation
with energy, intelligence, imagination, and love?

We will.

The worship leader addresses the congregation:

As we recognize the particular service of N. and N.,
will you continue to share in ministry and service with *them*
as you reaffirm your commitment
to your Lord and Savior Jesus Christ?

We will.

If the anniversary of a minister is recognized, a gift may
be presented.

Gifts, certificates of service, or other symbols of appreci-
ation may be presented.

An elder or deacon leads the following or similar prayer:

The Lord be with you.

And also with you.

Eternal God,
look mercifully upon this church,
and upon your *servants*, N. and N.,
whose particular service we recognize today.
We praise you for joys and accomplishments
and for your grace which has nurtured and sustained us.
Bind us ever closer to one another

and draw us nearer to our Lord Jesus Christ,
that we may continue to minister in this community
with patience and love, with wisdom and joy,
until we come at last with all the saints
to the place you have prepared;
through Jesus Christ our Lord.

Amen.

The service may continue with a hymn, psalm, or spiritual.



DISSOLUTION OF A PASTORAL CALL

This liturgy may be included in the Service for the Lord's Day, most appropriately on the final Sunday of a *pastor's* service in a congregation.

Following the concluding hymn, psalm, or canticle, the *pastor*, an elder representing the session, and other appropriate people may gather at the front of the place of worship.

The elder representing the session may say these or similar words:

The church of Jesus Christ is constantly changing. Our church is changing as well. Babies are born. Children grow up. People commit themselves to one another. Loved ones and friends die. Newcomers join our community and our church. Others leave, moving on to new places and new opportunities. It is important that we recognize these times of change.

Today we say farewell to one who is leaving our fellowship.

On *date of call*, this congregation called N. to serve with us as *pastor*. Today that call comes to an end.

The *pastor* may respond with these or similar words:

I thank all of you, members and friends of N. Church. Your kindness and support, your caring and love, have sustained me, and I shall remember you with gratitude to God.

PRAYER

A representative of presbytery or session leads all present:

Let us pray for the saving presence of our living Lord:
In your world,

be present, Lord.

In this congregation,

be present, Lord.

In this community,

be present, Lord.

In this presbytery and the whole church,

be present, Lord.

In the homes and hearts of all your people,

be present, Lord.

The *pastor* may lead this portion of the litany:

Let us pray for the mercy of the Lord:

For work begun but not completed,

Lord, have mercy.

For expectations not met,

Lord, have mercy.

For wounds not healed,

Lord, have mercy.

For gifts not shared,

Lord, have mercy.

For promises not kept,

Lord, have mercy.

A session representative continues:

Let us give thanks for our journey together in this place:

For friendships made,
for joys celebrated
and for times of nurture and growth,

thanks be to God.

For wounds healed,
expectations met,
gifts given and promises kept.

thanks be to God.

For our fellowship in Jesus Christ,
and for the love of God which has sustained us,

thanks be to God.

THE DISSOLUTION

The presbytery representative addresses the congregation:

Do you, the members and friends of N. Church,
release N. from service as your *pastor*?

We do with thanks to God.

The presbytery representative addresses the *pastor*:

Do you, N., recognize and accept the completion
of your ministry with this congregation?

I do with thanks to God.

The presbytery representative addresses all present:

Let us pray:

Loving God, Alpha and Omega,
you are both beginning and end.
Our endings and our beginnings
are rooted in your love.
Whether near or far,

we are held close by your love,
and kept safe from any lasting loss.
Let our time together end with your blessing.
Touch all memories with your grace and peace.
Help us to live with courage and gladness
in the future you present us.
In every time and place,
may we offer you our highest and our best.
through Jesus Christ our Lord.
Alleluia! Amen.

The presbytery representative continues:

Representing the Presbytery of N.,
I witness these words
of thanksgiving, forgiveness, and release.
The presbytery rejoices with you
in the ministry you have shared,
and we pledge to you
continued support and prayer.

With thanks to God
for the ministry of this congregation
and the ministry of God's servant N.,
and with hope for God's abiding grace
in the years to come,
this pastoral relationship is now dissolved.

CHARGE

The representative of the presbytery continues with these
or similar words:

With God's help and love
may your lives be blessed
and your labors fruitful
as you offer yourselves gladly
in the service of our common Lord.

BLESSING

The *pastor* gives God's blessing to the congregation:

The Lord bless you and keep you. *See Num. 6:24–26.*

The Lord be kind and gracious to you.

The Lord look upon you with favor
and give you peace.

Alleluia! Amen.

Go in peace.

The congregation responds:

Go in peace.



CELEBRATION OF A CONGREGATIONAL ANNIVERSARY

On the occasion of a significant anniversary of the congregation's founding, the church may gather to celebrate. This service may be used alone or included in the Service for the Lord's Day following the sermon.

SENTENCES OF SCRIPTURE

Ps. 90:1–2, 14, 17

Lord, you have been our refuge

from one generation to another.

Before the mountains were brought forth,
or the land and the sea were born,

from age to age you are God.

Satisfy us by your loving-kindness in the morning,

so we shall rejoice and be glad all the days of our life.

May the graciousness of the Lord our God be upon us,

and prosper the work of our hands.

The minister or the clerk of session may identify the occasion being celebrated, summarizing the history of the congregation, and/or inviting others to tell the story of the church. It is appropriate for those who offer this history to also share their hope for the future and thanksgiving for present ministry.

The minister or other worship leader continues:

LITANY OF THANKSGIVING

Eternal God, in whom we live and move and have our being,
hear our prayer.

A brief silence may be kept following each petition.

For the church universal, and for this congregation of your people,

we give you thanks, O God.

For this place in which we gather for praise and prayer, witness and service, in the name of Jesus Christ the Lord,

we give you thanks, O God.

For your presence among us whenever your Word has been proclaimed, your sacramental gifts of bread and wine shared,

we give you thanks, O God.

For those who have been made your children by adoption and grace, who in this place were cleansed of sin, buried with Christ in the waters of baptism, and raised to new and eternal life,

we give you thanks, O God.

For disciples young and old who have been nurtured here in faith,

we give you thanks, O God.

For all who have come here asking your blessing in marriage, seeking to love with your love,

we give you thanks, O God.

For deacons, elders, and pastors who have led and loved us, and by the offering of their gifts, equipped us for the work of ministry,

we give you thanks, O God.

For faithful stewards among us who have lived for others,
serving you by loving neighbors,

we give you thanks, O God.

For all the saints who have stood among us, whose memory
still enlivens our faith and emboldens our witness,

we give you thanks, O God.

For the ministries of worship and mission, nurture and
fellowship, and for all whose lives have been touched by them,

we give you thanks, O God.

All present may pray:

**Receive our gratitude, Holy God,
for the years through which you have led us,
and open us to the future you promise.
In the years that lie ahead,
grant us your encouragement in the work of ministry,
your consolation in our defeats,
and your challenge to our complacency.
Give us such trust in your abiding Holy Spirit,
that we may find joy and peace in our common life,
strength and courage to live in the world for your
reign,
and hope in the gospel of Jesus Christ our Lord.
Amen.**

CHARGE

*If the service concludes here, the people are dismissed
with these or similar words.*

Go in peace to love and serve the Lord,
rejoicing in the power of the Holy Spirit.

Alleluia! Amen.

BLESSING

The minister may give God's blessing to the congregation using these or similar words.

May the God of hope
fill you with all joy and peace in believing,
so that you may abound in hope
by the power of the Holy Spirit.

Rom. 15:13

Amen.

When used as part of a full Service for the Lord's Day, the service continues with the Prayers of the People.



UNITING OF CONGREGATIONS BY A PRESBYTERY

When a presbytery has acted to merge two or more congregations, a service of the uniting congregations shall take place to mark and celebrate the union. This may be in the context of the Service for the Lord's Day in the united church, or it may be held at a different time and place. In either situation, it is appropriate that this be a service of the Word and Sacrament with planning and leadership from each of the congregations that are uniting.

Ordinarily the moderator of the presbytery's commission shall lead the service.

This liturgy may be used following the sermon. The Confession of Sin may be omitted from the gathering portion of the service as it is included here.

A brief account of the events which have led to the uniting of the congregations may be included prior to the sentences of scripture.

Standing at the baptismal font or pool, the moderator leads the people:

In the same way that each one of us was baptized into
Christ
and reborn to live a new life in him,
so the church also comes to birth in the waters of baptism,
and receives its identity in the Spirit of Christ.

As many of you as were baptized into Christ
have clothed yourselves with Christ.

There is one body and one Spirit, *Eph. 4:4*
just as we were called to the one hope of our calling.

PRAYER OF CONFESSION AND HOPE

Acknowledging the unity we have in Christ,
let us confess with open hearts both our fear and our hope,
trusting in God's abundant mercy.

God of grace,
in Jesus Christ you have broken down our divisions,
accomplished our unity,
and given us in love to one another.

In humility, we confess our reluctance
to welcome your gifts,
to let go of our differences
and accept each other.

In every way, we are creatures of earth,
fearful of change,
even as we yearn for the new things
you are doing among us.

Forgive us, Gracious God,
and free us to embrace each other in your love.

We acknowledge that we are also your children,
who hope in your promise
and trust in your love.

In confidence, we confess our hope
that your love can transform us,
that the gifts you give us are for our good,
that the bonds you forge among us
will free us for strong and joyful service.

In all things, Loving God, grant us your grace,
that we may live fully into the gift of our baptism,
and welcome the new life you bring to birth in us,

**in Christ Jesus our Lord.
Amen.**

DECLARATION OF FORGIVENESS

The moderator declares the assurance of God's forgiving grace.

See Eph. 2:19–21, 14.

Hear the good news of the gospel!
You are no longer strangers and aliens,
but members together of the household of God,
built upon the foundation of the prophets and apostles,
with Christ Jesus himself as the cornerstone.
In him the whole structure is joined together
and grows into a holy temple in the Lord.
Christ himself is our peace;
in his flesh he has made us into one.

THE PEACE

Lifting water from the font or pool, the moderator addresses the people:

Remember your baptism and be thankful!
Remember Christ is your peace, and live as one!

Col. 3:15

Let the peace of Christ rule in your hearts.
For to this peace we are called
as members of a single body.

The peace of the Lord Jesus Christ be with you all.

And also with you.

Members of the uniting congregations in turn face one another, addressing each other with the following words of affirmation and welcome:

**With joy and thanksgiving we welcome you
as our sisters and brothers in the Lord**

**to share with us in the ministry of Christ,
for we are one in him.**

The people may exchange with one another, by words and gesture, signs of peace and reconciliation.

An appropriate hymn, psalm, or spiritual may be sung,

or

an invitation to the Lord's table and the offering of gifts follow immediately after The Peace.

For the celebration of the Lord's Supper, the following resources in the *Book of Common Worship* (1993) are suggested:

Invitation to the Lord's Table, A: p. 68

Great Thanksgiving, C: p. 130

or Great Thanksgiving, E: p. 142

or Great Thanksgiving appropriate to the liturgical season

Breaking of the Bread, B: p. 74

Communion of the People, Invitation 2, p. 75

Intercessions may be included in the Great Thanksgiving or as the Prayers of the People between the sermon and this rite.

DECLARATION AND CHARGE

At the conclusion of the Lord's Supper and before the final hymn, the moderator declares the newly united congregation to be formed, using these or other appropriate words:

By the authority of the Presbytery of N.,
I declare that the congregations of N. and N.
are now united into one,
to be known as N. Church.

Live as one people in the love of Christ,
breaking bread together at his table
and offering a single witness to the world
in his name.



VACATING OF A CHURCH BUILDING [INCLUDING THE DISSOLUTION OF A CHURCH]

When a congregation moves from a former building into a new place for worship, or when there is a dissolution of a church, a service may recall the memories and gifts of God that, for a time, have been attached to a particular building. God's promised presence is not bound by space or time. God's promise is realized in particular ways, however, within our bounded existence. While sorrow may accompany the departure from a cherished building, the occasion calls for thanksgiving for God's gracious gifts, past, present, and future.

This portion of the service should be conducted by the authority of the presbytery with the moderator or moderator's representative presiding. This liturgy is intended to be incorporated into the Service for the Lord's Day. Suggested texts include a Statement of Purpose and Call to Worship for the beginning of the service, and a Litany of Praise for use following the Eucharist in place of the post-communion prayer.

It is appropriate for elders, deacons, and others within the congregation to share in the leadership of the entire service.

STATEMENT OF PURPOSE

The moderator addresses the congregation:

As we gather for worship,
let us acknowledge with solemn joy

God's gift of this place,
remembering with gratitude
all who have worshiped here,
the faith professed at this font,
the gospel proclaimed from this pulpit,
the assurance received at this table.

Let us also reaffirm our faith
in our sojourning God
as this building is now transferred to other uses.
That which we have received from God
let us now return to God with thanksgiving.

CALL TO WORSHIP

GREETING

The presiding minister greets the people:

The Lord be with you.

And also with you.

SENTENCES OF SCRIPTURE

How precious is your steadfast love, O God! *Psalm 36:7*
All people may take refuge in the shadow
of your wings.

They shall again live beneath my shadow, *Hos. 14:7*
they shall flourish as a garden;
they shall blossom like the vine,
their fragrance shall be like the wine of Lebanon.

The order of the Service for the Lord's Day continues
through the Eucharist.

Following the Communion of the People, the moderator
of presbytery, elders, deacons, and other representatives
of the congregation shall gather at the table.

All may stand.

LITANY OF PRAISE

The moderator leads the people:

Eternal God,
whom the highest heaven cannot contain,
much less a building made by human hands,
hear our prayer.

For the Church universal,
of which this building has been a symbol,
we praise you, O God.

For all the saints who,
in times past and present,
have formed a congregation of your people
and have met in this place
to offer their prayers and praise to you,
we praise you, O God.

For those who have been made your children
by adoption and grace,
who in this place were cleansed of sin,
buried with Christ in the waters of baptism,
and raised to new and eternal life,
we praise you, O God.

For your presence
whenever your Word has been proclaimed and
your sacramental gifts of bread and wine received,
we praise you, O God.

For your blessing
upon each of your children,
welcomed and nurtured here,
we praise you, O God.

For all who came
to ask your blessing in marriage,
seeking to love with your love,
we praise you, O God.

For faithful stewards
who have lived for others,
serving you by loving neighbors,

we praise you, O God.

For all who were gathered from this place,
having lived this life in faith,
who now live eternally with you,

we praise you, O God.

For the knowledge that your church
and your ministry among us
will continue today, tomorrow, and forever,

**we praise you, O God,
through Jesus Christ our Lord,
by the power of the Holy Spirit.
Amen.**

When the church is being dissolved, the remaining members of the congregation may stand and be recognized. The moderator may direct the clerk of session to transfer their membership to another congregation, releasing the official records and rolls of the church to the presbytery.

The moderator continues:

In the name of our Lord Jesus Christ,
and by the authority of the Presbytery of N.,
I declare this building vacated
by the congregation of N. Church
[and the congregation dissolved].

HYMN, PSALM, OR SPIRITUAL

The moderator leads a procession from the building during the singing of a hymn, psalm, or spiritual.

Furnishings, including the pulpit or lectern Bible, baptismal and communion vessels, and paraments may be re-

moved and carried out by clergy, officers, and members of the congregation.

All gather outside the building for the charge and blessing.

The moderator continues:

CHARGE

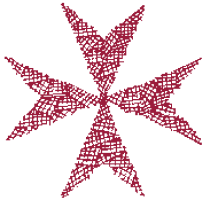
Go in peace to love and serve the Lord,
rejoicing in the power of the Holy Spirit.

The presiding minister gives God's blessing to the congregation:

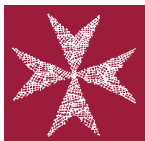
BLESSING

The grace of the Lord Jesus Christ,
the love of God,
and the communion of the Holy Spirit
be with you all.

Amen.



MARKING
TRANSITIONS
IN A
GOVERNING
BODY



INSTALLATION OF GOVERNING BODY OFFICERS AND STAFF

This liturgy may be used by a presbytery, a synod, or the General Assembly to install governing body officers (normally the moderator, vice moderator, and stated clerk) and governing body staff (normally the general or executive presbyter and associate executive). When governing body staff are ministers of the Word and Sacrament, the service for the Installation of a Pastor may be adapted to the governing body setting.

Installation may be part of a service based on the Service for the Lord's Day, or it may be used alone. When included in a complete service, installation should follow the sermon and precede the celebration of the Eucharist.

The minister and those to be installed may gather at the baptismal font or pool.

The font or pool should be filled with water.

SENTENCES OF SCRIPTURE

The minister leads all present:

As many of you as were baptized into Christ *Gal. 3:27–28*
have clothed yourselves with Christ.

**There is no longer Jew or Greek,
there is no longer slave or free,
there is no longer male and female;
for all of you are one in Christ Jesus.**

Lead a life worthy of the calling *Eph. 4:1-6*
to which you have been called,
making every effort to maintain the unity of the Spirit
in the bond of peace.

**There is one body and one Spirit,
just as we were called to the one hope of our calling,
one Lord, one faith, one baptism,
one God and Father of all,
who is above all and through all and in all.**

PSALM 133

PH 241; PS 137

The psalm is said or sung.

CALL TO DISCIPLESHIP

The presiding minister continues:

We are called by God
to be the church of Jesus Christ,
a sign in the world today
of what God intends for all humankind.

All respond:

**The great ends of the church are
the proclamation of the gospel
for the salvation of humankind;
the shelter, nurture, and spiritual fellowship
of the children of God;
the maintenance of divine worship;
the preservation of the truth;
the promotion of social righteousness;
and the exhibition of the Kingdom of Heaven
to the world.**

The presiding minister continues:

The call of Christ
is to willing, dedicated discipleship.
Our discipleship is a manifestation

of the new life we enter through baptism.
Discipleship is both a gift and a commitment,
an offering and a responsibility.

The presiding minister or other appropriate person(s)
shall relate the form of service to which persons are being
installed.

Those being installed may express their hope for this
calling.

The presiding minister addresses those being installed:

N. and N.,
the grace bestowed on you in baptism
is sufficient for your calling
because it is God's grace.
By God's grace we are saved,
and enabled to grow in the faith
and to commit our lives in ways which serve Christ.

God has called you to particular service.
Show your purpose by answering these questions.

Who is your Lord and Savior?

Jesus Christ is my Lord and Savior.

Will you be Christ's faithful disciple,
obeying his word and showing his love?

I will, with God's help.

Do you welcome the responsibility of this service
because you are determined to follow the Lord Jesus,
to love neighbors,
and to work for the reconciling of the world?

I do.

Will you serve the people
with energy, intelligence, imagination, and love,
relying on God's mercy
and rejoicing in the power of the Holy Spirit?

I will, with God's help.

The presiding minister addresses all present:

Do you, members of N.,
confirm the call of God
to our *brother/sister* N.
as _____
in the service of Jesus Christ?

We do.

Will you support and encourage *them* in this ministry?

We will.

INSTALLATION PRAYER

Faithful God,
in baptism you claimed us;
and by your Holy Spirit you are working in our lives,
empowering us to live a life worthy of our calling.
We thank you for leading N. and N. to this time and place.
Establish *them* in your truth,
and guide *them* by your Holy Spirit,
that in your service *they* may grow
in faith, hope, and love,
and be (a) faithful disciple(s) of Jesus Christ,
to whom, with you and the Holy Spirit,
be honor and glory, now and forever.

Other petitions appropriate to specific forms of governing body service (*BCW*, pp. 803ff.) may be offered.

All may pray together:

**Almighty God,
in Jesus Christ you called disciples
and, by the Holy Spirit,
made them one church to serve you.
Let your Spirit rule your church,
so that we may be joined**

**in love and service to Jesus Christ,
who, having gone before us,
is coming to meet us
in the promise of your kingdom.
Amen.**

CHARGE

N. and N., you are installed to service
as _____ (office or position)
in _____ (name of governing body).

Whatever you do, in word or deed,
do everything in the name of the Lord Jesus,
giving thanks to God through him.

Col. 3:17

BLESSING

The presiding minister addresses those who have been installed:

May the God of peace
make you holy in every way,
and keep your whole being,
spirit, soul, and body,
free from every fault
at the coming of our Lord Jesus Christ.

1 Thess. 5:23

Amen.



RECEIVING A CANDIDATE UNDER CARE

OPENING SENTENCES

The moderator or other representative of the presbytery
addresses the presbytery.

Do not fear, for I have redeemed you; *Isa. 43:1b-3a*
I have called you by name, you are mine.
When you pass through the waters,
I will be with you;
and through the rivers,
they shall not overwhelm you;
when you walk through the fire
you shall not be burned.
For I am the Lord your God,
the Holy One of Israel, your Savior.

CONSTITUTIONAL QUESTIONS

The candidate answers the questions required by the
Constitution of the Presbyterian Church (U.S.A.)

Do you believe yourself to be called by God to the ministry
of the Word and Sacrament?

I do.

Do you promise in reliance upon the grace of God to main-
tain a Christian character and conduct, and to be diligent and
faithful in making full preparation for this ministry?

I do.

Do you accept the proper supervision of the presbytery in
matters that concern your preparation for this ministry?

I do.

Do you desire now to be received by this presbytery as a candidate for the ministry of the Word and Sacrament in the Presbyterian Church (U.S.A.)?

I do.

CHARGE

The moderator addresses the candidate:

1 Tim. 4:7b–12

Train yourself in godliness, for, while physical training is of some value, godliness is valuable in every way, holding promise for both the present life and the life to come. The saying is sure and worthy of full acceptance. For to this end we toil and struggle, because we have our hope set on the living God, who is the Savior of all people, especially of those who believe. These are the things you must insist on and teach. Let no one despise your youth, but set the believers an example in speech and conduct, in love, in faith, in purity.

PRAYER

The moderator continues:

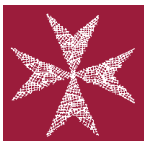
Let us pray:

God of prophets and apostles,
you have chosen leaders to train your people
in the way of Jesus Christ.

We thank you that in our day
you are still claiming men and women
for special work within the church.

As N. has dedicated *himself/herself* to you,
let us pledge ourselves to *him/her*,
so that, surrounded by affection and hope,
he/she may grow in wisdom,
mature in love,
and become a faithful worker,
approved by Jesus Christ our Lord.

Amen.



RECOGNITION OF A CERTIFIED CHRISTIAN EDUCATOR

When persons have been certified as Christian educators, the presbytery may use this service to recognize their particular leadership. It may be used alone or in the context of the presbytery's worship. When included in a complete service, this liturgy should follow the sermon and precede celebration of the Eucharist.

The moderator and those whose particular ministry is to be recognized may gather at the baptismal font or pool.

SENTENCES OF SCRIPTURE

The moderator leads the people:

We, who are many, are one body in Christ, *Rom. 12:5–8*

and individually we are members one of another.

We have gifts that differ
according to the grace given to us:
prophecy, in proportion to faith;
ministry, in ministering;
the teacher, in teaching;
the exhorter, in exhortation;
the giver, in generosity;
the leader, in diligence;
the compassionate, in cheerfulness.

**Lead a life worthy of the calling
to which you have been called,** *Eph. 4:1–6*

**making every effort to maintain
the unity of the Spirit in the bond of peace.
There is one body and one Spirit,
just as we were called to the one hope of our calling,
one Lord, one faith, one baptism,
one God and Father of all,
who is above all and through all and in all.**

The moderator continues:

The Presbytery of N.
has certified that N.
has met all requirements
and completed all preparations
prescribed in the Constitution
of the Presbyterian Church (U.S.A.)
for the position of
certified Christian educator.

We now recognize N.
as certified Christian educator.

PRAYER

Let us pray:
Almighty God,
in every age you have chosen servants
to speak your Word and lead your loyal people.
We thank you for N.,
whom you have called to serve you
as certified Christian educator.
Give *him/her* gifts to do *his/her* particular work.
Fill *him/her* with your Holy Spirit,
so that *he/she* may have the same mind
that was in Christ Jesus,
and be a faithful disciple throughout life.

All may pray together:

**God of grace,
in baptism you have called us
to a common ministry**

**as ambassadors of Christ,
trusting us with the message of reconciliation.
Give us courage and discipline
to follow where your servants rightly lead us,
that together we may declare your wonderful deeds
and show your love to the world;
through Jesus Christ the Lord of all.
Amen.**

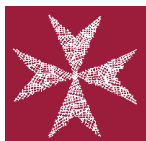
The moderator greets the educator:

On behalf of the Presbytery of N.,
I welcome you to this ministry.
May God's Holy Spirit empower you
in the ministry of our Lord and Savior Jesus Christ.

The educator responds:

Amen.

When a congregation desires to recognize this certification, the liturgy for Commissioning to Ministry within a Congregation may be adapted.



COMMISSIONING OF A LAY PASTOR

When persons are presented for commissioning as lay pastors, it is appropriate that the presbytery in which they are to serve use this liturgy within a complete service of worship or as a separate service. When included in a complete service, this liturgy should follow the sermon and precede celebration of the Eucharist.

The moderator and those whose who are to be commissioned may gather at the baptismal font or pool.

SENTENCES OF SCRIPTURE

The moderator leads the people:

We, who are many, are one body in Christ, *Rom. 12:5–8*

and individually we are members one of another.

We have gifts that differ
according to the grace given to us:
prophecy, in proportion to faith;
ministry, in ministering;
the teacher, in teaching;
the exhorter, in exhortation;
the giver, in generosity;
the leader, in diligence;
the compassionate, in cheerfulness.

**Lead a life worthy of the calling
to which you have been called,** *Eph. 4:1–6*

**making every effort to maintain
the unity of the Spirit in the bond of peace.
There is one body and one Spirit,
just as we were called to the one hope of our calling,
one Lord, one faith, one baptism,
one God and Father of all,
who is above all and through all and in all.**

The moderator continues:

The Presbytery of N.
is satisfied that that N.
has met all requirements
and completed all preparations
prescribed in the Constitution
of the Presbyterian Church (U.S.A.).

We now commission N.
as a lay pastor to serve
in and for N.

CONSTITUTIONAL QUESTIONS

The commissioned lay pastor answers the questions required by the Constitution of the Presbyterian Church (U.S.A.).

Do you trust in Jesus Christ your Savior, acknowledge him Lord of all and Head of the Church, and through him believe in one God, Father, Son, and Holy Spirit?

I do.

Do you accept the Scriptures of the Old and New Testaments to be, by the Holy Spirit, the unique and authoritative witness to Jesus Christ in the Church universal, and God's Word to you?

I do.

Do you sincerely receive and adopt the essential tenets of the Reformed faith as expressed in the confessions of our church as authentic and reliable expositions of what Scripture leads

us to believe and do, and will you be instructed and led by those confessions as you lead the people of God?

I do and I will.

Will you fulfill your commission in obedience to Jesus Christ, under the authority of Scripture, and be continually guided by our confessions?

I will.

Will you be governed by our church's polity, and will you abide by its discipline? Will you be a friend among your colleagues in ministry, working with them, subject to the ordering of God's Word and Spirit?

I will.

Will you in your own life seek to follow the Lord Jesus Christ, love your neighbors, and work for the reconciliation of the world?

I will.

Do you promise to further the peace, unity, and purity of the church?

I do.

Will you seek to serve the people with energy, intelligence, imagination, and love?

I will.

Will you be a faithful commissioned lay pastor, watching over the people, providing for their worship? In your ministry will you try to show the love and justice of Jesus Christ?

I will, with God's help.

PRAYER

Let us pray.
Almighty God,
in every age you have chosen servants

to speak your Word and lead your loyal people.
We thank you for N.,
whom you have called to serve you
as commissioned lay pastor
in and for N.

Give *him/her* gifts to do *his/her* particular work.
Fill *him/her* with your Holy Spirit,
so that *he/she* may have the same mind
that was in Christ Jesus,
and be a faithful disciple throughout life.

All may pray together:

**God of grace,
in baptism you have called us
to a common ministry
as ambassadors of Christ,
trusting us with the message of reconciliation.
Give us courage and discipline
to follow where your servants rightly lead us,
that together we may declare your wonderful deeds
and show your love to the world;
through Jesus Christ the Lord of all.
Amen.**

The moderator greets the lay pastor:

On behalf of the Presbytery of N.,
I welcome you to this ministry.
May God's Holy Spirit empower you
in the ministry of our Lord and Savior Jesus Christ.

Amen.

To initiate the relationship between a lay pastor and a
Church the liturgy for Commissioning to Ministry
Within a Congregation may be adapted.



RECOGNITION OF HONORABLE RETIREMENT FROM THE MINISTRY OF WORD AND SACRAMENT

It is appropriate that this service be used during a presbytery meeting. This liturgy may be used alone or included in worship for the day, in which instance it would follow the sermon and precede the celebration of the Eucharist.

The retiring minister stands at the front of the place of meeting.

The moderator or other appropriate presbytery officer or staff leads the presbytery:

Lord, you have been our refuge *Ps. 90:1–2*
from one generation to another.

**Before the mountains were brought forth,
or the land and the earth were born,
from age to age you are God.**

Bless the Lord, O my soul, *see Ps. 103:1–5*
and all that is within me, bless God's holy name.

**Bless the Lord, O my soul,
and forget not all God's benefits,**

who forgives all your sins
and heals all your infirmities;

**who redeems your life from the grave
and crowns you with mercy and loving-kindness;**

who satisfies you with good things,
and your youth is renewed like an eagle's.

The moderator briefly recounts the ministry of the one retiring.

It is appropriate for other members of presbytery to offer personal reflection as well.

The moderator addresses the retiring minister with these or similar words:

N., you have completed your active service as a minister of the Word and Sacrament. Your sisters and brothers in this presbytery rejoice with you in the evidence of the Holy Spirit in your work. We thank God for your dedicated ministry in the church of Jesus Christ, and we praise God for the grace that has allowed your ministry to touch many lives.

Now we come to mark with you the fulfillment of your calling, as the presbytery confers upon you the status, Honorably Retired. While we know this begins a time of rest and the enjoyment of other callings, we value the experience you have gained and the skills you have acquired throughout your years of ministry. Therefore, we welcome your continued participation in the life of the church, using your gifts in meaningful ways. You remain a colleague in ministry, and we will continue to seek your wisdom and your fellowship.

Together with the whole church, you will find new opportunities to fulfill your baptismal calling, as one marked by the Holy Spirit, a disciple of Jesus Christ. May God continue to bring joy and peace to your life, just as you have blessed the Presbyterian Church with your ministry and the gospel of Jesus Christ.

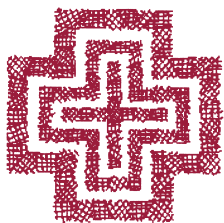
The moderator addresses all present:

Let us pray.

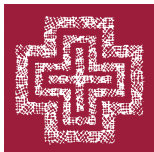
The moderator may say the following or a similar prayer (*BCW* p. 81):

Eternal God,
through all the years of our lives
your love protects and guides us.
By your Spirit you call us to varied ministries
in the service of Jesus Christ.
We praise you for your gifts to your servant N.,
for *his/her* faithful proclamation of your Word,
his/her administration of the holy sacraments
of Jesus Christ,
and *his/her* pastoral care and leadership in the church.
Grant to N.
time for refreshment and rest,
reflection and rejoicing,
and the fullness of your peace.
Through your Holy Spirit
bless each of us
that we may remember the love of Jesus Christ
which unites us in the service of our Lord.
In the name of Christ we pray.

Amen.



INTERFAITH
RESOURCES



GUIDELINES FOR INTERFAITH CELEBRATION OF THANKSGIVING

The concept of *respectful presence* is helpful when Presbyterians consider the implications of the Reformed tradition for Christian relationships with persons of other religious faiths. . . . Respectful presence is a way to follow Jesus of Nazareth, who met with people of many cultures and religions even as he fulfilled the nature and purpose of his God-given mission. Our expectation is that the practice of respectful presence can enable Christians to have fruitful experiences of interfaith dialogue, celebration, or worship. At the same time, our expectation is that respectful presence with people of other faiths can lead Christians into a fuller understanding and experience of their own faith.

—*Respectful Presence: An Understanding of
Interfaith Prayer and Celebration from
Reformed Christian Perspective,
209th General Assembly, 1997*

In a pluralistic society, opportunities for interaction with persons of other faith traditions are increasingly common. A national holiday, such as Thanksgiving Day in the United States of America, offers an occasion which may be celebrated with those from a variety of faiths. In such a setting, an attitude of respectful presence offers Christians a way to participate, expressing respect for persons from other faiths while maintaining loyalty to the Christian gospel.

Interfaith celebrations should be planned by representatives from each participating faith. For that reason, guidelines for

liturgical planning are offered here with suggested liturgical resources Presbyterians may use to represent the Reformed Christian tradition.

GUIDELINES

Christians have significant doctrinal disagreements with other religions. We should not compromise our faith in God's revelation in Jesus Christ in order to achieve an artificial agreement with persons of other faiths. Rather, expressing our own faith with integrity, while maintaining respect for the faith of others, is a necessary condition of genuine interreligious dialogue.

At the same time, these differences should not deter us from seeking common ground for both service and prayer. In a world where divisions are often bitter, Christians should be eager to join other people of faith in seeking mutual cooperation and understanding. Christians may engage in interfaith celebration, both for a specific common purpose and as an expression of faithfulness to the gospel itself.

While Christians may give appropriate witness to their faith in the Lordship of Jesus Christ, respectful presence implies a mutual agreement not to exploit occasions of interfaith celebration as opportunities for conversion.

Persons of different faith traditions call God by different names, follow different patterns for the worship of God, and pray to God in distinct ways. Even among the monotheistic traditions of Christianity, Judaism, and Islam, different ways of prayer to the one God require acknowledgment, understanding, and mutual sensitivity.

Given differences in both doctrine and prayer, maintaining a respectful presence suggests two basic forms an interfaith celebration may take:

1. Persons from different faith traditions may agree to gather for specific purposes, using language and sym-

bols acceptable to all present. In such a setting, it is important to seek ways in which all may pray together authentically. These will necessarily be different from the ways each might pray within a specific faith tradition, but they should not be offensive, compromising, or beyond the genuine expression of any one faith group.

2. Different faith traditions gather for specific purposes, using language and symbols distinctive to each of their particular traditions. In such a setting, we seek to stand with one another in prayer. In alternating moments, we participate fully in Christian prayer in the presence of others, and we observe with respectful attention the prayer of persons from other faiths. Appropriate readings, prayers, and music may be offered by each religious tradition. Care should be taken to ensure that no one faith tradition dominates or overshadows another.

SAMPLE PRAYER

The following is a prayer which might be used in a gathering of persons of Christian, Jewish, and Muslim faiths:

Eternal Source,
Creator of all,
the One and Holy God:
you alone are worthy of our praise.
Even as we call you by different names,
we acknowledge together our common faith
that only you are God.
Give us grace to celebrate the heritage we share
as the children of your covenant with Abraham.
Give us wisdom to hear your truth
in the teachings of Moses, Jesus, and Muhammad,
and to live by love according to your commandments.
Lead us, gracious and merciful God,
to love you above all others,

and in our daily lives,
to love our neighbors as our own kin.
All praise be yours now and forever.

Amen.

RESOURCES

SCRIPTURE READINGS

Book of Common Worship (1993)

Daily Lectionary for Special Days, p. 1095

The Worshipbook (1970)

Lectionary for Thanksgiving Day, p. 175

Psalms verses for Thanksgiving Day, p. 162

APPROPRIATE OR ADAPTABLE PRAYERS

Book of Common Worship (1993)

Litany of Thanksgiving, pp. 792–93

Chippewa prayer for hope, p. 796

Canticle of the Sun, p. 800

Prayer for the harvest, p. 801

Prayer for nature, p. 802

Prayers for our nation and for our country, p. 816

The Worshipbook (1970)

Litany for the Nation, pp. 127–29

The practice of prayer for persons of other faiths in the context of Christian worship is appropriate on any Lord's Day and may lead to greater interfaith understanding and cooperation. Resources for such prayers may be found in the *BCW*, Prayers for Various Occasions, p. 798 (for world religions), p. 815 (for Jews, for Muslims), and in the Intercession for Lent, pp. 236–37.



ADDITIONAL
PRAYERS FOR
VARIOUS
OCCASIONS



ADDITIONAL PRAYERS FOR VARIOUS OCCASIONS

This section of the *Book of Occasional Services* supplements the Prayers for Various Occasions, *BCW* pp. 787–840.

IN THE LIFE OF A CONGREGATION

For the Church

Almighty and ever-living God,
ruler of all things in heaven and earth,
hear our prayers for this congregation.

Strengthen the faithful,
arouse the careless,
and restore the penitent.

Grant us all things necessary for our common life,
and bring us all to be of one heart and mind
within your holy church;
through Jesus Christ our Lord. **Amen.**

For the Proclamation of the Gospel

By your Word, O God, your creation sprang forth,
and we were given the breath of life.
By your Word, eternal God,
death is overcome, Christ is raised from the tomb,
and we are given a new life in the power of your Spirit.
May we boldly proclaim this good news,
by the words of our mouths and the deeds of our lives,
rejoicing always in your powerful presence;
through Jesus Christ our risen Lord. **Amen.**

For an Inclusive Church

How great is your love, Lord God,
how wide is your mercy!
Never let us board up the narrow gate that leads to life
with rules or doctrines that you dismiss;
but give us a Spirit to welcome all people with affection,
so that your church may never exclude
 secret friends of yours,
who are included in the love of Jesus Christ,
who came to save us all. **Amen.**

For Founders and Previous Leaders of a Congregation

We thank you, Lord God,
for brave and believing people
who brought your message to this place.
Let us not forget them,
especially N., N.
By their energies this church was gathered,
given order, and continued.
Remembering all those Christians
 who have gone before us,
may we follow as they followed,
in the way, truth, and life of Jesus Christ,
the Head of the church. **Amen.**

At the Election of a Pastor Nominating Committee

Holy God,
you know all things good for us,
and your Holy Spirit leads us in your way.
Guide the members of this committee
to the one you have prepared to serve your people.
Open their minds to discern your will
and their hearts to consider all candidates fairly.
Give them strength and endurance
equal to the commitment they now make;
mutual love and patience

in the work that lies ahead.
Prepare this congregation
to receive their new minister with joy
and instruct us all as we accept new ways.
We pray in the name of Jesus Christ our Lord. **Amen.**

At the Examination of Officer Nominees by Session

O God, show us clearly the heart of the kingdom of God.
We do not protest
even if our life is destined to lead to the cross,
or if the way leads to our losing our lives.
We will march in the face of distress and contrary winds.
Teach us how to dispense with unnecessary things.
Let us go forward without fear of death
in order to fulfill our mission simply, surely, and steadily.
Reveal to us our station clearly,
and strengthen us to teach
 and guide, by our example, all persons,
even those who are ruled by evil.
We pray that you may find us worthy
 to work through us. **Amen.**

At the Election of Deacons

God of love and compassion,
you poured out your life in service
in your Son, Jesus Christ.
By word and example he taught us
to find fulfillment in giving ourselves,
and greatness in serving others.
Bless those called to be deacons,
who lead us in service and caring.
Empower them by the grace of your Spirit,
that your whole church may give its life
 for the sake of the world,
in the name of Jesus Christ
who came not to be served, but to serve. **Amen.**

At the Election of Elders

God of righteousness and truth,
you brought us into your church
to show in our life together
something of the orderliness of your creation
and the love of Jesus Christ.
Bless those called to be elders,
that they may govern wisely and fairly.
Give them a full measure of your Spirit,
that they may refresh your people
along the journey of faith,
discerning, teaching, and sharing the Word of life,
Jesus Christ our Lord. **Amen.**

Thanksgiving for Faithful Service

God of grace,
we thank you for the gifts of Christian ministry
given in your servant(s) N. and N.
We celebrate the years of *their* labor
and rejoice in the blessings so many have received.
Give *them* a sense of fulfillment and completion,
a time of refreshment and rest, and new opportunities
for living the good news of your love
in Jesus Christ. **Amen.**

IN THE LIFE OF A PRESBYTERY

At the Enrollment of an Inquirer

God of grace,
you call us in baptism
and bestow gifts to be used in service;
some are called to ministries of care and compassion,
some to leadership and governance,
some to the ministry of the Word and Sacrament.
By your Holy Spirit,
illumine the path of your servant N.,
that *he/she* might follow where you lead.

May the session of N. Church
and the members of this presbytery
join N. in prayer and discernment,
seeking to know your will,
through Jesus Christ our Lord. **Amen.**

At the Reception of a Candidate under Care

God of prophets and apostles,
you have chosen leaders to train your people
in the way of Jesus Christ.
We thank you that in our day
you are still claiming men and women
for special work within the church.
As N. has dedicated *himself/herself* to you,
let us pledge ourselves to *him/her*,
so that, surrounded by affection and hope,
he/she may grow in wisdom,
mature in love,
and become a faithful worker,
approved by Jesus Christ our Lord. **Amen.**

At the Examination of a Candidate for Ordination

Merciful God,
through the mouth of your beloved Son,
our Lord Jesus Christ, you said to us,
“The harvest is plentiful, but the laborers are few;
therefore ask the Lord of the harvest
to send out laborers into his harvest.”
We respond to your divine command, O Lord,
and beseech you to richly bestow the Holy Spirit
on your servant N.,
and on all of us who are called to your ministry,
that we, with a great multitude,
may be your evangelists, true and steadfast against evil.
So may your name be hallowed,
your kingdom come,

and your will be done.
Hear this our prayer
through your beloved Son, Jesus Christ our Lord,
who, with you and the Holy Spirit,
lives and reigns throughout eternity. **Amen.**

At the Reception of a Minister into Presbytery

God of Love,
you have called us to serve you
and led us to ministry.
We thank you for N.
and for the ministry *he/she* continues here.
May our mutual service be faithful,
and our unity in Christ
be a visible witness
to your reign at work in the world;
through Jesus Christ our Lord. **Amen.**

At the Chartering of a Congregation

God our Creator,
you make all things new.
By your Spirit you have called these people
and made them one in Christ.
You have given them a new name,
and new ministry.
As they learn to walk together,
let it be in your way.
As they struggle to be faithful,
sustain them by your grace.
Instruct them daily in your Word
and nourish them at your table
that they may grow in your grace
as heralds of your kingdom,
and servants of Christ,
your Son, our Savior. **Amen.**

SECTION HEADING CROSSES

THE CROSS IS ONE OF THE OLDEST and most universally recognized symbols in Christianity. Those in the *Book of Common Worship* represent a variety of the many forms that have been used throughout history to represent the Christian faith.



Celtic Cross
(Ordination and
Installation)



Maltese Cross
(Marking Transitions
in a Governing Body)



Jerusalem Cross
(Commissioning)



Cross from 400 B.C.
Near Eastern Pottery
(Interfaith Resources)



Cross Bontonnée
(Dedication)



Cross from Fifth-
Century Greek
Pottery (Additional
Prayers for Various
Occasions)



Cross Patée
(Marking
Transitions in a
Congregation)

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