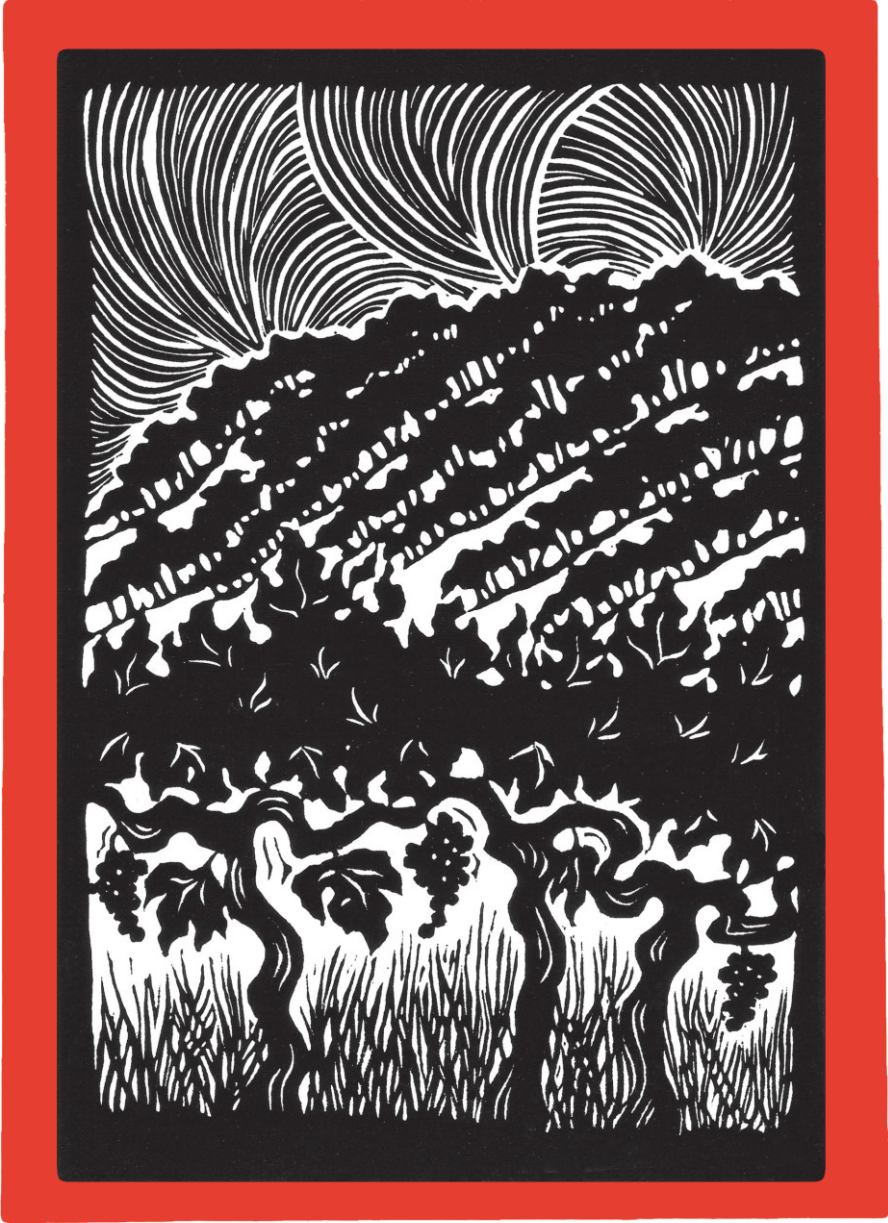


A Service of Ordination and/or Installation Guide

A Commission of the Presbytery of Milwaukee, Presbyterian Church (U.S.A.), conducts Service for the Ordination of a Minister of Word and Sacrament. The service shall focus upon Christ and the joy and responsibility of the mission and ministry of the church. The format of this service of worship in the reformed tradition maybe adapted for specific use. This service is from the Book of Common Worship (2018), in accordance with the Directory for Worship. For customs and traditions, as well as further information, see also the Companion to the Book of Common Worship. The BCW(2018) is the “official” liturgy for the ordination and installation of ministers in this presbytery.

MINISTRY IN THE CHURCH



*Now there are varieties of gifts,
but the same Spirit; and there are varieties
of services, but the same Lord; and there are
varieties of activities, but it is the same God
who activates all of
them in everyone.*

1 COR. 12:4-6

PRECEDING PAGE ILLUSTRATION:

The vineyard is a metaphor for the people of God in Hebrew Scripture; in the Gospels it becomes a parable of our connection in the body of Christ (John 15:1-17).



*Ordination to Christian ministry is marked
by the laying on of hands with prayer for the
gift of the Holy Spirit. Through this liturgical
action we are joined in Christ's service and
called to reach out to others in his name.*

MINISTRY IN THE CHURCH

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ORDINATION AND INSTALLATION

Service of Ordination [and Installation]
Culto de ordenación [e instalación]
Receiving a Candidate under Care
Recognition of a Certified Christian Educator
Commissioning a Ruling Elder to Pastoral Service
Installation of Council Leaders and Staff
Additional Texts

In Baptism each Christian is called to ministry in Christ's name. God calls some persons from the midst of congregations to fulfill particular functions, so that the ministry of the whole people of God may flourish. In ordination the church sets apart with prayer and the laying on of hands those who have been called by God through the voice of the church to serve as deacons, ruling elders, and ministers of Word and Sacrament. In installation the church sets in place with prayer those who have been (previously) ordained as deacons, ruling elders, and ministers of Word and Sacrament, and are now called anew to service in that ministry. In commissioning the church recognizes other forms of ministry in the church: ruling elders commissioned to limited pastoral service, certified Christian educators, and persons certified to other forms of service.

(Directory for Worship, W-4.0401)

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 ordered ministry fulfill a particular role in the larger ministry of the church.

Different Forms of Ministry

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 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 ministry of governance in 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*, chap. 18). 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.

Baptism and Ordination

These services of ordination and installation strongly emphasize the connection between baptism and ordination. They include a congregational "Reaffirmation of the Baptismal Covenant" and they also provide an option for the candidates for ordination to be presented at the beginning of the service, during the "Gathering," when the whole congregation remembers, in scripture, prayer, and song, the Christian calling in baptism.

Ordination and Installation

When a minister of 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.

Laying On of Hands

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

The charge given to the ordained and installed deacons, elders, and ministers of Word and Sacrament is from the words of holy scripture. The challenge and character 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 using scriptural language. 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 and Gifts

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.

Service of Ordination [and Installation]

For Deacons, Ruling Elders, and Ministers of Word and Sacrament

ORDER OF WORSHIP

Gathering

Opening Sentences
Gathering Prayer
Hymn, Psalm, or Spiritual Song
Confession and Pardon

Word

Prayer for Illumination
Scripture
Sermon
Hymn, Psalm, or Spiritual Song

Ordination [and Installation]

Sentences of Scripture
Statement on Ordination
Profession of Faith
Thanksgiving for Baptism
Constitutional Questions
Prayer of Ordination [and Installation]
Declaration of Ordination [and Installation]
Welcome
Charge to the Newly Ordained [and/or Installed]
Presentation of Symbols of Ministry
Charge to the Congregation
Hymn, Psalm, or Spiritual Song

Eucharist

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

Sending

Hymn, Psalm, or Spiritual Song
Blessing and Charge

At the ordination and installation of deacons and/or ruling elders, the moderator of session (ordinarily the church's pastor) leads the service.

When a minister of Word and Sacrament is ordained and/or installed, this is done by a commission of the presbytery; therefore, at the ordination and/or installation of

a minister of Word and Sacrament, the moderator of the presbytery commission serves as presider. The moderator begins by welcoming the congregation to a gathering of the presbytery for this purpose.

GATHERING

The service may begin with a procession, as candidate(s) for ordination and/or installation and other leaders enter the place of worship and stand before the congregation.

OPENING SENTENCES

The moderator addresses 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. **And also with you.**

As many of you as were baptized into Christ Gal. 3:27; Eph. 4:4
have clothed yourselves with Christ.
**There is one body and one Spirit,
just as we were called to the one hope of our calling.**

GATHERING PRAYER

The following, an opening prayer (55), or a prayer of the day (157–400) may be said.

Almighty and eternal God, by your grace
you have called us to 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 Lord. **Amen.**

HYMN, PSALM, OR SPIRITUAL SONG

All may remain standing.

CONFESSION AND PARDON

At the baptismal font:

Even when we were dead through our sin,
our merciful and loving God
made us alive together with Christ
and raised us up through him.

Eph. 2:4–6

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

Following silent personal examination, all pray together the following or another prayer of confession (57–62).

**Merciful and loving 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
to proclaim the good news in word and deed.
We are quick to speak when we ought to listen
and remain silent when it is time to speak.
We put too much faith in our own actions
and fail to trust the strength of your Spirit.**

**O God, forgive our foolish and sinful ways.
Strengthen us anew to follow Christ’s way in the world.
By your Holy Spirit, give us the grace we need
to be faithful disciples and fulfill our common calling;
through Jesus Christ our Lord and Savior.**

*“Lord, Have Mercy” (GTG 551–609), “Holy God, Holy and Mighty” (288), or
“Lamb of God” (GTG 551–609) may be sung.*

Lifting water from the baptismal font:

By grace you have been saved through faith,
and this is not your own doing; it is the gift of God.

Eph. 2:8

I declare to you, in the name of Jesus Christ,
we are forgiven! **Amen.** *or* **Thanks be to God.**

Lead a life worthy of your calling —
with humility, gentleness, and patience,
bearing with one another in love,
and making every effort to maintain
the unity of the Spirit in the bond of peace.

Eph. 4:1–3

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.

A hymn, psalm, spiritual song, or canticle may be sung. During the seasons of Christmas and Easter, “Glory to God” (1082; GTG 551–609) is especially appropriate. When the Lord’s Supper is to be celebrated, “Worthy is Christ, the

Lamb” (1091) is appropriate. On other occasions, “Glory to the Father” (GTG 551–609) may be used.

The people may be seated.

WORD

PRAYER FOR ILLUMINATION

The following or another prayer for illumination (68) is said:

Send us your Holy Spirit, O God,
that these words might speak to us as your word,
and our lives bear witness to the good news
of Jesus Christ our Lord. **Amen.**

The reader may then say:

Hear what the Spirit is saying to the church.

Rev. 2:7

SCRIPTURE

Readings from the Old and New Testaments are ordinarily included. A psalm may be spoken or sung in response to the first reading. A hymn, anthem, Gospel acclamation, or alleluia (GTG 551–609) may be sung before the reading of the Gospel. It is appropriate for a ruling elder to read one or more of the readings, and for a deacon to read the Gospel.

SERMON

HYMN, PSALM, OR SPIRITUAL SONG

ORDINATION [AND INSTALLATION]

The moderator addresses all present using the following or other sentences of scripture, A Litany of Gifts (503), or the Calling of the Church (504):

SENTENCES OF SCRIPTURE

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.**

1 Cor. 12:4–7, 27

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 of Jesus Christ
and servants of our servant Lord.

Within the community of the church,
some are called to particular service
as deacons, as ruling elders,
and as ministers of Word and Sacrament.

Ordination is Christ's gift to the church,
assuring that his ministry continues among us.
Through ordination, God provides
for acts of care and compassion in the world,
for the ordering and governance of the church,
and for the preaching of the word
and celebration of the sacraments.

For Deacons and/or Ruling Elders to Be Ordained and Installed

The clerk of session says:

Representing the one holy catholic and apostolic church,
the session of N. Church
now ordains N. [and N.] to ministry as *deacons*,
and ordains N. [and N.] to ministry as *ruling elders*,
and installs *them* to active service in this congregation.

For Deacons and/or Ruling Elders Previously Ordained, Now to Be Installed

The clerk of session says:

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

For Ministers of Word and Sacrament to Be Ordained [and Installed]

A member of the presbytery's commission says:

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

For Ministers of Word and Sacrament Previously Ordained, Now to Be Installed

A member of the presbytery's commission says:

The Presbytery of _____, by means of this commission, welcomes N. as a minister of Word and Sacrament and installs *her/him* as (associate) pastor of N. Church.

PROFESSION OF FAITH

The congregation may stand.

The candidate(s) and worship leaders gather at the baptismal font or pool, which shall contain water.

The moderator addresses all present:

As God calls some to particular forms of ministry, God calls 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.

The moderator 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.

The moderator 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

More water is poured visibly and audibly into the font or pool.

The following prayer is then led by the moderator:

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 thanks and praise.

We praise you for leading your people Israel
through the waters of the sea,
out of bondage and 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 pouring out 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 have claimed us in our baptism
and anointed us for service in Christ's name,
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 moderator may lift 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.

*The moderator may anoint the candidate(s), making the sign of the cross on the
forehead with oil and saying, "N., remember your baptism and be thankful."*

The congregation may be seated.

CONSTITUTIONAL QUESTIONS

*Consult the latest edition of the Book of Order for current wording of the
questions required by the Constitution of the Presbyterian Church (U.S.A.).*

The moderator addresses the candidate(s) for ordination [and installation]:

N. [and N.], in baptism,
you were claimed by the love of God,
clothed in the grace of Jesus Christ,
and anointed with the gifts of the Holy Spirit
to share Christ's mission in the world.

W-4.0404

Now you are called by God through the voice of the church
for new service and ministry in Jesus' name.

In accordance with the Constitution
of the Presbyterian Church (U.S.A.),
show your commitment to this calling
by responding to these questions:

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 fulfill your ministry 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 pray for and seek to serve the people with energy, intelligence, imagination, and love? **I will.**

For Deacons

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

For Ruling Elders

Will you be a faithful ruling elder, watching over the people, providing for their worship, nurture, and service? Will you share in government and discipline, serving in councils of the church,

and in your ministry will you try to show the love and justice of Jesus Christ? **I will.**

For Ministers of Word and Sacrament

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

The clerk of session or another ruling elder of the church addresses the congregation:

For Deacons and/or Ruling Elders

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

Do we agree to pray for *them*, 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.**

For Ministers of Word and Sacrament at the Time of Installation

Do we, the members of the church, accept N. as our (associate) 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 pray for *her/him*, encourage *her/him*, to respect *her/his* decisions, and to follow as *she/he* guides us, serving Jesus Christ, who alone is Head of the Church? **We do.**

Do we promise to pay *her/him* fairly and provide for *her/his* welfare as *she/he* works among us; to stand by *her/him* in trouble and share *her/his* joys? **We do.**

Will we listen to the word *she/he* preaches, welcome *her/his* pastoral care, and honor *her/his* authority as *she/he* seeks to honor and obey Jesus Christ our Lord? **We will.**

PRAYER OF ORDINATION [AND INSTALLATION]

Those who are to be ordained may kneel, facing the congregation. Ruling elders and ministers of Word and Sacrament come forward to stand behind the candidate(s) for the laying on of hands. Note that the laying on of hands is not repeated at the installation of one who has been previously ordained, except when a

person is ordained to a new order of ministry.

Those gathered around the candidate(s) lay hands on her/him/them as the moderator leads this or another prayer (505) appropriate to the occasion:

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 thanks and praise.

Throughout the ages and in every place
you have chosen servants from among your people
to point the way to salvation by your grace.

We are grateful for ancestors in the faith
who followed without fear,
placing their trust in you alone —
for judges and monarchs
who ruled in righteousness and peace;
for prophets and apostles
who spoke your bold words of mercy and of truth;
for leaders and teachers 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.

For Those Who Are to Be Newly Ordained

Gracious God,
pour out your Spirit upon your servant(s) N. [and N.],
whom you called by baptism as your own.
Grant *her/him/them* the same mind
that was in Christ Jesus.

For Those Previously Ordained, Now to Be Installed

Gracious God,
we *also* give you thanks for your servant(s) N. [and N.]
as *she/he/they* continue(s) in the ministry
to which you have called *her/him/them*.
Help *her/him/them* to rely on the gifts of your Spirit
and to follow Christ faithfully in this calling.

At the Ordination and/or Installation of Deacons and/or Ruling Elders

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.

At the Ordination and/or Installation of a Minister of Word and Sacrament

Give *her/him* a spirit of truthfulness
that *she/he* may proclaim your Word in Christ
from pulpit, table, and font,
and in the words and actions of daily living.

By the gifts of your Holy Spirit
empower *her/him* 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 all your servants gladness and strength,
discipline and hope,
humility, humor, and courage,
and an abiding sense of your presence.

The moderator 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 your 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.**

The laying on of hands is completed.

The newly ordained person(s) shall stand.

The moderator addresses those who have been ordained and/or installed.

For Deacons and/or Ruling Elders

N. and N., you are *deacons and ruling elders*,
ordained to ministries of *service and governance*
in the church of Jesus Christ
and for this congregation.

For a Minister of Word and Sacrament

N., you are now a minister of 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. **Amen.**

WELCOME

*Ruling elders and ministers of Word and Sacrament welcome the newly ordained
[and installed].*

CHARGE TO THE NEWLY ORDAINED [AND/OR INSTALLED]

*Those who are newly ordained and/or installed may remain standing to receive the
charge. At the ordination and installation of deacons and ruling elders, the charge
is given by the clerk of session or pastor. At the ordination [and installation]
of a minister of Word and Sacrament, the charge is given by a member of the
presbytery's commission.*

One or more of the following texts may be used.

For Deacons and Ruling Elders

1 Peter 4:7-11
2 Timothy 2:15
Matthew 9:35-38
Matthew 11:28-30
Hebrews 12:1-4, 12-14

For Ministers of Word and Sacrament

Psalms 96
Matthew 28:18-20
John 21:15-19
Acts 20:28-32
1 Timothy 4:12-16
2 Timothy 4:1-5

PRESENTATION OF SYMBOLS OF MINISTRY

Symbols appropriate to the ministry of deacons, ruling elders, or ministers of Word and Sacrament may be presented.

CHARGE TO THE CONGREGATION

A charge may be given to the congregation. At the ordination and installation of deacons and ruling elders, the charge is given by the pastor, clerk of session, or someone else invited by the pastor. At the ordination [and installation] of a minister of Word and Sacrament, the charge is given by a member of the presbytery's commission.

One or more of the following texts may be used:

2 Timothy 1:13–14

Philippians 2:5–11

1 Peter 4:8–11

HYMN, PSALM, OR SPIRITUAL SONG

EUCCHARIST

OFFERING

At the ordination [and installation] of a minister of Word and Sacrament, an offering may be received for a purpose designated by the presbytery. It is appropriate for deacons to gather the people's gifts.

A leader addresses the congregation using these or other appropriate sentences of scripture:

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

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

As offerings are gathered, there may be an anthem or other appropriate music. The minister(s) of Word and Sacrament, and ruling elders or deacons prepare the table. The people's offerings are brought to the front and placed somewhere near the table. A song of praise may be sung.

If the Lord's Supper is omitted, the service may include a prayer of thanksgiving (149–51), concluding with the Lord's Prayer. The service then continues at the closing hymn.

INVITATION TO THE LORD'S TABLE

At the ordination of a minister of Word and Sacrament, she or he may now preside at the Lord's Table.

The people are invited to the table using this or a similar invitation (119).

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

Luke 13:29; Luke 24:30–31

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 that he has prepared.

GREAT THANKSGIVING

*The presider leads the people in the following or another Great Thanksgiving (121)
appropriate to the season (159–400).*

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.

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

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

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 begotten and 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 sing (GTG 551–609) or say the Sanctus (141–42).

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.

The words of institution (142–43) are spoken here, if not elsewhere.

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 memorial acclamation may be sung (GTG 551–609) or spoken (143).

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.

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 in 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.**

The Amen may be sung (GTG 551–609) or spoken.

As our Savior Christ has taught us,
we are bold to pray: **Our Father . . .**

BREAKING OF THE BREAD

The presider says:

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 presider 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 presider 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

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

The gifts of God for the people of God.
Thanks be to God.

It is appropriate for ruling 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 hymns, psalms, spiritual songs, or anthems 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

This or another prayer after Communion (146) may be said by the presider 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

HYMN, PSALM, OR SPIRITUAL SONG

At the ordination of a minister of Word and Sacrament, she/he may lead members of the commission and other worship leaders in procession to the doors of the church during the singing.

BLESSING AND CHARGE

All present may stand, if not already standing.

At the ordination of a minister of Word and Sacrament, the newly ordained 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

2 Cor. 13:13

be with you all. **Alleluia!** *or* **Amen.**

It is appropriate for a deacon to dismiss the congregation using the following or a similar charge (154).

Go out into the world in peace; 1 Cor. 16:13; 2 Tim. 2:1; Eph. 6:10;
have courage; 1 Thess. 5:13–22; 1 Pet. 2:17
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.
Amen. *or* **Thanks be to God.**

Culto de ordenación [e instalación]

Liturgia para la ordenación [e instalación] sigue a la proclamación de la Palabra y precede la celebración de la Eucaristía.

ORDEN DE CULTO

Lectura bíblica

Significado de la ordenación

Profesión de fe

Acción de gracias por el bautismo

Preguntas constitucionales

Oración de ordenación [o instalación]

Declaración de ordenación [o instalación]

Bienvenida

Comisión a las personas recién ordenadas [y/o instaladas]

Presentación de símbolos de ministerio

Comisión a la congregación

Himno, salmo o cántico

ORDENACIÓN [E INSTALACIÓN]

LECTURA BÍBLICA

El moderador o la moderadora se dirige a la congregación.

Hay en la iglesia diferentes dones, 1 Corintios 12:4-7, 27
pero quien los concede es un mismo Espíritu.

**Hay diferentes maneras de servir,
pero todas son por encargo de un mismo Señor.**

Y hay diferentes poderes para actuar
pero es un mismo Dios quien lo hace todo en todas las personas.
**Dios da a cada cual alguna prueba de la presencia del Espíritu,
para provecho de toda la comunidad.**

Juntos somos el cuerpo de Cristo,
y cada persona es parte con su función particular.

SIGNIFICADO DE LA ORDENACIÓN

Se puede utilizar la siguiente interpretación de lo que significa la ordenación, o alguna similar.

Dios nos llama a la iglesia de Jesucristo a través del bautismo,
nos marca como sus hijos e hijas a través del Espíritu Santo.

Éste es el llamado que compartimos:
ser discípulos y discípulas de Jesucristo,
siervos y siervas de nuestro Señor que es siervo a su vez.

Dentro de la comunidad de la iglesia,
algunas personas son llamadas a servicios en particular,
como diáconos, diaconisas, ancianos, ancianas
y ministros o ministras de la Palabra y los sacramentos.

La ordenación es el regalo de Cristo a la iglesia,
asegurando que su ministerio continuará en medio de su pueblo,
proveyendo para que haya ministerios
de cuidado y compasión en el mundo,
ordenando el gobierno de la iglesia
para la preticación de la Palabra
y la celebración de los sacramentos.

Para diáconos/diaconisas y ancianos/ancianas gobernantes

La secretaria o secretario del consistorio continúa:

Representando a la iglesia
que es una, santa, universal y apostólica,
el consistorio de la Iglesia N.
ordena a N. y N. al ministerio del diaconado,
y a N. y N. al oficio de *anciano o anciana* gobernante
y les instala para el servicio activo en esta congregación.

Para instalar diáconos/diaconisas y ancianos/ancianas gobernantes previamente ordenados

La secretaria o secretario del consistorio continúa:

El consistorio *también* instalará para servicio activo
a aquellas personas que han sido previamente ordenadas:
los *diáconos y diaconisas* [N. y N.]
y los *ancianos y ancianas* gobernantes [N. y N.].

Para la ordenación [e instalación] de ministros y ministras de la Palabra y los Sacramentos

Un miembro de la comisión del presbiterio dice:

El presbiterio N. por medio de esta comisión
y representando a la iglesia
que es una, santa, universal y apostólica,
ahora ordena a N. al ministerio
como *ministro/ministra* de la Palabra y Sacramentos
[y le instala como pastor/a (asociado/a) de la Iglesia N.]

Para los ministros y ministras de la Palabra y Sacramentos

previamente ordenados y que ahora serán instalados

Una persona que es parte de la comisión presbiterial dice:

El Presbiterio N., por medio de esta comisión,
le da la bienvenida a N.
como *ministro/ministra* de la Palabra y Sacramentos
y le instala como pastor/a (asociado/a) de la Iglesia N.

PROFESIÓN DE FE

La congregación puede ponerse de pie.

Aquellas personas que van a ser ordenadas o instaladas se reúnen alrededor de la pila bautismal que estará llena de agua.

El moderador o la moderadora continúa:

Dios llama a algunas personas a
formas particulares de ministerio,
nos llama a llevar con gozo el yugo de Cristo
dado en el pacto del Bautismo.

Es por eso que reafirmamos nuestros votos bautismales,
renunciando a todo lo que se opone a Dios y a su mandato
y afirmando la fe de la santa Iglesia universal.

El moderador o la moderadora se dirige a todas las personas presentes:

Confianto en la misericordia llena de gracia de Dios,
¿le dan la espalda a los caminos del pecado
y renuncian a la maldad y a su poder en el mundo?
Sí, renuncio.

¿Recurren a Jesucristo
y le aceptan como su Señor y Salvador,
confiando en su gracia y en su amor?
Sí, acepto.

¿Serán fieles discípulos y discípulas de Cristo,
obedeciendo su Palabra y demostrando su amor?
Así lo haré con la ayuda de Dios.

El moderador o la moderadora continúa:

Con toda la iglesia, confesemos nuestra fe.

¿Creen en Dios Padre?
**Creo en Dios Padre Todopoderoso,
Creador del cielo y de la tierra.**

¿Creen en Jesucristo, el Hijo de Dios?

**Creo en Jesucristo, su único Hijo, Señor nuestro;
quien fue concebido del Espíritu Santo,
nació de la virgen María,
padebió bajo el poder de Poncio Pilato;
fue crucificado, muerto y sepultado;
descendió a los infiernos;
al tercer día resucitó de entre los muertos;
subió al cielo
y está sentado a la diestra de Dios Padre Todopoderoso;
y desde allí vendrá al fin del mundo
a juzgar a los vivos y a los muertos.**

¿Creen en Dios Espíritu Santo?

**Creo en el Espíritu Santo,
la santa Iglesia Universal,
la comunión de los santos,
el perdón de los pecados,
la resurrección del cuerpo
y la vida perdurable. Amén.**

ACCIÓN DE GRACIAS POR EL BAUTISMO

Se vierte agua en la pila bautismal de manera visible y audible.

La siguiente oración es dirigida por un ministro/ministra de la Palabra y Sacramentos :

El Señor esté con ustedes. **Y también contigo.**

Demos gracias al Señor nuestro Dios.

Dárselas es digno y justo.

Dios eterno y lleno de gracia, te damos gracias.

Te alabamos porque guiaste a tu pueblo, Israel,
a través de las aguas de los mares para librarles de la esclavitud,
llevándoles a la libertad en la tierra prometida.

Te alabamos porque enviaste a Jesús, tu Hijo,
quien fue bautizado en las aguas del Jordán,
y fue ungido como el Cristo por tu Espíritu Santo.

A través del bautismo, de su muerte y su resurrección
tú nos liberas de las ataduras del pecado y de la muerte,
nos limpias y nos renuevas.

Te alabamos por derramar tu Espíritu Santo

quien nos enseña y nos guía a toda verdad,

llenándonos de una variedad de dones,

para que podamos proclamar el evangelio a todas las naciones
y servirte a ti, como un real sacerdocio.

Nos regocijamos porque nos reclamaste en nuestro bautismo,

y nos ungió para servir en el nombre de Cristo,
por tu gracia hemos nacido de nuevo.
Renuévanos por el poder de tu Espíritu Santo,
para ser capacitadas y capacitados para hacer tu voluntad
y continuar viviendo la vida del Cristo resucitado por siempre,
para que toda gloria y honor, hoy y siempre, sean dadas a ti,
a Cristo y al Espíritu Santo. **Amén.**

El moderador o la moderadora puede ungir a los candidatos y candidatas haciendo la señal de la cruz con aceite en sus frentes y diciendo:

N., recuerda tu bautismo y da gracias.

En el nombre del Padre, del Hijo y del Espíritu Santo. **Amén.**

La congregación puede sentarse.

PREGUNTAS CONSTITUCIONALES

Aquellas personas que van a ser ordenadas o instaladas se mueven al frente del consistorio para contestar las preguntas requeridas por la Constitución de la Iglesia Presbiteriana (EE.UU.A.).

El moderador o la moderadora se dirige a los candidatos y las candidatas:

N. [y N.], en el bautismo Dios les reclamó a través de su amor,
les vistió con la gracia de Jesucristo,
y les ungió con los dones del Espíritu Santo
para compartir la misión de Cristo en el mundo.

Ahora Dios les llama a través de la voz de la iglesia
para un nuevo servicio y ministerio en nombre de Jesús.

De acuerdo con la Constitución
de la Iglesia Presbiteriana (EE.UU.A.),
muestren su compromiso con este llamado
al responder las siguientes preguntas:

¿Confía usted en Jesucristo como Salvador,
lo reconoce como Señor de todos y todas y Cabeza de la Iglesia
y mediante El cree en un Dios Padre, Hijo y Espíritu Santo?
Sí, confío.

¿Acepta usted que las Escrituras
del Antiguo y Nuevo Testamento son,
por el Espíritu Santo,
el testimonio único y autorizado de Jesucristo
en la Iglesia universal,
y la Palabra de Dios para usted? **Sí, acepto.**

¿Recibe y adopta usted sinceramente
los principios esenciales de la fe reformada,

según están expresadas en las confesiones de nuestra iglesia, como exposiciones auténticas y confiables de lo que las Escrituras nos dirigen a creer y a hacer, y se dejará instruir y guiar por esas confesiones cuando dirija al pueblo de Dios?

Sí, las recibo y las adopto.

¿Cumplirá usted su ministerio en obediencia a Jesucristo, bajo la autoridad de las Escrituras, y dejándose guiar continuamente por nuestras confesiones?

Sí, lo haré.

¿Se dejará regir por el gobierno de la iglesia, y se sujetará a su disciplina?

¿Será una amiga o un amigo entre sus colegas en el ministerio, trabajando con ellos y ellas, sujetándose al orden de la Palabra y al Espíritu de Dios?

Sí, lo haré.

¿Buscará seguir al Señor Jesucristo, en su vida personal?

¿Amará a sus semejantes

y trabajará por la reconciliación del mundo? **Sí, lo haré.**

¿Promete usted promover la paz, la unidad y la pureza de la Iglesia? **Sí, lo haré.**

¿Orará por y servirá al pueblo

con energía, inteligencia, imaginación y amor? **Sí, lo haré.**

Para diáconos y diaconisas

¿Será usted un diácono o diaconisa fiel,

enseñando la caridad,

estimulando la inquietud por las demás personas,

guiando al pueblo para ayudar a quienes están en desamparo y necesidad?

¿Tratará usted de mostrar

el amor y la justicia de Jesucristo? **Sí, lo haré.**

Para ancianos y ancianas gobernantes

¿Será usted un/a fiel anciano o una anciana,

cuidando al pueblo,

proveyendo para su adoración, educación y servicio?

¿Compartirá usted en el gobierno y la disciplina,

sirviendo en los concilios de la iglesia

y en su ministerio procurará usted mostrar

el amor y la justicia de Jesucristo? **Sí, lo haré.**

Para ministros y ministras de la Palabra y Sacramentos

¿Será usted un fiel ministro/ministra de la Palabra y Sacramentos, proclamando las buenas nuevas a través de la Palabra y los sacramentos, enseñando la fe y cuidando del pueblo?
¿Participará activamente del gobierno y la disciplina, sirviendo en los concilios de la iglesia; y en su ministerio procurará usted mostrar el amor y la justicia de Jesucristo? **Sí, lo haré.**

La secretaria o el secretario del consistorio, o un/a ministro/a de la Palabra y Sacramentos, se dirige a la congregación:

Para diáconos y diaconisas y ancianos/ancianas

¿Aceptamos nosotros y nosotras, miembros de esta congregación, a N. [y N.] como ancianos, ancianas, diáconos y diaconisas; personas que Dios ha elegido mediante la voz de esta congregación, para guiarnos en el camino de Jesucristo? **Sí lo hacemos.**
¿Estamos de acuerdo en orar por ellos y ellas, en alentarles, respetar sus decisiones y seguir su guía en el servicio a Jesucristo, quien es la Cabeze de la Iglesia? **Así lo haremos.**

Para ministros y ministras de la Palabra y Sacramentos al momento de la instalación:

Nosotros y nosotras, miembros de esta iglesia, ¿aceptamos a N. como nuestro/a pastor/a (asociado/a) elegido/a por Dios a través de la voz de esta congregación para guiarnos en el camino de Jesucristo? **Sí, le aceptamos.**

¿Estamos de acuerdo en orar por él/ella, alentarle, respetar sus decisiones, y seguir su guía, sirviendo a Jesucristo quien es la única cabeza de la iglesia? **Sí, estamos de acuerdo.**

¿Prometemos pagarle regularmente y proveer para su bienestar mientras trabaje entre en medio nuestro; respaldarle en las dificultades y compartir sus gozos? **Sí, lo prometemos.**

¿Escucharemos la palabra que predique, aceptaremos su cuidado pastoral y honraremos su autoridad en la medida que procure honrar y obedecer a Jesucristo nuestro Señor? **Sí, lo haremos.**

ORACIÓN DE ORDENACIÓN [E INSTALACIÓN]

Aquellas personas que van a ser ordenadas se pueden arrodillar de frente a la congregación. Los ministros y ministras de la Palabra y Sacramentos, así como los ancianos y ancianas gobernantes se paran detrás de los candidatos y candidatas para la imposición de manos. Note que la imposición de manos no se repite en la instalación de la persona que ha sido previamente ordenada, excepto cuando una persona es ordenada a una nueva orden de ministerio.

Esta oración sirve como modelo a las oraciones que pueden ser hechas por quien preside:

El Señor esté con ustedes. **Y también contigo.**

Demos gracias al Señor nuestro Dios.

Dárselas es digno y justo.

Dios misericordioso y eterno,
con gozo te ofrecemos gratitud y alabanza.
A través de los tiempos y en todo lugar,
tú has elegido siervos y siervas de entre tu pueblo
para mostrar el camino de la salvación por tu gracia.
Te damos gracias por nuestros antepasados en la fe
quienes te siguieron sin temor,
depositando su confianza sólo en ti —
por jueces y monarcas
que gobernaron con rectitud y paz;
por profetas y apóstoles
que pronunciaron tus audaces palabras de misericordia y verdad;
por líderes, maestros y maestras en cada tiempo
que han nutrido a tu pueblo en fe y fidelidad.
Sobre todo te alabamos por Jesucristo,
quien vino no para ser servido, sino para servir,
y para dar su vida para liberar a las demás personas.
Ungido por tu Espíritu Santo,
él proclamó tu reino en la tierra,
revelando tu amor salvador
en todo lo que hizo y dijo.

Para quienes van a ser ordenados/ordenadas

Dios de gracia,
derrama tu Espíritu sobre tu(s) siervo/a(s) N. [y N.],
a quien(es) hiciste tuyo/a(s) a través del bautismo.
Concédele(s) la misma mente
que tuvo Cristo Jesús.

Para quienes fueron ordenados/as previamente y van a ser instalados/as

Dios de gracia,
también te damos gracias por tu(s) siervo/a(s) N. [y N.]

a medida que continúa(n) en el ministerio
para el cual fue(ron) ordenado/a(s).
Ayúdale(s) a confiar en los dones de tu Espíritu
y a seguir a Cristo fielmente en este llamado.

***En la ordenación o instalación de diáconos y diaconisas y de
ancianos y ancianas gobernantes***

Dales un espíritu de veracidad
para que puedan demostrar la compasión de Cristo
en las acciones de su diario vivir
y para gobernar correctamente a tu pueblo.

***En la ordenación o instalación de un ministro o ministra de la
Palabra y Sacramentos***

Dale un espíritu de veracidad
para que él/ella pueda proclamar la Palabra en Cristo
desde el púlpito, la mesa y la pila,
así como en las palabras y las acciones del diario vivir.
Por los dones de tu Espíritu Santo
capacítale(s) para edificar la iglesia,
fortalecer la vida común de tu pueblo
y guiar con compasión y visión.
En el camino de la fe y la obra del ministerio,
dale a todos tus siervos y siervas alegría y fortaleza,
disciplina y esperanza,
humildad, buen humor y valor,
y un sentido constante de tu presencia.

El moderador o la moderadora continúa:

Dios de gracia,
derrama tu Espíritu de poder y verdad
sobre toda la iglesia,
para que podamos ser para ti un pueblo santo
bautizado para servirte en el mundo.
Sostén a tu iglesia en el ministerio.
Haznos firmes en el evangelio,
asegura nuestra esperanza en Cristo,
fortalece nuestro servicio con la gente marginada,
y aumenta nuestro amor mutuo.
Muéstranos el poder transformador de tu gracia
en nuestra vida en común,
para que podamos ser siervos y siervas eficaces del evangelio,
ofreciendo un testimonio convincente en el mundo
de las buenas nuevas de Cristo Jesús nuestro Señor. **Amén.**

Hasta este punto se imponen las manos.

DECLARACIÓN DE ORDENACIÓN [Y/O INSTALACIÓN]

El moderador/la moderadora se dirige a aquellas personas que han sido ordenadas e instaladas:

Para diáconos, diaconisas y ancianos y ancianas gobernantes

N. [y N.], ustedes son *diáconos y diaconisas, ancianos y ancianas gobernantes*, que Dios ha ordenado a ministerios de *servicio y gobierno*.

Para los ministros y ministras de la Palabra y Sacramentos

N., usted es *un ministro o ministra de la Palabra y Sacramentos*, que Dios ha ordenado al ministerio de la Palabra y los Sacramentos en la iglesia de Jesucristo [y para esta congregación].

Sea fiel y *auténtico/a* en su ministerio para que toda su vida dé testimonio del Cristo crucificado y resucitado. **Amén.**

BIENVENIDA

Ancianos/ancianas gobernantes así como ministros y ministras de la Palabra y Sacramentos saludan a las personas que han sido ordenadas [e instaladas].

COMISIÓN A LAS PERSONAS RECIÉN ORDENADAS [Y/O INSTALADAS]

Las personas que han sido ordenadas e instaladas permanecen de pie. En la ordenación e instalación de diáconos, diaconisas, ancianos y ancianas gobernantes, la comisión es dada por el secretario o secretaria del consistorio, o el pastor o pastora. En la ordenación [e instalación] de un ministro o ministra de la Palabra y Sacramentos, la comisión será dada por un/a miembro de la comisión presbiterial.

Uno o varios de estos textos bíblicos pueden ser usados.

Para diáconos y diaconisas y ancianos/as gobernantes

1 Pedro 4:7-11
2 Timoteo 2:15
Mateo 9:35-38
Mateo 11:28-30
Hebreos 12:1-3, 12-14

Para ministros/as de la Palabra y Sacramentos

Salmo 96
Mateo 28:18-20
Juan 21:15-19
Hechos 20:28-32
1 Timoteo 4:12-16
2 Timoteo 4:1-5

PRESENTACIÓN DE SÍMBOLOS DE MINISTERIO

Se pueden presentar símbolos que sean apropiados al ministerio de los diáconos y diaconisas, o ancianos y ancianas.

COMISIÓN A LA CONGREGACIÓN

Se le puede dar una comisión a la congregación. En la ordenación e instalación de diáconos, diaconisas y ancianos/as gobernantes, la comisión puede ser dada por el pastor/la pastora o el secretario/la secretaria del consistorio. En la ordenación [e instalación] de un ministro/a de la Palabra y Sacramentos, la comisión es presentada por un miembro de la comisión presbiterial.

Puede usarse uno o varios de los siguientes textos:

2 Timoteo 1:13-14

Filipenses 2:5-11

1 Pedro 4:8-11

HIMNO, SALMO, O CÁNTICO

Receiving a Candidate under Care

ORDER OF WORSHIP

Sentences of Scripture
Constitutional Questions
Charge
Prayer

This brief service may be used at a presbytery meeting when the person (ordinarily a seminary student) moves from the inquirer stage to candidacy stage in preparation for ministry.

SENTENCES OF SCRIPTURE

The moderator or other representative of the presbytery addresses the presbytery.

Hear the promise of the Lord:

Do not fear, for I have redeemed you;
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.

Isa. 43:1-3

QUESTIONS

The candidate answers the following questions:

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 maintain 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:

Hold to the standard of sound teaching
that you have heard from us,
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. **Amen.**

2 Tim. 1:13-14

PRAYER

The moderator continues:

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 *herself/himself* to you,
let us pledge ourselves to *her/him*,
so that, surrounded by affection and hope,
she/he 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

ORDER OF WORSHIP

Sentences of Scripture

Prayer

Welcome and Charge

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,
and individually we are members one of another.

Rom. 12:5-8

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

Eph. 4:1-6

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. celebrates that N.,
having completed all preparations prescribed
in the Constitution of the Presbyterian Church (U.S.A.),

has been granted certification as a Christian educator.
We now recognize N.
as a certified Christian educator in our presbytery.

PRAYER

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 a certified Christian educator.
Give *her/him* gifts to do *her/his* particular work.
Fill *her/him* with your Holy Spirit,
so that *she/he* may have the same mind
that was in Christ Jesus,
and live as Christ's faithful disciple.

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.**

WELCOME AND CHARGE

The moderator greets the educator:

On behalf of the Presbytery of N.,
I welcome you to this ministry.

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

Amen. or Thanks be to God.

*When a congregation desires to recognize this certification, the liturgy for
Commissioning to Ministry within a Congregation (518) may be adapted.*

Commissioning a Ruling Elder to Pastoral Service

ORDER OF WORSHIP

Sentences of Scripture
Constitutional Questions
Prayer
Welcome and Charge

When ruling elders are presented for commissioning to pastoral service, 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 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,
and individually we are members one of another.

Rom. 12:5–8

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

Eph. 4:1–6

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 N.
has received preparation and instruction for pastoral service
as determined by this presbytery.

In accordance with the Constitution
of the Presbyterian Church (U.S.A.),
we now commission N.
to pastoral service in and for N. Church.

CONSTITUTIONAL QUESTIONS

*The commissioned ruling elder 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.** W-4.0404

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 pray for and seek to serve the people with energy, intelligence, imagination, and love? **I will.**

Will you be a faithful ruling elder in this commission, serving the people by proclaiming good news, teaching faith, and caring for the people, and in your ministry will you try to show the love and justice of Jesus Christ?
I will, with God's help.

PRAYER

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
in and for N. Church.
Give *her/him* gifts for the work of ministry.
Fill *her/him* with your Holy Spirit,
so that *she/he* may have the same mind
that was in Christ Jesus,
and live as Christ's faithful disciple.

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.**

WELCOME AND CHARGE

The moderator greets the commissioned ruling elder:

On behalf of the Presbytery of N.,
I welcome you to this ministry.

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

Amen. or Thanks be to God.

To initiate the relationship between a ruling elder commissioned to pastoral service and a church, the liturgy for Commissioning to Ministry within a Congregation (518) may be adapted.

Installation of Council Leaders and Staff

ORDER OF WORSHIP

Sentences of Scripture
Call to Discipleship
Installation Prayer
Blessing and Charge

This liturgy may be used by a presbytery, a synod, or the General Assembly to install council leaders (normally the moderator, vice moderator, and stated clerk) and staff (normally the general or executive presbyter and associate executive). When council staff are ministers of Word and Sacrament, the service for the Installation of a Pastor (460) may be adapted to the council 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 presider 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 presider leads all present:

As many of you as were baptized into Christ
have clothed yourselves with Christ.

Gal. 3:27–28

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

Lead a life worthy of the calling
to which you have been called,
making every effort to maintain the unity of the Spirit
in the bond of peace.

Eph. 4:1–6

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 (1063; GTG 397, 398; PH 241; PS 137) or another appropriate hymn, psalm, or spiritual song may be sung.

CALL TO DISCIPLESHIP

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.**

Book of Order, F-1.0304

The presider 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 presider 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 presider 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 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 pray for and 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 presider addresses all present:

Do you, members of N., confirm the call of God
to N. and 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 council service (510) may be offered.

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.**

BLESSING AND CHARGE

The presider addresses those who have been installed:

N. and N., you are installed to service
as _____ (*office or staff position*)
in _____ (*name of council*).

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.
Alleluia! or Amen.

1 Thess. 5:23

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

Col. 3:17

Additional Texts

SCRIPTURE READINGS

The following scripture readings are particularly appropriate for services of ordination and installation. If this is to be the principal service for the Lord's Day, the lectionary readings (157–400) may also be used. The psalm listed with each Old Testament reading is appropriate for use as a response to that reading.

Exod. 33:7–14; Ps. 99	My presence will go with you
Josh. 1:1–9; Ps. 90	Be strong and courageous
Isa. 61:1–3; Ps. 126	The Spirit of the Lord is upon me
Mic. 6:6–8; Ps. 15	What does the Lord require
Matt. 5:1–12	The Beatitudes
Matt. 9:35–38	The harvest is plentiful
Matt. 11:25–30	Take my yoke upon you
Mark 1:16–20	I will make you fish for people
Mark 10:35–45	Not to be served but to serve
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, you are the branches
John 21:15–19	Feed my sheep
Acts 1:6–8	You will be my witnesses
1 Cor. 3:18–4:2	Stewards must be found trustworthy
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

Especially for deacons and/or ruling elders:

Num. 11:16–17, 24–30; Ps. 133	Seventy elders appointed
Isa. 40:27–31; Ps. 147:1–11	Those who wait for the Lord . . .
Matt. 28:16–20	The Great Commission
Mark 6:7–13	The mission of the twelve
John 10:7–16	I am the Good Shepherd
Acts 6:1–7	The first deacons chosen
1 Cor. 12:4–20, 26–27	One body, many members
1 Pet. 2:4–10	A chosen race, a royal priesthood

Especially for ministers of Word and Sacrament:

Exod. 3:1–12; Ps. 105:1–6, 23–26, 45c	The call of Moses
Isa. 6:1–8; Ps. 29	The call of Isaiah
Isa. 40:1–11; Ps. 85:1–2, 8–13	Comfort my people
Isa. 43:1–7; Ps. 29	I have called you by name
Isa. 52:7–12; Ps. 98	How beautiful upon the mountains
Isa. 55:6–11; Ps. 119:129–144	My word shall not return empty
Jer. 1:4–10; Ps. 71:1–6	The call of Jeremiah
Ezek. 34:11–16; Ps. 100	God the true shepherd
Luke 4:16–21	The Spirit of the Lord is upon me

Rom. 10:11-17
1 Cor. 1:18-31
1 Cor. 11:23-26
2 Cor. 4:1-7

Faith comes from hearing
We preach Christ crucified
The institution of the Lord's Supper
We proclaim Jesus Christ as Lord

HYMNS, PSALMS, AND SPIRITUAL SONGS

The hymns and songs in GTG 688-748 and PH 522-25 are particularly appropriate for services of ordination and installation.

A LITANY OF GIFTS

This litany may be used in place of the sentences of scripture following the service of the word, at the beginning of the service of ordination [and installation].

As in one body we have many parts
and each part has its own function,
so all of us together with Christ are one body,
and we all belong to each other.

Rom. 12:4-8, 11-13

**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 leaders 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.**

THE CALLING OF THE CHURCH

This litany may be used in place of the sentences of scripture following the service of the word, at the beginning of the service of ordination [and installation].

The Church is the body of Christ.
Christ gives to the Church
all the gifts necessary to be his body.

Book of Order, F-1.03

The Church strives to demonstrate these gifts

in its life as a community in the world.

The Church is to be a community of faith,
**entrusting itself to God alone,
even at the risk of losing its life.**

The Church is to be a community of hope,
**rejoicing in the sure and certain knowledge that,
in Christ, God is making a new creation.**

The Church is to be a community of love,
**where sin is forgiven, reconciliation is accomplished,
and the dividing walls of hostility are torn down.**

The Church is to be a community of witness,
**pointing beyond itself through word and work
to the good news of God's transforming grace
in Christ Jesus its Lord.**

With all Christians of the Church catholic,
**we affirm that the Church is
"one, holy, catholic, and apostolic."**

Where Christ is, there is the true Church.
**We affirm that, in the power of the Spirit,
the Church is faithful to the mission of Christ
as it proclaims and hears the Word of God,
administers and receives the Sacraments,
and nurtures a covenant community of disciples of Christ.**

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.**

PRAYER OF ORDINATION

*Those who are to be ordained may kneel, facing the congregation. Ruling elders
and ministers of Word and Sacrament stand behind the candidate(s) for the laying
on of hands.*

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.

For Deacons

Gracious God, pour out your Holy Spirit on N. [and N.],
that *they* may be faithful deacon(s) 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 the walk of faith
and a sure sense of your abiding presence
for the work of ministry.

For Ruling Elders

Gracious God, pour out your Holy Spirit on N. [and N.],
that *they* may be your faithful elder(s) 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 the walk of faith
and a sure sense of your abiding presence
for the work of ministry.

For Ministers of Word and Sacrament

Gracious God, pour out your Holy Spirit on N.,
that *she/he* may be your faithful minister in the church.
By your Holy Spirit,
give *her/him* all the 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 to the world.
Sustain *her/him* with your strength
that *she/he* may faithfully announce
the good news in every season.
Let your wisdom find voice in *her/his* words
and let the compassion of Christ
be the work of *her/his* hands.
Give *her/him* joy in the walk of faith
and a sure sense of your abiding presence
for the work of ministry.

The minister 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.**

PRAYER OF INSTALLATION FOR A PASTOR

The pastor-elect may kneel, facing the congregation.

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 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 shepherd and Lord. **Amen.**

PRAYERS FOR VARIOUS OCCASIONS

For Other Churches

Almighty God,
in Jesus Christ you called disciples
and prayed for them to be joined in faith.
We pray for Christian churches from which we are separated.
Let us never be so sure of ourselves
that we condemn the faith of others
or refuse reunion with them,
but make us ever ready to reach out for more truth,
so that your church may be one in the Spirit;
through Jesus Christ our Lord. **Amen.**

For Church Unity

O God, you are the giver of life.
We pray for the church in the whole world.
Sanctify her life, renew her worship,
give power to her witnessing,
restore her unity.
Give strength to those who are searching together
for that kind of obedience which creates unity.
Heal the divisions separating your children one from another,
so that they will make fast, with bonds of peace,
the unity which the Spirit gives. **Amen.**^{1ST}

— A prayer from the Democratic Republic of Congo

For the Church in a Time of Division

Holy God, giver of peace, author of truth,
we confess that we are divided and at odds with one another,
that a bad spirit has risen among us
and set us against your Holy Spirit of unity and love.
Take from us the mistrust, party spirit, contention,
and all evil that now divides us.
Work in us a desire for reconciliation,
so that, putting aside personal grievances,
we may go about your business with a single mind,
devoted to our Lord and Savior, Jesus Christ. **Amen.**

For Stewardship in the Church

Righteous God,
you have taught us that the poor shall have your kingdom,
and that the gentle-minded shall inherit the earth.
Keep the church poor enough to preach to poor people,

and humble enough to walk with the despised.
Never weigh us down with property or accumulated funds.
Save your church from vain display or lavish comforts,
so that we may travel light
and move through the world
showing your generous love
made known in Jesus Christ our Lord. **Amen.**

For Peace in the Church

God of our lives,
by the power of your Holy Spirit
we have been drawn together by one baptism into one faith,
serving one Lord and Savior.
Do not let us tear away from one another
through division or hard argument.
May your peace embrace our differences,
preserving us in unity,
as one body of Jesus Christ our Lord. **Amen.**

For a Moderator

Almighty God,
you called us into the church,
and from among us chose leaders to direct us in your way.
We thank you for N., our moderator.
Enlarge *her/his* gifts
and help *her/him* to obey you,
so that we may enjoy good work under *her/his* guidance,
loyally serving Jesus Christ our Lord. **Amen.**

For the Mission of the Church

Almighty God, you sent your Son Jesus Christ
to reconcile the world to yourself.
We praise and bless you
for those whom you have sent in the power of the Spirit
to preach the gospel to all nations.
We thank you that in all parts of the earth
a community of love has been gathered together
by their prayers and labors,
and that in every place your servants call upon your name;
for the kingdom and the power and the glory
are yours forever. **Amen.**

For the Mission of the Church in a Particular Place

By your will, O God,
we go out into the world
with good news of your undying love,
and minister in the midst of human need
to show wonders of your grace.
We pray for men and women
who minister for you in _____.
May they be strengthened by our concern,
and supported by our gifts.

Do not let them be discouraged,
but make them brave and glad and hopeful in your word;
through Jesus Christ our 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 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 Deacons in the Church

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.**

For Ruling Elders in the Church

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 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.**

For Ministers of Word and Sacrament

Almighty God,
through your Son Jesus Christ
you gave the holy apostles many gifts
and commanded them to feed your flock.
Inspire all pastors to preach your word diligently
and your people to receive it willingly,
that finally we may receive the crown of eternal glory;
through Jesus Christ our Lord. **Amen.**

At the Examination of Deacon and Ruling Elder Nominees

Abiding God,
show us clearly the heart of your kingdom
and help us discern the ways
we are each called to serve in it.
Teach us how to dispense with unnecessary things.
Keep us steady in the face of distress and contrary winds.
Give us joy in encouraging the gifts of others.
Strengthen us to teach and guide, by our example, all persons,
even those who would reject us.
Lead us forward without fear
to fulfill our mission simply, surely, steadily, and gladly;
for the sake of Jesus Christ our Savior. **Amen.**

—Based on a prayer by Toyohiko Kagawa (1888–1960)

At the Election of Deacons

God of love and compassion,
you poured out your life in service
through 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 Ruling 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.**

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 new leadership with joy
and instruct us all as we accept new ways.
We pray in the name of Jesus Christ our Lord. **Amen.**

At the Reception of a Minister into a 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 *she/he* 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 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 Word and Sacrament.
By your Holy Spirit,
illumine the path of your servant N.,
that *she/he* 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 *herself/himself* to you,
let us pledge ourselves to *her/him*,
so that, surrounded by affection and hope,
she/he 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
to the Ministry of Word and Sacrament***

Holy, gracious, and loving God,
in baptism you claim us as your own
and fill us with the gifts of your Spirit.
Through the voice of your church
you call women and men
to share in Christ's ministry –
proclaiming the good news
and celebrating the mystery of faith.
Fulfill the good work you have begun
in the life of your servant N.
Help all of us to discern our calling
so that we may serve you faithfully
for the sake of the church you have called
and the world you love so much.
All this we pray in the name of Jesus,
the way, the truth, and the life. **Amen.**

For a Church Meeting

Eternal God, you called us to be a special people,
to preach the gospel and show mercy.
Keep your Spirit with us as we meet together,
so that in everything we may do your will.
Guide us lest we stumble
or be misguided by our own desires.
May all we do be done
for the reconciling of the world,
for the upbuilding of the church,
and for the greater glory of Jesus Christ our Lord. **Amen.**

For the Meeting of a Church Council

Almighty God,
in Jesus Christ you called disciples
and, by the Holy Spirit, made them one church to serve you.
Be with members of our *General Assembly/synod/presbytery*.
Help them to welcome new things you are doing in the world,
and to respect old things you keep and use.
Save them from empty slogans or senseless controversy.
In their deciding,

determine what is good for us and for all people.
As this *General Assembly/synod/presbytery* meets,
let your Spirit rule,
so that our 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.**