



The Church of Scotland
Mission and Discipleship Council

Services of Ordination and Induction to the Ministry of Word and Sacrament



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Introduction

Two forms of service for the Ordination and Induction of a Minister of Word and Sacrament are offered here. The first is a gentle revision of the interim *Ordinal and Service Book* of 2005 which stands in continuity with the 1931 Ordinal and Service Book and its much admired prayer of ordination. The second is a more radical revision which expresses something of creativity in worship within the Church today. These forms of service may be used word for word, or used more freely as a guide, or used interchangeably

Form and freedom sit in healthy tension in worship. The Church of Scotland's rich treasury of service books since the Reformation is eloquent testimony to the Spirit's indwelling through written forms of prayer. Similarly, the Church has prized the indwelling of the Spirit through free prayer: 'Liberty in the conduct of worship is a possession which the Church of Scotland will not surrender' commented the Preface to the 1940 edition of *The Book of Common Order*.

When the Church ordains and inducts Ministers of Word and Sacrament, the tension between form and freedom may seem especially sharp when the Moderator of Presbytery begins to read the Preamble and puts the Questions to the ordinand. To some in the congregation these words from 1929 will sound verbose and obscure, to others they will sound as an electrifying statement of the Church's faith and purpose. The Liturgical Working Group has wrestled with this tension and initially it had been hoped to include a revised version of the Preamble within the second order of service. However, it is clear that the current position is that the Preamble, Questions, and Formula must be used in their original form. Together they are part of the agreement that brought about the union of The Church of Scotland and the United Free Church of Scotland in 1929 and it would take legislation under the Barrier Act to alter this form of words. The Preamble and the Questions are intrinsically linked, with the Preamble providing a doctrinal platform on which the Questions sit.

There is sometimes a tension between a Presbytery guarding the right to order its service and a congregation eager to express something of its identity and life. The second order of service tries to reflect this and includes greater scope for participation from the congregation together with the suggested option that members of Presbytery may choose to sit less conspicuously among the congregation.

Within both services offered here, a prayer of confession has been restored. This reflects the current awareness through 'A Place for Hope' and elsewhere of the reality of the conflict that sometimes exists within congregations or between a congregation and its Presbytery.

Services of ordination and induction naturally focus on a local situation. The use of The Apostles' Creed highlights the wider historic and ecumenical community of the worldwide Church through the ages. The first service also includes a prayer from the ordination service of a Church within the worldwide Presbyterian family. In this instance the prayer is from The Presbyterian Church in Canada, but a Presbytery twinned with a Presbytery in another country for example, might wish to include prayers that come from there.

Services of ordination and induction are high points in the lives of a presbytery, a congregation, and of an ordinand, and a minister inducted to a new charge. The joy of the occasion and the solemnity of the vows taken should be reflected in careful preparation by all those involved.

These two services are offered with the prayer that they will be of use to the Church in its worship and stimulate reflection on what it means to be ordained and inducted into the Ministry of Word and Sacrament.

Reverend Dan Carmichael

Convener (and on behalf of)

The Liturgical Group

2013

The Ordination, Induction or Introduction of a Minister

1. Hymn

The Presbytery may enter the church during the singing of this hymn, or may already have taken their seats beforehand.

2. Greeting

The presiding minister says:

Grace to you and peace

from God our Father and the Lord Jesus Christ. (Romans 1:7)

Sisters and brothers in Christ, we come together with thanksgiving as congregation and Presbytery to praise the Lord who has brought us to this day *of the ordination and/or induction of N_____N_____ as Minister of this congregation and parish.

* at an introduction replace with “when N_____N_____ is introduced to the post of...”

3. Prayers

This call to prayer may be used.

Praise the Lord, you that are his servants,

Praise the name of the Lord.

Blessed be the name of the Lord

Now and evermore.

From the rising of the sun to its setting

May the Lord’s name be praised! (Psalm 113: 1-3)

Let us pray.

Praise be to the God and Father of our Lord Jesus Christ!

In his great mercy by the resurrection of Jesus Christ from the dead,

He gave us new birth into a living hope. (1 Peter 1: 3 (NIV & REB))

Lord our God, we praise you for Christ the Lord.

We praise you for the fellowship of the Church;

we praise you for the faith handed down

as one generation to another tells of your mighty acts;

we praise you for the worship offered throughout the world,

we praise you for the witness and service of the saints through the ages.

Lord our God - Father, Son and Holy Spirit

we praise you.

Amen.

Eternal Father,
you call your Church to seek your kingdom before anything else;
through the Holy Spirit give us the mind of Christ
so that your Church may play its part in your purpose.
Turn us away from the thoughts and attitudes that grieve you;
turn us away from the words and actions
which hurt and divide the Church, the body of Christ.
Draw us to Christ that in him we may receive your forgiveness;
cleanse us from our sins that we may worship you
in spirit and in truth now and always.

Amen.

Silence

The almighty and merciful Lord
grant pardon and remission of all our sins,
time for amendment of life,
and the grace and comfort of the Holy Spirit.

Amen.

OR

O God of infinite possibilities,
as we ponder what you have done among us,
we are moved with awe and wonder.
In your hands
a lump of clay became a human person,
a barren woman brought forth a child of promise,
a boy's lunch became a feast for a multitude,
an impulsive fisherman
became the Rock on which you built your Church,
the hands of Jesus of Nazareth, pierced with nails
became the sign of your saving power.

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

And now we gather together in response to your call,
we place ourselves again into your hands
trusting that we too may become
new creations of your love
and instruments of your grace,
through Jesus Christ our Lord.

Amen.

The proof of God's amazing love is this:
while we were sinners
Christ died for us. (Romans 5:8)

In humility and faith
let us confess our sin to God.

God of grace:
in Jesus Christ you call us to be your servant people,
but too often we have gone our own way
hoping to avoid your claim on our lives.
We have not always trusted your good news to be good for us
and have resisted the transforming power of your word.
Have mercy on us, O God.
In your love forgive us and set us free
to respond to your call to be your faithful people,
through Jesus Christ our Lord.

Amen.

Hear the good news!

This saying is sure and worthy of full acceptance,
that Christ Jesus came into the world to save sinners. (1 Timothy 1:15)

Anyone who is in Christ is a new creation.
The old has gone; a new life has begun. (2 Corinthians 5: 17)
(adapted from 'The Book of Common Worship', The Presbyterian Church in Canada, 1991)

and used with permission)

4. Old Testament

5. Psalm

Sung or read responsively

6. New Testament

7. Alleluia or Hymn

8. Sermon

9. The Apostles' Creed (Ch4 628)

Said by all, standing.

**I believe in God, the Father almighty,
creator of heaven and earth.**

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

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

11. The Narrative

When a minister is to be inducted or introduced, the Presbytery Clerk gives a brief account of the steps leading to the appointment.

12. Preamble

The Ordinand or Minister to be inducted/introduced stands before the Presbytery.

The Moderator says:

In the name of the Lord Jesus Christ,
the King and Head of the Church,
who, being ascended on high,
has given gifts for the edifying of the body of Christ,
we are met as a Presbytery
to ordain N_____ to the office of the Holy Ministry
(and to induct/introduce N_____ to the pastoral charge of ...)
by prayer and the laying on of hands by Presbyters to whom it belongs
(And to induct him/her into the pastoral charge of...)
(and to confirm her/him in her/his appointment as...)
(and to welcome/introduce him/her as...)

In this act, the Church of Scotland,
as part of the Holy Catholic or Universal Church,
worshipping one God, Father, Son, and Holy Spirit,
affirms anew its belief in the Gospel
of the sovereign grace and love of God,
wherein through Jesus Christ, his only Son, our Lord,
incarnate, crucified, and risen,
He freely offers to all people, upon repentance and faith,
the forgiveness of sins,
renewal by the Holy Spirit,
and eternal life,
and calls them to labour in the fellowship of faith
for the advancement of the kingdom of God
throughout the world.

The Church of Scotland acknowledges the Word of God
which is contained in the Scriptures
of the Old and New Testaments

to be the supreme rule of faith and life.

The Church of Scotland holds as its subordinate standard the Westminster Confession of Faith, recognising liberty of opinion on such points of doctrine as do not enter into the substance of the Faith, and claiming the right, in dependence on the promised guidance of the Holy Spirit, to formulate, interpret, or modify its subordinate standards always in agreement with the Word of God and the fundamental doctrines of the Christian Faith contained in the said Confession, of which agreement the Church itself shall be sole judge.

13. Questions

a) At an Ordination

The Moderator addresses the Ordinand:

Do you believe in one God, Father, Son, and Holy Spirit; and do you confess anew the Lord Jesus as your Saviour and Lord?

I do

Do you believe the Word of God, which is contained in the Scriptures of the Old and New Testaments, to be the supreme rule of faith and life?

I do

Do you believe the fundamental doctrines of the Christian faith contained in the Confession of Faith of this Church?

I do

Do you acknowledge the Presbyterian government of this Church to be agreeable to the Word of God; and do you promise to be subject in the Lord to this Presbytery and to the General Assembly of this Church, and to take your due part in the administration of its affairs?

I do

Do you promise to seek the peace and unity of this Church; to uphold its doctrine, worship, government and doctrine thereof, and to cherish a spirit of love to all your brothers and sisters in Christ?

I do

Are not zeal for the glory of God, love to the Lord Jesus Christ, and a desire for the salvation of all people, so far as you know your own heart, your great motives and chief inducements to enter into the office of the Holy Ministry?

They are

Do you engage in the strength of the Lord Jesus Christ to live a godly and circumspect life; and faithfully, diligently, and cheerfully to discharge the duties of your ministry, seeking in all things the advancement of the kingdom of God?

I do

* Do you accept and close with the call to be pastor of this charge, and promise through grace to study to approve yourself a faithful minister of the Gospel among this people?

I do

* This question is omitted where there is no induction or introduction to a pastoral charge

b) At an induction or introduction of a Minister already ordained

The Moderator addresses the Minister to be inducted or introduced:

Do you believe in one God, Father, Son, and Holy Spirit; and do you confess anew the Lord Jesus as your Saviour and Lord?

I do

Do you believe the Word of God, which is contained in the Scriptures of the Old and New Testaments, to be the supreme rule of faith and life?

I do

Do you believe the fundamental doctrines of the Christian faith contained in the Confession of Faith of this Church?

I do

Do you acknowledge the Presbyterian government of this Church to be agreeable to the Word of God; and do you promise to be subject in the Lord to this Presbytery and to the General Assembly of this Church, and to take your due part in the administration of its affairs?

I do

Do you promise to seek the peace and unity of this Church; to uphold its doctrine, worship, government and discipline thereof, and to cherish a spirit of love to all your brothers and sisters in Christ?

I do

Are not zeal for the glory of God, love to the Lord Jesus Christ, and a desire for the salvation of all people, so far as you know your own heart, your great motives and chief inducements to enter into this ministry?

They are

Do you engage in the strength of the Lord Jesus Christ to live a godly and circumspect life; and faithfully, diligently, and cheerfully to discharge the duties of your ministry, seeking in all things the advancement of the kingdom of God?

I do

Do you accept and close with the call to be pastor of this charge, and promise through grace to study to approve yourself a faithful minister of the Gospel among this people?

I do

14. The Signing of the Formula

After the questions have been answered to the satisfaction of the Presbytery, the

Moderator shall call upon the Ordinand or Minister to be inducted/introduced to sign the Formula, saying:

You are now required to sign the appointed Formula as a seal of the vows that you have made.

The Formula is read, and signed.

The Formula states:-

I believe the fundamental doctrines of the Christian faith contained in the Confession of Faith of this Church.

I acknowledge the Presbyterian government of this Church to be agreeable to the Word of God, and I promise to observe the order of worship and the administration of all public ordinances as the same are or may be allowed in this Church.

Silence may then be kept.

15. Hymn of invocation

(such as 'Come Holy Ghost our souls inspire')

16. Prayer

The Ordinand or Minister to be inducted/introduced kneels.

If an Ordination, those who are to participate in the laying on of hands take their places.

The Moderator says:

God and Father of our Lord Jesus Christ,
you call us in your mercy;
you sustain us by your power.
Through every generation, your wisdom supplies our need.

You sent your only Son, Jesus Christ,
to be the apostle and high priest of our faith
and the shepherd of our souls.
By his death and resurrection he has overcome death
and, having ascended into heaven,
has poured out his Spirit,

making some apostles,
some prophets, some evangelists,
some pastors and teachers,
to equip all for the work of ministry
and to build up his body, the Church.
We pray you now to

At an ordination, the Moderator and others lay hands on the head of the Ordinand. The Moderator says:

POUR OUT YOUR HOLY SPIRIT UPON THIS YOUR SERVANT, N_____, WHOM WE NOW, IN YOUR NAME AND IN OBEDIENCE TO YOUR WILL, BY THE LAYING ON OF HANDS, ORDAIN AND APPOINT TO THE OFFICE OF THE HOLY MINISTRY WITHIN THE ONE, HOLY, CATHOLIC, AND APOSTOLIC CHURCH, COMMITTING TO HIM/HER AUTHORITY TO MINISTER YOUR WORD AND SACRAMENTS, AND TO SHARE IN THE GOVERNMENT OF YOUR CHURCH.

At an induction/ introduction, the Moderator says

KEEP YOUR SERVANT IN THE STRENGTH OF THE HOLY SPIRIT AND ENABLE HER/HIM TO MINISTER FAITHFULLY YOUR WORD AND SACRAMENTS AND TO SHARE IN THE GOVERNMENT OF YOUR CHURCH.

Here, if desired, insert a prayer appropriate to the appointment

We give you thanks that N_____N_____ has heard and responded to your call to this ministry:

may he/she be for us all a source of strength and inspiration
that with him/her we may share in the ministry of Christ,
bringing reconciliation to those who are divided,
peace and healing to those who are broken,
justice to those who are oppressed,
and hope for those who are lost.

Give him/her joy in serving you, give him/her patience in affliction, and keep him/her faithful in prayer that he/she may be kept strong in your service until with all your servants you bring him/her to share in your eternal joy.

Through Christ who died for us, rose again, and lives and reigns with you in the unity of the

Holy Spirit, one God now and forever. Amen.

Our Father...

17. Declaration

At an Ordination and Induction the Moderator says:

Now, I now declare you
to be ordained to the office of the Holy Ministry

*And in the name of the Lord Jesus Christ,
the King and Head of the Church,
and by authority of this Presbytery,

I induct you to the charge of...

** Where there is no induction to a charge this is omitted.*

In token of this we give you the right hand of fellowship.

The grace of the Lord Jesus Christ be with you.

At an Induction or Introduction the Moderator says:

In the name of the Lord Jesus Christ,
the King and Head of the Church,

And by authority of this Presbytery,

I induct you to the charge of...

(I welcome/introduce you as...)

and in token of this we give you the right hand of fellowship.

The grace of the Lord Jesus Christ be with you.

The Moderator and other members of the Presbytery give the new minister the right hand of fellowship. They may be followed by members of the Kirk Session and other members of a team as appropriate.

The Moderator may wish to lead the congregation in applause.

18. Questions to the Congregation

Where there is a pastoral charge, the Moderator says:

Do you, the people of this congregation
in receiving N_____N_____whom you have called to be your minister,
offer her/him your welcome
and promise him/her your encouragement and support?

We do.

Do you each now agree to share with your minister
the responsibility to follow and serve Jesus Christ
in this parish?

We do.

And will you give of your time, talents, and money
for the work of the Church in the world?

We will.

*In the case of a deferred union or linking, this question is put to the representatives of the
congregation to whom in due time the minister will be introduced:*

Do you, the people of _____, also promise N_____N_____your encouragement and
your prayers?

We do.

May the Lord give you joy as together as the people of God you seek and serve his kingdom
in this parish.

19. The signs of shared ministry

The new minister approaches the Communion Table.

*A Bible is brought to the minister, who then places it on the Table or on a lectern on the
Table. The member of the congregation may then move to the Lectern or other place from
which he/she can clearly be heard.*

Member of the congregation

It is through Scripture that we are called to be Christ's body.
Teach us the faith so that we may be true to the Gospel.

Minister

Together may we listen for the Word of God.

The people of the congregation

In our words and in our lives,
may we declare the Good News to all people.

A pitcher is brought to the minister, who then places it on the Table. The member of the congregation may then move to the Lectern.

Member of the congregation

By water and the Holy Spirit we are claimed as God's own.
Renew us in our calling as servants of Christ in the world.

Minister

Together may we live out our baptism
as a loving community in Christ.

Members of the Congregation

May we nurture one another in faith,
uphold one another in prayer,
and encourage one another in service.

Communion vessels are brought to the minister, who then places them on the Table. The member of the congregation may then move to the Lectern.

Member of the congregation

In celebrating Holy Communion, we know Christ present among us.
Gather us round the Table that we may be united as his Body.

Minister

Together may we celebrate the Meal of the Kingdom.

People of the congregation

We shall always be ready to meet Christ in this place
and show in our lives the promise of his reconciliation.

20. The Charge to the Minister and The Congregation

The Charge to the Minister

We, your brothers and sisters of the Presbytery of _____, rejoice with you that through the love and mercy of God you have been called to minister in this place.

I now charge you in the name of the Church to seek to be worthy of your calling. With a humble spirit and grateful heart, work for the building up of the body of Christ. Together with the people to whom you are bound, share in the ministry of the reconciliation of all things in Christ Jesus.

Care for the people in your charge. As you exercise your own gifts, encourage them to seek out and to use their own particular gifts. As you pray continually for them, gratefully receive the love and strength they also offer you.

Seek to exhort and teach as one who is also under the authority of the Word of God. Through sermon and sacrament, bring God's people to maturity of faith, and send them out to live and serve the Lord, strong in the Spirit, to the glory of God the Father. Reach out to those who have not yet come to faith; honour what is worthy in their lives, love them as God's scattered children; and seek to bring them safely home.

Do not neglect the gift you have been given. Be a faithful student of the Holy Scriptures, that what you read you may believe, what you believe you may teach, and what you teach you may practise. Pray with perseverance; renew your mind; refresh your body; open your eyes to be filled with the fullness of God.

Now may the God of peace, who brought back from the dead our Lord Jesus, the great shepherd of the sheep, by the blood of the eternal covenant, make you complete in everything good so that you may do his will, working among us that which is pleasing in his sight, through Jesus Christ, to whom be glory forever and ever. Amen. (Hebrews 13:20-21)

The Charge to the Congregation

Today a new ministry has begun, not simply of the one who has made these solemn vows, but of you also who are members of Christ in this place.

You have been baptised into Christ. Each of you has received gifts by which you may share in the ministry of the Church. Renew these gifts by their exercise in Christ's ministry to the world, and as you use them in the building up of the body of Christ in love, unity, and peace.

Gather in the house of God, minister and people together. Wait expectantly for the living Word. Seek in the sacraments the presence of Christ among you. Make offering of what you have and are; and receive the blessing of God.

As you welcome your new minister, make this community of Christ a place of true welcome for those who seek or for those who are in need of any kind. Find ways of making the Word declared in worship known publicly through what you say and do.

Uphold and encourage your minister with your friendship and your prayers, asking for him/her and for yourselves that the Holy Spirit may be poured out richly upon you, that you may both know do the will of God.

May the God of steadfastness and encouragement grant you to live in harmony with one another, in accordance with Christ Jesus, so that together you may with one voice glorify the God and Father of our Lord Jesus Christ. (Romans 15:5-6)

21. Prayers

Almighty God, at Easter the sight of the risen Lord filled the disciples with wonder and peace. As we walk with you, give us a sure knowledge of Christ's presence that we may be strengthened and sustained by his risen life so that we may serve you in righteousness and truth; through Jesus Christ our Lord.

Amen.

Extempore prayer may be made for the local church, or for the particular context to which the appointment has been made. This could include prayers for specific projects of the congregation, as well as its mission partner and congregations with which it has links.

We remember O Lord, those who love Christ's church
but who are prevented from sharing in this service
through illness or frailty, work or commitments.
Keep us united with them and also with those who in the past
built up this church by their faith and their lives
and help us in our generation
to hand on to the generations to come,
the heritage of faith untarnished and undiminished,
to the glory of your name.

These prayers, together with the silent prayers of our hearts we offer through Jesus Christ our Lord. Amen.

22. Hymn

A hymn is sung here or after the Benediction.

Holy Communion may now be celebrated. The newly ordained minister may preside.

23. Benediction

The Moderator says:

Go into the world in peace. Be of good courage; hold fast to that which is good, render unto no-one evil for evil. Strengthen the faint hearted, support the weak, help the afflicted, honour all people. Love and serve the Lord, rejoicing in the power of the Holy Spirit.

The blessing of God Almighty,
the Father, the Son, and the Holy Spirit
be with you all.

Amen.

Services of Ordination and Induction to the Ministry of Word and Sacrament Meeting of Presbytery

The Presbytery meeting takes place before the service during which the edict is read. Following that Presbyters may sit among the congregation symbolising one community.

1. Gathering

A member of the congregation welcomes everyone.

On behalf of the congregation of N_____ I welcome each of you. We are here because God has led us to this time and place in the journey of faith of our community. This place of worship and living is our spiritual home and today we celebrate as we reaffirm through this service of ordination whose we are and who God has called us to be.

Members of the congregation are invited to shake hands as a sign of the peace of Christ.

Here we share in the story of salvation, sharing in the work of the Gospel through ministry and mission to the world. All are called by God and gifted by the Spirit. We recognise we need each other, congregation and Presbytery, to continue our calling of ministry in this place and so we welcome Presbytery who through this service of ordination enable us to continue our task in ministry as we call N_____ to lead us, with the help of God, to be fully who God calls us to be.

2. Call to Worship

The Moderator of Presbytery and a Member of the Congregation continue:

A: From out of the story of ancients,

B: who have travelled before us,

All: we will worship today.

A: In the call of Abraham,

B: to journey under fields of stars and over grains of sand,

All: we will journey too.

A: In the echo of Moses,

B: called from a bush burning yet not consumed,

All: we will listen today.

A: In the story of the Exodus,

B: and the long promise of freedom,

All: we will travel today.

A: In the vision of Paul,
B: a fool for the generosity of God,
All: we will find ourselves today.
A: In the outpouring of Spirit.
B: who moves us towards justice and truth,
All: we will proclaim today.
A: In the charity of Tabatha
B: and the unselfish community she grew
All: we will echo today
A: In the shadow of the cross,
B: and the glory of the resurrection,
All: we will celebrate today.
A: In the trust of Mary
B: called to believe God's promise anew
All: we will voice today
A: In the on-going story of salvation,
B: which is ours through Jesus Christ, **All:**
we will rejoice today.

3. Hymn

4. Prayers

God of grace and love,
we worship you as our Creator,
the one who gives us and all the gift of life.
We praise you for the gift of salvation through Jesus Christ.
We bless you for the gift of your Holy Spirit, who unites us as one body.

Lord Jesus Christ,
we thank you for this gift of grace, that we should be your church,
and for the gifts you give to every member of your church.
To every woman, every man, both young and old -
You give to all, so that all may serve,
so that all may grow in grace,
and your whole body be built up in love.

And as we pray,
come, Holy Spirit!
We pray that you would come in power and love,
come to stir up your gifts in each and all,
and give again your gifts of unity and peace.

God of mercy,
we confess our failure within the Church to live within your truth and love.
Our sins of pride and prejudice, our failures to live as good stewards of the earth and to
share its riches justly.
We confess our failures to live as joyful and hopeful witnesses to the Gospel before Scotland
and the world.

**ALL: Lord have mercy,
Christ have mercy,
Lord have mercy.**

Gracious Saviour, we ask you to forgive us
and to form us in your own image,
So let your kingdom come, your will be done in us,
O God of grace.
And by your mercy let the world see your rich wisdom in the life and witness of your Church
through Jesus Christ our Lord.
As all God's people say; 'Amen'.

ALL: Amen

5. Reading of the Word

Readings from Old and New Testament are read

6. Sermon

7. Response to God & Apostles' Creed (CH4 628)

Through their one baptism, all who are members of Christ's Church are called to ministry
or service. The scripture says:

'You are a chosen race,
a Royal priesthood,
a holy Nation,

God's own people – called to proclaim the mighty acts of God who called you out of darkness into glorious light.'

Let us stand to proclaim our faith together as Christ's Church:

**I believe in God, the Father almighty,
creator of heaven and earth.**

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

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

8. Hymn

9. The Narrative

When a minister is to be inducted or introduced, a member of the congregation (or Presbytery Clerk) can give a very brief account of the story of the congregation leading to the appointment.

10. Preamble

The minister to be inducted/introduced stands before the Presbytery.

The Moderator says:

In the name of the Lord Jesus Christ,
the King and Head of the Church,
who, being ascended on high,
has given gifts for the edifying of the body of Christ,
we are met as a Presbytery
to ordain N to the office of the Holy Ministry
(and to induct/introduce N to the pastoral charge of ...)
by prayer and the laying on of hands by Presbyters to whom it belongs
(And to induct him/her into the pastoral charge of...)
(and to confirm her/him in her/his appointment as...)
(and to welcome/introduce him/her as...)

In this act, the Church of Scotland,
as part of the Holy Catholic or Universal Church,
worshipping one God, Father, Son, and Holy Spirit,
affirms anew its belief in the Gospel
of the sovereign grace and love of God,
wherein through Jesus Christ, his only Son, our Lord,
incarnate, crucified, and risen,
he freely offers to all people, upon repentance and faith,
the forgiveness of sins,
renewal by the Holy Spirit,
and eternal life,
and calls them to labour in the fellowship of faith
for the advancement of the kingdom of God
throughout the world.

The Church of Scotland acknowledges the Word of God
which is contained in the Scriptures
of the Old and New Testaments
to be the supreme rule of faith and life.

The Church of Scotland holds as its subordinate standard
the Westminster Confession of Faith,
recognising liberty of opinion on such points of doctrine
as do not enter into the substance of the Faith,
and claiming the right,

in dependence on the promised guidance of the Holy Spirit, to formulate, interpret, or modify its subordinate standards always in agreement with the Word of God and the fundamental doctrines of the Christian faith contained in the said Confession, of which agreement the Church itself shall be sole judge.

11. Questions

a) At an Ordination

The Moderator addresses the Ordinand:

Do you believe in one God, Father, Son, and Holy Spirit; and do you confess anew the Lord Jesus as your Saviour and Lord?

I do

Do you believe the Word of God, which is contained in the Scriptures of the Old and New Testaments, to be the supreme rule of faith and life?

I do

Do you believe the fundamental doctrines of the Christian faith contained in the Confession of Faith of this Church?

I do

Do you acknowledge the Presbyterian government of this Church to be agreeable to the Word of God; and do you promise to be subject in the Lord to this Presbytery and to the General Assembly of this Church, and to take your due part in the administration of its affairs?

I do

Do you promise to seek the peace and unity of this Church; to uphold its doctrine, worship, government and discipline thereof, and to cherish a spirit of love to all your brothers and sisters in Christ?

I do

Are not zeal for the glory of God, love to the Lord Jesus Christ, and a desire for the salvation of all people, so far as you know your own heart, your great motives and chief inducements to enter into the office of the Holy Ministry?

They are

Do you engage in the strength of the Lord Jesus Christ to live a godly and circumspect life; and faithfully, diligently, and cheerfully to discharge the duties of your ministry, seeking in all things the advancement of the kingdom of God?

I do

* Do you accept and close with the call to be pastor of this charge, and promise through grace to study to approve yourself a faithful minister of the Gospel among this people?

I do

* This question is omitted where there is no induction or introduction to a pastoral charge

b) At an induction or introduction of a Minister already ordained

The Moderator addresses the Minister to be inducted or introduced:

Do you believe in one God, Father, Son, and Holy Spirit; and do you confess anew the Lord Jesus as your Saviour and Lord?

I do

Do you believe the Word of God, which is contained in the Scriptures of the Old and New Testaments, to be the supreme rule of faith and life?

I do

Do you believe the fundamental doctrines of the Christian faith contained in the Confession of Faith of this Church?

I do

Do you acknowledge the Presbyterian government of this Church to be agreeable to the

Word of God; and do you promise to be subject in the Lord to this Presbytery and to the General Assembly of this Church, and to take your due part in the administration of its affairs?

I do

Do you promise to seek the peace and unity of this Church; to uphold its doctrine, worship, government and discipline thereof, and to cherish a spirit of love to all your brothers and sisters in Christ?

I do

Are not zeal for the glory of God, love to the Lord Jesus Christ, and a desire for the salvation of all people, so far as you know your own heart, your great motives and chief inducements to enter into this ministry?

They are

Do you engage in the strength of the Lord Jesus Christ to live a godly and circumspect life; and faithfully, diligently, and cheerfully to discharge the duties of your ministry, seeking in all things the advancement of the kingdom of God?

I do

Do you accept and close with the call to be pastor of this charge, and promise through grace to study to approve yourself a faithful minister of the Gospel among this people?

I do

12. Signing the Formula

The Formula is read by the Clerk and signed.

The Formula states:

I believe the fundamental doctrines of the Christian faith contained in the Confession of Faith of this Church.

I acknowledge the Presbyterian government of this Church

to be agreeable to the Word of God,

and I promise to observe the order of worship

and the administration of all public ordinances

as the same are or may be allowed in this Church.

13. Hymn (*A hymn of invocation or other suitable hymn is sung during which the formula is signed, the ordinand kneels and those laying on hands gather. It may be just a representative few ought to lay on hands and should in any case include elders.*)

14. Ordination

Moderator: The Lord says, whom shall we send and who shall go?

ALL: HERE I AM, LORD, SEND ME

Moderator: Members of N Presbytery,
Come to serve God in the ordination of N _____

N _____, God has called you [to this ministry],
come and be ordained to the Ministry of Word and Sacrament

ALL: COME HOLY SPIRIT

Among God's people, N _____ has confessed her/his faith
her/he has affirmed her/his commitment to the life and work of this Church [of Scotland]
and to the work of ministry within it
and she/he has accepted a call to serve God within this congregation – let us stand and pray
for him/her together:

GOD OF GRACE AND POWER,
THROUGH JESUS CHRIST OUR LORD WE PRAY:
POUR OUT YOUR HOLY SPIRIT UPON YOUR SERVANT N _____,
WHO WE NOW ORDAIN AND APPOINT TO THE OFFICE OF THE HOLY MINISTRY,
WITHIN THE ONE, HOLY CATHOLIC
AND APOSTOLIC CHURCH, COMMITTING TO HER/HIM AUTHORITY TO MINISTER
YOUR WORD AND SACRAMENTS
AND TO SHARE IN THE GOVERNMENT OF YOUR CHURCH

Amen.

**Pour out your Spirit, Lord,
Pour out your Spirit, Lord,
Pour out your Spirit and bring us into life.**

15. Declaration & Right Hand of Fellowship

I now declare you to be ordained to the office of the Holy Ministry and as token thereof we give you the right hand of fellowship.

A selection of representatives from presbytery and congregation offer the right hand of fellowship. It may be suggested that following the service this symbol continues as people find the time and space to welcome N _____ into the presbytery and congregation.

16. Charges

During these statements symbols of bread, wine and water can be offered to the newly ordained. If communion is to follow, the bread and wine may be used as the elements.

A member of Presbytery:

We the presbytery of N_____ celebrate today in this newest milestone for the Church of Jesus Christ. We offer our prayerful support and grace-filled friendship to this congregation and newly ordained servant. Our vision is to work in the unity of Christ with all God's people celebrating, encouraging and affirming each other and in particular the ministry of this community today. We are your servants.

The bread is presented

A member from the Congregation:

We the congregation of N_____ celebrate here in the grace of God who brings men and women from among us all to lead and inspire. As we have witnessed this ordination may we in faith learn from each other, listening with all our hearts to God's calling and may we love and care for each other in our journey of faith newly affirmed today. Together with you our new minister we live in the imagination of the Spirit as part of the universal church through all times and in all places and affirm Jesus Christ as our servant and Lord in whom we will place our love and our lives.

A goblet of wine is presented

The newly ordained:

I, N_____ stand here as God's servant to you all. May we learn to love each other, discover the grace of God together and move as one body to the beat of the Gospel. May we discover God's truth, be touched by mystery and question what too many take for granted. May we live as a family in the anticipation of love, the promise of the saints, the hope of eternity and peace on earth. May Jesus accompany us as we grow together and the Spirit inspire our living as God's people. Let us find grace and laughter, forgiveness and truth, justice and vision married to each other and embraced by us together.

A jug of water and a bowl are presented and the newly ordained pours the water into a bowl

A service of Communion may follow where the Moderator and new minister share a short liturgy.

If there is no service of Communion you may move directly to this statement of dedication which may be read with different groups being given different verses to read.

17. Hymn

18. Dedication

We shall not remain here,
but shall live by the spirit,
living right relationships,
as heaven's community,
called into the world.

We shall not remain here,
but shall move with the story of Jesus,
welcoming the stranger,
and breaking bread with the hungry,
called into compassion.

We shall not remain here,
but shall listen for God's intent,
trusting the journey,
of grace and love,
called into faith.

We shall not remain here,
but shall travel as one people,
renewed and forgiven,
in the blessing of ordination,
called into unity.

We shall not remain here,
but shall listen within the word of God,
to the prompting of the spirit,
ready to en-flesh a vision,
called into renewal.

We shall not remain here,
but shall join with all who follow,
under ancient stars,
responding to the promise of God,
and called into life.