Services for
the Ordering of Ministry
in The United Methodist Church, 2017-2020
as Revised by Action of the 2016 General Conference

Prepared by

The General Board of Discipleship,
The General Board of Higher Education and Ministry and
The Office of Christian Unity and Inter-religious Relationships

in collaboration with

The Council of Bishops
Acknowledgments


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Bishops, annual conference boards of ordained ministry, and annual conference worship committees are encouraged to print or electronically copy or transfer *Services for the Ordering of Ministry in The United Methodist Church* as needed for use in preparing for services of commissioning, ordination, and consecration.

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Preface

This edition of *Services for the Ordering of Ministry in The United Methodist Church* marks a significant evolution in the development of our ordinal.

For some years, there have been requests to provide an alternative version of the ordination service. The second service for ordination, commissioning, and recognition of orders in this edition includes more contemporary language and a more interactive format that expresses more fully our church’s growing appreciation for the baptismal vocation of all Christians and the work of the Holy Spirit in baptism and Christian discipleship. In designing services or ordination for annual conferences, bishops are invited to use either form of service in its entirety or choose equivalent elements from either as may seem most appropriate for their settings.

In addition, a new rite for the reception of members in full connection has been included in the appendix. This may be used as part of the ordination service, following ordination per se, or as a rite of recognition during the clergy session when persons are elected into full membership.

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Theological and Liturgical Introduction

In ordination, the Holy Spirit acts to maintain the priority of the gospel by setting apart men and women called to apostolic leadership.

The pattern for this response to the call is provided in the development of the early church. The apostles led in prayer, teaching and preaching, ordered the spiritual and temporal life of the community, established leadership for the ministry of service, and provided for the proclamation of the gospel to new persons and in new places. The early church, through the laying on of hands, set apart persons with responsibility to preach, to teach, to administer the sacraments, to nurture, to heal, to gather the community in worship, and to send them forth in witness. The church also set apart other persons to care for the physical needs of others, reflecting the concerns for the people of the world. These functions, though set apart, were never separate from the ministry of the whole people of God. Paul states (Ephesians 4:1-12) that different gifts and ministries are given to all persons. The Wesleyan tradition has, from the beginning, encouraged a culture of call and a community of discernment, which affirms and supports the ministry of all Christians and identifies and authorizes persons into ministries of the ordained.

Ordination to this ministry is a gift from God to the church. In ordination, the church affirms and continues the apostolic ministry through persons empowered by the Holy Spirit.

Book of Discipline—2016 (proposed), ¶¶ 302 and 303.1

In using these services for the ordering of ministry we welcome God’s gift and the empowering of the Holy Spirit, who continues this apostolic ministry among us. The services herein provide basic liturgical resources for ordaining, commissioning, receiving full members, recognizing and consecrating persons for ministry in The United Methodist Church in accordance with the 2016 Book of Discipline.

Upon the approval of these texts and guidelines by the 2016 General Conference, this resource supersedes all previous versions and becomes the basis for all services of ordination, commissioning, reception, recognition and consecration across the worldwide United Methodist connection. Book of Discipline—2012, ¶ 415.6.

“A Service of Word and Table for the Ordination of Elders, Deacons and Local Pastors, the Commissioning of Provisional Members, the Recognition of Orders, and the Recognition of Associate Members (Traditional)” collects our services for these purposes, with suitable revisions, into a single, combined service.

“A Service of Word and Table for the Ordination of Elders, Deacons and Local Pastors, the Commissioning of Provisional Members, the Recognition of Orders, and Recognition of Associate Members (Alternative),” while based on our existing texts, substantially re-envision both the actions and the language of ordination to call greater attention to the work of the Holy Spirit and the role of all the baptized in the acts of ordination.
“The Order for the Consecration of Bishops” is the 1992 text contained in The United Methodist Book of Worship, with necessary adaptations to accommodate changes made to the Books of Discipline since that time.

POLICIES AND GUIDELINES FOR THE SERVICES OF ORDINATION IN THE UNITED METHODIST CHURCH

A. Ordination, Commissioning, and Reception of Full Members

Ministry in the Christian church is derived from the ministry of Christ, who calls all persons to receive God’s gift of salvation and follow in the way of love and service. All Christian ministry is grounded in the covenant of baptism by which we are initiated into the body of Christ and called into a life of discipleship. The sacraments of Baptism and Lord’s Supper ground the ministry of the whole church. They are celebrated in the Christian community as means of grace. Thus, the whole church receives and accepts God’s grace and call, and all Christians participate in this continuing ministry of God in creation (see ¶ 120 - 140).

Book of Discipline—2016 (proposed), ¶ 301.1

Acts of ordination, commissioning, reception, consecration and recognition of ministries are anchored in the sacrament of baptism and the ministry of the baptized. These sign-acts are based on what is already implicit in baptism and rest upon the essential ministry given to all Christians in baptism. “By Water and the Spirit: A United Methodist Understanding of Baptism” (The Book of Resolutions—2012, ¶ 8031) states, “Through baptism, God calls and commissions persons to the general ministry of all Christian believers.” The statement continues, “The vocation of those in representative [certified, commissioned, consecrated, and ordained] ministry includes focusing, modeling, supervising, shepherding, enabling, and empowering the general ministry of the church . . . [and] is grounded in the same baptism that commissions the general priesthood of all believers.”

1. Ordination of Elders and Deacons

Anchored in the baptismal call to lives of love, justice, and service, there are some Christians whose “gifts, evidence of God’s grace, and promise of future usefulness are affirmed by the community, and who respond to God’s call by offering themselves in leadership as set-apart ministers” (Discipline—2012, ¶ 301.2; see also ¶¶ 133 and 138).

Ordination is chiefly understood as the act of the Holy Spirit. As a liturgical act, ordination is also understood as the public prayer of the church confirming the Spirit’s call to individuals and asking for gifts and power for these persons in the ministry of elder or deacon.

The rite of ordination is a significant “high moment” in the process by which the faith community discerns and validates the call, the gifts, and effectiveness for apostolic ministry by agency of the Holy Spirit. The sign of ordination, however,
like baptism, should be understood not as a graduation, but as an initiation into the way of life of the order into which the candidates are being ordained. That way of life is governed by the vows attending each ordained office. These vows, in turn, specify how these set-apart ministers, together with sisters and brothers in their order, are called and held accountable to live out their baptismal vocation within the life of the church for the sake of the world. Because the vows of ordination are specifications of our common baptismal covenant, both the processes leading to ordination and full conference membership and the ritual of ordination include the active participation of all of the baptized. The processes of ordination typically begin with a local congregation’s discernment of God’s call to individuals for service as ordained leaders, continue with support and scrutiny as they prepare for this work, and are ratified by the clergy session in electing them to the office and work of an elder or deacon. The service of ordination celebrates and seeks the Spirit’s power to enact what we have together discerned as the baptized.

Ordination of elders and deacons is both to an office and, when the ordained are later elected into full membership, for a lifetime of service. Ordination confers a new role in the life of the church as well as authority for leadership in specific forms of ministry. The new role of the ordained in the life of the church is claimed in relation to Christ and his call to leadership and service among the baptized for the life of the world. The authority given is exercised in stewardship of the mysteries of the gospel and of the church’s mission in the world. Ordination itself is ultimately the work of the Holy Spirit.

Upon ordination, ordained elders and deacons become accountable to the whole church, to the community of the ordained, and to the order of elders or deacons of which they are a part. In the rite of ordination, candidates express loyalty to The United Methodist Church, vowing to “accept and uphold” its order, liturgy, doctrine, and discipline. They also accept the responsibility of accountability to the bishop and to the annual conference. Finally, they are charged with authority for leadership in the places of service to which they may be appointed.

2. Commissioning of Provisional Members

By the prompting of the Spirit, the church has always sent persons into various forms of ministry and mission, including specific service as missionaries, work team members, and certified workers in specialized ministries.

Commissioning may be compared to the experience of the early church in Antioch when the Holy Spirit instructed the community to “set apart for me Barnabas and Saul for the work to which I have called them” (Acts 13:2). The provisional period and the mentoring relationship that characterizes it can also be seen in light of the relationship between Paul and Ananias (Acts 9) when the newly called evangelist was guided toward the fullness of his calling by the more seasoned leader.

The act of commissioning provisional members
• acknowledges and affirms God’s call and the candidates’ response, gifts, abilities, and training for servant leadership;

• invokes God’s grace for true service;

• credentials candidates to lead the church and equip others for ministry;

• calls candidates to enter a time of evaluation of their effectiveness for lifelong service as ordained ministers, and

• offers candidates the support of the annual conference.

Commissioning provisional members has been a way to relate these persons to the annual conference and to the ministry of the provisional members within the annual conference. Commissioning has implied that the person is being sent for service and the church invokes the Holy Spirit to empower commissioned ministers during their time of provisional membership.

The period of provisional membership under commissioned ministry is concluded when the person has successfully completed the requirements of the conference’s residency program (¶ 325) and is elected into a full membership by the full members of the annual conference, or a decision is made not to proceed toward full membership.

B. The Prayer of Ordination

In the traditional version of the Ordinal provided here (page 16), the bishop, as the presiding minister in the annual conference and as a general superintendent of the whole church, speaks the words and the people make the prayer their own by audibly saying, “Amen.” In the alternative version (page 36), the voice of the whole people is more actively involved, while it remains clear that the bishop functions as the presider who prompts the response and action of the people.

Both versions continue the historic practice of two manual actions for ordination. In the first, which is ordination proper, the bishop lays hands upon the head of the candidate and asks for the outpouring of the Holy Spirit for the office and work to which the candidate is being ordained. In the second, which comprises the act of authorization for ministry, the bishop lays hands upon or holds the hands of the candidate as the bishop and/or the assembly speak works authorizing the newly ordained to carry out their work among the people.

C. The Laying On of Hands

1. The Role of the Resident Bishop

The laying on of hands with prayer by the bishop is an ancient and essential part of the Christian ordering of ministry. The Second Epistle to Timothy 1:6 (“... rekindle the gift of God that is within you through the laying on of my hands”) reminds us of both the antiquity of this tactile prayer and the bestowal of gift in its exercise.
While the act of laying on of hands occurs in several rites of the church (baptism, healing services, acts of blessing and commissioning), the meaning of the laying on of hands in ordination and the commissioning of provisional members is carried and communicated by the form of this ritual action and the context and words that accompany it. In commissioning, a bishop lays hands on the shoulders of the candidates as a sign of sending into ministry for a specified period of time. In ordination, a bishop lays hands on the head of the candidate as a sign of the impartation of the gifts of the Holy Spirit for what is intended to be a lifetime of ministry.

The laying on of hands is an essential part of the act of prayer in ordination. The laying on of hands with prayer invokes the Spirit to empower those being ordained for the work of the office to which they are called by God through the church.

2. The Roles of Other Clergy and Lay Leaders

One or more representatives of the laity and one or more ecumenical representatives may also be invited by the presiding bishop to assist in the laying on of hands for elders and deacons. Laity and ecumenical representatives who are laity or clergy in the same order as the ordinand may join others in the same order by laying hands on the back or shoulders of the ordinand. Ecumenical representatives who are bishops or have an equivalent role in ordination in their own denominations may be invited by the presiding bishop to lay hands on the head of the ordinand (if permitted in their own polity) or on the back or shoulders of the presiding bishop.

Care should be taken to enable members of the congregation to see the laying on of hands by the bishop and others. The bishop may limit the number of people participating in the laying on of hands to ensure that candidates are not hidden from the view of the congregation.

Non-ordained spouses and family members of candidates for ordination or commissioning should not participate in the laying on of hands. Family members and friends may be invited to stand where they are for silent prayer during the laying on of hands for a candidate.

D. Instruments and Sign Acts for the Ordering of Ministry

Ordinations and consecrations ritualize the distinctiveness of the different orders. Thus, not only what is said but what is done and the signs and instruments employed are significant. Bishops and all being ordained, commissioned, received, recognized or consecrated are strongly encouraged to wear an alb, the simple, ancient garment linked to baptism. Albs are available in several colors. White or off-white is recommended to symbolize the tie to ancient baptismal practice. (Alb comes from the Latin, alba, meaning “white”). The alb is the foundational garment upon which are placed the distinguishing signs of office.

These are the distinguishing signs and instruments to be used in these services and in the course of the ministries of those who receive them:
For commissioned ministers and persons elected to Associate Membership

Stole—none. The stole is a sign of ordained office. Non-ordained persons are not to be presented with nor to wear the stole in their ministerial practice.

Instruments—none. A pendant cross may be presented. A pendant cross is not an instrument of office, but a designation of devotion to Christ.

For elder

Stole—yoked at the back of the neck, hanging straight down from the shoulders

Instruments—chalice and paten.

For deacon

Stole—draped over the left shoulder and fastened under the right arm

Instruments—towel, pitcher and basin. A plumb line may also be presented.

For bishop

Yoked stole—to be worn from the beginning of the service

Instrument—crozier (pastoral or shepherd’s staff)

The Bible is an instrument common to all the orders of Christ’s ministry. A Bible presented to those being consecrated, commissioned, or ordained should be either a gift or one belonging to the candidate so that there is continuity between presentation and use. It is recommended that the Bible received by those being commissioned be presented again at the time of ordination.

Additional books may also be presented at this time. These services commend presenting elders with the current editions of The Book of Discipline and The United Methodist Book of Worship, and deacons with The United Methodist Book of Worship.

Certificates of credentials (two documents, conference membership and ministry status) may be presented at this time.

Holy Communion should normally be celebrated at services where candidates are to be ordained. Newly ordained elders assisted by newly ordained deacons, may serve the people, involving other elders, deacons, local pastors, diaconal ministers, commissioned ministers, and laity as needed. Newly ordained deacons may assist the bishop in preparing the table, serving, setting the table in order, leading the intercessions, putting the table in order after Communion, and sending the people forth.

E. Reception as Full Members

Receiving ordained elders and deacons into full membership is a solemn and joyous occasion. These persons have shown themselves to be ready for a lifetime of commitment to and effectiveness in ministry in The United Methodist Church through several years of supervised learning and reflection on the practice of ministry as an elder or deacon. As ordination rather than commissioning will increasingly become connected with provisional membership, it is important that the acts of receiving full members be experienced as the strong validation of ministry and the ministry covenants they are intended to be.
There is no more complex annual liturgical task for most United Methodist annual conferences than planning the services of ordination, commissioning, reception, and recognition. The numbers of people involved, the time available in annual conference sessions, and the limitations of the available worship space can make planning a logistical and liturgical challenge. At the same time, these moments of worship can and should be deeply formative and moving for the candidates and the conference as a whole. The opportunity to celebrate Christ’s ministry through all of the baptized and to set apart women and men as ordained leaders calls all Christians to the deep roots of our faith and life in the church universal.

A. General Guidelines

These guidelines highlight some of the critical concerns that planners must consider. These matters must be thought through within the context of an annual conference’s worship style, the place it meets, and the numbers of candidates.

There are some basic principles to keep in mind:

1. The bishop is in charge. The resident bishop is responsible for the services. See *Discipline*—2012, ¶ 415.6.

2. Teamwork is essential. The bishop consults with the conference board of ordained ministry, the annual conference worship committee, and other annual conference committees for the coordination and execution of these services.

3. Long-range planning is critical. Scheduling rehearsals, printing, graphic design, assigning liturgical leadership, and a host of other matters may require months of preparation.

4. Authorized texts and rubrics must be used as provided in this resource. “Because ordinations are acts of the whole church, the text and rubrics of these orders shall be used in the form approved by the General Conference.” (*Book of Discipline*—2012, ¶ 415.6, emphasis added). The texts and rubrics allow for some flexibility, including musical choices, the ability to substitute equivalent elements between the traditional and alternative texts, and the possibility of ordering the actions of commissioning and ordination in a variety of ways, as modeled in the two versions. However, the services herein are the only ones approved by General Conference for these purposes. Prior ordinals or practices are superseded. There are profound denominational and ecumenical issues at stake in the way annual conferences celebrate these services of The United Methodist Church.

5. Plan specific time allotments for the various parts of these services to ensure everything flows well and the service does not drag or take too long. Ensure that the sermon, acts of worship, and movement of the people are well rehearsed and kept within allowable time frames. While the sermon is an important part of this service, it is only one part of the proclamation of the gospel within it. The actions of ordination, commissioning, reception and recognition, as well as reaffirmations of the baptismal covenant and the
celebration of Holy Communion also proclaim the gospel and invite response. Remember: *Worship is primarily action with words attached as needed.*

6. **Rehearsal is essential.** Due to the complexity of these ritual acts and the number of people involved, thorough rehearsal will ensure that each leader and participant knows what he or she is to do and that adjustments can be made prior to the service. Some annual conferences train and employ marshals or vergers who guide the bishop, candidates, and other participants as they move through the service.

Rehearsal should include, at a minimum, the movement into and out of the worship space, the introductions of candidates, the readings, the ordination or commissioning sequence, the ushers seating people and taking the offering, the positioning of servers, and the sequence for celebrating and serving Holy Communion. In most situations, technical aspects such as sound, light, and digital equipment need to be checked and the sequences rehearsed.

7. **Anthems and other musical offerings may be used throughout these services.** Choral calls to worship, responses to Scripture, offertory anthems, and choral benedictions are appropriate. The annual conference music leader should be involved in planning and rehearsing these services. All music should support the movement of the rites and not distract from or impede them.

8. **Rubrics that invite fuller participation or greater clarity about the ritual action of the services should be printed in the order of service.** The ordination service is complex. For the congregation and other participants to follow the actions and participate appropriately, they will need the road map a printed program can provide. Relying on a screen alone to guide these services is likely to lead to confusion rather than greater participation.

While some of the rubrics in these services are primarily for the leaders and planners of the services, many should be printed in the actual service folder to encourage understanding of what and who is addressed and to invite fuller participation. For example, “All audibly affirm the action, saying, Amen” helps all to know that they join the prayer by their active and audible response. “The bishop, facing the ordinands, calls the people to prayer, using these or similar words” helps the congregation know that they are being addressed.

**B. Logistics Questions**

The following are fundamental decisions that need to be made as you design services for the ordering of ministry:

1. **How many services?** Many annual conferences in The United States have significantly reduced the amount of time they meet over the past few quadrennias, in most cases by at least a full day. This makes it difficult for most annual conferences to schedule multiple separate services of ordination and commissioning. For this reason, this ordinal includes two forms of a single service combining all necessary elements for ordination, commissioning, the Recognition of Orders, and the Recognition of
Associate Members. If bishops wish to separate these elements into separate services following the same pattern of worship (Entrance with reaffirmation of baptism, presentation of candidates, ministry of the word, examination of candidates, laying on of hands, Holy Communion, Sending), they are free to do so.

2. **How will you orchestrate movement of bishop, assistants and candidates in the laying on of hands?** The guiding principle must be good order and visibility. Plan a pattern of movement that is simple and allows for clear sight lines so that the assembly may visually participate in the action. In some settings, the bishop and those joining in the laying on of hands may move from candidate to candidate while the candidates are kneeling in a line, circle, or semicircle. In other settings, the candidates may move to the bishop one by one. The number of persons assisting (other clergy of the same order, laity and ecumenical representatives) should be guided by the size of the space available for ordination and the need to avoid obstructing sight lines for all in the assembly. More than any other part of these services, this action must be choreographed, rehearsed, and implemented with great care.

3. **How will Holy Communion be celebrated?** Services of ordination take place within a Service of Word and Table, with Holy Communion served to the entire congregation. Holy Communion is at the heart of our identity as Christians and our understanding of the work of ordained elders and deacons. When the annual conference ordains persons within a Service of Word and Table, the newly ordained immediately take their place to enact liturgically the ministries to which they have been ordained.

The celebration of Holy Communion should be in keeping with our ritual in *The United Methodist Book of Worship*. The bishop and worship planners are encouraged to avail themselves of the guidance and options outlined in pages 16–32 in the *Book of Worship* and in the texts and rubrics below. Several different complete forms of the Great Thanksgiving are included in these services. See pages 31, 50 and 63 of this document.

Continuous serving of the people at multiple stations will allow more of the newly ordained, commissioned, received, or recognized to serve and will enable all to be served in a manner that is gracious but not overly long. Depending on the layout of the space, the number of stations may be calculated by dividing the total number of persons present by 50 and providing at least as many stations as the result. For example, an estimated attendance of 2000 would require at least 40 stations.

C. **General Rubrics**

1. **The resident bishop shall preside at the service.** The resident bishop in these services is critical in our polity, ritual, and ecumenical relationships. Except in cases of physical necessity, the resident bishop may not delegate the leadership of elements of this service designated “Bishop” to other persons. If the resident
bishop should be physically unable to perform some of these elements, the resident bishop may seek assistance from another active or retired bishop in her or his college of bishops. The resident bishop may choose another bishop or person of similar authority from another Christian denomination to preach.

2. The service(s) of ordination should regularly include representatives of other Christian communions, and particularly bishops or persons who are authorized to ordain within these denominations. Bishops or equivalent officials from one or more of the denominations with which The United Methodist Church is in full communion, other member bodies in Churches Uniting in Christ, and member Churches of the World Methodist Federation should always be invited to take part in these services. Bishops and officials authorized to ordain may be invited by the resident bishop to participate in the laying on of hands as their denominations may allow.

3. The services should normally take place during a session of annual conference. While exceptions may be made in extraordinary circumstances, holding services of ordination, commissioning and recognition within the gathering of the annual conference best represents the nature of our polity. Persons are ordained, commissioned, received or recognized through the collaborative actions of the annual conference’s Board of Ordained Ministry and resident bishop, and are most likely to exercise their set-apart ministry primarily within the bounds of the annual conference in which these services take place.

4. The color for paraments, stoles worn or presented to ordinands, and cinctures should be red. Red has long use in the church as a sign as of the action of the Holy Spirit in general, as well as in the acts of setting persons apart for specialized ministry.

5. The sermon should be addressed to the whole assembly, including the candidates. Ordination, commissioning, and acts of recognition involve the whole church, laity and clergy in all orders and statuses. While the sermon may include some address to the candidates, it should clearly remind everyone present of their role in what the Holy Spirit is doing, is about to do, and will do in their midst through their prayers and the laying on of hands, and the continuing responsibility of all present to ensure what the Spirit has begun can grow and bear much fruit for all.

D. Abbreviations and Formatting Signs in These Services

Abbreviations:

UMH The United Methodist Hymnal
UMBOW The United Methodist Book of Worship
MVPC Mil Voces Para Celebrar
CLUW Come, Let Us Worship
TFWS The Faith We Sing
W&S Worship & Song
Numbered pages without abbreviations preceding them refer to pages in this document.

An asterisk (*) indicates an act of worship for which the congregation may be invited to stand.

Items in plain brackets [ ] are optional and may be omitted, adapted, or relocated.

Items in parentheses ( ) within the texts of the services indicate a choice of word use is offered. Printed orders of the service should include only the words that will be used.

Items in italicized print in the body of plain text prayers or other acts of worship indicate that adaptation or adjustments in the language may need to be made.

Following the style of *The Book of Discipline of the United Methodist Church—2016*, “Church” indicates The United Methodist Church, and “church” indicates the church universal.
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,
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 missioners, 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, page 68)

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,

_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

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/yes 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 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.

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.

PROCENSIONAL 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 those 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 missioners, 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, pages 68-69)

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

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.
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,

*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.

# 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: 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 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 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.
Introduction to the Consecration of Bishops

The task of superintending in The United Methodist Church resides in the office of bishop . . . From apostolic times, certain ordained persons have been entrusted with the particular tasks of superintending. . . . Those who superintend carry primary responsibility for ordering the life of the Church. It is their task to enable the gathered Church to worship and to evangelize faithfully.

It is also their task to facilitate the initiation of structures and strategies for the equipping of Christian people for service in the Church and in the world in the name of Jesus Christ and to help extend the service in mission.

*Book of Discipline—2012, ¶ 401*

Consecration of bishops may take place at the session of the conference at which election occurs or at a place and time designated by the conference. The consecration service may include bishops from other jurisdictional and central conferences. It is strongly urged that the consecration service also include representatives from other Christian communions (see ¶¶ 125, 422.2, 433-434, 442).

The laying on of hands by other bishops originated in the practice of the early church as a sign of episcopal unity and collegiality. The imposition of the hands of all the bishops present and prayer at the consecration of a new bishop signify the bishop-elect’s empowerment by the Holy Spirit and commitment to the way of life and work of episcopal ministry by those who share the same responsibility. The laying on of hands also signifies the bishop-elect’s reception into the episcopal college. Only bishops or persons of similar authority from other Christian denominations participate in the laying on of hands at the consecration of other bishops.

The senior bishop should be responsible for the service of consecration and should plan it in consultation with the jurisdictional or central conference Episcopal Committee.

A bishop presides at the consecration service. Other bishops, laypeople, and clergy may also assist or lead specified elements of the service. The historic and ecumenical practice of consecration or ordination of bishops involves at least three bishops in the laying on of hands.
Spouses and other family members of candidates for consecration should not participate in the laying on of hands.

Because consecrations are acts of the whole church, the text and rubrics of The Order for the Consecration of Bishops shall be used in the form approved by the General Conference (¶ 415.6)

The Order for the Consecration of Bishops

ENTRANCE

GATHERING

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

PROCESSIONAL HYMN *

Processional hymns are listed beginning on page 70.

GREETING AND PRAYER *

The presiding bishop greets, and the people respond:

The grace of our Lord Jesus Christ be with you all.
And also with you.
Our help is in the name of the Lord,
Creator of heaven and earth.

Let us pray.
Almighty God, by your Son 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 and live in joyful obedience to your will; through Jesus Christ our Lord. Amen.

All people are seated.
One layperson and one ordained elder or deacon in full connection, chosen by the presiding bishop, shall present each bishop-elect to the presiding bishop, who stands before the Lord’s Table, facing the people. The presenters say:

Bishop Name,
we present to you full name of bishop-elect,
an elder in full connection in the church,
to be consecrated a bishop in the church of Jesus Christ.

Each candidate stands when his or her name is read.

After each bishop-elect has been presented, the bishops-elect remain standing.
The presiding bishop addresses the congregation:

People of God,
full names of bishop(s)-elect is/are,
by God’s grace,
to be consecrated bishops in the church.
They have (She/He has) been duly elected to this ministry.
We ask you to declare your assent.

Do you trust they are (she/he is) worthy, by God’s grace,
to be consecrated bishops?

We do. Thanks be to God!

Will you uphold them in their ministry?

With will, with God’s help.

SALUTATION AND PRAYER

The presiding bishop then says:
The Scriptures tell us
that our Savior Jesus Christ spent the whole night in prayer
before he chose and sent forth the twelve apostles.
The apostles also prayed before they appointed Matthias
to be one of their number.
Let us offer our prayers to almighty God
before Name of each bishop-elect
is/are consecrated for the work
to which the Holy Spirit has called them/him/her.
The Lord be with you.
And also with you.
Let us pray.

All pray in silence for the candidates.

The presiding bishop prays:

Almighty God, giver of all good things, by your Holy Spirit you have appointed a diversity of ministries in your church. Look in mercy upon these your servants, now to be set apart for the ministry of a bishop. So replenish them with holiness of life, and fill them with the power of your Holy Spirit, that both by word and by deed, they may serve you faithfully and joyously, to the glory of your name and the building up of your church; through Jesus Christ our Lord.

All audibly affirm the action, saying, Amen.

The bishop and bishops-elect are seated.

PROCLAMATION

SCRIPTURE LESSON(S)

Suggested Scripture lessons are listed beginning on page 68.

Hymns of response to the Scripture are listed beginning on page 70.

Sermo

THE APOSTLES’ CREED *

See UMH 881, 882.

HYMN *

Hymns are listed beginning on page 70.

During the hymn, the bishop(s)-elect come(s) forward.

EXAMINATION

The people are seated. The bishops-elect stand facing the presiding bishop. The bishop examines the bishops-elect:
My brothers and sisters,

you are to be consecrated bishops in the church of God.

All baptized Christians are called
to share this ministry of service in the world,
to the glory of God
and for the redemption of the human family.

From among the baptized
some have been called by God and set apart by the church
to serve God’s people
as bishops, elders, deacons, provisional members, diaconal
ministers, deaconesses and home missioners.

You have been ordained to the ministry of Service, Word, Sacrament and Order;
you are now called, as bishops in the church,
to reaffirm the vows made at your ordination as elders,
and to exercise Christ’s servanthood
in a particular ministry of oversight.

You are called to guard the faith, to seek the unity,
and to exercise the discipline of the whole church;
and to supervise and support the church’s life, work,
and mission throughout the world.

As servants of the whole church,
you are called to preach and teach
the truth of the gospel to all God’s people;
to lead the people in worship,
in the celebration of the Sacraments,
and in their mission of witness and service in the world,
and so participate in the commission of our Lord
to make disciples of all nations.

As bishops and pastors,
you are to lead and guide
all persons entrusted to your oversight;
to join in the consecration of bishops,
to ordain elder and deacons,
to commission, license, and recognize other ministers
for service to the church and to the world;
and to provide for the ministry of Word and Sacrament
in the congregations and other ministries committed to your care.

Your joy will be to follow Jesus Christ
who came not to be served but to serve.

Will you accept the call to this ministry as bishop
and fulfill this trust in obedience to Christ?

I will, by the grace of God.
Will you guard the faith, order, liturgy, doctrine, and discipline of the Church against all that is contrary to God’s Word?

I will, for the love of God.

As bishops and pastors, will you, in cooperation with diaconal ministers, commissioned ministers, deaconesses, home missioners, elders, deacons, local pastors and licensed preachers, encourage and support all baptized people in their gifts and ministries, pray for them without ceasing, proclaim and interpret to them the gospel of Christ, and celebrate with them the Sacraments of our redemption?

I will, in the name of Christ, the Shepherd and Bishop of our souls.

Will you share with other bishops in the supervision of the whole church; support the elders and take counsel with them; guide and strengthen the commissioned ministers, diaconal ministers, deacons, deaconesses, home missioners, local pastors, and all others who minister in the church; and ordain, consecrate, commission, license, and send others to minister in Christ’s name?

All this I will do, by the grace given me.

May the 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.

PRAYER WITH LAYING ON OF HANDS

The presiding bishop calls the people to prayer:

As Name of each bishop-elect is/are consecrated bishop(s) in the church, let us invoke the Holy Spirit on their behalf and pray for them in the name of the Father, and of the Son, and of the Holy Spirit.

The bishops-elect kneel.
The people pray for them in silence.

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

The other bishops participating join the presiding bishop. The presiding bishop now extends hands over the kneeling bishops-elect and begins the prayer of consecration:

God and Father of our Lord Jesus Christ,

giver of mercies and source of all comfort,
dwelling on high but having regard for the lowly,
knowing all things before they come to pass:
we give you thanks that from the beginning
you have gathered and prepared a people
to be heirs of the covenant of Abraham and Sarah,
and have raised up prophets, rulers, and priests,
ever leaving your temple without a ministry.
We praise you also that from the creation
you have graciously accepted the service
of those whom you have chosen.

Bishops and persons with similar authority from other communions may be invited to join the presiding bishop in the laying on hands. The historic and ecumenical pattern is for at least three bishops to participate in laying hands on the head of the candidate.

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

The presiding bishop, with other bishops as invited, now lays both hands on the head of each bishop-elect. The presiding bishop alone says over each bishop-elect:

Father Almighty (Almighty God),
pour upon Name the Holy Spirit,
for the ministry of a bishop in Christ’s holy church.

All audibly affirm the action, saying, Amen.

When hands have been laid upon all bishops-elect, the presiding bishop, with both hands extended over them, continues to pray:

Almighty God,
fill the hearts of these your servants whom you have chosen to be bishops
with such love of you and of all the people
that they may feed and tend the flock of Christ,
serve in the ministry of reconciliation,
and supervise and support the life and work of the church.

In all things may they present before you
the acceptable offering of a pure, gentle, and holy life;
through Jesus Christ your servant,
to whom, with you and the Holy Spirit,
be honor and power and glory,
now and for ever.

*All audibly affirm the action, saying, Amen.*

Immediately each new bishop places hands on a Bible as the presiding bishop places both hands on the hands of each new bishop and says:

_Name_, receive the Holy Scriptures.

Feed the flock of Christ,
defend them in Christ’s truth,
and be a faithful steward of Christ’s Word and Sacraments.

_After all being consecrated as bishop receive a Bible, the presiding bishop says to them/her/him:_

Reflect upon the contents of this Book.
Give attention to reading, exhortation, and teaching.
Be to the people of God
a prophetic voice and a courageous leader.
Be to the flock of Christ a shepherd;
support the weak, heal the sick,
bind up the broken, restore the outcast,
seek the lost, relieve the oppressed.
Faithfully administer discipline,
but do not forget mercy,
that when the Chief Shepherd shall appear
you may receive the never-fading crown of glory.

*All audibly affirm the action, saying, Amen.*

[OFFERING]

_An offering for the work of God may be received, and the financial gifts are brought forward with the gifts of bread and cup._

_A hymn or anthem may be sung during the offering. Hymns are listed beginning on page 70._

_When Holy Communion is celebrated, the new bishops remain to assist, especially in serving the people._
Thanksgiving and Communion

Invitation to the Table

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 with 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 of our Lord Jesus Christ be always with you!
And also with you!

Signs of reconciliation and love may be exchanged.

Taking the bread and cup
The bread and wine are brought by representatives of the people to the Lord’s Table or uncovered if already in place. Deacons prepare the table for the Lord’s Supper.

A hymn, doxology, or other response may be sung as the gifts are presented.

THE GREAT THANKSGIVING *

The presiding bishop standing behind the Lord’s table facing the people from this time through Breaking the Bread, begins the prayer:

The Lord be with you.
And also with you.

Lift up your hearts.

The bishop may lift 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,
Father Almighty (Almighty God), Creator of heaven and earth.

You built your church
on the foundation of the apostles and prophets,
and instituted a holy ministry
so that your prophetic and apostolic Word
might be heard in the church and in the world 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 hands.
The following may be said or sung by all, or a choral arrangement of the Sanctus and Benedictus may be offered.

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 hands.

Holy are you, and blessed is your Son Jesus Christ.
Your Spirit anointed him
to preach good news to the poor,
to proclaim release to the captives
and recovering of sight to the blind,
to set at liberty those who are oppressed,
and to announce that the time had come
when you would save your people.
He healed the sick, fed the hungry, and ate with sinners.
By the baptism of his suffering, death, and resurrection
you gave birth to your church,
delivered us from slavery to sin and death,
and made with us a new covenant by water and the Spirit.
When the Lord 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.

The bishop may hold hands, palms down, over the bread, or touch the bread, or lift the bread.

On the night in which he 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 may hold hands, palms down, over the cup, or touch the cup, or lift the cup.

When the supper was over, he 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 hands.

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, palms down, 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 hands.

By your Spirit make us one with Christ, one with each other, 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 Father (God), now and for ever.

All audibly affirm the action, saying or singing, Amen.

THE LORD’S PRAYER *

BREAKING THE BREAD

The bishop, still standing behind the Lord’s table, facing the people, assisted by the new and participating bishops and elders as necessary, while deacons prepare the cups, breaks the bread in silence, or while saying:

Because there is one loaf, we, who are many, are one body, for 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:

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

GIVING THE BREAD AND CUP

The bread and wine are given to the people by the bishops, elders, deacons, local pastors, diaconal ministers, and laity, 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. It is particularly effective if the people can sing from memory during communion. When all have received, the Lord’s Table is put in order by the deacons.

PRAYER AFTER RECEIVING

A bishop says:

Let us pray.

We thank you, gracious Lord, for giving yourself to us, and for uniting us in the fellowship of your Holy Spirit. We bless you for raising up among us your faithful servant(s) First name(s) of new bishop(s) for the ministry of a bishop in your church. Clothe him (her, them) and us with your righteousness and grant that we, with him (her, them), may glorify you by giving ourselves to others; through Jesus Christ our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, now and forever.

All audibly affirm the prayer, saying, Amen.

SENDING FORTH

[PRAYER

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

Let us pray.

We thank you, gracious Lord, for raising up among us your faithful servants Names of new bishops, for the ministry of a bishop. We pray that they may be examples of the new life in Christ in words and action, in love and patience, and in holiness of life. Grant that we, with them, may glorify you by giving ourselves to others; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen.]

DISMISSAL WITH BLESSING *
A new 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 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!

A worship leader may announce where the new bishops may be greeted following
the service.
APPENDIX A

Suggested Scripture Lessons and Hymns

OLD TESTAMENT

Genesis 18:1-14a  Abraham and Sarah called
Exodus 3:1-18    The call of Moses
Exodus 15:20-21  Song of Miriam
Exodus 33:12-17  My presence will go with you
Numbers 11:16-17, 24-25a  Moses and the seventy elders
Judges 4:1-7    Narrative of Deborah
1 Kings 17:8-24  Widow of Zarephath ministers
Esther 4:10-17   Esther’s plea for justice
Psalm 23 (UMH 137, 754, 873)  The Lord is my shepherd
Psalm 40:1-11 (UMH 774)  I delight to do your will, O my God
Psalm 43 (UMH 778)  I will go to your altar
Psalm 84 (UMH 804)  How lovely is your dwelling place
Psalm 96 (UMH 815)  Worship the Lord in holy splendor
Psalm 99 (UMH 819)  God is the supreme ruler
Psalm 100 (UMH 821)  We are the people of God
Psalm 119:33-40 (UMH 842)  Prayer for understanding
Psalm 122 (UMH 845)  I was glad when they said to me
Psalm 132 (UMH 849)  In praise of the temple
Isaiah 6:1-8     Here am I! Send me!
Isaiah 42:1-9    A servant song
Isaiah 43:8-13   You are my witnesses
Isaiah 52:7-10   Your God reigns
Isaiah 55:6-11   My word shall not return to me empty
Isaiah 61:1-6a   The Spirit of the Lord
Jeremiah 1:4-10  Before you were born I consecrated you
Jeremiah 31:31-34  A new covenant
Ezekiel 33:1-9   The watcher’s duty
Ezekiel 34:11-16  God, the Good Shepherd

NEW TESTAMENT

Matthew 9:35-38  The Lord of the harvest
Matthew 10:1-7   The call of the Twelve
Matthew 10:24-33  Everyone who acknowledges me
Matthew 18:15-20  Where two or three are gathered in my name
Matthew 20:25-28  Not to be served but to serve
Matthew 28:16-20  Make disciples of all nations
Mark 10:35-45    Whoever would be great among you
Luke 1:46-55     Song of Mary
Luke 2:36-38     Anna praises God
Luke 8:1-3       Women who followed Jesus
Luke 10:1-12     The Lord of the harvest
Luke 10:38-42    Ministry of Mary and Martha
Luke 22:14-30 One who serves
Luke 24:44-49 Witnesses with a message and a promise
John 4:7-42 Woman of Samaria carries a message
John 6:35-40 I am the bread of life
John 10:1-18 The Good Shepherd
John 12:20-26 Sir, we wish to see Jesus
John 13:1-18 Jesus washes the disciples’ feet
John 14:25-31 The Holy Spirit will teach you all things
John 15:9-17 I have called you friends.
John 17:1-9 Jesus prays for his disciples
John 20:1-18 Witnesses to the living Christ
John 20:19-23 Receive the Holy Spirit
John 21:15-19 Feed my sheep
Acts 6:2-7 Choosing deacons
Acts 9:36-42 Paul and Dorcas
Acts 13:1-5 Barnabas and Saul Commissioned
Acts 20:17-35 Paul’s farewell to the elders
Romans 10:9-17 Those who preach good news
Romans 12:1-18 The consecrated life
1 Corinthians 1:18-31 We preach Christ crucified
1 Corinthians 3:10-17 No other foundation but Christ
1 Corinthians 4:1-5 Servants and leaders
1 Corinthians 12:4-13 Varieties of gifts
2 Corinthians 3:4-9 Ministers of a new covenant
2 Corinthians 4:1-11 Not ourselves but Christ
2 Corinthians 5:14-20 Ambassadors for Christ
Ephesians 3:14-21 Strengthened with power
Ephesians 4:1-16 Lead a worthy life
Ephesians 5:15-21 Be filled with the Spirit
Ephesians 6:10-18 Take the whole armor of God
Philippians 4:4-9 Rejoice in the Lord always
1 Timothy 3:1-13 Qualifications of leaders
1 Timothy 4:12-16 Do not neglect your gift
2 Timothy 1:6-14 Rekindle the gift God gave you
2 Timothy 3:1-7 In season and out of season
Hebrews 5:1-10 Appointed for obedient service
Hebrews 12:1 Jesus, the perfecter of our faith
1 Peter 4:7-11 Good stewards of God’s grace
1 Peter 5:1-11 An elder’s qualities
The hymn listings that follow are suggestions. These or other hymns of praise and celebration of the power of the Spirit, the call of Christ upon our life, and being sent out to serve may be appropriate. Planners should consider other possibilities appropriate to the context of the annual conference and its experience and needs.

**PROCESSIONAL HYMNS**

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<td>All Praise to Our Redeeming Lord</td>
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<td>3259</td>
<td>UMH 417</td>
<td>By Gracious Powers</td>
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<td>UMH 164</td>
<td>Come, My Way, My Truth, My Life</td>
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<td>UMH 555</td>
<td>Forward Through the Ages</td>
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<td>UMH 552</td>
<td>Here, O Lord, Your Servants Gather</td>
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<td>3263</td>
<td>UMH 89</td>
<td>Joyful, Joyful, We Adore Thee</td>
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<td>3264</td>
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<td>3266</td>
<td>UMH 66</td>
<td>Praise, My Soul, the King of Heaven</td>
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<td>3267</td>
<td>UMH 139</td>
<td>Praise to the Lord, the Almighty</td>
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<td>3268</td>
<td>UMH 545–546</td>
<td>The Church’s One Foundation</td>
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**HYMNS DURING THE SERVICE**

- Hymns may be used as responses to the Scripture lessons or as acts of worship throughout the service.

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<td>3275</td>
<td>W&amp;S 3147</td>
<td>Built on a Rock</td>
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<tr>
<td>3277</td>
<td>W&amp;S 3150</td>
<td>Father, We Have Heard Your Calling</td>
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<tr>
<td>3279</td>
<td>W&amp;S 3150</td>
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<td>3285</td>
<td>UMH 578</td>
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<td>3286</td>
<td>UMH 648</td>
<td>God the Spirit, Guide and Guardian</td>
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<td>3287</td>
<td>UMH 593</td>
<td>Here I Am, Lord</td>
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<td>Come, Holy Ghost, Our Souls Inspire</td>
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<td>UMH 396</td>
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<tr>
<td>3299</td>
<td>UMH 408</td>
<td>The Gift of Love</td>
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</tbody>
</table>
The Voice of God Is Calling

Tú Has Venido a la Orilla (Lord, You Have Come to the Lakeshore)

(eespecially for diaconal consecration services)

Bless Thou the Gifts

Blest Be the Dear Uniting Love

Christ for the Whole Wide World!

Call’d of God, We Honor the Call

Here Am I, Send Me

Here I Am, Lord

Abre mia ojos a la luz

Alzad la cruz

Haz lo que quieras

Heme aquí

Tú has venido a la orilla

Puedo oír to voz llamando

Señor, tú me llamas

Ven, Espíritu, cual viento

Christ Beside Me

Give Me a Clean Heart

The Servant Song

Within the Day-to-Day (A Hymn for Deacons)

Would I Have Answered When You Called

Living Spirit, Holy Fire

One Is the Body

Take, O Take Me As I Am

Take this Moment, Sign, and Space

The Lord of Life, a Vine Is He

A Charge to Keep I Have

Blest Be the Dear Uniting Love

Forth in Thy Name, O Lord

Go, Make of All Disciples

God of Love and God of Power

Here I Am, Lord

Lead On, O King Eternal

Let My People Seek Their Freedom

Lord, You Give the Great Commission

Sois la Semilla (You Are the Seed)
APPENDIX B

Reaffirmation of Commitment
at the Recognition of a Deacon in Full Connection

This rite is for use when a person formerly ordained a deacon in the probationary relationship under the provisions of the 1992 (or prior) Book of Discipline and,
subsequently, an elder in full connection, becomes a deacon in full connection. It
recognizes the prior ordination as a deacon and invites the deacon to reaffirm his
or her ordination in the context of the new order of deacons without “re-
ordination.”

It may be used immediately prior to the “Recognition of Orders” on pages 25, 28,
and 49.

The bishop addresses the deacon with these or similar words:

*Name,* as a minister in Christ’s holy church, do you now renew the vow that you
made at your ordination to proclaim the Word of God; to be the servant of all
those in need, and to lead God’s people to serve Christ in the world by both your
teaching and example?

I do, with God’s help.

Will you, for the sake of Jesus Christ and the mission of the church, covenant to
faithfully participate in the Order of Deacons? Will you regularly join with your
brothers and sisters in the Order of Deacons for the purpose of spiritual
encouragement, prayer, study, worship, and service?

I will, with God’s help.

An appropriate certificate is given as the deacon returns to his or her place.

The service continues with the Recognition of Orders or with Holy Communion or
with the Sending Forth.
APPENDIX C:
RECEPTION OF CLERGY MEMBERS
IN FULL CONNECTION

The Chair of the Board of Ordained Ministry addresses elders and deacons who have been elected to full membership.

After careful examination of your ministry among us during the time of your provisional membership, your colleagues in the order of elders and deacons, and those who have supervised your formation and ministry in the conference and in your places of appointment are convinced you are called, gifted, and prepared for a lifetime of service among us as an elder or deacon.

The bishop continues.

You have faithfully accepted and upheld the duties of the ministries to which you were commissioned, and you have demonstrated your commitment to your sisters and brothers in the Order of Elders or Order of Deacons, to the people of our congregations and ministries, and to the doctrine, liturgy, and discipline of The United Methodist Church.

May God continue to guide your ministry among us as elders or deacons in full connection.

As each candidate comes forward, the bishop clasps the hands of each one, saying:

Full Name, we receive you as into full connection in The United Methodist Church. Serve in Christ’s name and the Spirit’s power throughout our worldwide Church.

As each one is named and received, the certificate of full membership is given.