

# ORDINATION AND INSTALLATION

*(as printed from the New Book of Common Worship)*

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, *Rom. 12:5-8*  
**and individually we are members one of another.**

We have gifts that differ  
according to the grace given to us:  
prophecy, in proportion to faith;  
ministry, in ministering;  
the teacher, in teaching;  
the exhorter, in exhortation;  
the giver, in generosity;  
the leader, in diligence;  
the compassionate, in cheerfulness.

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

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

*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.*