**Minister of Word and Sacraments**

**Ordination and Induction**

A service to ordain a minister of Word and Sacraments is a public service of worship conducted by the authority of presbytery with the moderator presiding. Because ordination requires a call or an appointment to a specific ministry, duly sustained by presbytery, the service of ordination will normally include an induction, recognition or installation. If services of ordination and induction are in separate presbyteries, it is necessary for the ordaining presbytery to obtain permission to proceed from the presbytery that has issued the call and will later conduct the induction. It is most appropriate for the service to be conducted at a time when members and clergy from other congregations can be present.

At the time appointed for the ordination, the presbytery shall meet in a room convenient to the place of worship and shall be constituted with prayer by the moderator.

When the congregation has assembled, the clerk or other appointed member of presbytery will speak to the people, reading the edict which asks if there are any objections. The edict shall be returned and attested that it has been duly served. There being no objections, the meeting of presbytery continues.

Visiting clergy may be introduced and their names recorded. Usually, all duly ordained clergy in good standing with their own branch of the holy, catholic, apostolic church and who are present will be invited to participate in the laying on of hands. It is advisable for all who desire to participate in the laying on of hands to be made known to the presbytery at the meeting before the service. The presbytery will use its discretion.

Rules applying to the ordination and induction of a Minister of Word and Sacraments are contained in *The* *Book of Forms*. (See paragraphs 233-240, 409.)

The clerk of presbytery should have in readiness the register containing The Formula and a stand where the document may be signed in full view of the people. (See *The Book of Forms*, 408.)

When all business required has been completed, the members of presbytery, together with the ordinand, enter the place of worship in procession and go to their designated places. The order of entrance is as follows.

The people stand for the processional hymn or music.

A person appointed to carry in the Bible may lead the procession and place the Bible on lectern or pulpit.

The choir may enter as part of the procession, preceding the presbytery.

The ordinand and clerk of presbytery will precede the presbytery and sit in the front row of the congregation.

The presbytery enters in order of elders, ministers, officiating clergy and other leaders of worship, and finally, the Moderator of Presbytery.

It is required that a member of presbytery "**narrate the steps**" which have led to the service of ordination and induction. This may be done as soon as the presbytery has come into the place of worship and before the Service of Worship begins. It is also appropriate for the narration of steps to come after the sermon and immediately before the Preamble and the Questions.

The rite of ordination is placed within a service of public worship that ordinarily follows the fourfold form of the Service of Word and Holy Communion.

One of the ecumenical creeds of the church is to be preferred at the time of an ordination. Both remind us that ministry is not limited to

a denomination but is a gift from God to the whole church of Jesus Christ. The Nicene Creed was prepared by the early ecumenical councils of the church. The Apostles' Creed, associated with baptism, is also suitable at the time of ordination as it brings to mind the first commitment of the ordinand to Christian discipleship.

**The Preamble and Ordination Questions** must be included in the service. They are read in full as required by the law of The Presbyterian Church in Canada, there being no substitutions or abbreviations. It is preferred that the text be printed and in the hands of all members of the congregation.

**Ordination is by prayer and the laying on of hands** by members of the Presbytery who have been ordained to the ministry of Word and Sacraments. In a large presbytery, where many ministers may be present for an ordination, it is permitted for the presbytery to commission a small representative group of ministers to participate in the laying on of hands with all present offering the right hand of fellowship.

It is important for those arranging the service to provide a cushion or kneeling bench for the use of the ordinand during the prayer of ordination.

The right hand of fellowship is extended to the newly ordained minister by all members of the Presbytery, both representative elders and ordained ministers as well as other ministers present.

The newly ordained or inducted minister is asked to sign **The Formula** in the presence of the people. Because it is important for every one present to understand the significance of this act, the moderator should read the terms of The Formula or have them printed in the service bulletin.

Vestments are not prescribed nor required by The Presbyterian Church in Canada but custom confirms the decorum of ecclesiastical garments. A robe that covers ordinary street clothes and diverts attention from trends of fashion is desirable. A white alb, a cassock and/or an academic gown are widely accepted. It is appropriate for the ordinand to wear such a gown throughout the service.

Robing of the ordinand as a part of the service of worship is not recommended although certain symbols of office, such as a stole, may be presented and added to the attire.

**A charge** to the minister and a charge to the congregation at the time of an ordination and/or induction have long been a part of Reformed tradition. It has become custom recently to combine the charges into one presentation and this is commended. Four alternative charges are provided as models. Three are provided on page 337 ff. and are most appropriate when the service includes an induction where a covenant is made between minister and people. A fourth charge is provided in the Service of Ordination, pages 345 and 377, where the people are more likely to be the home congregation who share in "sending out" the ordinand.

When ordaining a minister of Word and Sacraments, it is always appropriate to do so within the context of a service that includes the Lord's Supper as well as the proclamation of the Word. The newly ordained minister may be asked to participate as a celebrant but this is not essential. Suggestions for a service of Holy Communion are included in the following order. Other approved orders and prayers may be substituted.

It is customary for the moderator to invite the newly ordained minister to dismiss the congregation and the presbytery with a benediction from the Scriptures.

**Minister of Word and Sacraments**

**A Service of Ordination and Induction**

An Outline

Edict

Prelude

Procession of Presbyters

The Narration of Steps

**Called to Worship**

Greeting/Call To Worship

Hymn of Praise

Prayer of Adoration

The Rite of Reconciliation

Hymn

**The Word Proclaimed**

Readings from Scripture

The Sermon

The Creed

**The Offerings and Thanksgivings**

The Invitation

Hymn or canticle

Presentation of the gifts

The Ordination and Induction

Preamble

Questions

Hymn or canticle

Silent prayer

Ordination Prayer and laying on of hands

Declaration

Right Hand of Fellowship

Signing the Formula

The Charge

The Lord's Supper

**The Dismissal**

**Minister of Word and Sacraments**

**A Service of Ordination and Induction**

An Order

*Before the service begins, the Edict shall be read publicly to the assembled people.*

**Prelude**

**Procession Of Presbyters**

*When the presbytery has entered the place of worship and been seated, the clerk of the presbytery will narrate the steps. A suggested form follows.*

**The Narration Of Steps**

The Presbytery of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_,

meeting on the \_\_\_\_\_\_\_\_\_\_\_\_ day of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_,

in the year of our Lord \_\_\_\_\_\_\_\_\_\_\_

determined that \_\_\_\_\_\_\_\_\_\_\_\_\_\_,

having the necessary gifts of grace and faith in Jesus Christ,

and having satisfactorily completed the prescribed course of preparation,

resolved to sustain a call from the congregation of \_\_\_\_\_\_\_\_\_\_,

[or,\* *an appointment by* \_\_\_\_\_\_\_\_\_\_\_\_\_,]

and to meet at this time and in this place

for the purpose of ordaining \_\_\_\_\_\_\_\_\_\_\_\_

to the Ministry of Word and Sacraments

by prayer and the laying on of hands

and to induct *(install, recognize)* her/him in . . . .\*

The Edict announcing the intention of the Presbytery to proceed with the ordination and induction of \_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_ has been read in this Church as directed by the Presbytery. As no valid objections have been raised, the Presbytery shall proceed without further delay to the service of ordination and induction.

\* These words to be adapted as appropriate.

**Called To Worship**

**Call To Worship**

*The people stand.* *The presiding Moderator shall say:*

The Lord be with you.

**And also with you.** *Ruth 2:4*.

There is one body and one Spirit,

just as you were called to the one hope of your calling,

one Lord, one faith, one baptism,

one God and Father of all.

**But to each of us grace has been given**

**according to the measure of Christ's gift.**

The gifts Christ gave were that some would be apostles,

some prophets, some evangelists,

some pastors and teachers,

to equip the saints for the work of ministry,

for building up the body of Christ,

all **until we all come to the unity of the faith**

**and of the knowledge of the Son of God,**

**to maturity as a people,**

**to the measure of the full stature of Christ.**

*Eph. 4:4-7, 11-13,* *adapted*.

Let us worship God.

HYMN OF PRAISE

**Prayer Of Adoration**

O God of infinite possibilities,

as we ponder what you have done among us,

we are moved with awe and wonder.

In your hands

a lump of clay became a human person,

a barren womb brought forth a child of promise,

a boy's lunch became a feast for a multitude,

the confession of an impulsive fisherman

became the Rock on which you built your church,

human hands pierced with nails became the sign of

your saving power.

Truly, nothing is too difficult for you, Lord God Almighty!

And now as we gather together in response to your call,

we place ourselves again into your hands

trusting that we too may become

new creations of your love

and instruments of your grace,

through Jesus Christ our Lord. **Amen.**

**The Rite Of Reconciliation**

The proof of God's amazing love is this:

while we were sinners

Christ died for us. *Rom. 5:8.*

In humility and faith

let us confess our sin to God.

**God of Mercy:**

**in Jesus Christ you call us to be your servant people,**

**but too often we have gone our own way**

**hoping to avoid your claim on our lives.**

**We have not always trusted your good news**

**to be good for us**

**and have resisted the transforming power**

**of your Word.**

**We have allowed the empty distractions of this world**

**to draw us from our true vocation and**

**to block us from giving faithful witness**

**to your grace.**

**Have mercy on us, O God.**

**In your love forgive us and set us free**

**to respond to your call and**

**to be your faithful people,**

**through Jesus Christ our Lord. Amen.**

*Silence for reflection.*

Hear the good news!

The saying is sure and worthy of full acceptance,

that Christ Jesus came into the world

to save sinners. *I Tim. 1:15*.

Anyone who is in Christ

is a new creation.

The old life has gone;

a new life has begun. *II Cor. 5:17.*

In the name of Jesus Christ,

you (we) are forgiven.

**Thanks be to God.**

As people reconciled in Christ,

let us offer each other a sign of peace.

May the peace of Christ be always with you.

**And with you also.**

HYMN

**The Word Proclaimed**

**Readings From Scripture**

A lesson from the Old Testament

The word of the Lord.

**Thanks be to God.**

A psalm is sung or read

A lesson from the Epistles

The word of the Lord.

**Thanks be to God.**

A lesson from the Gospels

The gospel of Christ.

**Praise to you, Lord Jesus Christ.**

**The Sermon**

**The Creed**

In response to the Word, let us join the whole church in confessing our faith in the words of the Nicene Creed.

**We believe in one God,**

**the Father, the Almighty,**

**maker of heaven and earth,**

**of all that is, seen and unseen.**

**We believe in one Lord, Jesus Christ,**

**the only Son of God,**

**eternally begotten of the Father,**

**God from God, Light from Light,**

**true God from true God,**

**begotten, not made,**

**of one Being with the Father;**

**through him all things were made.**

**For us and for our salvation**

**he came down from heaven,**

**was incarnate of the Holy Spirit and the**

**Virgin Mary**

**and became truly human.**

**For our sake he was crucified under Pontius**

**Pilate;**

**he suffered death and was buried.**

**On the third day he rose again**

**in accordance with the Scriptures;**

**he ascended into heaven**

**and is seated at the right hand of the Father.**

**He will come again in glory to judge the living**

**and the dead,**

**and his kingdom will have no end.**

**We believe in the Holy Spirit, the Lord, the giver of**

**life,**

**who proceeds from the Father and the Son,**

**who with the Father and the Son is worshipped**

**and glorified,**

**who has spoken through the prophets.**

**We believe in one holy catholic and apostolic**

**Church.**

**We acknowledge one baptism for the**

**forgiveness of sins.**

**We look for the resurrection of the dead,**

**and the life of the world to come. Amen.**

**The Offerings and Thanksgivings**

**The Invitation**

**What shall we give to the Lord for all God's gifts to us?**

**Let us lift up the cup of salvation**

**and call on the name of the Lord.**

**Let us pay our vows to the Lord**

**in the presence of all God's people. *Ps. 116:12-14.***

**With glad and humble hearts,**

**let us return to the Lord the gifts of our lives**

**and the labour of our hands.**

**HYMN**

**Presentation Of The Gifts**

*During the singing of the hymn the gifts may be brought forward. If The Lord's Supper is to be celebrated, the gifts may be presented in the following order: first the bread and wine are placed on the Table, then the money is presented, and finally the ordinand accompanied by the clerk of Presbytery.*

*The ordinand comes forward as a part of the procession and stands before the Moderator who leads the people, saying:*

**There are varieties of gifts,**

**but the same Spirit;**

**There are varieties of services,**

**but the same Lord;**

**There are varieties of activities,**

**but it is the same God who activates all of them in everyone.**

**To each one is given a gift by the Spirit,**

**to use it for the common good.**

**Together we are the body of Christ,**

**and individually members of it.**

*I Cor. 12: 4-7, 27, adapted.*

**Though we have different gifts,**

**together we are called to be the church**

**with a ministry in the world**

**which is led by the risen Christ.**

*The people may be seated.*

**The Ordination and Induction**

*The clerk shall say:*

**Moderator, I now present to you, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, who is offering themselves for ordination to the ministry of Word and Sacraments.**

*The Moderator shall say:*

**Listen now to what The Presbyterian Church in Canada believes concerning Christian ministry. \_\_\_\_\_\_\_\_\_\_\_, it is this to which you give your pledge as a minister of Word and Sacraments.**

**The Preamble**

**Approved, 1970 Revised, 1992, 1998.**

**All ministries of the Church proceed from and are sustained by the ministry of the Lord Jesus Christ. He is our Prophet, Priest and King, the Minister of the covenant of grace. By the operation of God's Word and Spirit, the Church is gathered, equipped, and sent out to participate in this ministry. All members of the Church are called to share the Gospel with the world, and to offer to the Father the worship and service that are due to the Creator from the creation, through Christ, the only Mediator, until he comes again. That the Church may be continually renewed and nurtured for ministry, Christ furnishes the Church with pastors and teachers. He requires and enables the Church to discern and to confirm by ordination those whom he calls to this pastoral and teaching office. The standards of his Church he entrusts in a special degree of responsibility to their care.**

**The Presbyterian Church in Canada is bound only to Jesus Christ, the Church’s King and Head. The Scriptures of the Old and New Testaments, as the written Word of God, testifying to Christ the living Word, are the canon of all doctrine, by which Christ rules our faith and life. We acknowledge our historic continuity with the Holy Catholic Church and our doctrinal heritage in the ecumenical creeds, and the confessions of the Reformation. Our subordinate standards are the Westminster Confession of Faith as adopted in 1875 and 1889, the Declaration of Faith Concerning Church and Nation of 1954, Living Faith (Foi Vivant) as adopted in 1998, and such doctrine as the Church, in obedience to Scripture and under the promised guidance of the Holy Spirit, may yet confess in the Church’s continuing function of reformulating the faith.**

**The Ordination Questions**

**\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_,**

**All these things you have examined and are ready to accept. Being assured of your faith in Christ and your love for people, the Presbytery is prepared to ordain you in the name of the Triune God to the ministry of Word and Sacraments. That your faith may appear in the presence of God and the people of God, we now ask you the appointed questions in terms of this preamble.**

**1. Do you believe in God the Father, made known in his Son Jesus Christ our Lord, to whom the Holy Spirit witnesses in the Scriptures of the Old and New Testaments?**

**I do.**

**2. Do you accept the subordinate standards of this Church, promising to uphold its doctrine under the continual illumination and correction of the Holy Spirit speaking in Scriptures?**

**I do.**

**3. Do you accept the government of this Church by sessions, presbyteries, synods and general assemblies, and do you promise to share in and submit yourself to all lawful oversight therein, and to follow no divisive course but to seek the peace and unity of Christ among your people and throughout the Holy, Catholic Church?**

**I do.**

**4. Do you promise in the strength and grace of the Lord Jesus Christ to conduct yourself in your private and public life as becomes his gospel, and do you give yourself diligently and cheerfully to the service of Christ's word, sacraments and discipline, for the furtherance of his reconciling mission in the world?**

**I do.**

**May the Lord bless you and give you grace to fulfil these vows. Amen.**

**Questions To The Congregation**

*The congregation will stand and the Moderator shall say the following or similar words:*

Members and adherents of \_\_\_\_\_\_\_\_\_\_\_\_ congregation will please stand. The ordination and induction (*recognition*) of a minister is the beginning of a new partnership in service to God. These questions, therefore, I direct to you so that you may renew your commitment to this shared ministry.

1. Do you confess anew your faith in One God who is creator and ruler of the universe, who came to us in Jesus Christ as Saviour and Lord, and who remains present among us through the power of the Holy Spirit?

**We do.**

**2. Do you receive \_\_\_\_\_\_\_\_\_\_\_\_ to be your minister as from Christ?**

**We do.**

3. Will you give of your substance as the Lord prospers you, for the maintenance of the Christian ministry and the furtherance of the gospel in this place and throughout the world?

**We will.**

4. Do you pledge yourselves to be co-servants with your minister under Christ, sharing in the worship of the church, offering support through prayers and friendship, announcing the gospel to the world by the power of the Holy Spirit?

**We do.**

May the Lord bless you and give you grace to fulfil these vows. **Amen.**

HYMN

*While a hymn of the Spirit is sung, the ordinand kneels in the designated place. The clergy participating in the laying on of hands stand around the ordinand.*

**Silence**

*The people may offer silent prayer for the ordinand.*

**The Ordination Prayers**

*The Moderator leads in the prayers of ordination saying:*

We praise and glorify you,

Lord God Almighty,

that you have created us and called us to yourself;

you have redeemed us in Jesus Christ your Son;

you sustain our lives and our works

through the presence and power of your Holy Spirit.

We praise and glorify you,

Lord God Almighty,

that you have formed throughout the world

the church to be your chosen people,

a royal priesthood, a holy nation,

belonging to you alone

to declare the praises of our Lord Jesus Christ.

We praise and glorify you,

Lord God Almighty,

that in every age you have chosen servants

to speak your word

and to lead your people.

We give you thanks for your servant \_\_\_\_\_\_\_\_\_\_\_\_

who has been called to be a minister of your church.

*The Moderator, followed by other ministers, places a hand on the head of the ordinand. The Moderator continues:*

Spirit of God,

rest upon your servant \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_,

whom, with prayer and the laying on of hands,

we receive in your name

and ordain to the Ministry of Word and Sacraments

in the holy catholic church.

Spirit of God, anoint \_\_\_\_\_\_\_\_with power

to proclaim the gospel

in word and sacrament,

in truth and love,

in the name of Jesus Christ.

Spirit of God, anoint \_\_\_\_\_\_\_\_with power

to announce forgiveness to the penitent,

to bind up the brokenhearted,

to bring healing to the sick

in the name of Jesus Christ.

Spirit of God, anoint \_\_\_\_\_\_\_\_with power

to proclaim liberty to the captives of sin and death

and to challenge the oppressors of the weak

in the name of Jesus Christ.

Give to your servant, we pray,

good health of body, mind and spirit.

Give \_\_\_\_\_\_\_\_strength and gladness,

willingness and usefulness,

patience and courage,

common sense and a sense of humour.

Be present through the joys and sorrows,

the doubts and the triumphs,

the certainties and the uncertainties

of the life and ministry to which you call \_\_\_\_\_\_\_\_*.*

Let \_\_\_\_\_\_\_\_ not easily be puffed up by the praise of others

nor easily depressed by the blame of others.

Hear our prayers, in the name of Jesus Christ, through whom, with whom, and in whom, in the unity of the Spirit, all glory and honour is yours, One God, forever and ever. **Amen.**

*The ordinand stands.*

**Declaration**

*The Moderator says:*

\_\_\_\_\_\_\_\_\_\_\_\_;

In the name of our Lord Jesus Christ,

the only king and head of the church,

and by the authority of the Presbytery of \_\_\_\_\_\_\_\_\_\_\_\_\_,

I now declare you to have been ordained to the Ministry of Word and Sacraments;

and to have been inducted (recognized, installed) into your ministry in \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_;

and I admit you to all the rights and privileges belonging to this office.

RIGHT HAND OF FELLOWSHIP

As we welcome you to share in ministry

in this Presbytery,

we extend to you the right hand of fellowship.

May the grace of our Lord Jesus Christ be with you.

*The Moderator, followed by all ministers present and the representative elders to presbytery will greet the newly ordained and inducted minister.*

SIGNING THE FORMULA

*When members of the presbytery have returned to their seats, the Moderator says:*

\_\_\_\_\_\_\_\_\_\_, in signing The Formula, you testify that you adhere to those things declared and required in the Preamble and Questions at the ordination of a minister.

*The clerk directs the newly ordained minister to the table and book reserved for this purpose and the formula is signed.*

**The Charge**

*The newly ordained and inducted minister stands before the moderator or person(s) appointed to give the charge.* *A charge is addressed to the newly ordained and inducted minister and may include a charge to the congregation.* *See page 337 for alternative suggestions.*

*If the Eucharist is not celebrated, conclude the service with The Dismissal.*

**The Lord's Supper**

HYMN

*The presiding minister(s) and elders will take their places at the Table during the singing of a hymn.* *The table is prepared.*

**The Great Prayer Of Thanksgiving**

Lift up your hearts.

**We lift them to the Lord.**

Let us give thanks to the Lord our God.

**It is right to give God thanks and praise.**

Gracious God, we praise your holy name,

giving thanks to you with our lips and our lives.

For the power and mystery of your Word

by which you created us

and called us to yourself,

we give you thanks.

For the power and mystery of your Word

by which you took flesh

and lived among us

through your Son, Jesus Christ,

we give you thanks.

For the power and mystery of your Word

by which you choose common people,

forming the church

to be the body of Christ in the world,

we give you thanks.

Therefore, with all your faithful people

from every time and place

we join our voices with the whole creation singing:

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

**heaven and earth are full of your glory.**

**Hosanna in the highest.**

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

**Hosanna in the highest.**

Gracious God, we offer you our praise and thanks

as we return to you these holy gifts of bread and wine.

Remembering our Lord's command to take and eat

we ponder the mystery of his promise

that in this meal we are joined to him

and to one another as a holy people

uniting heaven and earth.

We offer you our praise and thanks for Jesus Christ,

who took flesh and lived among us,

was baptized for our sins,

taught us your way of truth,

loved us in our lovelessness

and died that we may have life.

And now O God, we celebrate with great joy

the risen Lord who lives with you,

his presence with us in this feast,

and his promise of a new creation,

as we affirm the mystery of faith:

**Christ has died.**

**Christ is risen.**

**Christ will come again.**

God of grace and power,

you invite us to share in mysteries

that are beyond our understanding;

in simple trust we seek the transforming power of your Spirit

on this assembly of your people,

on these words and actions,

on this bread and wine,

in order that, by the miracle of your grace,

we may be united to Christ and to one another--

one in body, one in spirit, one in faith.

This sacrifice of praise and thanksgiving

we offer to you, gracious God,

through Jesus Christ our Lord and Saviour,

who lives in unity with you and the Holy Spirit,

One God, to all eternity. **Amen.**

As our Lord taught us, we now pray:

**Our Father in heaven,**

**hallowed be your name,**

**your kingdom come,**

**your will be done,**

**on earth as in heaven.**

**Give us today our daily bread.**

**Forgive us our sins**

**as we forgive those who sin against us.**

**Save us from the time of trial**

**and deliver us from evil.**

**For the kingdom, the power, and the glory are yours**

**now and forever. Amen.**

**Breaking Of The Bread**

*The institution narrative is based on I Cor. 11:23-26 and Luke 22:19-20. The minister takes bread and breaks it in the view of the people, saying:*

The Lord Jesus,

on the night when he was betrayed,

took a loaf of bread,

and when he had given thanks,

he broke it and said,

"This is my body given for you.

Do this in remembrance of me."

*The minister may pour wine into the cup, lift it for all to see, saying:*

In the same way,

he took the cup after supper, saying,

"This cup is the new covenant in my blood.

Do this, as often as you drink it,

in remembrance of me".

*Raising the bread and the cup, the minister says:*

As often as you eat this bread and drink the cup,

you proclaim the Lord's death until he comes.

*The presiding minister(s) and those who will assist in serving, having received both bread and wine, will proceed to serve the people in the manner appointed.*

*During the distribution there may be silence, Scriptural sentences may be said or a hymn may be sung.*

**Prayer After Communion**

We thank you, O God,

that you have nurtured us at this holy table,

feeding us with the bread of life,

uniting us in the body of Christ,

and giving us a foretaste of your heavenly banquet.

Send us out in the power of your Spirit to share with others the joy of your salvation,

through Jesus Christ our Lord. **Amen.**

*A closing hymn, such as "Now let us from this table rise" may also serve as the prayer after Communion.*

**The Dismissal**

HYMN

*A hymn of the church or discipleship is sung. The table may be cleared during the singing of the hymn, the serving elders and ministers leading the recessional. If the Presbytery retires at this time, the Moderator and the newly ordained and inducted minister remain to give the charge and benediction.*

**The Charge To The People**

God has shown you what is good.

What does the Lord require of you

but to do justice,

love mercy,

and to walk humbly with your God.  *Micah 6:8.*

**Benediction**

May the grace of the Lord Jesus Christ,

the love of God,

and the communion of the Holy Spirit

be with you all. **Amen.** *II Cor. 13:13.*

**The Charge**

It is customary for a service of ordination to include a charge to the minister. At the time of an induction, the charge is directed to both the minister and the congregation. Four models are provided below which may be adapted according to the circumstances.

**I** **A Charge and Covenant**

**From the Presbytery and the Congregation**

In this charge, it is assumed that the ordination is in the same congregation that issued the call and so the service includes induction. This charge includes a covenant with the minister as well as a charge to the minister. The congregation and its representatives play a role as well as the representatives and members of the Presbytery.

*To the newly ordained and inducted minister, the Moderator of presbytery will say:*

Jesus said, "Take my yoke upon you, and learn from me; for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light."

*Matt. 11:29-30.*

Tend the flock of God that is in your charge,

exercising the oversight,

not under compulsion but willingly, . . .

not for sordid gain but eagerly.

Do not lord it over those in your charge,

but be an example to the flock.  *I Peter 5:2-3.*

*As a representative of the congregation presents a* stole *to the minister, the people will say:*

**Be among us as pastor. Help us to bear one another's burdens and lead us by your example and witness to the One who has "borne our griefs and carried our sorrows."** *Isa. 53:4.*

*The newly inducted minister says:*

I will, God being my helper.

*The Moderator leads the minister to the baptismal font where a member of the congregation, (perhaps a family with children), presents a* pitcher of water. *The Moderator says*:

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

*The people say:*

**Be among us as a minister of the font. Call us to repentance. Baptize us and our children into Jesus Christ that we may experience the joy of knowing we are no longer strangers but members of the household of God**.

*The newly inducted minister responds:*

I will, God being my helper.

*The Moderator leads the minister to the pulpit where a member of the congregation presents a* BIBLE*. The Moderator says:*

All Scripture is inspired by God and is useful for teaching, for reproof, for correction, and for training in righteousness, so that everyone who belongs to God may be proficient, equipped for every good work. In the presence of God and of Christ Jesus . . . . I charge you:

proclaim the message;

be persistent

whether the time is favorable or unfavorable;

convince, rebuke, and encourage,

with the utmost patience in teaching.

*II Tim. 3:16-17; 4:1-2.*

**OR**

The Scripture says . . . "Every one who calls on the name of the Lord shall be saved." But how are people to call on one in whom they have not believed? And how are they to believe in one of whom they have never heard? And how are they to hear without someone to proclaim him? . . . So faith comes from what is heard, and what is heard comes through the word of Christ. *Rom. 10:13-14, 17*

*The people say:*

**Be among us as minister of the Word. Interpret for us the words of Scripture that we may learn to live all of life in the light of the gospel.**

*The newly inducted minister replies:*

I will, God being my helper.

*Moderator and minister proceed to the Communion Table where a member of the congregation presents a communion* cup and plate*. The Moderator says:*

The Apostle Paul teaches, "The cup of blessing that we bless, is it not a sharing in the blood of Christ? The bread that we break, is it not a sharing in the body of Christ? Because there is one bread, we

who are many are one body, for we all partake of the one bread."

*I Cor. 10:16-17.*

*The people say:*

**Be among us as minister of the Table. Feed us with the bread of Life that we may be united to Jesus Christ and to one another.**

*The newly inducted minister replies:*

I will, God being my helper.

*The clerk of Presbytery or other member of the court presents a copy of* the book of forms *to the minister.*

*The Moderator will say:*

We present to you *The Book of Forms*, which sets forth the law and practice of the Church. Use it wisely. "God is not a God of disorder but of peace . . . . so all things should be done decently and in order." *I Cor. 14:33, 40.*

*The people say:*

**Be among us as a member of the Presbytery of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and the moderator of our Session.\* Help us to work in harmony with one another and within The Presbyterian Church in Canada as together we share in Christ's mission to the world**.

*The newly inducted minister says:*

I will, God being my helper.

\* This sentence may have to be adapted.

*The Moderator says to the minister:*

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, in word and symbol, you have been charged to take up your holy ministry in this place and among these people. Remember that you are not alone. The Lord our God is with you.

*The Moderator presents the minister to the congregation saying*:

Members and adherents of the congregation of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, I present to you your pastor, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, minister of Word and Sacraments. Come to \_\_\_\_\_\_\_\_with your problems and your joys. Offer your support, your prayers, and your help. Remember that you too are ministers, called to use your gifts and talents for the common good. "I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship." *Rom. 12:1.*

*The people say:*

**We will, God being our helper**.

*The Moderator shall say:*

May you be richly blessed in this covenant you have made with God and one another.

*The service continues as planned.*

**II** **A Charge From Scripture**

When a minister is ordained, inducted or installed, another minister may read a charge from Scripture such as:

*II Timothy* 4:1-5

*Ephesians* 4:1-7, 11-16

*I Isaiah* 61:1-3.

When a congregation is charged, a presbyter appointed may read passages of Scripture such as:

*I Corinthians* 12:12-26

*I Corinthians* 12:27-13:13

*Philippians* 2:1-16

*I Thessalonians* 5:12-24.

**III A Traditional Charge**

**A Charge to the Minister and Congregation**

The following is modelled on the pattern that has come down to us in the churches of the Reformed tradition. It includes those things that are appropriate but it is not intended that the Charge should be given always in this form.

*The newly inducted minister stands before the Moderator of presbytery who says:*

\_\_\_\_\_\_\_\_\_\_\_\_, in love and mercy God has brought you to this day, and has called you to the ministry of Word and Sacraments to which you have been ordained.

We in Christ rejoice with you in your high calling.

By grace, you have been baptized into the household of God and called to a life of discipleship. Today you have been ordained and set apart to service as a minister in the church of Jesus Christ. Trust in that grace, and endeavour to reflect in your ministry the humility, confidence and the gentleness of Christ.

Take good care of the people who have been committed to your charge. Love your people. Let it be your joy to minister to them in the name of Christ: the young and the old, the sick, the weak, the dying; people in all circumstances of life. Be open to those outside the church that they may see the love of Christ in you. As teacher, direct your people to the truth, that they may grow to full maturity in faith and be enabled to use their spiritual gifts. As prophet of the Lord, value the opportunity to preach the gospel of Christ. As priest of the Lord, celebrate the sacraments among your people with reverence and joy, that they may continually remember the riches of God's grace, the promises of the risen Christ, and the power of the Holy Spirit in their midst.

\_\_\_\_\_\_\_\_\_\_\_\_\_, you cannot give to others what you have not received. Be faithful to the time you need for prayer and for meditation. Be diligent in searching the Scriptures and honest to the demands you find in the living Word. Let the Word of God, speaking to you in Scripture, instruct your teaching, inspire your preaching, nourish your mind and spirit in order that you may grow in grace and maturity.

Pray for God's world and its peoples; pray for the holy catholic church and especially those congregations within your care; pray for your family and friends and do not neglect them; pray for yourself that you may be delivered from false values in order to cherish the good in all creation.

So live out your days in the church and the world that people may see in you a glimpse of the kingdom of God. Even as you pray for God's will to be done on earth as it is in heaven, remember that we are called to be faithful, for the signs of success are often obscure or deceiving.

May the God of peace, who brought back from the dead our Lord Jesus, the great shepherd of the sheep, by the blood of the eternal covenant, make you complete in everything good so that you may do God's will, working among us that which is pleasing in God's sight, through Jesus Christ, to whom be glory forever and ever. **Amen.**

*Heb. 13:20-21.*

*The Moderator asks the members of the congregation to stand and charges them in such words as the following:*

People in Christ: this is an important day for you as well as for your new minister.

All who have been baptized have been called to serve in Christ's ministry. We are to be servants to one another and to the world in Jesus' name.

Do all you can to share in the ministry of this congregation, accepting your tasks in joy. Be faithful in your participation in worship. Join in the prayers and praises, making them your own; listen expectantly for God's Word; share joyfully and gratefully in the celebration of the sacraments. Be generous in your support of the Church. Seek to be true to the gospel within this community of faith and the world.

Be constant in prayer. Remember before God your minister, the church and the witness to Jesus Christ in this place. Pray for yourselves and for one another.

Be joyful in the Lord and in the power of the Holy Spirit. And may the grace and peace of our Lord Jesus Christ be with you always.  **Amen.**

**IV A Charge to a Minister at Time of Ordination**

This Charge is intended for a Service that does not include an induction or recognition.

On occasion, an ordination is conducted in a congregation other than the one which has issued a call. For example, an ordinand may receive permission to be ordained in the home congregation before proceeding to induction in the congregation which has issued the call. In such circumstances, the charge becomes more of a sending forth from the home congregation and Presbytery. It would be appropriate to give one symbolic gift, such as a preaching stole.

*The newly ordained minister stands before the Moderator of presbytery and such other representatives of the congregation and presbytery who are participating in the charge. The people stand.*

*The Moderator says:*

Jesus said, "Take my yoke upon you, and learn from me; for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light."

*Matt. 11:29-30.*

Tend the flock of God that is in your charge,

exercising the oversight,

not under compulsion but willingly, . . .

not for sordid gain but eagerly.

Do not lord it over those in your charge,

but be an example to the flock." *I Peter 5:2-3.*

*Representatives of the congregation and presbytery will place the stole around the neck of the ordinand or give such other gift that is symbolic of the minister's role. The people say in unison:*

**Was omitted online due to copyright see page 547.**

*The service continues as planned.*

*For The Lord's Supper*

*For The Dismissal.*