

**Services for  
the Ordering of Ministry  
in The United Methodist Church, 2008**

**Approved for Use in The United Methodist Church, 2009-2012**

Prepared by

The General Board of Discipleship,

The General Board of Higher Education and Ministry and

The General Commission on Christian Unity and Inter-religious Concerns

in collaboration with

The Council of Bishops

This text is the final language approved by the 2008 General Conference with one amendment (“probationary” membership changed to “provisional” membership throughout) to reflect changes made to paragraph 324 of the 2004 Book of Discipline by the 2008 General Conference.

## Acknowledgments

The services designated as “The Order for the Ordination of Deacons and Elders,” “The Order for the Ordination of Deacons,” “The Order for the Ordination of Elders,” and “The Order for the Consecration of Bishops” are revised from *The United Methodist Book of Worship*, copyright © 1992 The United Methodist Publishing House, and are used and revised by permission. The “Thanksgiving and Communion,” is copyright © 1972 The United Methodist Publishing House; copyright © 1979 General Board of Discipleship, The United Methodist Church; copyright © 1980, 1985, 1989, 1992 The United Methodist Publishing House.

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## Preface

This edition of *Services for the Ordering of Ministry in The United Methodist Church (Provisional Texts)* continues to refine our ordinal in ways consistent with our understandings and practice.

The 1996 General Conference of The United Methodist Church adopted changes to the ordering of ministry that required adaptation of the church's official services published in *The United Methodist Book of Worship* (1992). In addition, because some candidates for consecration or ordination were in processes that would be phased out, there was need for a period of transition in moving from the provisions of the 1992 *Book of Discipline* to the provisions of the 1996 *Book of Discipline*.

In order to provide liturgical texts appropriate to that period of transition, the 1996 General Conference directed the General Board of Discipleship, in consultation with the General Board of Higher Education and Ministry and the Council of Bishops, to make appropriate revisions of the church's services for the ordering of ministry.

A working group composed of staff of the General Board of Discipleship, the General Board of Higher Education and Ministry, and the Council of Bishops met throughout the 1997–2000 quadrennium to provide the church with a set of provisional services for commissioning, consecrating, and ordaining persons for ministry.

The 2000 General Conference directed the General Board of Discipleship to continue the revision process and to submit a further revision to the 2004 General Conference. The 2004 General Conference directed the same for the 2008 General Conference.

Over three quadrennia the working group has

- reviewed sections of the 1996 *Book of Discipline* (“The Ministry of All Christians” and “The Ministry of the Ordained”), the orders for consecrations and ordinations in *The United Methodist Book of Worship*, and the “Proposed Revisions to Ordination Services” from the Commission to Study Ministry published in the 1996 *Daily Christian Advocate* (Advance Edition);
- identified liturgical resources bishops and annual conferences would need;
- prepared initial draft services for use and review;
- published and distributed provisional texts for use by the 1997 and 1998 sessions of annual conferences;
- received responses from the bishops and annual conferences and then modified the drafts in light of their feedback;
- engaged consultants on the critical issues raised;
- continued to receive feedback and carry on the process of revision;
- engaged Thomas Anderson Langford III to edit the text for consistency and clarity;
- made the changes mandated by the 2000 and 2004 General Conferences;

- recognized that there are large theological, ecclesial, and practical questions related to the ordering of ministry that have to be sorted out before we can more adequately revise and finalize these services (our theology of ordination, the relationship of conference membership and ordination, ordained persons without sacramental responsibility and non-ordained persons with sacramental responsibility, etc.);
- resolved that ordination of members in full connection, deacons and elders, is the central service for the ordering of ministry and that the service for the commissioning of provisional members is an essential but separate liturgical act;
- resolved that the service of commissioning was the appropriate place for consecration of diaconal ministers and ordination of deacons in the provisional relationship (1992 disciplinary processes) through the 2004-2008 quadrennium, after which time services initiating these relationships are no longer provided for;
- recognized the need to include services for the recognition of associate members within the body of this resource.

The General Board of Discipleship submitted *Services for the Ordering of Ministry in The United Methodist Church (Provisional Texts)* to General Conference in 2004 for official adoption for use by the bishops and annual conferences per the 2000 *Book of Discipline*, ¶ 415.6.

The General Board of Discipleship was tasked by 2004 General Conference to submit further revisions necessary to address any omissions and to comply with any changes in the 2004 *Book of Discipline*. Substantially, this has involved adding a ritual for those being recognized as associate members of their annual conferences to the existing commissioning service, removing ritual regarding consecration of diaconal ministers and ordination of deacons in the provisional relationship (both of these statuses expire in 2008), offering a model for a service that combines the separate liturgical acts of commissioning and ordination, and updating references to disciplinary paragraphs throughout the document.

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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.

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—2004*, ¶¶ 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 commissioning, consecrating, and ordaining persons for ministry in The United Methodist Church in accordance with the 2004 *Book of Discipline*.

Because the official services approved by the 1992 General Conference and contained in *The United Methodist Book of Worship* do not accommodate the changes made by the 1996 and 2000 General Conferences, the texts included here are commended to The United Methodist Church for use in each annual conference as prescribed in the *Book of Discipline—2004*, ¶ 415.6.

“The Order for the Ordination of Deacons and Elders” provides a text to ordain elders and deacons in full connection.

“The Order for the Ordination of Deacons” is for use when candidates for the Order of Deacons (persons in full connection) are to be ordained.

“The Order for the Ordination of Elders” is for use when candidates for the Order of Elders are to be ordained.

“The Order for Commissioning Provisional Members for Service” provides liturgical texts for commissioning provisional members as commissioned ministers and for recognizing persons who have been elected as associate members of the annual conference.

“The Order for Commissioning, Ordination of Deacons and Elders, with Holy Communion” provides liturgical texts and rubrics for combining the acts of commissioning and ordination in a single service with Holy Communion.

“The Order for the Consecration of Bishops” is the 1992 text contained in *The United Methodist Book of Worship*, with necessary adaptations to accommodate legislation in the 1996, 2000 and 2004 *Books of Discipline*.

These services have been shaped and supported by the following understandings.

## **A. Ordination and Commissioning**

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. The whole church receives and accepts this call, and all Christians participate in this continuing ministry (see ¶¶ 120–138).

*Book of Discipline—2004*, ¶ 301.1

Acts of ordination and commissioning, as well as consecrating and certifying, 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—2004*) states, “Through baptism, God calls and commissions persons to the general ministry of all Christian believers” (¶ 343). 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” (¶ 343).

### **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 ordained ministers” (*Discipline—2004*, ¶ 301.2; see also ¶¶ 125 and 137).

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 them gifts and power for the ministry of deacon or elder (*presbyter* in some churches).

The rite of ordination is the climax of a process in which the faith community discerns and validates the call, the gifts, and effectiveness for apostolic ministry by agency of the Holy Spirit. Always more than a single liturgical moment, ordination is a full process in which all of the baptized share. The process begins with the church’s discernment of God’s call to individuals for service as ordained leaders, continues with support and scrutiny as they prepare for this work,

culminates in electing them to the office and work of a deacon or an elder, and is celebrated and enacted liturgically in the service of ordination.

Ordination of deacons and elders is both to an office and for a lifetime. Ordination confers a new identity in the life of the church as well as authority for ministry. The new identity of the ordained in the life of the church is always claimed in relation to Christ and his call to leadership and service with the baptized for the life of the world. The authority is always exercised in stewardship of the mysteries of the gospel and of the church's mission in the world. Ordination has to do with who the person is in the life of the church as well as what the person does in ministry.

Upon ordination, ordained deacons and elders become accountable to the whole church, to the community of the ordained, and to the order of deacons or elders of which they are a part. In the rite of ordination, ordinands express loyalty to The United Methodist Church, accepting its order, liturgy, doctrine, and discipline; accept the responsibility of accountability to the bishop and to the annual conference; and are charged with authority for leadership in their places of service.

## **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. One aspect distinguishing the commissioning of provisional members from ordination of elders and deacons is duration: Commissioning sends persons to a term of service, while ordination sets persons apart for lifelong service.

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 characterize 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;
- offers candidates the support of the annual conference.

Commissioning relates persons to the annual conference and to the ministry of the provisional members within the annual conference. Commissioning implies 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 provisional period is a time of full service in which one is licensed for the

practice of ministry (§§ 326.1 and 326.2) and a period of formation in one's journey toward ordination and full membership in the annual conference.

A commissioned minister who is preparing for ordination as an elder (§ 326.2) and serving a local congregation will be licensed for pastoral ministry (§§ 315 and 316). This license is authorization for sacramental and pastoral duties. A commissioned minister who is preparing for ordination as a deacon will be licensed (§ 326.1) for the ministry of a deacon as described in § 328.

The period of commissioned ministry is concluded when the person is received as a full member of the annual conference and ordained as a deacon or an elder in Christ's holy church or a decision is made not to proceed toward ordination.

## **B. The Laying On of Hands**

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 commissioning of probationers and ordination 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 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 for the office to which God has called the person.

Who prays the ordination prayer? The bishop, as the presiding minister in the annual conference and as a general superintendent of the whole church, speaks the words; and the congregation joins in prayer led by the bishop, making the prayer its own by audibly saying, “Amen.” This presidential action of the bishop focuses the prayer of all present and connects the assembled community's prayer to each ordinand.

Who participates in the laying on of hands? The historic practice was for the bishop alone to lay hands on those being ordained deacon, and the bishop assisted by elders to lay hands on those being ordained elders. This practice was rooted in a historic understanding of the relationship of each order to the bishop: deacons as persons assisting the bishop directly in works of charity and administration, and elders as collegial ministers assisting the bishop in presiding at Holy Communion and in guiding communal life.

The 1996 General Conference both affirmed the church's historic orders of deacons and elders and expressed its clear intention that the order of deacons and the order of elders be distinct and equal. Consequently, the revised services of ordination are shaped by these understandings:

- The church affirmed distinct orders of ministry for deacons and elders, which are different in office and work but are equal orders in responsibility for leading the church in its mission and ministry. Each order has its distinctive work of leadership in the church. Elders order the life of the church around Word and sacrament. Deacons link worship and world around the incarnate Word, who serves and brings justice and peace, healing and hope, wherever there is need. Both enact the gospel and proclaim the Word, but with differing accents in context and relationships.
- The appropriate ritual way to recognize the equality of the distinctive orders is for both deacons and elders to play a collegial role in ordaining persons to their respective orders.

The bishop, as the presiding officer of the annual conference and general superintendent, lays hands on those who are to be ordained deacon in full connection, assisted by deacons, and lays hands on those who are to be ordained elders, assisted by other elders. The bishop may also invite laity to assist in the laying on of hands. See ¶¶ 330.6 and 333.3. Persons assisting in the act of ordination, clergy and laity, are invited to lay hands on the shoulders or back of the candidates while the bishop lays hands on the head. That clergy and laity assisting perform the same sign-act is a sign of their equality in Christ and under the baptismal covenant.

In addition, bishops of other churches and ecumenical representatives with ordaining authority in the Churches Uniting in Christ and in the churches of the World Methodist Council may also, at the presiding bishop's discretion, participate in laying on of hands. This ecumenical representation is a faithful witness to United Methodist ecumenical commitments and a reminder that ordination is to service in Christ's holy church. The historic and ecumenical practice of ordination calls for the presiding bishop, with other recognized and invited bishops, to lay hands on those being ordained, while other bishops assisting may lay hands either on the ordinand or on the back or shoulders of the presiding bishop at the discretion of the presiding bishop.

In summary, the logic of the distinctive and equal order of deacons and elders in The United Methodist Church implies a normative ordaining action in which the presiding bishop, as part of the prayer offered verbally on behalf of all Christians, leads deacons or elders in laying hands on the ordinands: deacons with deacon ordinands, and elders with elder ordinands.

### **C. Commissioning, Ordination, and Our Current Ordering of Ministry**

We affirm the conclusion of the 2000-2004 ordinal revision task force that “[C]ommissioning, as related to ordination, has no liturgical precedent in Methodist or ecumenical practice. Consequently, the church is seeking to invest the ritual action and state with appropriate meaning.” We also affirm that commissioning and ordination are “distinct ritual actions, each having its own

integrity.” We strongly urge each bishop to work with each annual conference to provide for at least two services (one for commissioning and recognition of associate members, and one or two for ordination).

We are also aware of the serious constraints of cost and time that some annual conferences face. For conferences facing such serious constraints, we offer an order for a service that combines the acts of commissioning and ordination with a service of Holy Communion. To avoid confusion between commissioning and ordination in this combined service, we have located the two acts at different points in the service (commissioning as a response to the Epistle reading, ordination as a response to the gospel) and described different ritual actions and postures to accompany each.

For further guidance, see the section on “A Guide to Planning Services for the Ordering of Ministry,” page 13.

#### **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. All being ordained or commissioned should wear an alb, the simple, ancient garment linked to baptism. While albs are available in several colors, either 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.

The services herein recommend the following distinguishing signs and instruments:

##### **For commissioned ministers and persons elected to Associate Membership**

Stole—none

Instruments—none. A pendant cross may be presented.

##### **For deacon**

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

Instruments—towel, pitcher and basin

##### **For elder**

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

Instruments—chalice and paten

##### **For bishop**

Elder’s stole—to be worn from the beginning of the service

Instrument—crozier (pastoral or shepherd’s staff), Bible

The Bible is an instrument common to all the orders of Christ’s ministry. A Bible presented to those being consecrated, ordained, or recognized as associate members 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 held by those being commissioned be used again at the time of ordination.

It is expected that Holy Communion will be celebrated at services where candidates are to be ordained and that newly ordained elders, assisted by newly ordained deacons, serve the people, using other elders, deacons, diaconal ministers, commissioned ministers, and laity as needed. If an annual conference will hold separate services for the ordination of elders and the ordination of deacons, it is recommended that Holy Communion be celebrated as part of the service of ordination of elders, with the ordination of deacons occurring before it so that newly ordained deacons may participate in ways appropriate to their order (reading the gospel lesson, leading intercessions for the church and the world, preparing the table and setting it in order after all are served, and sending the people forth). In a combined service of commissioning and ordination, newly ordained deacons may assist the bishop in preparing the table, serving, setting the table in order, and sending the people forth. Persons commissioned may assist elders, deacons, and other laity in serving.

## **A Guide to Planning Services for the Ordering of Ministry**

There is no more complex liturgical task for United Methodists than planning for services of ordination and commissioning. 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 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.

The liturgical structure and action in the rites of ordination and commissioning include recognition of our common ministry; presentation of those called to be set apart for apostolic ministry; the proclamation of the Word of God; examination of the candidates; prayer for the grace of God to fortify and equip them for the office and work to which they are to be ordained or commissioned by invocation of the Holy Spirit with the laying on of hands; authorization to do the work to which they are called; celebration of Holy Communion; and sending forth to love and serve.

### **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—2004*, ¶ 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, assigning liturgical leadership, and a host of other matters require months of preparation.
4. **Authorized services are to be used.** 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. See *Discipline—2004*, ¶ 415.6. 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. **Digital media, visual arts, dance, drama, and other art forms may be employed** to give expression to the ethos of the annual conference and to reflect the context of ministry in the local culture. Planners are encouraged to enrich the rites as gifts and resources allow.
6. **At least two services, one for ordination of candidates in full connection and one for commissioning, are highly preferable.** For both theological and liturgical reasons bishops and annual conferences are to plan services that maintain the integrity and clarity of our ordering of ministry. See “Commissioning, Ordination, and Our Current Ordering of Ministry,” beginning on page 11 of this document. Planning in this way may cause significant adjustment of annual conference agenda for some annual conferences. In keeping with the retirement service tradition of many annual conferences, commissioning may be included as part of that service in which passing the mantle (but not a stole) from those retiring from the active relationship to those entering as provisional members and being sent to active service is a powerful symbolic act. Whether or not the service of commissioning is part of the retirement service, the act of commissioning should be carefully planned as a significant liturgical act utilizing music, Scripture reading, and proclamation of the Word, and incorporating the presence of family and friends of the candidates.
7. **Planning specific time allotments for the various parts of these services will ensure services that are of acceptable duration.** 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 a part of this service, it is only a part of the proclamation of the gospel; the actions of ordination, reaffirmations of the baptismal covenant and the celebration of Holy Communion also proclaim the gospel and invite response. Remember that worship is action with words attached as needed.
8. **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 the procession into and out of the worship space, the introductions of candidates, the readers, 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.

9. **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.
10. **Rubrics that invite fuller participation or greater clarity about the ritual action of the services should be printed in the order of service.** 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. Strategic Questions**

The following are fundamental decisions that need to be made before detailing services for the ordering of ministry:

1. **How many services?** If a conference has relatively few candidates, a service of ordination and a service of commissioning, or perhaps a combined service with Holy Communion, will be enough. If a conference has a large number of candidates, consider that three services may be needed: a service of ordination of deacons in full connection, a service of elders in full connection, and a service of commissioning.
2. **What pattern of movement will the bishop follow 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, 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 carefully choreographed, rehearsed, and implemented with discipline.
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 ordination, both of 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.

Local tradition and the number of persons to be ordained will influence a decision about how to offer Holy Communion. If the number of ordinands is large, the pressure not to celebrate the sacrament may be strong. The bishop

and other planners will have to struggle to balance human attentiveness and endurance with ecclesial and sacramental integrity. Careful planning will result in an appropriate balance. Shortcuts taken for efficiency at the expense of faithful ritual enactment and meaning should be avoided.

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 rubrics below. Planners should also note that there are several forms of the Great Thanksgiving included in these services. See pages 30, 73 and 86 of this document.

Continuous serving of the people at multiple stations will allow for more of the newly ordained, along with laity and those to be commissioned or already commissioned, to serve and will enable all to be served in a manner that is gracious but not overly long.

### **C. General Rubrics**

Abbreviations for *The United Methodist Hymnal* and *The United Methodist Book of Worship* are *UMH* and *UMBOW* respectively. Numbers preceded by *UMH* or *UMBOW* refer to items so numbered in the respective books. In the “Suggested Scripture Lessons and Hymns” on 91 and following, *CLUW* is used for hymn suggestions from *Come, Let Us Worship* (the Korean-English bilingual hymnal), and *MVPC* for hymn suggestions from *Mil Voces Para Celebrar* (the Spanish-language hymnal).

Numbered pages without *UMH* or *UMBOW* 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 ( ) in the services herein indicate that 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—2004*, “*Church*” indicates The United Methodist Church, and “*church*” indicates the church universal.

The resident bishop shall preside at the service.

Laity, diaconal ministers, commissioned ministers, and ordained deacons and elders may lead in recognizing and affirming our common ministry, presenting candidates, reading the Scriptures, prayer, presenting gifts for Holy Communion,

assisting the bishop in serving Communion, and other ways appropriate to their respective ministries at the discretion of the bishop.

The service(s) of ordination should include representatives of other Christian communions, especially member churches of the Churches Uniting in Christ and the World Methodist Council.

The services should take place during a session of annual conference. Red, as symbolic of the action of the Holy Spirit and of ministry, is the most appropriate color for paraments, stoles, cinctures and chasuble (if used) for all of these services. For more detail on vestments see page 12 above.

The sermon should be appropriate to the context and should be a clear proclamation of the Word of God to the whole congregation.

The candidates are presented to the bishop using each candidate's full name.

One or more deacons from the order of deacons shall assist the bishop in laying on of hands in ordaining deacons in full connection. The assisting deacons will lay hands on the back or shoulders of the ordinand while the bishop lays hands on the head of the ordinand.

One or more elders from the order of elders shall join the bishop in laying on of hands in ordaining elders. The assisting elders will lay hands on the back or shoulders of the ordinands while the bishop lays hands on the head of the ordinands.

One or more representatives of the laity and one or more ecumenical representatives may be invited by the presiding bishop to assist in the laying on of hands for deacons and elders in full connection. 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 ordaining authority in their own church may be invited by the presiding bishop to lay hands on the head of the ordinand or on 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.

Cameras, camcorders, and other equipment should not intrude upon the service of worship.

Non-ordained spouses and family members of ordinands 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.

Historically, the ordination prayer was a single prayer that included the moment when hands are laid upon each ordinand. The unity of this prayer may be most

observable and heard as one prayer in circumstances where only one person is ordained a deacon or an elder. The bishop and others planning worship should seek to embody the essential unity of the prayer even when multiple candidates are ordained.

Simplicity is essential so that the flow of the prayer and laying on of hands can be experienced and expressed with clarity. In some cases, the movement of the bishop from candidate to candidate for the laying on of hands may be logistically simpler than movement of candidates to the bishop. The goal is always to create a unified experience through the sign-act of prayer.

When Holy Scriptures are presented to candidates for the charge to “take authority,” complete texts of the Old and New Testaments are to be used. It is recommended that the Bible presented to each candidate be the ordinand’s own Bible or a gift from the candidate’s family, the bishop, or the board of ordained ministry.

If orders from another denomination are recognized, ordination is not repeated. Persons whose orders are recognized should participate as candidates in the service except in the laying on of hands and presentation of the Bible. They should be vested with a red stole appropriate to their office from the beginning of the service.

A red stole appropriate to the office should be presented the newly ordained. If this presentation complicates or obstructs the simplicity of the action, vesting with a stole may be done at another point, such as when candidates return to their places.

Certificates of ordination shall be presented to the newly ordained. As with stoles, if this presentation complicates or obstructs the simplicity of the action, the certificates may be presented as the newly ordained return to their places.

Instruments appropriate to the office should also be presented. Such presentation may also be done as the newly commissioned or ordained return to their places.

## The Order for the Ordination of Deacons and Elders

*This order of service provides a text to order the two currently defined orders of ministry and is the ritual for ordaining deacons in and elders.*

*If there are persons whose ordination is to be recognized, they should be vested with 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).*

#### PROCESSIONAL HYMN \*

*Processional hymns are listed beginning on page 93.*

#### GREETING AND PRAYER \*

*The bishop greets the people and they respond:*

The grace of Jesus Christ be with you all.

**And also with you.**

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

**Eternal God, by Jesus Christ and the Holy Spirit  
you gave to your apostles many excellent gifts.  
Give your grace  
to all servants of your church,  
that we may with diligence and faithfulness  
fulfill our various ministries.  
Grant that we your people may follow where you lead,  
perfect our ministries,  
and live in joyful obedience to your will,  
through Jesus Christ, our Savior. Amen.**

## RECOGNITION OF COMMON MINISTRY AND REAFFIRMATION OF BAPTISM

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

Ministry is the work of God,  
done by the people of God.

Through baptism

all Christians are made part of the priesthood of all believers,  
the church, Christ's body, made visible in the world.

We all share in Christ's ministry of love and service  
for the redemption of the human family and the whole of creation.

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

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

Remember your baptism and be thankful.

**We remember our baptism  
and affirm our common ministry.**

*All people are seated.*

## PRESENTATION OF ORDINANDS

*A layperson, a member of the Board of Ordained Ministry, a deacon, and an elder present to the bishop those who are to be ordained. The bishop stands before the Lord's Table, facing the people.*

*A layperson:*

On behalf of the laity of local congregations  
who have examined and approved these candidates,

*A member of the Board of Ordained Ministry:*

and on behalf of the Board of Ordained Ministry of this annual conference,  
which has recommended these persons,  
and this annual conference, which has approved them,

*Together the layperson and the member of the Board of Ordained Ministry:*

we present

these persons to be ordained deacons,  
these persons whose orders will be recognized as deacons,  
these persons to be ordained elders,  
and these persons whose orders will be recognized as elders:

*The full name of each candidate is read aloud by a presenter: a deacon reading the names of deacon candidates, and an elder reading the names of elder candidates. Each candidate stands when his or her name is read.*

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

These persons are by God's grace  
to be ordained to 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,  
and possess the necessary signs of God's grace,  
and have demonstrated a profound commitment to serve Jesus Christ.  
Therefore, we believe them to be duly called to serve God.

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

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

**We do! Thanks be to God!**

Will you uphold them in their ministry?

**With God's help, we will!**

*The bishop, presenters, and candidates are seated.*

## **PROCLAMATION**

SCRIPTURE LESSON(S)

*Suggested Scripture lessons are listed beginning on 91.*

*Hymns of response to the Scripture are listed beginning on page 93.*

SERMON

THE APOSTLES' CREED \*

*See UMH 881, 882.*

[OFFERING]

*An offering for the work of God may be received here. When Holy Communion will be celebrated, the offering is received prior to the Thanksgiving and Communion, and the financial gifts are brought forward with the gifts of bread and cup. A hymn or anthem may be sung during the offering.*

## **GENERAL EXAMINATION**

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

Ordination is a gift from God to the church  
and is exercised in covenant with the whole church  
and within the covenant of the order of deacons or elders.

My sisters and brothers in Christ,  
you have been called  
to an ordained ministry.  
The church now confirms your calling through ordination.

As ordained ministers,  
you are to be coworkers with the laity, bishops,  
deacons, diaconal ministers, deaconesses, home missionaries,  
commissioned ministers, local pastors and elders.

Remember that 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 that 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 ordained 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 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.**

*The bishop addresses the candidates:*

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.***

*After the hymn or prayer of invocation, the people and the elder candidates are seated. The candidates for ordination as deacon come forward and face the bishop.*

## EXAMINATION OF DEACONS

*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 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,  
even in the face of hardship and personal sacrifice.

These are the duties of a deacon.

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

**I do so believe.**

*The bishop asks diaconal ministers who are offering themselves as ordained deacons in full connection:*

In response to the call that was affirmed  
at your consecration as a diaconal minister,  
will you continue to exemplify, and equip others for, lives of service?

**I will, with the help of God.**

*The bishop asks all candidates for ordination or recognition as deacon:*

Will you, for the sake of the church's life and mission  
covenant to participate in the order of deacons?  
Will you give yourself to God through the order of deacons  
in order to sustain and build each other up  
in prayer, study, worship, and service?

**I will, with the help of God,  
and with the help of my sisters and brothers in the order of deacons.**

## LAYING ON OF HANDS AND PRAYER FOR DEACONS

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

As these persons are 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 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.

*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.*

*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:*

*Name*, take authority as a deacon  
to proclaim the Word of God,  
and to lead God's people to serve the world  
in the name of the Father, and of the Son, and of the Holy Spirit.

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

## **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 committed yourself to uphold faithfully  
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:*

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

HYMN \*

*Hymns are listed on page 93.*

*During the hymn, a deacon's stole and/or a towel, pitcher, and basin may be given to each deacon.*

*The deacons return to their seats. The elder candidates now come forward.*

## **EXAMINATION OF ELDERS**

*The bishop examines the elder candidates:*

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,  
order the life of the congregation,  
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 are the duties of an elder.

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

**I do so believe.**

Will you, for the sake of the church's life and mission,  
covenant to participate in the order of elders?  
Will you give yourself to God through the order of elders  
in order to sustain and build each other up  
in prayer, study, worship, and service?

**I will, with the help of God,  
and the help of my sisters and brothers in the order of elders.**

## **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 by God and the church  
for the ministry 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.

*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:*

*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.*

## **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 committed yourself to uphold faithfully  
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:*

*Name, we now recognize you as an elder  
in The United Methodist Church.*

HYMN \*

*Here an offering may be received and the Communion elements brought to the table or uncovered if already in place. Deacons prepare the table for the Lord's Supper. See UMBOW 26.*

*Hymns are listed beginning on page 93.*

*During the hymn, an elder's stole and/or chalice and paten together, may be given to each elder. The chalices and patens may be used for the Holy Communion that follows.*

*If the Lord's Supper is not celebrated, the new elders return to their seats, and the service concludes with the Sending Forth.*

## THANKSGIVING AND COMMUNION

### INVITATION TO THE TABLE AND PEACE

Christ our Lord invites to his table all who love him,  
and all who seek to be at peace with God and one another.

The peace of the Lord be always with you!

**And also with you!**

*Signs of reconciliation and love may be exchanged.*

### TAKING THE BREAD AND CUP

### THE GREAT THANKSGIVING \*

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

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

The Lord be with you.

**And also with you.**

Lift up your hearts.

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

**We lift them up to the Lord.**

Let us give thanks to the Lord our God.

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

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

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

And so,  
with your people on earth  
and all the company of heaven

we praise your name and join their unending hymn:

*The bishop may lower and join hands.*

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

**Hosanna in the highest.**

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

**Hosanna in the highest.**

*The bishop may raise and extend hands.*

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

*The bishop touches or lifts the bread and prays:*

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

*The bishop touches or lifts the cup and says:*

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

*The bishop may raise and extend hands.*

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

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

as we proclaim the mystery of faith.

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

*The bishop may hold hands over the bread and cup.*

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

*The bishop may raise and extend hands.*

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

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

THE LORD'S PRAYER \*

*See UMH 270–271, 894–896.*

BREAKING THE BREAD

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

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:*

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 other 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. In addition to hymns UMH 612–641 and others listed in the UMH index under Holy Communion (UMH 943), many others in UMH are effective in expressing the people’s loving communion with God and with one another.*

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

#### PRAYER AFTER RECEIVING

*The bishop says:*

Let us pray.

**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 page 94.*

*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 ordained deacons and elders may be greeted following the service.*

## The Order for the Ordination of Deacons

*This service provides liturgical resources for ordaining deacons in full connection.*

*If there are persons whose ordination as a deacon is to be recognized, they should be vested with a deacon's stole 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 93.*

#### GREETING AND PRAYER \*

*The bishop greets the people and they respond:*

The grace of Jesus Christ be with you all.

**And also with you.**

Let us pray.

**God of light and truth,  
you led your holy apostles  
to appoint ministers in every place.  
Guide your church,  
through the wisdom of your Holy Spirit,  
that we may choose women and men with gifts of grace  
for the ministry of word and service.  
May we uphold them in their work,  
and may your reign be extended;  
through Jesus Christ, the Shepherd of our souls,  
who with you and the Holy Spirit,  
is worshiped and glorified,  
one God, for ever and ever. 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 your baptism and be thankful.

**We remember our baptism  
and affirm our common ministry.**

*The people are seated.*

## PRESENTATION

*A layperson and an ordained deacon in full connection from the Board of Ordained Ministry present to the bishop those who are to be ordained deacons. The bishop stands before the Lord's Table, facing the people.*

*A layperson:*

On behalf of the laity of the local congregations  
who have examined and approved these candidates,

*A deacon:*

and on behalf of the Board of Ordained Ministry of this annual conference,  
which has recommended these persons,  
and this annual conference, which has approved them,

*Together the layperson and the deacon:*

we present these persons to be ordained deacons,  
and these persons to be recognized as deacons.

*The full name of each candidate is read aloud by a deacon, and each candidate stands when his or her name is read. After all the candidates have been presented, they remain standing, and the bishop says:*

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

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

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

**We do! Thanks be to God!**

Will you uphold them in their ministry?

**With God's help, we will!**

*The bishop, presenters, and candidates are seated.*

## **PROCLAMATION**

### SCRIPTURE LESSON(S)

*Suggested Scripture lessons are found on page 91.*

*Hymns of response to the Scripture are listed on page 93.*

### SERMON

### THE APOSTLES' CREED \*

*See UMH 881, 882.*

### [OFFERING]

*An offering for the work of God may be received here. When Holy Communion is celebrated, the offering is received prior to the Thanksgiving and Communion, and the financial gifts are brought forward with the gifts of bread and cup. A hymn or anthem may be sung during the offering.*

## EXAMINATION OF DEACONS

*All are seated except the deacon candidates. The bishop examines the candidates:*

Ordination is a gift from God to the church  
and is exercised in covenant with the whole church  
and within the covenant of the order.

My sisters and brothers,  
you have been called to be ordained to the ministry of deacons.  
The church now confirms your calling through recognition or ordination.

As deacons,  
you are to be coworkers with the bishops,  
other deacons, diaconal ministers, deaconesses, home missionaries,  
commissioned ministers, elders, local pastors,  
and all of the faithful.

Remember that 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.

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 local pastors at Holy Baptism and Holy Communion,  
to interpret to the church the world's hurts and hopes,

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

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,  
even in the face of hardship and personal sacrifice.

These are the duties of a deacon.

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

**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, God being my helper.**

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

**I will, God being my helper.**

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, God being my helper.**

Will you be loyal to The United Methodist Church,  
accepting 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, God being my helper.**

Will you, for the sake of the church's life and mission  
covenant to participate in the order of deacons?  
Will you give yourself to God through the order of deacons  
in order to sustain and build each other up  
in prayer, study, worship, and service?

**I will, with the help of God,  
and with the help of my sisters and brothers in the order of deacons.**

*The bishop addresses all the candidates:*

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.***

## **LAYING ON OF HANDS AND PRAYER FOR DEACONS**

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

As these persons are ordained by God and the church  
for the ministry of deacon  
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.*

*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, Lord 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 the 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.

*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 ordinand places hands on a Bible as the bishop lays hands on the ordinand's hands and says:*

*Name*, take authority as a deacon  
to proclaim the Word of God,  
and to lead God's people to serve in the world,  
in the name of the Father, and of the Son, and of the Holy Spirit.

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

## **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 committed yourself to uphold faithfully  
The United Methodist Church.  
We rejoice that you have been called to serve among us,  
and pray that the Spirit of God may guide your ministry.

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

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

HYMN \*

*Hymns are listed beginning on page 93.*

*During the hymn a deacon's stole and/or a towel, pitcher, and basin may be given to each deacon.*

*Here an offering may be received. It would be most appropriate for the offering to support a ministry of compassion or social justice identified and selected by the deacon candidates.*

*When Holy Communion follows, the Communion elements may be brought to the table with the offerings of money, or uncovered if already in place. Use the "Thanksgiving and Communion" service in this ordinal beginning with the Invitation and Peace on page 30. The newly ordained deacons prepare the Lord's Table for Holy Communion, assisted by other deacons or laity as needed. See UMBOW 26.*

## **SENDING FORTH**

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

### **[PRAYER OF THANKSGIVING**

*If Holy Communion was not celebrated, the bishop says:*

Let us pray.

**We thank you, gracious God,  
for raising up among us faithful servants  
for the ministry of deacons.  
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 page 94.*

*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 ordained deacons may be greeted following the service.*

\

## The Order for the Ordination of Elders

*If there are persons whose ordination is to be recognized, they should be vested with an elder's stole 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 94.*

#### GREETING AND PRAYER \*

*The bishop greets the people and they respond:*

The grace of Jesus Christ be with you all.

**And also with you.**

Let us pray.

**God of light and truth,  
you led your holy apostles  
to appoint ministers in every place.  
Guide your church,  
through the wisdom of your Holy Spirit,  
that we may choose women and men with gifts of grace  
for the ministry of service, word, sacrament, and order.  
May we uphold them in their work,  
and may your reign be extended;  
through Jesus Christ, the Shepherd of our souls,  
who with you and the Holy Spirit  
is worshiped and glorified,  
one God, for ever and ever. 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 your baptism and be thankful.

**We remember our baptism  
and affirm our common ministry.**

*The people are seated.*

## PRESENTATION

*A layperson and an elder from the Board of Ordained Ministry present to the bishop those who are to be ordained elders. The bishop stands before the Lord's Table, facing the people.*

*A layperson:*

On behalf of the laity of local congregations  
who have examined and approved these candidates,

*An elder:*

and on behalf of the Board of Ordained Ministry of this annual conference,  
which has recommended these persons,  
and this annual conference, which has approved them,

*Together the layperson and the elder:*

we present to you these persons to be ordained elders,  
and these persons to be recognized as elders:

*The full name of each candidate is read aloud by an elder. Each candidate stands when his or her name is read. After all the candidates have been presented, they remain standing, and the bishop says:*

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

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

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

**We do! Thanks be to God!**

Will you uphold them in their ministry?

**With God's help, we will!**

*The bishop and candidates are seated.*

## PROCLAMATION

### SCRIPTURE LESSON(S)

*Suggested Scripture lessons are listed beginning on page 91. If a service of ordination of deacons has preceded this service, a newly ordained deacon may read the Gospel lesson.*

*Hymns of response to the Scripture are listed beginning on page 93.*

### SERMON

### THE APOSTLES' CREED \*

*See UMH 881, 882.*

### [OFFERING]

*An offering for the work of God may be received here. When Holy Communion is celebrated, the offering is received prior to the Thanksgiving and Communion,*

*and the financial gifts are brought forward with the gifts of bread and cup. A hymn or anthem may be sung during the offering.*

## **EXAMINATION OF ELDERS**

*All are seated, except the elder candidates and the bishop, who stand facing each other. The bishop examines the candidates:*

Ordination is a gift from God to the church  
and is exercised in covenant with the whole church  
and within the covenant of the order.

My brothers and sisters,  
you have been called to be ordained to the ministry of elders.  
The church now confirms your calling through recognition or ordination.

As elders,  
you are to be coworkers with the bishops,  
deacons, diaconal ministers, deaconesses, home missionaries,  
commissioned ministers, local pastors,  
and other elders.

Remember that 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.

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 people to faith in Jesus Christ;  
to exercise pastoral supervision,  
order the life of the congregation,  
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 are the duties of an elder.

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

**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 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 order of elders?

Will you give yourself to God through the order of elders  
in order to sustain and build each other up  
in prayer, study, worship, and service?

**I will, with the help of God,  
and the help of my sisters and brothers in the order of elders.**

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.*

### **LAYING ON OF HANDS AND PRAYER FOR ELDERS**

*The bishop, facing the candidates, 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 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.*

*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 praise you, eternal God,  
because you have called us to be a priestly people,  
offering to you acceptable worship through Jesus Christ,  
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,  
to order the life of the church  
and to offer with all your people  
spiritual sacrifices acceptable to you;  
through Jesus Christ our Lord.

*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 candidate, 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 ordinand places hands on a Bible as the bishop lays both hands  
on the hands of the ordinand and says:*

*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.***

## **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 committed yourself to uphold faithfully  
The United Methodist Church.

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

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

*Name*, we now recognize you as an elder  
in The United Methodist Church.

HYMN \*

*Here an offering may be received and the Communion elements brought to the table or uncovered if already in place. Deacons prepare the table for the Lord's Supper. See UMBOW 26.*

*Hymns are listed beginning on page 93.*

*During the hymn, an elder's stole and/or chalice and paten together, may be given to each elder. The chalices and patens may be used for the Holy Communion that follows.*

## HOLY COMMUNION

*Use the "Thanksgiving and Communion" service beginning with the Invitation and Peace on page 30.*

*The new elders with others who will be serving the Lord's Supper move to their places.*

## 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.  
for the ministry of elders.  
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 page 94.*

*A newly ordained deacon or elder 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 ordained elders may be greeted following the service.*

## **The Order for Commissioning Provisional Members for Service and Recognizing Associate Members of the Annual Conference**

*This service is to be used in the context of worship and may be appropriately incorporated into the retirement service, where the “passing of the mantle” can be a powerful symbol, or in a service specifically prepared for commissioning provisional members. The distinctive actions of the service of commissioning are designated as “Introduction,” “Presentation,” “Examination,” and “Commissioning” (A, B, C, and D below). Persons newly elected by the clergy session as associate members may also be recognized in this service.*

*When used as a stand-alone rite, an appropriate greeting, hymn, prayer, and Scripture reading should precede the presentation of the candidates for commissioning. A sermon may be included if time and circumstances permit. Scripture texts and hymn suggestions are listed beginning on page 91. Luke 10:1-12 and Acts 13:1-4 are particularly appropriate.*

*The names of those planning to give their lives as deacons in full connection through ministries of Word and Service are to be listed in the service leaflet under “Those to be commissioned to perform the duties of the ministry of the deacon.”*

*The names of those planning to give their lives as elders in full connection through ministries of Service, Word, Sacrament, and Order are to be listed in the service leaflet under “Those to be commissioned to perform the duties of the ministry of elder.”*

*The names of those who will have completed the requirements to be credentialed as associate members of the annual conference are to be listed in the service leaflet under “Those to be credentialed as associate members of the annual conference.”*

*It is strongly suggested that the service order include some printed or oral summary of the life and work of the persons being commissioned or recognized at this service.*

*Persons commissioned to the work of a deacon are to be licensed (Discipline—2004, ¶ 326.1) for the practice of the ministry of the deacon as described in ¶ 328. Persons commissioned to the work of elders are to be licensed (¶ 326.2) according to ¶¶ 315 and 316. The licenses are to be presented to commissioned ministers during the session of the annual conference. If the licenses will not be presented at another time, they may be presented in this service. Persons who are entering into associate membership in the annual conference are to receive a certificate indicating their recognition as associate members.*

*An “Elected Provisional Member” certificate may also be presented to those who are commissioned, if not to be presented in the clergy session of the annual conference.*

## ENTRANCE

*Unless included in a service of retirement, the service begins with a greeting, hymn, and prayer leading to the “Introduction.” The gathering rite may include a procession. See UMBOW 16–22.*

### A. INTRODUCTION

*The bishop or the chair of the Board of Ordained Ministry may introduce the act of commissioning, using these or similar words:*

Throughout Christian history,  
the church has commissioned people for leadership and service.  
This commissioning is always a response to the guidance of the Holy Spirit,  
who calls and sends women and men to share in Christ’s ministry.  
In the early church in Antioch,  
the Holy Spirit instructed the community to “set apart . . . Barnabas and Saul  
for the work to which I have called them” (Acts 13:2).

In the early stages of such ministerial service,  
ordained leaders walk with commissioned leaders  
to mentor and form them in Christ’s ministry,  
just as Ananias, the more seasoned leader,  
guided Paul, the newly called evangelist,  
toward the fullness of his calling (Acts 9).

We gather here to commission men and women for ministry in the church.

*If associate members are also being recognized, the leader may add:*  
We will also recognize persons who have been elected as associate members of  
this annual conference.

### PROCLAMATION AND RESPONSE

*The service continues with Scripture reading and the sermon prior to the introduction of the candidates. The response may include a hymn or an affirmation of faith and then continue with the “Presentation.” See UMBOW 22–24.*

### B. PRESENTATION

*The registrar of the Board of Ordained Ministry or another member of the annual conference presents to the bishop provisional members to be commissioned, and, as appropriate, associate members to be recognized, using these or similar words:*

I present for commissioning these persons who have been elected provisional members. They have completed the educational requirements prescribed by the *Book of Discipline*, and they come with the affirmation of their local churches, district committees on ordained ministry, and the annual conference Board of Ordained Ministry.

I present for recognition these persons who have been elected as associate members for service as pastors under appointment of the Bishop.

*The full name of each candidate is read aloud. Each candidate stands when his or her name is read.*

*After all the candidates have been presented, they remain standing and face the bishop. Those who are elected to associate membership may return to their seats. The bishop says to 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 ordained colleagues  
and by being appointed to share as servant leaders  
in the body of Christ.

The Church has discerned that they are persons of sound learning  
and of Christian character,  
possessing the necessary gifts and signs  
of God's grace for this ministry.

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

Do you trust that they are called by God's grace,  
to be *commissioned*?

**We do so trust!**  
**Thanks be to God!**

Will you uphold them in their ministry?

**With God's help, we will!**

### **C. EXAMINATION**

*The bishop examines all candidates for commissioning:*

Brothers and sisters in Christ,  
this is a solemn hour in your life and the life of the church.  
You have shared in the ministry of all the baptized  
and have witnessed to Christ's call to leadership among the people of God.  
Serving among us as faithful disciples,  
you have shown gifts and graces for leading the people of God  
in living and proclaiming the gospel to all people.

Do you believe that you are called  
to the work of leadership and service among the people of God?

**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 give yourself fully to the work of God in the world  
and to servant leadership in the life and work of Christ's church?

**I will, with the help of God.**

Will you be loyal to The United Methodist Church,  
accepting 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.**

*The bishop addresses the candidates:*

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. **Amen.**

*Persons to be recognized as associate members may remain in their seats at this time. Candidates for commissioning are to proceed toward the Bishop as directed.*

## **D. COMMISSIONING**

*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 *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 instruments or stole are given to commissioned ministers or associate members. A pendant cross or Book of Worship may be presented to each as they return to their seats. Persons to be recognized as associate members may now stand and present themselves before the bishop and the congregation.*

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

*The bishop addresses them:*

After fulfillment of all of the requirements  
and after due examination  
of your call and ministry,  
we now welcome you as associate members of this annual conference.  
You have given assurance of your faith and Christian experience.  
You have committed yourself  
to uphold faithfully The United Methodist Church  
and to the work of a pastor under appointment of the bishop.  
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:*  
*Name, we now recognize you as an associate member*  
*in the name of the annual conference.*

*The bishop may lead the conference in prayer for them.*

## PRAYER

*After all the candidates have been commissioned or recognized, the bishop says:*

Let us pray.

*Then all but those being commissioned or recognized may be invited to extend their arms and pray:*

**Almighty God,  
may the grace of ministry rest upon these your servants  
and may the opportunity to serve  
lead them into the fullness of your calling.  
Clothe them with your righteousness,  
and grant that they may glorify you  
by giving themselves to others,  
through Jesus Christ, our Lord. Amen.**

*While a hymn is sung, the bishop, assisted by the conference secretary, may present to each commissioned minister the “Elected Provisional Member” certificate, if it is not elsewhere presented. In addition, if it has not already been presented, the appropriate license, “The License for the Practice of the Ministry of the Deacon” or “The License for Pastoral Ministry” (§ 326.1 and 326.2), may be given.*

*No stoles or instruments are presented to the commissioned ministers. Other signs such as a pendant cross, a book of worship, or other tool for ministry may be given.*

*The newly commissioned or recognized ministers take their places.*

## **SENDING FORTH**

*The Sending Forth should include a hymn or song and an appropriate Dismissal With Blessing. See UMBOW 31–32.*

*The Sending Forth may include a processional and a time of greeting the newly commissioned.*

*The printed order of service and voiced invitation may say: “The newly commissioned [along with those being recognized as associate members of this annual conference] may be greeted following the service at . . .”*

*If the service was part of a service of retirement and commissioning, say: “The newly retired and the newly commissioned may be greeted following the service at . . .”*

**The Service of Word and Table for  
the Ordination of Deacons and Elders**

**with Commissioning**

**and Recognition of Orders and Associate Members**

*This order of service provides a text to order the currently defined orders of ministry and is the approved ritual for ordaining deacons and elders, 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. 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 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).*

**PROCESSIONAL HYMN \***

*Processional hymns are listed beginning on page 91.*

**GREETING AND PRAYER \***

*The bishop greets the people and they respond:*

The grace of Jesus Christ be with you all.

**And also with you.**

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

Let us pray.

**Eternal God, by Jesus Christ and the Holy Spirit  
you gave to your apostles many excellent gifts.  
Give your grace  
to all servants of your church,  
that we may with diligence and faithfulness  
fulfill our various ministries.  
Grant that we your people may follow where you lead,  
perfect our ministries,  
and live in joyful obedience to your will,  
through Jesus Christ, our Savior. Amen.**

### **RECOGNITION OF COMMON MINISTRY AND REAFFIRMATION OF BAPTISM**

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

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

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

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

Remember your baptism and be thankful.

**We remember our baptism  
and affirm our common ministry.**

*All people are seated.*

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

*A layperson, a member of the Board of Ordained Ministry, a deacon, and an elder  
present to the bishop those who are to be ordained. The bishop stands before the  
Lord's Table, facing the people.*

*A layperson:*

On behalf of the laity of local congregations  
who have examined and approved these candidates,

*A member of the Board of Ordained Ministry:*

and on behalf of the Board of Ordained Ministry of this annual conference,  
which has recommended these persons,  
and this annual conference, which has approved them,

*Together the layperson and the member of the Board of Ordained Ministry:*

we present  
these persons to be commissioned for the work of a deacon,  
these persons to be commissioned for the work of an elder,  
these persons to be recognized as associate members of this annual conference,  
these persons to be ordained deacons,  
these persons whose orders will be recognized as deacons,  
these persons to be ordained elders,  
these persons whose orders will be recognized as elders:

*The full name of each candidate is read aloud by a presenter: a deacon reading the names of deacon candidates, an elder reading the names of elder candidates, and an associate member reading the names of associate member candidates. Each candidate stands when his or her name is read.*

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

These persons are by God's grace  
to be commissioned, recognized or ordained to 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,  
and possess the necessary signs of God's grace,  
and have demonstrated a profound commitment to serve Jesus Christ.  
Therefore, we believe them to be duly called to serve God.

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

Do you trust that they are worthy, by God's grace,  
to be commissioned, ordained 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 a commissioned or ordained ministry.  
The church now confirms your calling.

As commissioned or ordained ministers,  
you are to be coworkers with the laity, bishops,  
deacons, diaconal ministers, deaconesses, home missionaries,  
commissioned ministers, local pastors and elders.

Remember that 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 that 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 ordained 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 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.**

*The bishop addresses the candidates:*

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.*

**PROCLAMATION AND RESPONSE**

THE LESSON FOR COMMISSIONING

Acts 13:1-5

[HOMILY ON THE LESSON/CHARGE TO PERSONS BEING  
COMMISSIONED OR RECOGNIZED]

**THE EXAMINATION OF PERSONS BEING COMMISSIONED**

*After the Amen, all but the candidates for commissioning are seated. The candidates for commissioning come forward and face the congregation. The bishop says to 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 ordained colleagues  
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.

#### THE PRAYER OF COMMISSIONING WITH 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 *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 instruments or stole are given to commissioned ministers or associate members. A pendant cross or Book of Worship may be presented to each as they return to their seats. Persons to be recognized as associate members may now stand and present themselves before the bishop and the congregation.*

## RECOGNITION OF ASSOCIATE MEMBERS

*The bishop addresses them:*

After fulfillment of all of the requirements  
and after due examination  
of your call and ministry,  
we now welcome you as associate members of this annual conference.  
You have given assurance of your faith and Christian experience.  
You have committed yourself  
to uphold faithfully The United Methodist Church  
and to the work of a pastor under appointment of the bishop.  
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:*

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

*The newly recognized associate members may now return to their seats.*

*A break may be taken at this time, if desired. If a break is taken, add a hymn for gathering prior to the reading of the gospel.*

*The gospel may be read by a 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!**

[HOMILY/CHARGE TO DEACON AND ELDER CANDIDATES]

## 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,  
even in the face of hardship and personal sacrifice.

These are the duties of a deacon.

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

**I do so believe.**

*The bishop asks diaconal ministers who are offering themselves as ordained deacons in full connection:*

In response to the call that was affirmed  
at your consecration as a diaconal minister,  
will you continue to exemplify, and equip others for, lives of service?

**I will, with the help of God.**

*The bishop asks all candidates for ordination or recognition as deacon:*

Will you, for the sake of the church's life and mission  
covenant to participate in the order of deacons?  
Will you give yourself to God through the order of deacons  
in order to sustain and build each other up  
in prayer, study, worship, and service?

**I will, with the help of God,  
and with the help of my sisters and brothers in the order of deacons.**

## 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 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 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 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:*

*Name*, take authority as a deacon  
to proclaim the Word of God,  
and to lead God's people to serve the world  
in the name of the Father, and of the Son, and of the Holy Spirit.

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

## **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 committed yourself to uphold faithfully  
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:*

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

**HYMN \* OR ANTHEM**

*Hymns are listed on page 93.*

*During the hymn, a deacon's stole and/or a towel, pitcher, and basin may be given to each deacon.*

*The deacons return to their seats. The elder candidates for ordination and those being recognized as elders now come forward.*

## EXAMINATION OF ELDERS

*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,  
order the life of the congregation,  
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 are the duties of an elder.

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

**I do so believe.**

Will you, for the sake of the church's life and mission,  
covenant to participate in the order of elders?  
Will you give yourself to God through the order of elders  
in order to sustain and build each other up  
in prayer, study, worship, and service?

**I will, with the help of God,  
and the help of my sisters and brothers in the order of elders.**

## 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 recognized or ordained by God and the church  
for the ministry 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:*

*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.*

## **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 committed yourself to uphold faithfully  
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:*

*Name*, we now recognize you as an elder  
in The United Methodist Church.

**HYMN \***

*During the hymn, an elder's stole and/or chalice and paten together, may be given to each elder. The chalices and patens may be used for the Holy Communion that follows.*

*Here an offering may be received and the Communion elements brought to the table or uncovered if already in place. Newly ordained deacons, with other deacons if needed, prepare the table for the Lord's Supper. Newly ordained elders and laity, with other elders, if needed, take their places to assist in serving. See UMBOW 26.*

*Hymns are listed beginning on page 93.*

## THANKSGIVING AND COMMUNION

### INVITATION TO THE TABLE AND PEACE

Christ our Lord invites to his table all who love him,  
and all who seek to be at peace with God and one another.

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

*Signs of reconciliation and love may be exchanged.*

### TAKING THE BREAD AND CUP

### THE GREAT THANKSGIVING \*

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

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

The Lord be with you.

**And also with you.**

Lift up your hearts.

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

**We lift them up to the Lord.**

Let us give thanks to the Lord our God.

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

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

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

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

*The bishop may lower and join hands.*

**Holy, holy, holy Lord, God of power and might,  
heaven and earth are full of your glory.  
Hosanna in the highest.  
Blessed is he who comes in the name of the Lord.  
Hosanna in the highest.**

*The bishop may raise and extend hands.*

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

*The bishop touches or lifts the bread and prays:*

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

*The bishop touches or lifts the cup and says:*

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

*The bishop may raise and extend hands.*

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

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

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

*The bishop may hold hands over the bread and cup.*

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

*The bishop may raise and extend hands.*

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

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

THE LORD'S PRAYER \*

*See UMH 270–271, 894–896.*

BREAKING THE BREAD

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

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:*

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 other 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. In addition to hymns UMH 612–641 and others listed in the UMH index under Holy Communion (UMH 943), many others in UMH are effective in expressing the people’s loving communion with God and with one another.*

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

#### PRAYER AFTER RECEIVING

*The bishop says:*

Let us pray.

**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 page 94.*

*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, recognized 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—2004, ¶ 401*

The office of bishop . . . exists in The United Methodist Church as a particular ministry. Bishops are elected . . . from the group of elders who are ordained to be ministers of Service, Word, Sacrament, and Order and thereby participate in the ministry of Christ, in sharing a royal priesthood that has apostolic roots (1 Peter 2:9; John 21:15-17; Acts 20:28; 1 Peter 5:2-3; 1 Timothy 3:1-7).

*Book of Discipline—2004, ¶ 403*

Bishops . . . share in the full ministry as ordained elders. The body of Christ is one; yet many members with differing functions are all joined together in the one body (1 Corinthians 12:28).

*Book of Discipline—2004, ¶ 404*

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 ¶¶ 124, 427.2, 1901).

*Book of Discipline—2004, ¶ 406.2.c*

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 admission to the duties 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 should participate in the laying on of hands.

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 should preside at the consecration service. Other bishops, laypeople, and clergy may also assist during the worship. The historic and ecumenical practice of consecration or ordination of bishops involves at least three bishops in the laying

on of hands. Laity, diaconal ministers, and ordained deacons and elders may participate in leadership as indicated.

Spouses and other family members of candidates for consecration should not participate in the laying on of hands.

When only one bishop-elect will be consecrated, the presentation, salutation and prayer, examination, and laying on of hands and prayer should be appropriately adjusted.

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.

## **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 93.*

#### **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.

**The 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.*

## **PRESENTATION**

*One layperson and one ordained deacon or elder, chosen by the presiding bishop, 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 the church,  
to be consecrated a bishop in the church of Jesus Christ.

*The full name of each bishop-elect is read. 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 bishops-elect* are,  
by God's grace,  
to be consecrated bishops in the church.  
They have been duly elected to this ministry.  
We ask you to declare your assent.

Do you trust that they are worthy, by God's grace,  
to be consecrated bishops?

**We do! Thanks be to God!**

Will you uphold them in their ministry?

**With God's help, we will!**

## **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*  
are consecrated for the work  
to which the Holy Spirit has called them.

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 91.*

*Hymns of response to the Scripture are listed beginning on page 93.*

### SERMON

### THE APOSTLES' CREED \*

*See UMH 881, 882.*

### HYMN \*

*Hymns are listed beginning on page 93.*

*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 Christian ministry is Christ's ministry of reconciling love.  
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 are called by God and set apart by the church  
to serve God's people  
as commissioned ministers, diaconal ministers, deaconesses, home missionaries,  
deacons, local pastors, elders, and bishops.

You have been ordained to the ministry of Word and Sacrament;  
you are now called, as bishops in the church,  
to reaffirm the vows made at your ordination as elders,  
and to represent Christ's servanthood  
in a special 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 gospel command  
to make disciples of all nations.

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

Your joy will be to follow Jesus the Christ

who came not to be served but to serve.

Will you accept the call to this ministry as bishops  
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 missionaries, deacons, local pastors and elders,  
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 missionaries,  
local pastors, and all others who minister in the church;  
and ordain, consecrate, 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.*

## **LAYING ON OF HANDS AND PRAYER**

*The presiding bishop calls the people to prayer:*

*As Name of each bishop-elect*  
are consecrated bishops 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,  
never 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 others with episcopal responsibilities from other communions may be invited to join the presiding bishop to lay 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 the new bishops have received a Bible, the presiding bishop says to them:*

*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 93.*

*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,  
and all who seek to be at peace with God and with one another.

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 \*

*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).*

*The bishop may use the gestures suggested in the text.*

*The presiding bishop or the new bishops, standing behind the Lord's table, facing the people from this time through Breaking the Bread, begin 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.*

**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, **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, diaconal ministers, and laity, with these or other words being exchanged:*

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. In addition to hymns 612–641 and others listed in the index under Holy Communion (UMH 943), many other hymns in UMH are effective in expressing the people's loving communion with God and with one another. The people's knowledge and love of particular hymns are important considerations in the selection of appropriate hymns. 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 for ever.

*All audibly affirm the action, 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 for ever. **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 page 94.*

*A new bishop 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 ( <i>UMH</i> 137, 754, 873)	The Lord is my shepherd.
Psalm 40:1-11 ( <i>UMH</i> 774)	I delight to do your will, O my God.
Psalm 43 ( <i>UMH</i> 778)	I will go to your altar.
Psalm 84 ( <i>UMH</i> 804)	How lovely is your dwelling place.
Psalm 96 ( <i>UMH</i> 815)	Worship the Lord in holy splendor.
Psalm 99 ( <i>UMH</i> 819)	God is the supreme ruler
Psalm 100 ( <i>UMH</i> 821)	We are the people of God.
Psalm 119:33-40 ( <i>UMH</i> 842)	Prayer for understanding
Psalm 122 ( <i>UMH</i> 845)	I was glad when they said to me
Psalm 132 ( <i>UMH</i> 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 12:32-40	Vigilant servants
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 12:1-6, 12-14	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 hymns listings that follow are suggestions. Planners should consider other possibilities appropriate to the context of the annual conference and its experience and needs for song on the occasion of ordination.*

#### PROCESSIONAL HYMNS

UMH 554	All Praise to Our Redeeming Lord
UMH 555	Forward Through the Ages
UMH 552	Here, O Lord, Your Servants Gather
UMH 89	Joyful, Joyful, We Adore Thee
UMH 159	Lift High the Cross
UMH 547	O Church of God, United
UMH 66	Praise, My Soul, the King of Heaven
UMH 139	Praise to the Lord, the Almighty
UMH 545–546	The Church's One Foundation

#### HYMNS DURING THE SERVICE

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

UMH 650	Give Me the Faith Which Can Remove
UMH 578	God of Love and God of Power
UMH 648	God the Spirit, Guide and Guardian
UMH 593	Here I Am, Lord
UMH 649	How Shall They Hear the Word of God
UMH 651	Come, Holy Ghost, Our Souls Inspire
UMH 432	Jesu, Jesu (especially for diaconal consecration services)
UMH 398	Jesus Calls Us
UMH 580	Lead On, O King Eternal
UMH 584	Lord, You Give the Great Commission
UMH 396	O Jesus, I Have Promised
UMH 430	O Master, Let Me Walk With Thee
UMH 501	O Thou Who Camest From Above
UMH 583	Sois la Semilla (You Are the Seed)
UMH 408	The Gift of Love
UMH 436	The Voice of God Is Calling
UMH 344	Tú Has Venido a la Orilla (Lord, You Have Come to the Lakeshore) (especially for diaconal consecration services)
CLUW 360	Bless Thou the Gifts
CLUW 254	Blest Be the Dear Uniting Love
CLUW 267	Christ for the Whole Wide World!
CLUW 319	Call'd of God, We Honor the Call
CLUW 265	Here Am I, Send Me
CLUW 263	Here I Am, Lord
MVPC 184	Abre mia ojos a la luz

<i>MVPC</i> 164	Alzad la cruz
<i>MVPC</i> 213	Haz lo que quieras
<i>MVPC</i> 289	Heme aquí
<i>MVPC</i> 195	Tú has venido a la orilla
<i>MVPC</i> 194	Puedo oír to voz llamando
<i>MVPC</i> 331	Señor, tú me llamas
<i>MVPC</i> 183	Ven, Espíritu, cual viento

#### CLOSING HYMNS

*If the closing hymn is a recessional, it should follow the Dismissal With Blessing; otherwise it should precede the Dismissal With Blessing.*

<i>UMH</i> 413	A Charge to Keep I Have
<i>UMH</i> 566	Blest Be the Dear Uniting Love
<i>UMH</i> 438	Forth in Thy Name, O Lord
<i>UMH</i> 571	Go, Make of All Disciples
<i>UMH</i> 578	God Of Love And God Of Power
<i>UMH</i> 593	Here I Am, Lord
<i>UMH</i> 580	Lead On, O King Eternal
<i>UMH</i> 586	Let My People Seek Their Freedom
<i>UMH</i> 584	Lord, You Give the Great Commission
<i>UMH</i> 583	Sois la Semilla (You Are the Seed)
<i>UMH</i> 399	Take My Life, and Let It Be
<i>UMH</i> 582	Whom Shall I Send?
<i>UMH</i> 585	This Little Light of Mine
<i>UMH</i> 606	Come, Let Us Use the Grace Divine
<i>CLUW</i> 261	Go, Make of All Disciples
<i>CLUW</i> 266	Heralds of Light, Speed Away
<i>MVPC</i> 307	Eviado soy de Dios

## 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, 41 and 69.*

*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

### Enabling Legislation

Suggested Title: Adoption of Services for the Ordering of Ministry in The United Methodist Church, 2008

Recommendation: This Resolution to replace Resolution 358 (2004) or be added as a new resolution

Sponsoring agency: GBOD

Financial implications: none

Adoption of Services for the Ordering of Ministry in The United Methodist Church, 2008

WHEREAS, The United Methodist Church should reflect in the services of ordination the implantation of the ordering of ministry as reflected in *The Book of Discipline*; and

WHEREAS, the 2004 General Conference referred the work of revision of services for the ordering of ministry to the General Board of Discipleship in consultation with the General Board of Higher Education and Ministry and the Council of Bishops; and

WHEREAS, the provisions of the 1992 *Discipline* regarding the consecration of diaconal ministers and the ordination of those in the provisional relationship formally expire in 2008, whereupon changes in the ritual for ordering ministry are required;

*Therefore, be it resolved*, that the 2008 General Conference adopt *Services for the Ordering of Ministry in The United Methodist Church, 2008* as the approved guidelines, texts and rubrics for use by the bishops and annual conferences during the 2009-2012 quadrennium, add to ordination of elders on DCA pages 548, 560, 572 after "to administer the Holy Sacraments," the phrase "to order the life of the church"; and

*Be it further resolved*, that the 2004 General Conference direct the General Board of Discipleship in consultation with the General Board of Higher Education and Ministry, the General Commission on Christian Unity and Inter-Religious Concerns and the Council of Bishops to further revise these services as needed to conform to 2008 legislation and to present them for adoption by the 2012 General Conference.

ADOPTED by the 2008 General Conference, Petition 81511-DI-NonDis, April 26, 2008.