

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.

DECLARATION OF ORDINATION [AND INSTALLATION]

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 Luke 13:29; Luke 24:30–31
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 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
be with you all. **Alleluia! or Amen.**

2 Cor. 13:13

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;
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.
Amen. or Thanks be to God.

1 Cor. 16:13; 2 Tim. 2:1; Eph. 6:10;

1 Thess. 5:13–22; 1 Pet. 2:17