

A Memorandum on the Rite of Celebration of New Ministry

The Book of Common Prayer 1979 contains the rite, Celebration of New Ministry. The rubrics entitled, “Concerning the Service” note that “This order is for use when a priest is being instituted as the Rector of a Parish.” In the years since the approval of the 1979 book, the understanding has grown that this order of service concentrates solely on the ministry of the priest with little emphasis on the ministry of the parish together with that of the Rector. Over the years, therefore, a number of alternative services have been used throughout the Church.

From the experience of many celebrations of New Ministry in this Diocese the Liturgy and Music Commission has prepared a set of Guidelines including options and examples for the preparation of a Rite of New Ministry for parish and Rector. These Guidelines enable the Rector (Vicar) and the parish leadership to plan a specific service for the celebration. A copy of the current Guidelines is attached to this memorandum.

In 2003 the General Convention, acting upon the recommendations of the Standing Commission on Liturgy and Music, approved a new order entitled, The Renewal of Ministry with the Welcoming of a New Rector or Other Pastor. This service is published as a computer download by Church Publishing Inc. under the series on Supplemental Liturgical Materials as Enriching Our Worship 4. The notes in EOW 4 explain that this rite is intended as “an alternative to the Prayer Book rite” and develops the theme of “mutuality among the ministers of the Church.” This work serves as a basis for the preparation of the service bulletin. A copy of this rite is attached.

A third rite is that of the Diocese of Washington (D.C.), a copy of which is attached. Again, the service for a particular parish will be adapted from one or several of these resources.

Well prior to the date for the Celebration of New Ministry as set by the Bishop, the parish should prepare the order of service as drawn from the resources noted in this memorandum and file a draft for approval with the Bishop’s office three weeks before the date of the service

A member of the Liturgics & Music Commission is nominally assigned to assist the parish in the preparations for the Celebration.

Diocese of Central New York
The Commission on Liturgy and Music
Guidelines for the Celebration of New Ministry
February 2008

Introduction

The Service of the Celebration of New Ministry is found on page 559 of the Book of Common Prayer. The guidelines which follow are provided to assist parishes in understanding the purpose and direction of this celebration in the ongoing life of the congregation.

The title, Celebration of New Ministry, is the result of the process of revision which led to the 1979 Book. The change from simply a service of institution of a new rector to that recognizing the ministry of all who are engaged in the work of the parish demonstrates the progression of thought in understanding the wholeness of parish ministry. (1)

In his essay on this rite Stephen Kelsey has written about the roles of Bishop and leaders of the congregation: “The Bishop, in conferring authority upon the new (rector) is renewing the continuity between the community and the church universal. But the affirmation of the new (rector’s) authority in the local community is equally important. (2)

Stephen Kelsey asks, “Can we, in the excitement of the arrival of a new leader, reaffirm the ministry of all the baptized as the foundation of the life of the congregation? How are we in this liturgy to make it clear that this new leader has arrived not to replace but to support the continuing ministry and leadership of all the baptized in this congregation?”

He further notes,

“A celebration of new ministry is not to be an occasion of people gathering to proclaim hope and faith in what the new leader can do among his or her people. Rather it should be an occasion of the entire community gathering to proclaim faith and hope in what Christ is already doing among them.”

Experience has shown that this service of new ministry is sometimes treated in similar fashion as an ordination; but it is not an ordination and whatever can be done to include the baptized in the actions and prayer of the service will communicate the true meaning of new ministry.

The guidelines are intended primarily for those occasions where a new Rector or Vicar is to be instituted as a part of the renewal of ministry in a parish. The service may also be adapted for situations involving clergy in cluster parishes, deans and canons of the cathedral and for other diocesan or parochial ministers. Further adaptation is required when the new minister is not a priest.

Factors to Consider in Planning the Service

- 1) The ministry to which you are called is a mutual ministry with members and officers of the parish. You share with them the responsibility for the future ministry of that parish. And the service of celebration of that ministry should reflect that mutual ministry.
- 2) The service is the official institution and induction of the priest into the ministry of word and sacrament in this parish.
- 3) The ministry to which the priest is called is a collegial ministry of word and sacrament with the bishop and other clergy of the (parish and) diocese (and particularly of the district).
- 4) The ministry to which the priest is called should also be a collegial ministry with local churches and clergy of other denominations.
- 5) The ministry to which the priest is called represents a new chapter in the ongoing life and ministry of the parish.
- 6) In order to more fully understand the breadth of this service, it is often useful to put together a small committee to insure the areas of liturgy, music, organization and reception are properly integrated.

Section I of these guidelines deals with organizational matters including the service bulletin, music, invitations, building use, seating, and the use of a Master of Ceremonies.

Section II reviews the elements of the celebration, provides recommendations for the use of the prayer book rite and includes possible variations in the order and detail of the elements of liturgical prayer which make up The Celebration of New Ministry.

Note:

The diocesan Commission on Liturgy and Music normally assigns one of its members to assist the parish where a Celebration of New Ministry is to be held.

SECTION I ARRANGEMENTS AND SEATING

The bishop will stand in the center of the chancel for the institution and induction. For other parts of the service he will preside from his chair or stall if there is one, otherwise from some convenient seat.

If possible, clergy with roles in the services should be seated in the chancel.

Seating should be provided for other clergy as follows: new minister and wardens in front of the nave; visiting clergy in reserved pews in the nave (or in the chancel, if there is sufficient space). It is often useful to provide small signs for seating which can be laid on the pew/chair prior to the service.

Symbols of ministry should be laid out on a table in some convenient place perhaps at the rear of the church or other location.

It may be desirable to administer communion standing at designated stations.

Designated vesting areas should be posted at entrances for 1) the bishop and those with specific roles in the service and 2) visiting clergy. Water or other refreshments are welcome hospitality for those who have come from a distance. Service bulletins should be available in vesting areas. You may wish to include a Xerox of the opening hymn if the hymns are not printed in the bulletin.

Clergy with designated roles in the service should vest alike: alb and stole or cassock, surplice, and stole. The new minister may don stole (and chasuble) when these symbols are presented.

Visiting Episcopal clergy should wear cassock, surplice, and stole or alb and stole. The stole signifies their collegiality in the ministry of word and sacrament. Non-Episcopal clergy should be invited to vest as appropriate to their tradition.

Designate on invitations the color of the stole (white or red for the occasion, or seasonal color, or color of the feast).

All participants with special roles should have hand-rubricated programs with details instructions.

Ushers should receive detailed instructions about what seating is reserved and any special procedures (such as where various people vest and any special procedures for communion).

We recommend that the lectors come forward from the congregation (unless the ordinary practice of the parish is otherwise) and that the presenters of the symbols of ministry also come forward from the congregation.

Music

Music should be related to the occasion, the lessons, and—as appropriate—to the season or the feast. Not all hymns should focus on the new minister: hymns with a focus on the mission of the church should also be included.

Note that the Appendix to Service of Music Section of the Accompaniment Edition of the Hymnal contains a setting for the Litany of Ordinations and that settings of Form I and V of the Prayers of the People may be found in the Hymnal.

Service Bulletin

Title: In keeping with the concept of this service being a Celebration of Ministry of the whole parish, the following title for the service bulletin is recommended:

**A Celebration of the Life and Mission of _____ Church in _____,
New York and the Welcoming of _____ as Rector/Vicar,**

Because this service is somewhat rare in the life of a parish, it is wise to take care in the preparation of the service bulletin. Where finances and skill in the parish office allow, the printing of the entire service, with or without hymns is advisable.

Sample service bulletins from previous celebrations in the diocese are available from the Commission on Liturgy and Music.

It is helpful to provide a description of the purpose of the service in the service bulletin, perhaps on the inside cover.

Note: A draft of the service bulletin should be sent to the bishop's office well before the date of the service.

Invitations

The diocesan office will provide labels for invitations produced by the parish.

Master of Ceremonies

The use of a master of ceremonies who can coordinate the various aspects of the service, organize processions and supervise the symbols of ministry is recommended. Such a person should, if possible, be a member of the parish, the chief acolyte, assistant priest or deacon or other person familiar with the building and the practices of the parish.

It is helpful to have a rehearsal of the master of ceremonies, acolytes, musician, priest, and perhaps others at a convenient time before the service.

SECTION II ELEMENTS OF THE CELEBRATION AND VARIATIONS

Procession

A full order of procession should be prepared in advance and include:

Thurifer (if used)
Cross
Torches
Choir
Master of Ceremonies
Visiting Non-Episcopal clergy
Episcopal Clergy
Concelebrants and other Clergy with roles in the service
Litanist
Gospeller
Preacher
Wardens
New Minister
Bishop

As an alternative, to reduce the “regalness” of the procession, the visiting clergy and all those participating and not seated in the chancel can be seated prior to the procession.

Order of Service

The Prayer Book order calls for the Institution of the rector/vicar to immediately follow the procession. A variation in this sequence is to follow the procession with a collect for ministry and the liturgy of the word, readings, psalm, gospel and sermon, and then move to the Institution. The purpose of this order is to emphasize the placing of the Institution inside the context of the Eucharistic celebration as the work of the parish assembly.

The Institution

At the presentation of the new rector/vicar the prayer on page 559 of the Book of Common Prayer may be used or this alternative:

Bishop Adams, we have come together today to welcome *N. N.*, who has been chosen to serve as *Rector/Vicar* of *N.* Church, in *N.*, and to celebrate the ministry which we share with *him* in this community. We believe that *he* is well qualified, and that *he* has been prayerfully and lawfully selected.

The letter of institution may be read at this point. As an alternative, other liturgical prayer emphasizing the collegiality of the parish ministry together with a response by the bishop are fitting substitutions for the very formal letter of institution. Such an alternative is:

Alternative to replace the reading of the Letter of Institution.

The congregation remains seated.

The wardens, standing with the new Rector before the Bishop, say these words:

Wardens Bishop Adams, we have come together today to welcome N., who has been chosen to serve as Rector of N., and, as a parish, to renew our commitments to serving God in the community of N., New York and the World. We believe that N., is well qualified and that *he* has been prayerfully and lawfully selected and that the parish family of N., is ready to make this commitment of renewed ministry with him.

N., we invite you to participate in the ministry and mission of this congregation. You are called to be a pastor among us, empowering us to become a stronger, more connected community. We invite you to participate with us in proclaiming God's word and to preside at the Eucharist we celebrate together.

We hope to grow together into the image of Christ as we share with you in the ministries of teaching and spiritual formation. Your discernment and guidance are encouraged as we seek to articulate and perform our role as a Christian people in society. We welcome you as Rector.

Bishop N., the people of N., have called you to share in the varied ministries of this parish and diocese. You have been selected in accordance with the Canons of the Church to serve as pastor, priest and teacher. You also are expected to share in the councils of the Church.

This day we recognize the new relationship between you and the people of N., and between you and your Bishop. I charge you to always remember the trust that has been put in you and shown by your election. N., your highest calling as a priest is to love the people of this congregation and to inspire them to live faithfully in the world Christ calls us to serve. May you always find your greatest joy in doing so.

We pray that the Lord our God who has called you to this place and given you the gifts necessary to accomplish your ministry may always guide, comfort, and empower you.

The institution then continues with the examination on page 559.

The Litany

The litany may be the Litany for Ordinations or some other form of the Prayers of the People. If Forms I or V of the Prayers of the People is used, take care that the litany does not become too long (Form I works better for this reason than Form V) and note that the Collect for the service

concludes the litany. The Litany for Ordinations, if used, should be expanded by particular intercessions, (by name) for the bishop and for the Episcopal Church in the Diocese of Central New York, other clergy of the parish, other local clergy and congregations, special ministries of the parish, the sick of the parish and those with special needs, and so forth. The new minister and wardens return to their seats in the nave before the litany is begun.

A Variation for the Litany

If the Litany for Ordination is used, we suggest the following adaptation. Changes are underlined.

God the Father, *Have mercy on us.*

God the Son, *Have mercy on us.*

God the Holy Spirit, *Have mercy on us.*

Holy Trinity, one God, *Have mercy on us.*

We pray to you, Lord Christ, *Lord, hear your prayer*

For the holy Church of God, especially the Church in the Diocese of Central New York, and N. Church, N., that it may be filled with truth and love, and be found without fault at the Day of your Coming, we pray to you, O Lord. *Lord, hear our prayer.*

For all members of this parish in their vocation and ministry, that they may serve you in a true and godly life, we pray to you, O Lord. *Lord, hear our prayer.*

[It is appropriate to draft petitions and insert them here for special ministries in which a congregation is involved – e.g., a food bank, a soup kitchen, Habitat for Humanity. Note that petitions are addressed to Christ, and end “we pray to you, O Lord.”]

For Frank Griswold, our Presiding Bishop, for Skip Adams, our Bishop, [for N.N. and N.N., who also serve in this parish/cluster,] for the clergy of this district and the diocese, and for all bishops, priests, and deacons, that they may be filled with your love, may hunger for truth, and may thirst after righteousness, we pray to you, O Lord. *Lord hear our prayer.*

For N., chosen Rector/Vicar of this parish, we pray to you, O Lord. *Lord, hear our prayer.*

That *he* may faithfully fulfill the duties of this ministry, build up your Church, and glorify your Name, we pray to you, O Lord. *Lord, hear our prayer.*

That by the indwelling of your Holy Spirit, he may be equipped for his ministry in this place, we pray to you, O Lord. *Lord, hear our prayer.*

For *his family*, that they may be adorned with all Christian virtues, we pray to you O Lord. *Lord, hear our prayer.*

For all who fear God and believe in you, Lord Christ, that our divisions may cease and that all may be one as you and the Father are one, we pray to you, O Lord. *Lord, hear our prayer.*

For the mission of the Church, that in faithful witness it may preach the Gospel to the ends of the earth, we pray to you, O Lord. *Lord, hear our prayer.*

For the other clergy in this community, [A., B., and C. and for the congregations that they serve, D., E., and F.,] that together with N. and this congregation, they may faithfully serve the people of this community, we pray to you, O Lord. *Lord, hear our prayer.*

For those who do not yet believe, and for those who have lost their faith, that they may receive the light of the Gospel, we pray to you, O Lord. *Lord, hear our prayer.*

For those in position of public trust [especially _____], that they may serve justice and promote the dignity and freedom of every person, we pray to you, O Lord. *Lord, hear our prayer.*

For a blessing upon all human labor, and for the right use of the riches of creation, that the world may be freed from poverty, famine, and disaster, we pray to you, O Lord. *Lord, hear our prayer.*

For the poor, the persecuted, the sick, and all who suffer [especially _____]; for refugees, prisoners, and all who are in danger; that they may be relieved and protected, we pray to you O Lord. *Lord, hear our prayer.*

For ourselves, for the forgiveness of our sins, and for the grace of the Holy Spirit to amend our lives, we pray to you, O Lord. *Lord, hear our prayer.*

For all who have died in the communion of your Church, [especially _____ = _____], and those whose faith is known to you alone, that, with all the saints, they may have rest in that place where there is no pain or grief, but life eternal, we pray to you, O Lord. *Lord, hear our prayer.*

Rejoicing in the fellowship of [the ever-blessed Virgin Mary, (*blessed N.*) and] all the saints, let us commend ourselves and one another, and all our life to Christ our God.
To you, O Lord our God.

Lord, have mercy.
Christ, have mercy.
Lord, have mercy.

The Lord be with you.
And also with you.

Let us pray.

Second Alternative to the Prayer Book Litany

The Prayers

The people kneel

On this day of communal celebration when we recall its ministry to each other and to the people of our town and city, we look now to the future, to revitalize our commitment to you, God, and to work as the people of God on proclaiming your Word and saving grace to those around us.

Beloved God, we thank you for giving us power through your Spirit to reveal your life to the world; strengthen, bless, and guide us to make you known by word and example.

We are your Church, O God.
Guide us in your grace.

We thank you, God, for your extravagant creation, the blessed earth, sky, and ocean given to us as our cosmic home, and ask that you remind us of our solemn responsibility to protect this gift for the generations to come.

We are stewards of your creation.
Give us the strength to honor your gift of life in all that we have.

We give thanks this day for N., chosen Rector of this parish, and pray that his devotion to his calling, this strength of leadership, and his example in prayer will surely guide us to you, O God, in the days ahead.

The Holy Spirit has blessed us.
In his name we thank you.

We give grateful thanks, God, for the presence among us of N., wife, and their children, N., that they may grow daily in your care and protection.

We are made in your image, Lord.
It is in faith that we see and love you.

Look with favor, Lord, upon our Bishop Skip, upon the parishes of this diocese, and upon all who serve you in this bountiful and pleasant land.

May your grace be always with your people.
Be with us and help us, O God.

We pray for our nation in its fear and trembling, in its political and economic divisions, in its troubled relationship with the world, that the spirit that founded our society may rise unvarnished in the years ahead; and we pray for our community, for an end to the culture of violence in the streets of our city, and for the relief of the misery of millions of people about the world who look to you, God, for safety and hope in their lives.

We are the people who stand for justice.
Give us strength to persevere and serve all your people.

We thank you for calling us to a glorious heritage as your holy people. Free us from dullness of vision, from inertia of will and spirit; open our eyes and minds to your service that we may rejoice in our witness to your Gospel of good news in Jesus Christ.

You are the life within us, O God.

Keep us ever in your grace and protection.

We thank you for the gift of life, with all its blessings and sorrows. Shield the joyous, comfort and strengthen those in pain, those rejected by society, those without hope. Bless those who will be born today and those who will die, that joining with the company of all your saints we may rejoice in one unending song of praise.

In you alone we have eternal life, O God.

Keep us as the apple of your eye.

The Collect

On a major feast, the Collect of the feast should be used. To give greater emphasis to the ministry of members of the congregation, the following adaptations of other Collects may be used in place of the Collect printed in the text of the service:

Prayer #11, page 817 (For the Parish): Almighty and everliving God, ruler of all things in heaven and earth, hear our prayers for this parish family and for *N.*, their *Rector/Vicar*. Strengthen the faithful, arouse the careless, and restore the penitent. Grant them all things necessary for their common life, and bring them all to be of one heart and mind within your holy Church; through Jesus Christ our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. **Amen.**

Various Occasions 15:III (For the Ministry: For All Christians in their Vocation and Ministry), page 256: Almighty and everlasting God, by whose Spirit the whole body of your faithful people is governed and sanctified: Receive our supplications and prayers, which we offer before you for all members of your holy Church, particularly for the members of *N. Church, N.*, and for *N.*, their *Rector/Vicar*, that in their vocation and ministry they may truly and devoutly serve you; through our Lord and Savior Jesus Christ, who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. **Amen.**

The Lessons

Lessons are suggested in the text of the service and in additional directions at the end of the service. Readers of the first two lessons should be members of the congregation.

There are many lessons besides those given in the text of the service which may to appropriate. Depending on the feast or occasion, those assigned to a feast or the patron of the church may be appropriate. Two other sets may shift the focus toward the ministry of the whole parish.

Various Occasions 15: III
For all Christians in their Vocation
Exodus 19:3-8 or Ezekiel 36:24-28
Psalm 15
1 Peter 4:7-11
Matthew 16:24-27

Various Occasions 7
For all Baptized Christians
Jeremiah 17:7-8
Psalm 16:5-11
Romans 6:3-11
Mark 10:35-45

The gospel should be read by a deacon if one is present.

The sermon and preacher: The preacher should relate the sermon to the lessons chosen. The lessons chosen should therefore be communicated to the preacher as soon as possible.

The Baptismal Covenant may be renewed after the sermon. It may be introduced with these words: “Let us now renew the baptismal covenant which is the foundation of all Christian ministry.

We suggest that statements or greetings from other local churches or representative of the congregation come after the Peace.

The Induction

An alternative title to this section is, the Welcoming of the Rector/Vicar.

An explanation of the symbols of ministry to be presented is helpful to the understanding of the congregation. Such a statement, printed in the service bulletin, is illustrated as follows:

New ministry is visually exemplified through the use of symbols—symbols of liturgical leadership, symbols of the baptized participants in our liturgy, symbols which help us see and feel God’s presence among us in Word and Sacrament. This parish thus welcomes N. as Rector, and Presider of the Eucharist, and N. joins the ministry of the baptized of N. Parish.

The presentation of the symbols of ministry is the most controversial portion of the Celebration of New Ministry. To some it resembles the bringing of gifts in homage to the King, and thus has, in some places, been eliminated altogether. Where the presentation is used, a number of alternative ways are possible. The symbols can be located at the foot of the Nave and brought forward by persons of the congregation in the order specified. Or the symbols can be located where they are used, the bread and wine at the altar, the water poured into the Font, the Bible at the ambo, etc; in this case the Rector/Vicar moves to each location where representatives present the symbols. Obviously, other variations are possible.

The symbols of ministry presented at the induction should be primary symbols of the ordained ministry of word, sacrament, and pastoral care into which the minister is being inducted. Possible expansion of the symbols might include some symbols (such as charter or by-laws) for a cluster or local council of churches or similar organization.

All symbols listed in the Prayer Book should be presented by members of the congregation except for the water for baptism (presented by the bishop), the canons (presented by *two or more diocesan* clergy), and the Bible (if presented by local non-Episcopal clergy).

Symbols should be of significant size and should be put to use, if appropriate, in the service. Thus the Bible would be a lectern-bible or Lectionary Texts (placed on the lectern), the Altar Book (placed on the altar), the water should be presented in a large ewer and placed by the font, the bread and wine should be used at this Eucharist and placed on the credence or altar. The stole (and chasuble) should be put on the celebrant when presented.

Presentations of fellowship gifts and personal gifts are best made after the Peace or at the reception following the service.

Choose the presenters of symbols with an eye to the relation of their role in the parish to the symbol presented. There may be more than one presenter for each symbol, but it is best to avoid large numbers. **During the hymn after the sermon** the presenters should be lined up in an appropriate place in the order in which they are to present the symbols. **Presenters should receive written instructions beforehand.** You may also want to rehearse the presentations before the service. An acolyte, the master of ceremonies, or some other person should be designated to put the symbols in appropriate places once the new minister receives them.

The stole may be eliminated as a symbol since it represents ordination not institution.

To also emphasize the ministry of the whole congregation and not solely the priest, it is appropriate for the Rector/Vicar to provide and give a symbol of ministry to the parish, perhaps to the children or young people.

Instead of the Amen responses of the prayer book service, alternative responses may be more useful; for example:

First Alternative for Presentation of Symbols

N., accept this Bible, and be among us as one who proclaims the Word.

Response Join us in shaping our life together according to God's Word.

N., take this water, and help me baptize in obedience to our Lord.

Response Join us preparing new members for the household of God, that they may confess the faith of Christ crucified, proclaim his resurrection, and share in his eternal priesthood.

N., receive this stole [these vestments], and be among us as pastor and priest.

Response Join us in seeking and serving Christ in all persons, loving our neighbors as ourselves.

N., receive this book, and be among us as a man of prayer.

Response Join us in offering the continual prayer of Christ in this place.

N., use this oil, and be among us as a healer and reconciler.

Response Join us as we take our part in Christ's ministry of reconciliation.

N., receive these keys, and let the doors of this place be open to all people.

Response Join us in showing forth God's hospitality in this community.

N., obey these canons, and be among us to share in the councils of this diocese.

Response Join us in faithfulness to the doctrine, discipline, and worship of this Church.

N., take this bread and wine, and be among us to break the bread and bless the cup.

Response Join us in offering ourselves, our souls and bodies, as a living sacrifice, holy and acceptable unto God.

Conclusion by the bishop

N., let all these be signs of the ministry which is mine and yours in this place. ***Amen.***

The bishop may add:

N., we rejoice that through your ministry and that of this congregation, the Episcopal Church and the Diocese of Central New York are present in this community.

If it is desired to have local clergy of other denominations present one of the symbols of ministry listed in the Prayer Book, it is suggested that the Bible be assigned to them and the following wording be used:

N., accept this Bible, and join us in proclaiming the Word.

Response Help us shape our life together according to God's Word.

Second Alternative to the Symbol Presentation

The keys to the parish are presented by members of the Vestry, the Search Committee and the Treasurer.

N, this church building stand as a symbol of Christ's presence in the midst of our world.

Join us in opening the doors of this place to all people.

The Bishop presents a vessel of water, saying

N, receive this water and help me baptize in obedience to our Lord.

N, carries the water to the font and pours it in, saying

May this water be a sign of our ministry as baptized members of the body of Christ. Let us remember and celebrate the many ministries of the church, among them hospitality, friendship, music, stewardship, administration, and service.

Join us in baptizing in obedience to our Lord.

The cruets of wine and water and bread, placed on the altar before the service, are presented by members of the Altar Guild.

N, in the Eucharist, we gather to be nourished and to be sent forth in service.

Join us in the breaking of the bread as we offer our gifts of praise and thanksgiving to God

The oil of healing, retained in the Aumbry, is given by members of the Pastoral Care Committee, stand at the Aumbry.

N, Jesus came among us to bring healing and wholeness to our broken world.

Join us as we take part in Christ's ministry of reconciliation.

The National and Diocesan Canons are provided by members of the clergy.

N, as members of the body of Christ, we are responsible to one another and depend upon each other.

Join us in obeying these canons and sharing in the councils of the diocese.

The Holy Scriptures, resting on the Lectern, are proclaimed by the Rector and Readers of the parish as the Word of God and the gift of our tradition.

We recognize these Holy Scriptures as God's Word and the teaching of the church.

Join us in listening to and learning from this Word.

N. presents a book of prayers to representatives of N, Church School.

I present to you, the young members of N, this book of prayers. May you continue to offer to God your deepest desires and concerns. May you hold each other and the members of your church family in prayer to God. My prayer for you is that God may nurture you and bless you so that you may grow in image of Christ our Savior. **Amen.**

The Bishop says

N, let all these be signs of the ministry that is ours as the baptized people of God. We rejoice that the Episcopal Church and the Diocese of Central New York are present in this community through your ministry and that of this parish. **Amen.**

The Priest's Prayer

Experience has provided a number of variations of the Priest's Prayer (page 562, Book of Common Prayer); an example follows:

Alternative Priest's Prayer

O Lord my God, you have made me worthy, through the free gift of grace bestowed upon me at baptism, to have you come under my roof; you have called your servant to stand in your house, and to serve at your altar. To you and to your service, I devote myself, body, soul and spirit. Fill my memory with the record of your mighty works; enlighten my understanding with the light of

your Holy Spirit; and may all the desires of my heart and will center in what you would have me do. Make me an instrument of your salvation for the people entrusted to my care, and may I be open to the ministries of those who serve with me in this place. Grant that I may faithfully administer your holy sacraments and, by my life and teaching, set forth your true and living Word. Be always with me in carrying out the duties of my ministry. In prayer, quicken my devotion; in praise, heighten my love and gratitude; in preaching, give me readiness of thought and expression; and grant that, by the clearness and brightness of your holy Word, all the world may be drawn into your blessed kingdom. All this I ask for the sake of your Son, our Savior Jesus Christ. **Amen.**

In addition to the Priest's Prayer an additional prayer may be said by the priest and congregation to emphasize the joint ministry of the Rector/Vicar and congregation.

Suggested Prayers:

A Prayer attributed to St. Francis (#62, page 833) (appropriate coming before the Peace).

For the Parish (#11, page 817, without adaptations suggested above).

Various Occasions (15: III, page 256, without adaptations suggested above).

The Greeting of the Rector and Peace follow. The minister should consult with the bishop about what members of the family will be greeted.

Fellowship gifts and other Greetings may follow.

The Celebration of the Holy Communion

Bread and wine already brought forward as symbols of ministry are used for communion.

The offering is designated for the priest's discretionary fund. An announcement should be printed in the bulletin and given at this point in the service.

All priests associated with the parish should be concelebrants. Other concelebrants should represent the collegiality of the priests of the district and diocese. The number of concelebrants should be limited to those who can reasonably stand at the altar.

Proper Preface

Except on major feasts, the preface may be that for Apostles and Ordinations.

Alternative Proper Prefaces

On a major feast, the proper preface of the day will be used. The following alternatives focus less exclusively on the ordained ministry of the new minister than that for ordinations:

Lord's Day, page 378 (for use on this occasion even if it is not a Sunday):

For by water and the Holy Spirit, you have made us a new people in Jesus Christ our Lord, to show forth your glory in all the world.

Dedication of the Church, page 381 (text focuses on the church as people):

Through Jesus Christ our great High Priest, in whom we are built up as living stones of a holy temple, that we might offer before you a sacrifice of praise and prayer which is holy and pleasing in your sight.

Baptism page 381 (focuses on the baptismal ministry of the congregation):

Because in Jesus Christ our Lord you have received us as your sons and daughters, made us citizens of your kingdom, and given us the Holy Spirit to guide us into all truth.

Consider manners of administration that will allow efficiency. Communion stations may be used. Ministrants of communion may be other than the concelebrants. If there are sufficient clergy, lay persons will not serve as ministrants.

Additional chalices and vessels with bread are prepared at the time of the fraction. Some person should be designated for re-supply as needed.

The Blessing: The bishop may invite the new minister, if a priest, to deliver the blessing.

Note: In the absence of a bishop, another person may be designated to preside at this service. In such a case, the wording of the presentation is altered accordingly, and the priest being installed is the principal celebrant of the Eucharist.

Reference Notes:

- 1) Hatchett, Marion, Commentary on the American Prayer Book, page 535.
- 2) Kelsey, Steve, Celebrating the Ministry of All Baptized at the Welcoming of New Leaders into the Continuing Life and Ministry of Congregations, A Prayer Book for the 21st Century, page 179.

APPENDIX: CELEBRATION WITH BAPTISM OR CONFIRMATION

When the bishop will baptize or confirm during this service, the following order is recommended:

Opening from the Order for Holy Baptism, BCP, page 299 and Collect
The Lessons and Sermon

The new rector is presented with the following words by the warden:

Bishop Adams, we have come together today to welcome *N. N.*, who has been chosen to serve as *Rector/Vicar* of *N.* Church, in *N.*, to celebrate the ministry which we share with *him* in this community, and to present candidates for baptism and the reaffirmation of the baptismal covenant. We believe that *N.* is well qualified, and that *he* has been prayerfully and lawfully selected.

The service continues with the questions on page 559. The reading of the letter of institution may be omitted.

The Service continues on page 301 or on page 415. The Baptismal Covenant is introduced with these words: Let us join with those who are committing themselves to Christ and renew our own baptismal covenant, which is the foundation of all Christian ministry.

If there is to be a baptism, the new rector is presented with the water for baptism immediately before the blessing of the font, rather than during the induction.

After the welcoming of the newly baptized (page 308) or the completion of the prayers for confirmation reception, and reaffirmation (page 310 or 419) the service continues with the Induction.

The Prayers of the People are said immediately before the greeting of the new rector. It is recommended that the litany for ordinations not be used. Petitions for both the rector and those
