

Interim Services for the Ordering of Ministry in The United Methodist Church, March 2025

Introduction

The ordinal, or liturgy for the Services for the Ordering of Ministry in The United Methodist Church, is a sacred rite that reflects the theology and practice of ordination in The United Methodist Church. The 2020/2024 General Conference made significant changes to *The Book of Discipline* regarding the role and authority of deacons, which spurred the need to assess the current ordinal. This document offers small yet meaningful revisions to the ordinal to align the liturgy with the changes made to *The Book of Discipline* (highlighted below). We encourage annual conference worship planners and leaders to read through the rationale and practical considerations, incorporate the suggested changes in your annual conference's ordination service, and engage the ordination liturgy as a formative expression of the role all Christians—ordained, commissioned, licensed, and lay—play in ministry with the church and the world.

Rationale

The change within the 2020/2024 *Book of Discipline*, ¶328, removes the requirement for deacons to seek episcopal approval for sacramental privileges, granting them the authority to preside over baptism and Communion when contextually appropriate. However, these changes do not fully redefine the fourfold calling of the deacon and the upcoming Study of Ministry Commission will further explore the theological basis for a deacon's role in the sacraments. Therefore, these suggested changes are made in good faith with the approved *Book of Discipline* and are considered interim until the next General Conference votes on the new ordinal. This temporary adjustment applies not only to deacons commissioned and ordained this year but also to those ordained in previous years.

Practical Considerations

As already mentioned, the changes we offer are minor, yet significant. We encourage reflection by conference worship planning teams on where the changes to the Ordinal fit the wider service of ordination and consecration in diverse contexts. Central to the liturgy of the Ordinal is the naming of identity. The role of elders and deacons is declared and shared within the covenant context of ministry and the church. Indeed, while ordination is by definition a “setting apart,” that setting apart takes place within a community. Who we are as elders and deacons is understood in the context of being part of the baptized community of faith, and ordination is a continuation of the vows given at baptism. Clarity about roles, attention to the disciplinary descriptions, helps maintain both separate identity and corporate belonging. We encourage attention to this identity by both liturgy and preaching throughout the service of worship within which the Ordinal has a place.

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**The Service of Word and Table for
the Ordination of Elders and Deacons,
the Commissioning of Provisional Members,
Recognition of Orders,
and Recognition of Associate Members
(TRADITIONAL VERSION)**

This service is the approved ritual for ordaining elders and deacons, commissioning persons in the provisional relationship, recognizing the orders of persons ordained in other communions, and recognizing associate members of the annual conference.

Holy Communion should be celebrated as part of this service. An alternative ending is provided for times where the sacrament may not be celebrated. A break may be incorporated after the act of commissioning, if needed.

If there are persons whose ordination is to be recognized, they should be vested with a red stole appropriate to their order from the beginning of the service.

ENTRANCE

GATHERING

Festive music may be offered while the people gather. The service may then continue with a procession including the worship leaders, other participants in worship, candidates, and bishop(s).

PROCESSIONAL HYMN*

Processional hymns are listed beginning on page 70.

GREETING AND PRAYER*

The bishop greets the people and they respond:

The grace of Jesus Christ be with you all.

And also with you.

We come together to praise God,
to hear the Holy Word,
and to seek for ourselves and others
the power, presence, and direction of the Holy Spirit.

Let us pray.

**Eternal God, by Jesus Christ and the Holy Spirit
you gave to your apostles many excellent gifts.**

**Give your grace
to all servants of your church,
that we may with diligence and faithfulness
fulfill our various ministries.
Grant that we your people may follow where you lead,
perfect our ministries,
and live in joyful obedience to your will,
through Jesus Christ, our Savior. Amen.**

RECOGNITION OF COMMON MINISTRY AND REAFFIRMATION OF BAPTISM

The bishop, standing near a baptismal font, shell, or vessel of water, begins:

Ministry is the work of God,
done by the people of God.
Through baptism
all Christians are made part of the priesthood of all believers,
the church, Christ's body, made visible in the world.
We all share in Christ's ministry of love and service
for the redemption of the human family and the whole of creation.

Therefore, in celebration of our common ministry,
I call upon all God's people gathered here:

The bishop may scoop and pour water from the font, shell, or vessel and say:

Remember you are baptized, and be thankful.

**We reaffirm our baptism
and our common call to ministry.
Thanks be to God!**

All people are seated.

PRESENTATION OF PERSONS TO BE ORDAINED, COMMISSIONED, OR RECOGNIZED

*All but the bishop, candidates and their assistants may be seated.
The bishop remains by the font, facing the people.*

Bishop:

Who presents these candidates to be ordained, commissioned, or recognized?

All Laity:

**We have recommended them in our local congregations.
We present them with our prayers and support.**

Members of the Board of Ordained Ministry:

We have examined these candidates according to the standards of our Discipline and this annual conference of The United Methodist Church.
We present them with our prayers and support.

All Deacons in Full Connection:

We present (*Names*) for ordination as deacon.
We present them with our prayers and support.

All Elders in Full Connection:

We present (*Names*) for ordination as elder.
We present them with our prayers and support.

Board of Ordained Ministry:

We present (*Full Names*) for commissioning as provisional members preparing for ordained ministry as elders and (*Full Names*) preparing for ordained ministry as deacons.
We present them with our prayers and support.

We also present (*Names*) for Recognition of Orders in The United Methodist Church as (*Names*) for Recognition as Associate Members.
We present them with our prayers and support.

After all the candidates have been presented, they remain standing, and the bishop says:

These persons are by God's grace
to be ordained, commissioned, or recognized for set apart ministry
in Christ's Holy Church.
Those authorized by the Church to inquire about them
have discerned that they are persons
of sound learning and of Christian character,
possess the necessary signs of God's grace,
and have demonstrated a profound commitment to serve Jesus Christ.
Therefore, they believe them to be duly called to serve God.

We ask you, people of God,
to declare your assent
to the ordination, commissioning, reception or recognition of these persons.

Do you trust that they are worthy, by God's grace,
to be ordained, commissioned, received or recognized?

We do! Thanks be to God!

Will you uphold them in their ministry?

With God's help, we will.

THE GENERAL EXAMINATION

All remain seated except the candidates and the bishop, who stand facing one another. The bishop examines the candidates for commissioning, ordination, and recognition:

My sisters and brothers in Christ,
you have been called
to an ordained, commissioned, or recognized status in set apart ministry.
The church now confirms your calling.

As ordained or commissioned ministers and associate members,
you are to be coworkers with all the people of God:
With laity, bishops, elders, deacons, local pastors,
provisional members, diaconal ministers,
deaconesses, home missionaries, supply pastors,
with all who serve God in the Church.

Remember you are called
to serve rather than to be served,
to proclaim the faith of the church and no other,
to look after the concerns of God above all.

So we may know you believe yourselves
to be called by God
and that you profess the Christian faith,
we ask you:

Do you believe that God has called you
to the life and work of ordained or licensed ministry?

I do so believe.

Do you believe in the Triune God, Father, Son, and Holy Spirit
and confess Jesus Christ as your Lord and Savior?

I do so believe and confess.

Are you persuaded
that the Scriptures of the Old and New Testaments
contain all things necessary for salvation
through faith in Jesus Christ

and are the unique and authoritative standard
for the church's faith and life?

I am so persuaded, by God's grace.

Will you be faithful in prayer,
in the study of the Holy Scriptures,
and with the help of the Holy Spirit
continually rekindle the gift of God that is in you?

I will, with the help of God.

Will you do your best to pattern your life
in accordance with the teachings of Christ?

I will, with the help of God.

Will you, in the exercise of your ministry,
lead the people of God
to faith in Jesus Christ,
to participate in the life and work of the community, and
to seek peace, justice, and freedom for all people?

I will, with the help of God.

Will you be loyal to The United Methodist Church,
accepting and upholding its order, liturgy, doctrine, and discipline,
defending it against all doctrines contrary to God's Holy Word,
and committing yourself to be accountable with those serving with you,
and to the bishop and those who are appointed to supervise your ministry?

I will, with the help of God.

Will you, for the sake of the church's life and mission,
covenant to participate in the life of the order, [fellowship, or membership]
into which you are ordained, commissioned, received or recognized?
Will you give yourself to God through the order [or fellowship]
in order to sustain and build each other up
in prayer, study, worship and service
under the rule of life set forth in the vows you take this day?

I will, with the help of God.

May God,
who has given you the will to do these things,
give you grace to perform them,
that the work begun in you may be brought to perfection.

All audibly affirm the action, saying, Amen.

All may be seated.

PROCLAMATION AND RESPONSE

THE FIRST READING (Selection from OT or Epistle readings)

The gospel may be read by an ordained deacon while all stand.

THE GOSPEL*

Before the reading:

Deacon: The gospel of our Lord Jesus Christ, according to _____.

After the reading:

Deacon: The gospel of our Lord!

People: Praise to you, Lord Jesus Christ!

SERMON

APOSTLES CREED* (said or sung)

Do you believe in God?

**I believe in God, the Father Almighty,
Maker of heaven and earth.**

Do you believe in Jesus Christ?

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

Do you believe in the Holy Spirit?

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

The congregation may be seated. An anthem, song, or instrumental work may be performed, or

the service may continue.

COMMISSIONING OF PROVISIONAL MEMBERS

Candidates for commissioning may rise and face the congregation. The bishop addresses the congregation.

By affirming the covenant of baptism,
all members of Christ's holy church pledge
to serve as Christ's representatives in the world.

Christ gave all of us this command:

“Ask the Lord of the harvest to send laborers into his harvest.”

We have asked, and the Lord has answered.

These sisters and brothers know our Savior's concern for God's people,
see the plentiful harvest,
and are ready to respond generously to the Lord
in the words of the prophet: “Here I am; send me.”

Urged on by the love of Christ and strengthened by the Holy Spirit,
they now come to declare in public
their desire to live out the covenant made at their baptism
by binding themselves to the service of God
under the supervision of the bishop
and the guidance of colleagues in full connection
and by being appointed to share as servant leaders
in the body of Christ.

Today we commission them to service
as they continue to prepare for ordained ministry among us.

PRAYER OF COMMISSIONING AND LAYING ON OF HANDS

The candidates kneel, facing the congregation.

The bishop, facing the congregation and extending arms over all of the candidates, prays:

God of the apostles and prophets, of the martyrs and teachers,
you raise up men and women to be apostolic leaders in your church.

By your Holy Spirit

help these, your servants,

to understand and live the mystery of your love with boldness and joy.

Deepen their sense of purpose

as they exercise commissioned ministry.

Empower them, and those who will walk with them to guide their ministry,
together with all of your people,

to heal the sick,

love the outcast,
resist evil,
preach the Word,
and give themselves freely for your name's sake.

The bishop, standing behind and laying both hands upon the shoulders of each candidate, prays:

Pour out your Holy Spirit upon *Full Name*.
Send *him/her* now to proclaim the good news of Jesus Christ,
to announce the reign of God,
and to equip the church for ministry,
in the name of the Father, and of the Son, and of the Holy Spirit.

All audibly affirm the action, saying, Amen.

No stole or other instruments of office are given to commissioned ministers. A pendant cross or Book of Worship may be presented as each returns to be seated. The certificate of provisional membership and the appropriate license for ministry may also be presented to each at this time.

EXAMINATION OF DEACONS

The deacon candidates stand and move toward the bishop as directed. The bishop examines the deacon candidates:

A deacon
is called to share in Christ's ministry of servanthood,
to relate the life of the community to its service in the world,
to lead others into Christian discipleship,
to nurture disciples for witness and service,

Here a large Bible may be lifted by an assistant.

to lead in worship,
to teach and proclaim God's Word,
to assist elders and appointed local pastors at Holy Baptism and Holy Communion,
and where contextually appropriate,
to preside at the celebration of the sacraments.

Here a towel and basin with pitcher may be lifted by an assistant.

to interpret to the church the world's hurts and hopes,
to serve all people, particularly the poor, the sick, and the oppressed,
and to lead Christ's people in ministries of compassion and justice,
liberation and reconciliation,
especially in the face of hardship and personal sacrifice.

This is the rule of life and work of a deacon.

Do you believe that God has called you
to the life and work of a deacon?

I do so believe.

LAYING ON OF HANDS AND PRAYER FOR DEACONS

The bishop calls the people to prayer using these or similar words:

As these persons are recognized or ordained by God and the church
for the ministry of deacons
to which we believe they have been called by the Holy Spirit,
let us pray for them.

If the setting allows, the candidates may kneel.

The people pray for them in silence.

The hymn "O Holy Spirit" (UMBOW 223) or "Come, Holy Ghost, Our Souls Inspire" (UMH 651) may be sung.

The bishop, with hands extended over those being ordained, prays:

We thank you, Living God,
that in your great love
you sent Jesus Christ
to take the form of a servant,
becoming obedient even to death on the cross,
and now resurrected and exalted in the heavens.
You have taught us, by his word and example,
that whoever would be great among us must be servant of all.

Give these servants grace to be faithful to their promises,
constant in their discipleship,
and always ready for works of loving service.
Make them modest and humble, gentle and strong,
rooted and grounded in love.
Give them a share in the ministry of Jesus Christ,
who came not to be served but to serve.

Candidates for ordination as deacon may be invited to kneel before the bishop one at a time as directed. Those whose orders are to be recognized may remain standing where they are during the ordinations.

Representatives from the laity, the ecumenical church, and the order of deacons who are to join in the laying on of hands stand with the bishop. When the bishop lays hands on the head of the candidate, others may lay hands on the candidate's back or shoulders.

Family members and friends may be invited to stand where they are for silent prayer during the laying on of hands for each ordinand.

The bishop lays both hands on the head of each ordinand, praying:

Father Almighty (Almighty God), pour upon *Name* the Holy Spirit for the office and work of a deacon in Christ's holy church.

All audibly affirm the action, saying, Amen.

Immediately the candidate places hands on a Bible as the bishop lays hands on the hands of the candidate and says:

Full Name, take authority as a deacon to proclaim the Word of God and to lead God's people in ministries of compassion and justice; in the name of the Father, and of the Son, and of the Holy Spirit.

All audibly affirm the action, saying, Amen.

Each deacon is immediately clothed with the shoulder stole. As instruments of office they may receive a Bible, a Book of Worship, and bowl and pitcher and a plumb line. Certificates of ordination as deacon and provisional membership (if not previously commissioned) may be presented at this time.

Those who have been received into provisional membership may return to their places. Those whose orders will be recognized will stand.

RECOGNITION OF ORDERS

The bishop addresses those whose orders as deacons are to be recognized:

After due examination of your call and ministry in another part of Christ's holy church, we now welcome you to this communion.

You have given assurance of your faith and Christian experience.

You have renewed the vows of your ordination and embraced our own, committing *yourself/ves* to accept and uphold faithfully the doctrine, liturgy and discipline of The United Methodist Church.

We rejoice that you have been called to serve among us, and pray that God may guide your ministry.

As each candidate comes forward, the bishop greets each one:

Full Name, we now recognize you as a deacon
in The United Methodist Church.

As each one is named and received, each is given a certificate of recognition as deacon, a certificate of full membership, and a Book of Worship.

*The congregation may sing a hymn (pages 68 ff.), or an anthem or other music may be offered.
Or the service may continue.*

EXAMINATION OF ELDERS

*Candidates for ordination as elders rise and face the bishop.
The bishop examines the candidates for ordination or recognition as elder:*

An elder
is called to share in the ministry of Christ
and of the whole church:
to preach and teach the Word of God

Here a large Bible may be lifted by an assistant.

and faithfully administer
the sacraments of Holy Baptism and Holy Communion;

Here a paten and chalice may be lifted.

to lead the people of God in worship and prayer;
to lead persons to faith in Jesus Christ;
to exercise pastoral supervision,
to order the life of the congregation and the connection,
to counsel the troubled,
and declare the forgiveness of sin;
to lead the people of God
in obedience to Christ's mission in the world;
to seek justice, peace, and freedom for all people;
and to take a responsible place in the government of the Church
and in service in and to the community.

This is the rule of life and work of an elder.

Do you believe that God has called you
to the life and work of an elder?

I do so believe.

LAYING ON OF HANDS AND PRAYER FOR ELDERS

The bishop, facing the ordinands, calls the people to prayer, using these or similar words:

As these persons are ordained or recognized by the church
for the office and work of elders
to which we believe they have been called by the Holy Spirit,
let us pray for them.

If the setting allows, the candidates kneel.

The people pray for them in silence.

If the hymn "O Holy Spirit" (UMBOW 223) or "Come, Holy Ghost, Our Souls Inspire" (UMH 651) was not sung earlier, it may be sung here.

The bishop, with hands extended over those being ordained, prays:

We praise you, eternal God,
because you have called us to be a priestly people,
offering to you acceptable worship through Jesus Christ, our Lord,
Apostle and High Priest, Shepherd and Bishop of our souls.
We thank you that, by dying, Christ has overcome death
and, having ascended into heaven,
has poured forth gifts abundantly on your people,
making some apostles, some prophets,
some evangelists, some pastors and teachers,
to equip the saints for the work of ministry,
to build up Christ's body,
and to fulfill your gracious purpose in the world.

Give to these your servants the grace and power they need
to serve you in this ministry.
Make them faithful pastors, patient teachers, and wise counselors.
Enable them to serve without reproach,
to proclaim the gospel of salvation,
to administer the sacraments of the new covenant,
and to offer with all your people
spiritual sacrifices acceptable to you;
through Jesus Christ our Lord,
who lives and reigns with you,
in the unity of the Holy Spirit,
one God, now and forever.

Candidates for ordination as elder are invited to kneel before the bishop one at a time as directed. Those whose orders are to be recognized may remain standing where they are during the ordinations.

Representatives from the laity, the ecumenical church, and the order of elders who are to join in the laying on of hands stand with the bishop. When the bishop lays hands on the head of the candidate, others may lay hands on the candidate's back or shoulders.

Family members and friends may be invited to stand where they are for silent prayer during the laying on of hands for each ordinand.

The bishop lays both hands on the head of each ordinand, praying:

Father Almighty (Almighty God), pour upon *Name* the Holy Spirit, for the office and work of an elder in Christ's holy church.

All audibly affirm the action, saying, Amen.

Immediately the candidate places hands on a Bible as the bishop lays hands on the hands of the ordinand and says:

Full Name, take authority as an elder
to preach the Word of God,
to administer the Holy Sacraments
and to order the life of the Church;
in the name of the Father, and of the Son, and of the Holy Spirit.

All audibly affirm the action, saying, Amen.

Each newly ordained elder is immediately clothed with the yoke stole. As instruments of office they may receive a Bible, a chalice and paten, a Book of Worship, and a Book of Discipline. A certificate of ordination as elder and a certificate of provisional membership (if not previously commissioned) may be presented at this time.

Those who have been received into provisional membership may return to their places. Those whose orders are to be recognized may stand.

The congregation may sing a hymn, or an anthem or other music may be offered. Or the service may continue.

RECOGNITION OF ORDERS

The bishop addresses those whose orders as elders are to be recognized.

After due examination
of your call and ministry in another part of Christ's holy church,
we now welcome you to this communion.

You have given assurance of your faith and Christian experience.

You have renewed the vows of your ordination
and embraced our own,

committing *yourself/ves* to accept and uphold faithfully the doctrine, liturgy, and discipline of The United Methodist Church.

We rejoice that you have been called to serve among us, and pray that God may guide your ministry.

As each candidate comes forward, the bishop greets each one:

Full Name, we now recognize you as an elder in full connection in The United Methodist Church.

As each one is named and received, each is given a certificate of recognition as elder, a certificate of full membership, a Book of Worship, and a Book of Discipline.

Reception of newly ordained deacons and elders into full connection may take place at this time. See Appendix C, p. 75.

RECOGNITION OF ASSOCIATE MEMBERS

Persons to be recognized as associate members may now stand and present themselves before the bishop and the congregation.

The bishop addresses them:

You have served among us faithfully as (a) local pastor(s), demonstrating your commitment to accept and uphold the doctrine, liturgy and discipline of The United Methodist Church, under the appointment of the bishop.

You have now fulfilled the requirements and been elected by the clergy session of this annual conference as associate members.

We rejoice that you have been called to serve among us, and pray that God may guide your ministry.

As each candidate comes forward, the bishop greets each one:

Full Name, we now recognize you as an associate member in the name of the annual conference.

No instruments or stoles are given to associate members. The newly recognized associate members are given a certificate of associate membership and return to their seats.

HYMN or ANTHEM*

During the hymn or anthem, an offering may be received and the Communion elements brought to the table or uncovered if already in place. Newly ordained deacons, with other ordained deacons if needed, prepare the table for the Lord's Supper. Newly ordained elders, associate

members, those received as elders or deacons and laity, with other elders, if needed, take their places to assist in serving. See UMBOW 26.

Hymns are listed beginning on page 70.

THANKSGIVING AND COMMUNION

INVITATION TO THE TABLE AND PEACE

Christ our Lord invites to his table all who love him,
who earnestly repent of their sin,
and seek to be at peace with God and one another.
Therefore, let us confess our sin before God and one another.

CONFESSION AND PARDON.

**Merciful God,
we confess that we have not loved you with our whole heart.
We have failed to be an obedient church.
We have not done your will,
we have broken your law,
we have rebelled against your love,
we have not loved our neighbors,
and we have not heard the cry of the needy.
Forgive us, we pray.
Free us for joyful obedience,
through Jesus Christ our Lord. Amen.**

All pray in silence.

Leader to people:

Hear the good news:
Christ died for us while we were yet sinners;
that proves God's love toward us.
In the name of Jesus Christ, you are forgiven!

People to leader:

In the name of Jesus Christ, you are forgiven!

Leader and people:

Glory to God. Amen.

THE PEACE

The peace of the Lord be always with you!
And also with you!

Signs of reconciliation and love may be exchanged.

TAKING THE BREAD AND CUP

THE GREAT THANKSGIVING*

This text is used by the bishop, while the congregation uses “A Service of Word and Table III” (UMH 15–16) or one of the musical settings UMH 17–25. For a fuller text of the Great Thanksgiving for ordination, see the Great Thanksgiving beginning on page 58 of UMBOW.

The bishop stands behind the Lord’s Table and, facing the people from this time through the Breaking the Bread, begins the prayer:

The Lord be with you.

And also with you.

Lift up your hearts.

The bishop may lift and extend hands and keep them raised.

We lift them up to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

It is right, and a good and joyful thing,
always and everywhere to give thanks to you,
almighty God, Creator of heaven and earth.

You built your church
on the foundation of the prophets and apostles,
and instituted a holy ministry
so that your prophetic and apostolic Word
might be heard until the end of time.

And so,
with your people on earth
and all the company of heaven
we praise your name and join their unending hymn:

The bishop may lower and join hands.

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

Hosanna in the highest.

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

Hosanna in the highest.

The bishop may raise and extend hands.

Holy are you, and blessed is your Son Jesus Christ.
He called disciples and empowered them for ministry.
By the baptism of his suffering, death, and resurrection
you gave birth to your church
and made with us a new covenant by water and the Spirit.

The bishop touches or lifts the bread and prays:

On the night in which Jesus gave himself up for us,
he took bread, gave thanks to you, broke the bread,
gave it to his disciples, and said:
“Take, eat; this is my body which is given for you.
Do this in remembrance of me.”

The bishop touches or lifts the cup and says:

When the supper was over, Jesus took the cup,
gave thanks to you, gave it to his disciples, and said:
“Drink from this, all of you;
this is my blood of the new covenant,
poured out for you and for many
for the forgiveness of sins.
Do this, as often as you drink it,
in remembrance of me.”

The bishop may raise and extend hands.

When Jesus, the great Shepherd of your flock, ascended,
he sent forth the apostles
to preach the gospel and make disciples of all nations.
He promised to be with them always
and sent the Holy Spirit to lead them.

And so,
in remembrance of these your mighty acts in Jesus Christ,
we offer ourselves in praise and thanksgiving
as a holy and living sacrifice,
in union with Christ’s offering for us,
as we proclaim the mystery of faith.

Christ has died; Christ is risen; Christ will come again.

The bishop may hold hands over the bread and cup.

Pour out your Holy Spirit on us gathered here,
and on these gifts of bread and wine.
Make them be for us the body and blood of Christ,
that we may be for the world the body of Christ,
redeemed by his blood.

The bishop may raise and extend hands.

By your Spirit make us one with Christ,
one with one another,
and one in ministry to all the world,
until Christ comes in final victory
and we feast at his heavenly banquet.

Through your Son Jesus Christ,
with the Holy Spirit in your holy church,
all honor and glory is yours, almighty God,
now and for ever. **Amen.**

THE LORD'S PRAYER*

See UMH 270–271, 894–896.

BREAKING THE BREAD

The bishop, still standing behind the Lord's Table facing the people, breaks the bread in silence or while saying these or similar words:

Because there is one loaf,
we, who are many, are one body,
because we all partake of the one loaf.
The bread which we break is a sharing in the body of Christ.

The bishop lifts the cup in silence or while saying these or similar words:

The cup over which we give thanks
is a sharing in the blood of Christ.

GIVING THE BREAD AND CUP

The bread and cup are given to the people by new elders and new deacons, and other laity and clergy assisting as needed, with these or similar words:

The body of Christ, given for you. **Amen.**

The blood of Christ, given for you. **Amen.**

The congregation sings hymns while the bread and cup are given.

When all have received, the deacons put the Lord's Table in order.

PRAYER AFTER RECEIVING

The bishop says:

Let us pray.

All pray together:

**We thank you, gracious God, for this holy mystery
in which you have given yourself to us,
and united us in the communion of your Holy Spirit.
We bless you for raising up among us faithful servants.
Clothe them and us with your righteousness
and grant that we, with them,
may glorify you by giving ourselves to others,
through Jesus Christ our Lord. Amen.**

SENDING FORTH

Here the bishop may make an invitation to those present to respond to God's call to ordained ministry in Christ's church. Appropriate direction for how they are to respond should be given.

[PRAYER]

If the Lord's Supper was not celebrated, the bishop says:

Let us pray.

**We thank you, gracious God,
for raising up among us faithful servants.
Clothe them with your righteousness,
and grant that we, with them,
may glorify you by giving ourselves to others. Amen.]**

DISMISSAL WITH BLESSING*

The bishop blesses the people:

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

HYMN*

If the closing hymn is a processional, it should follow the bishop's blessing and precede the deacon's dismissal. Otherwise, it should precede the bishop's blessing and the deacon's dismissal should follow immediately upon the bishop's blessing. Closing hymns are listed on pages 71-72.

A newly ordained deacon dismisses the people, using these or similar words:

Go in peace
to serve God and your neighbor in all that you do.

**We are sent in Christ's name.
Thanks be to God!**

GOING FORTH*

A worship leader may announce where the newly commissioned, received, recognized or ordained may be greeted following the service.

**An Alternative Service of Word and Table for
the Ordination of Elders, Deacons and Local Pastors,
the Commissioning of Provisional Members,
Recognition of Orders,
and Recognition of Associate Members**

This order of service provides an alternative ritual for ordaining elders and deacons, commissioning persons in the provisional relationship, receiving elders and deacons into full membership, recognizing the orders of persons ordained in other communions, and recognizing those who have qualified as associate members of the annual conference.

Holy Communion should be celebrated as the culmination of this service. An optional ending is provided for those cases where it is not.

Bishops may authorize the omission of elements not needed for a particular service of ordination and commissioning. For example, if there are no elders being ordained or associate members being recognized in a given year, the elements of this service relating to the ordination of elders or the recognition of associate members may be omitted.

Bishops may also substitute elements of this service for the equivalent elements of the traditional service, or vice versa, at their discretion.

If there are persons who are being received as full members or persons whose ordination from another Christian denomination is to be recognized, they should be vested in an alb, cincture and the stole appropriate to their order from the beginning of the service.

ENTRANCE

GATHERING

Festive music may be offered while the people gather. The service may then continue with a procession including the worship leaders, other participants in worship, candidates, and bishop(s).

If space allows, this service may be most effective if it is celebrated in the round, with the Lord's table, the font, and a stand for preachers or readers near the center of the space. This kind of arrangement best exemplifies the understanding that ordination occurs in the midst of the whole people of God and is centered in our common birth in baptism, our common attention to the Word of God, and our common nourishment in the Supper of the Lord.

If a procession is desired, when candidates for commissioning, recognition of associate membership or ordination arrive, they may assemble in a circle around the central signs, facing center, with those who assist them standing behind them.

PROCESSIONAL HYMN*

Processional hymns are listed beginning on page 70.

GREETING AND PRAYER*

The bishop greets the people and they respond:

The grace of Jesus Christ be with you all.

And also with you.

The Holy Spirit is among us.

Move us, Holy Spirit!

Let us pray.

**Eternal God, by Jesus Christ and the Holy Spirit
you gave to your apostles and all your church
many excellent gifts.**

**Come upon us gathered here to set apart those who will lead among us
by calling and equipping us to fulfill your desire
that we do justice, love mercy, and walk humbly with you.**

We pray in the name of Jesus. Amen.

RECOGNITION OF COMMON MINISTRY AND REAFFIRMATION OF BAPTISM

The bishop, standing near a baptismal font, shell, or vessel of water, begins:

Sisters and brothers in Christ,
we are all made one with the death of Jesus Christ
and raised with him to walk in newness of life
in the gift of baptism by water and the Spirit.

The same Spirit who enlivens us
empowers us with many and diverse gifts
to serve as new creatures,
renouncing evil,
embracing and submitting to Jesus Christ as Lord and Savior,
and joining together as his body
to serve as his representatives in the world.

We all start here.

The Spirit leads us all.

The bishop may scoop and pour water from the font, shell, or vessel and say to all:

Remember you are baptized and be thankful.

**We reaffirm our baptism
and our common call to ministry.**

**PRESENTATION OF PERSONS TO BE COMMISSIONED, ORDAINED, OR
RECOGNIZED**

*All but the bishop, candidates and their assistants may be seated.
The bishop remains near the center, by the font.*

Bishop:

Who presents these candidates to be ordained, commissioned, or recognized?

All Laity:

**We have recommended them in our local congregations.
We present them with our prayers and support.**

*Assistants clothe candidates with the alb. Persons who orders are being recognized or who have
been previously ordained are already fully vested.*

Members of the Board of Ordained Ministry:

We have examined these candidates according to the standards of our Discipline
and this annual conference of The United Methodist Church.
We present them with our prayers and support.

All Elders:

We present (*Full Names*) for ordination as elder.
We present them with our prayers and support.
*Assistants to elder candidates tie the cincture. Those previously ordained as elder are already
fully vested.*

All Deacons:

We present (*Full Names*) for ordination as deacon.
We present them with our prayers and support.
*Assistants to deacon candidates tie the cincture. Those previously ordained as deacon are
already fully vested.*

Board of Ordained Ministry:

We present (*Full Names*) for commissioning as provisional members.
We present them with our prayers and support.
Assistants to provisional member candidates tie the cincture.

We also present (*Names*) for Recognition of Orders in The United Methodist Church,
and (*Names*) for Recognition as Associate Members.

We present them with our prayers and support.

Assistants to Associate Member candidates tie the cincture. Persons whose orders are to be recognized are already fully vested.

Bishop:

We rejoice in the Spirit's work in the our lives
and the lives of these who come to serve and lead among us.

All:

We will uphold them with our prayers and support.

Thanks be to God.

All but the bishop and candidates may be seated.

THE GENERAL EXAMINATION

The bishop and candidates stand facing one another. The bishop examines the candidates for commissioning, ordination, and recognition:

My sisters and brothers in Christ,

As commissioned or ordained ministers and associate members,
you are to be coworkers with bishops, elders, deacons, local pastors,
provisional members, diaconal ministers,
deaconesses, home missionaries, supply pastors, and all the people of God.

You are called
to serve rather than to be served,
to proclaim the faith of the church and no other,
to look after the concerns of God's kingdom above all.

So we may know that you believe yourselves
to be called by God
and that you profess the Christian faith,
we ask you:

Do you believe that God has called you
to the life and work of set apart ministry?

I do so believe.

Do you believe in the Triune God, Father, Son, and Holy Spirit
and confess Jesus Christ as your Lord and Savior?

I do so believe and confess.

Are you persuaded
that the Scriptures of the Old and New Testaments
contain all things necessary for salvation
through faith in Jesus Christ
and are the unique and authoritative standard
for the church's faith and life?

I am so persuaded, by God's grace.

Will you be faithful in prayer,
in the study of the Holy Scriptures,
and with the help of the Holy Spirit
continually rekindle the gift of God that is in you?

I will, with the help of God.

Will you do your best to pattern your life
in accordance with the teachings of Christ?

I will, with the help of God.

Will you, in the exercise of your ministry,
lead the people of God to faith in Jesus Christ,
participate in the life and work of the community, and
seek peace, justice, and freedom for all people?

I will, with the help of God.

Will you be faithful to The United Methodist Church,
accepting and upholding its order, liturgy, doctrine, and discipline,
defending them against all doctrines contrary to God's Holy Word,
and committing yourself to be accountable with those serving with you,
and to the bishop and those who are appointed to supervise your ministry?

I will, with the help of God.

Will you, for the sake of the church's life and mission,
covenant to participate in the life of the order, [fellowship or membership]
into which you are ordained, commissioned, received or recognized?
Will you give yourself to God through the order or fellowship,
in order to sustain and build each other up
in prayer, study, worship and service
under the rule of life set forth in the vows you take this day?

I will, with the help of God.

May God,
who has given you the will to do these things,
give you grace to perform them,

that the work begun in you by the Holy Spirit
may be brought to perfection.

All: Amen.

All may be seated.

PROCLAMATION AND RESPONSE

THE FIRST READING (Selection from OT or Epistle readings)

The gospel may be read by an ordained deacon while all stand.

THE GOSPEL*

Before the reading:

Deacon: The gospel of our Lord Jesus Christ, according to _____.

After the reading:

Deacon: The gospel of our Lord!

People: Praise to you, Lord Jesus Christ!

SERMON

APOSTLES CREED* (said or sung)

Do you believe in God?

**I believe in God, the Father Almighty,
Maker of heaven and earth.**

Do you believe in Jesus Christ?

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

Do you believe in the Holy Spirit?

**I believe in the Holy Spirit,
the holy catholic church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,**

and the life everlasting.

After the lesson or homily, all candidates may stand where they are (in the circle) as their orders are called.

EXAMINATION OF ELDER CANDIDATES

Candidates for ordination or recognition as elders rise.

The bishop examines the candidates for ordination or recognition as elder:

An elder
is called to share in the ministry of Christ
and of the whole church:
to preach and teach the Word of God

Here a large Bible may be lifted by an assistant.

and faithfully administer
the sacraments of Holy Baptism and Holy Communion;

Here a paten and chalice may be lifted.

to lead the people of God in worship and prayer;
to lead persons to faith in Jesus Christ;
to exercise pastoral supervision,
to order the life of the congregation and connection,
to counsel the troubled,
and declare the forgiveness of sin;
to lead the people of God
in obedience to Christ's mission in the world;
to seek justice, peace, and freedom for all people;
and to take a responsible place in the government of the Church
and in service in and to the community.

These this is the rule of life and work of an elder.

Do you believe that God has called you
to the life and work of an elder?

I do so believe.

Candidates for ordination or recognition as deacon rise.

EXAMINATION OF DEACON CANDIDATES

A deacon
is called to share in Christ's ministry of servanthood,
to relate the life of the community to its service in the world,

to lead others into Christian discipleship,
to nurture disciples for witness and service,
and where contextually appropriate,
to preside at the celebration of the sacraments,

Here a large Bible may be lifted by an assistant.

to lead in worship,
to teach and proclaim God's Word,
to assist elders and appointed local pastors at Holy Baptism and Holy Communion,

Here a towel and basin with pitcher may be lifted by an assistant.

to interpret to the church the world's hurts and hopes,
to serve all people, particularly the poor, the sick, and the oppressed,
and to lead Christ's people in ministries of compassion and justice,
liberation and reconciliation,
especially in the face of hardship and personal sacrifice.

This is the rule of life and work of a deacon.

Do you believe that God has called you
to the life and work of a deacon?

Deacon Candidates:

I do so believe.

EXAMINATION FOR CANDIDATES FOR COMMISSIONING

Candidates for commissioning may rise.

A provisional member
is bound to the service of God
appointed and supervised by the bishop,
and guided by of ordained and lay colleagues
in the Board of Ordained Ministry,
as they continue to grow in grace
and to practice and perfect their skills in the ministries
to which they may later be ordained
as deacon or elder.

This is the way of life and work of a provisional member.

Do you believe that God has called you
to continue your preparation toward ordained ministry in this way?

I do so believe.

EXAMINATION OF CANDIDATES FOR FULL MEMBERSHIP ASSOCIATE MEMBERS, AND PERSONS WHOSE ORDERS ARE RECOGNIZED

A full member, associate member,
or one whose orders from another fellowship in the Body of Christ we recognize
has made a full commitment of life and service
to the itinerant ministry of The United Methodist Church
as demonstrated through service during provisional membership
and ongoing examination, formation, supervision, and reflection
on the practice of ministry.

You now pledge to go wherever you are sent,
to serve however you are called,
to exercise your ministry within and on behalf of the whole Church,
to love all among whom you are placed,
and to love God above all.

This is the way of life of a clergy member in associate connection.

Do you believe God has called you to
to this way of life?

I do so believe.

EXAMINATION OF PROFESSING MEMBERS

A professing member of The United Methodist Church
has affirmed willingness to live out the baptismal covenant,
professed the faith of the Church in the Triune God,
pledged loyalty to Jesus Christ through The United Methodist Church,
and promised to support the congregations and ministries of this Church
through their prayers, presence, gifts, service and witness.

Do you reaffirm these commitments,
and promise to support
these set apart ministers in their life and vocation among you?

I do, with God's help.

If the hymn "O Holy Spirit" (UMBOW 223) or "Come, Holy Ghost, Our Souls Inspire" (UMH 651) was not sung earlier, it may be sung here. Or another hymn, anthem, or musical work calling upon the presence and work of the Holy Spirit may be offered.

THE LAYING ON OF HANDS

Bishop: The Lord be with you.

People: And also with you.

Bishop: Holy Spirit, move among us! Come, Holy Spirit!

People: Come, Holy Spirit!

Elder candidates may kneel or lower their heads. The bishop approaches them, with hands uplifted.

Bishop: Come upon these, your servants.

People: Come upon these, your servants.

The bishop lays hands on the head of each of the candidates for ordination as elder. Others may place hands on the candidate's back or shoulder. The bishop says:

Bishop: Come upon *Full Name*...

The bishop proceeds to each candidate in order.

After the bishop has named and placed hands on all, the bishop continues:

Bishop: Come upon them each and all, Holy Spirit.

People: Come upon them each and all, Holy Spirit.

Bishop: Fill them with every good and perfect gift for the office and work of an elder.

People: Fill them Holy Spirit!

Bishop: In the name of God, Father, Son and Holy Spirit,

People: All glory and praise are yours, now and forever!

The newly ordained stand upright, extending their hands, palms up, toward the bishop.

Bishop: As you have placed yourselves into the hands of God

People: And as we have prayed for the Holy Spirit to empower you for your ministry among us,

Bishop: Take now authority as elders in Christ's holy Church to proclaim the word of God, administer the sacraments, and order the life of the church.

People: Lead us to make disciples of Jesus Christ for the transformation of the world.

The bishop then grasps the extended hands of each elder, saying to each, in turn:

Bishop: *Full Name*, be an elder among us.

After each is named, the people respond:

People: Thanks be to God. Alleluia!

Each elder is immediately clothed with the yoke stole. As instruments of office they may receive a Bible, a chalice and paten, a Book of Worship, and a Book of Discipline. Certificates of ordination as elder and provisional membership, if not previously commissioned, may be presented at this time.

After all elders have received the sign and instruments of office, the bishop proceeds to the deacon candidates.

Deacon candidates may kneel or lower their heads. The bishop approaches them, with hands uplifted.

Bishop: Come, Holy Spirit.

People: Come, Holy Spirit.

Bishop: Come upon these, your servants.

People: Come upon these, your servants.

The bishop lays hands on the head of each of the candidates for ordination as deacon. Others may place hands on the candidate's back or shoulders. The bishop says:

Come upon *Full Name*...

*The bishop proceeds to each candidate in order.
After the bishop has named and placed hands on all, the bishop continues:*

Bishop: Come upon them each and all, Holy Spirit.

People: Come upon them each and all, Holy Spirit.

Bishop: Fill them with every good and perfect gift for the office and work of a deacon.

People: Fill them, Holy Spirit!

Bishop: In the name of God, Father, Son and Holy Spirit,

People: All glory and praise are yours, now and forever!

The newly ordained deacons stand upright, extending their hands, palms up, toward the bishop.

Bishop: As you have placed yourselves into the hands of God

People: And as we have prayed for the Holy Spirit to empower you for your ministry among us,

Bishop: Take now authority as deacons in Christ's holy Church to proclaim the word of God, and lead us in ministries of compassion and justice.

People: Lead us to make disciples of Jesus Christ for the transformation of the world.

The bishop then grasps the extended hands of each deacon, saying to each, in turn:

Bishop: *Full Name*, be a deacon among us.

After each is named, the people respond:

People: Thanks be to God. Alleluia!

Each deacon is immediately clothed with the shoulder stole, and may receive a Bible and a Book of Worship, a pitcher and basin and/or a plumb line as seems appropriate to the nature of their appointed ministry. Certificates of ordination as deacon and provisional membership, if not previously commissioned, may be presented at this time.

After all deacons have received the sign and instruments of office, the bishop proceeds to the local pastor candidates.

Provisional member candidates may stand. The bishop approaches them, with hands uplifted.

Bishop: Come, Holy Spirit.

People: Come, Holy Spirit.

Bishop: Come upon these, your servants.

People: Come upon these, your servants.

The bishop lays hands on the shoulders of each of the provisional member candidates for commissioning. Others may place hands on the candidate's back or shoulder. The bishop then says:

Bishop: Come upon *Full Name*...

The bishop proceeds to each candidate in order.

After the bishop has named and placed hands on all, the bishop continues:

Bishop: Come upon them each and all, Holy Spirit.

People: Come upon them each and all, Holy Spirit.

Bishop: Send them among us to serve and continue to learn the way of life of the order into which they may be ordained.

People: Send them, Holy Spirit!

Bishop: In the name of God, Father, Son and Holy Spirit,

People: All glory and praise are yours, now and forever!

The newly commissioned provisional members extend their hands, palms up, toward the bishop.

Bishop: As you have placed yourselves into the hands of God

People: And as we have prayed for the Holy Spirit to empower you for your continuing growth in ministry among us,

Bishop: We now send you forth to announce the good news of God's kingdom, and equip disciples of Jesus for ministry.

People: Lead us to make disciples of Jesus Christ for the transformation of the world.

The bishop then grasps the hands of each commissioned provisional member, saying to each, in turn:

Bishop: *Full Name*, serve and continue to learn among us.

After each is named, the people respond:

People: Thanks be to God. Alleluia!

Each commissioned provisional member may receive a pectoral cross and a Bible as instruments of office. Certificates of provisional membership may be presented at this time.

Persons whose are received as full members, those whose orders are to be recognized and newly elected associate members, if any, now assemble near the bishop.

Bishop: The Holy Spirit stirs among us!

People: And we are glad indeed.

Reception of clergy in full connection may take place at this time. See Appendix C, p. 75.

The bishop turns to address those whose orders are to be recognized.

You first received your call and ministry
in another fellowship of Christ's holy church.

You have affirmed the vows of your ordination
and embraced our own,
committing *yourself/ves* to accept and uphold
the doctrine, liturgy and discipline of The United Methodist Church.

The bishop shakes the hand of each candidate, with these words:

Full Name, we recognize and welcome you to serve among us
as an *elder/deacon* in full connection in The United Methodist Church.

As each one is named and received, a certificate of recognition of orders and a certificate of full membership are given, along with a Book of Worship and, for those recognized as elders, a Book of Discipline to signify their reception of our ritual and church order.

When all have been recognized, the bishop says:

Bishop: We receive you with joy, each and all.

People: We receive you with joy, each and all! Thanks be to God!

The bishop then addresses the associate member candidates:

You have served among us faithfully as (a) local pastor(s),
demonstrating your commitment to accept and uphold
the doctrine, liturgy and discipline of The United Methodist Church,
under the appointment of the bishop.

You have now fulfilled the requirements
and been elected by the clergy session of this annual conference
as associate members.

The bishop shakes the hand of each associate member, with these words:

Full Name, we recognize you
as an associate member in the *Name* conference
of The United Methodist Church.

As each one is named and received, a certificate of associate membership is given. Associate members are not ordained, and therefore do not receive signs or instruments of office.

When all have been recognized, the bishop says:

Bishop: We recognize you with joy, each and all.

People: We recognize you with joy, each and all! Thanks be to God!

THANKSGIVING AND COMMUNION

INVITATION TO THE TABLE AND PEACE

Christ our Lord invites to his table all who love him,
who earnestly repent of their sin,
and who seek to be at peace with God and one another.
Therefore, let us confess our sin before God and one another.

CONFESSION AND PARDON

**Merciful God,
we confess that we have not loved you with our whole heart.
We have failed to be an obedient church.
We have not done your will,
we have broken your law,
we have rebelled against your love,
we have not loved our neighbors,
and we have not heard the cry of the needy.
Forgive us, we pray.
Free us for joyful obedience,
through Jesus Christ our Lord. Amen.**

All pray in silence.

Leader to people:

Hear the good news:
Christ died for us while we were yet sinners;
that proves God's love toward us.
In the name of Jesus Christ, you are forgiven!

People to leader:

In the name of Jesus Christ, you are forgiven!

Leader and people:

Glory to God. Amen.

THE PEACE

The peace of the Lord be always with you!
And also with you!

Signs of reconciliation and love may be exchanged.

TAKING THE BREAD AND CUP

A hymn, song, or anthem may offered at this time while the peace is exchanged and the table and stations are prepared for the celebration of Holy Communion.

THE GREAT THANKSGIVING*

All stand. The bishop lifts hands.

Christ is with us.
Yes, he is! Hallelujah!

The Holy Spirit is in this place!
Ignite our hearts!

Raise your hands! Lift your voices!
Father, we are yours!

We are yours, all yours, blessed Triune God,
all our lives, all our thanks, all our praise,
all our hesitations, all our grumbling, all our fears,
we give it all to you, with all our bodies, and minds, and voices.

Yours, all yours!

Yours the blessing, yours the praise,
from the unimaginable silence before creation,
beyond the farthest reaches of time and space our instruments may ever find,
from infinity to infinity, everlasting to everlasting,
you are God, boundless in love and power.

We stand in awe, trembling in the light of your glory!

What are we that you should notice us?
What are we that you should love us?
What are we what you should call us into covenant with you,
a covenant we continually broke,
and you continuously sustained.

Mercy! How full of mercy!

How can we but praise you,
joining our voices with the song of angels and saints,
with seraphim and martyrs,
with the living creatures in heaven
and all creatures of the earth,
on land or in rivers, oceans, streams, and skies,
with strangers and family in every generation, singing:

(Sing refrain of "God of Wonders," Worship & Song 3034, measures 9-19, followed by these words to the same refrain)

**Jesus Christ who comes in our God's name, you are worthy, worthy!
Lamb of God for all creation slain, you are worthy, worthy!
Hosannas now we sing! Hosannas now we sing!**

You are holy, O God!
Holy!

You are worthy, O Christ!
Worthy!

Worthy in your birth! Worthy in your living!
Worthy in your loving! Worthy in your serving!

Worthy when you preached good news
that God's kingdom has drawn near
and gathered disciples, then and now,
equipping and sending us, one and all,
to learn and show the world
what life in God's reign means:
healing for the sick.
new life for the dead,
cleansing for the lepers,
freedom for the possessed,
justice for the oppressed,
beauty for the lilies,
care for the sparrows,
new birth, new life, new creation breaking in for all.

Worthy! Worthy! Worthy above all!

The bishop may lift the bread, or extend hands toward the bread.

Worthy too, the night we betrayed you,
when you took the bread, blessed it and broke it,
and gave it to your disciples.
Worthy when you told them,
"This is my body broken for you. Remember me."

We remember.

The bishop may lift the cup or extend hands toward the cup.

Worthy when you took the cup,
praised God and shared it,
and worthy when you said,
"This is my blood of the new covenant for you.
Remember me."

We remember.

The bishop lifts hands.

We remember, and we praise you with our lives
and these gifts of bread and wine,
proclaiming with one voice the mystery of faith:

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

Come upon us, Holy Spirit.
Come upon us, Holy Spirit.

Come upon these gifts.
Come upon these gifts.

Make them be for us Christ's body, Christ's blood.
Make us one body in Christ enlivened by his blood.

One in heart, one in mind, one in you, Holy Spirit,
as you move us to pray for the church and the world:

Newly ordained deacons may lead these intercessions:

That we may proclaim the gospel boldly: **Hear us, Lord.**

That we may offer your healing for all who are sick, and people who are torn and weary: **Hear us, Lord.**

That we may be channels of your mercy over all your works, in earth, and sky and sea: **Hear us, Lord.**

That all who this hour have been set apart for specialized ministries may lead, learn, and teach among us with wisdom and compassion: **Hear us, Lord.**

That many dead and left for dead may be raised, and death itself vanquished: **Hear us, Lord.**

That all who are unclean may receive your cleansing grace: **Hear us, Lord.**

That all who are possessed, oppressed, distressed, depressed, and downcast may be set free at last. **Hear us, Lord.**

The bishop resumes leading the prayer:

Even so, come and fill this feast, Holy Spirit,
this day, and every day until that day
when we eat it new at the marriage supper of the Lamb!

**All blessing and glory,
thanksgiving and power,
wisdom and honor and might,
be yours, Holy Triune God,
now and forever.
Amen!**

The Lord's Prayer may be said or sung.

The presider breaks the bread and lifts the cup. The bishop serves the deacons first, who then serve the bishop and the other servers.

Hymns or anthems may be sung during the distribution.

When all have received, the deacons put the Lord's Table in order.

Thanksgiving after Communion:

The bishop or a newly ordained deacon leads the people to pray:

**Thank you, God, for uniting us with Jesus in this holy mystery.
We are no longer our own, but yours.
So send us all, and put us
to leading and serving in your mission
wherever we go. Amen.**

SENDING FORTH

Here the bishop may make an invitation to those present to respond to God's call to ordained ministry in Christ's church. Appropriate direction for how they are to respond should be given.

[PRAYER]

If the Lord's Supper was not celebrated, the bishop says:

Let us pray.

**We thank you, gracious God,
for raising up among us faithful servants.
Clothe them with your righteousness,
and grant that we, with them,
may glorify you by giving ourselves to others. Amen.]**

DISMISSAL WITH BLESSING*

The bishop blesses the people:

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

HYMN*

If the closing hymn is a processional, it should follow the bishop's blessing and precede the deacon's dismissal. Otherwise it should precede the bishop's blessing and the deacon's dismissal should follow immediately upon the bishop's blessing. Closing hymns are listed on pages 71-72.

A newly ordained deacon dismisses the people, using these or similar words:

Go in peace
to love and serve God and your neighbor in all that you do.

We are sent in Christ's name.

Thanks be to God!

GOING FORTH*

A postlude may be offered.

A worship leader may announce where the newly commissioned, recognized, received or ordained may be greeted following the service.