

## Celebration of a New Ministry — A

The installation of a new leader of ministry is a significant moment in the life of a community of faith. The new minister, whether priest, deacon, or lay person, has been chosen to teach and proclaim God's word, to lead in prayer and worship, and to guide in living according to the Gospel — in short, to equip the people to live out their baptismal ministry as God's royal priesthood.

The local community has a particular reference to specific people and concerns. It has its own traditions and customs which ought to be considered when planning the celebration. Usually, the celebration marks a new phase in a ministry of many years, and, therefore, ought to acknowledge the work which has gone on before.

The local community does not stand in isolation, but is linked to the ministry of the whole church. It is therefore desirable that, if possible, the bishop be the officiant. Together, the local community and new minister, with the bishop and the whole church, continue the ministry of the people of God.

### Concerning the Service

*This service is intended for use at the installation of a person who has been given responsibility for leadership within a community of faith. It should take place as close in time as possible to the beginning date of the new ministry, and should occur at a time when the members of the community directly involved may conveniently attend.*

*The officiant is the bishop or the bishop's appointee. The bishop, when present, presides at the eucharist; otherwise, the new minister should preside, when that person is a priest.*

*Provision for involvement of the whole parish should be made when the ministry being celebrated is in a multi-point setting.*

*Due caution should be exercised in the use of the space available, e.g., in processions.*

*Psalms, canticles, and hymns may be sung at some of the following points: at the beginning of the service, between the readings, before and after the presentations, during the preparation of the gifts, and at the conclusion of the service.*

*Symbols of the ministry may be chosen from among those suggested.*

*Other appropriate symbols may be substituted. The symbols used should be of sufficient size to be clearly seen by those present.*

*If it is decided to use no symbols, the service will proceed to the point where visitors promise to "support N and the parish of N in their ministry together" (p. 87). The new minister will then say, "Dear friends in Christ, let us now pray . . ." (p. 90).*

*All the symbols of ministry do not need to be given to the new minister. For example, if there is a procession to the font, water may be poured into it. Oil may be placed at the font. A bible may be placed on the lectern. The chalice and paten and service book(s) may be placed on the altar for use.*

*If the eucharist is not to be celebrated, the service may conclude with the Peace and a blessing or dismissal.*

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## The Gathering of the Community

*All stand. The officiant greets the community.*

**Officiant** The grace of our Lord Jesus Christ,  
and the love of God,  
and the fellowship of the Holy Spirit,  
be with you all.

**People** **And also with you.**

*Or from Easter Day through the Day of Pentecost,*

**Officiant** Alleluia! Christ is risen.

**People** **The Lord is risen indeed. Alleluia!**

**Officiant** May his grace and peace be with you.

**People** **May he fill our hearts with joy.**

*The officiant may, in the following or similar words, introduce the theme of this celebration as that of the ministry of the whole people of God.*

**Officiant** My brothers and sisters in Christ,  
NN has been chosen to be pastor\* of  
this parish of N.

After prayerful consideration,  
and according to the practice of this diocese,  
I have (or the bishop has) appointed N  
to this position of leadership  
in our common ministry.

This ministry continues the good work  
done through the years in this community,  
and is part of the work and witness  
of the whole church.

It is a new beginning  
because N brings particular gifts  
to our ministry together.

As we stand in God's presence  
let us pray that grace will be given to N,  
and to all of us in this ministry,  
that we may fulfil the responsibilities  
which are ours.

*\*Another title may be substituted, as appropriate.*

*Silence is kept.*

*The prayers, readings, and preface are normally those of the day. If the prayers are inappropriate, the following prayers may be used, and a selection may be made from the list of readings on p. 98.*

*The officiant sings or says either the collect of the day or the following:*

Almighty God,  
by your grace alone  
we are accepted and called to your service.

Strengthen us by your Holy Spirit  
and make us worthy of our calling;  
through Jesus Christ our Lord,  
who is alive and reigns with you  
and the Holy Spirit,  
one God, now and for ever.  
**Amen.**

*People*

## The Proclamation of the Word

### The Readings

*A first reading as appointed.*

**Reader** A reading from . . .

*At the conclusion of the passage, the reader says,*

The word of the Lord.

**People** **Thanks be to God.**

*Silence may be kept. Then shall follow a psalm as appointed.*

*On Sundays and major festivals a second reading as appointed is read.*

**Reader** A reading from . . .

*At the conclusion of the passage, the reader says,*

The word of the Lord.

**People** **Thanks be to God.**

*Silence may be kept. A psalm, canticle, hymn, or anthem may follow.*

*All stand for the Gospel.*

**Reader** The Lord be with you.

**People** **And also with you**

Reader The Holy Gospel of our Lord Jesus Christ  
according to . . .  
People **Glory to you, Lord Jesus Christ.**

At the end of the Gospel, the reader says,  
The Gospel of Christ.  
People **Praise to you, Lord Jesus Christ.**

**Sermon**  
A silence for reflection may follow.

### **Covenant in Ministry**

The officiant, standing with the new minister and the churchwardens  
before the congregation, may then describe the process by which the new  
minister has been chosen.

The new minister may read any required oaths and declarations.

Or  
A churchwarden, or other official, may say,

I (we) certify  
that the required oaths and declarations  
have been made,  
and the letters of appointment and license  
have been read in my (our) presence.

The officiant asks the new minister,

Do you,  
in the presence of this congregation,  
commit yourself to the responsibility  
entrusted to you?

The new minister replies,  
I do.

The officiant asks the people of the parish or congregation to stand  
and says,

Do you, the people of the parish of N,  
commit yourselves to share with N  
in the ministry of this parish?

People

**We do.**

The officiant asks visitors to stand, and says,  
As brothers and sisters in the body of Christ,  
will you support N and the parish of N  
in their ministry together?

People  
Representatives of the congregation may present various appropriate  
symbols of the ministry of the whole people of God.

A representative presents a bible, saying,

N, hold before us  
the story of God's love and mercy  
and, above all, the Gospel of our Saviour Christ.  
Be among us as a preacher of the word of God  
and teacher of the faith.

The new minister replies,

I invite you all to join with me  
in proclaiming the Gospel of hope and life.  
Amen. We have good news to share.

People

Others may present a vessel of water, saying,

N, in the water of baptism  
we are buried with Christ in his death.  
By it we share in his resurrection.  
Through it we are reborn by the Holy Spirit.  
Be among us as one who baptizes  
into the community of Christ.

The new minister replies,

I invite you all to join with me  
in rejoicing in our baptismal fellowship,  
and in nurturing the community of faith.  
Amen. May we all grow  
into the full stature of Christ.

People

Others may present oil, saying,

N, hold before us the anointing of the Holy Spirit  
for wholeness of life.  
Be among us as reconciler and healer.

The new minister replies,

I invite you all to join with me  
in the ministry of reconciliation and healing,  
so that through the power of God  
we may bring wholeness of life to all people.  
**Amen. In forgiveness and healing  
we find new life.**

*Others may present a copy of the canons of the diocese, saying,*

N, we look to you  
to work with the committees  
and organizations of the church,  
and in our community,  
so that our administration  
may serve Christ and his Gospel  
and not just ourselves.  
Be among us in wisdom and humility,  
in discernment and good humour.

*The new minister replies,*

I invite you all to join with me  
in working for the building up of Christ's Church.  
**Amen. We are the Body of Christ.**

*A churchwarden may present the keys of the church, saying,*

N, we look to you to lead and encourage us  
to be an open, welcoming community.  
Accept these keys,  
and let the doors of this place  
be open to everyone.

*The new minister replies,*

I invite you all to join with me  
in welcoming all who would come  
into the fellowship of the people of God.  
**Amen. May we greet Christ in all who come.**

*A representative may present (a) prayer book(s), saying*

N, we look to you to lead us in worship,  
so that, in word and sacrament,  
we may be renewed in our life together  
in our Lord Jesus Christ.  
Receive these books (this book)  
and be among us as a person of prayer.

*The new minister replies,*

I invite you all to join with me,  
and with the whole Church,  
in regular and constant prayer to our God.  
**Amen. In quietness and confidence  
will be our strength.**

*Representatives of the congregation may present bread and wine, saying,*

N, we look to you  
as one who presides at the eucharist  
and shares with us  
and with the whole church  
in the breaking of the bread  
as a foretaste of the heavenly banquet.  
Be among us to break the bread and bless the cup.

*The new minister replies,*

I invite you all to join with me  
in making eucharist together,  
in company with the church in every age.

*If the new minister is not a priest, the representatives of the congregation  
may say,*

We look to you  
as one who shares with us  
and with the whole church  
in the breaking of the bread,  
as a foretaste of the heavenly banquet.  
Be among us in making eucharist. ]

*People*

**Amen. May we know the Lord Jesus  
in the breaking of the bread.**

*Officiant*

N, let all these be signs of the ministry  
which is mine (the bishop's) and yours,  
and is shared by all the people of God.

*The new minister replies,*

Amen. May we find joy together  
in the service of Christ.

*Officiant*

I present N as the leader of your ministry,  
and I invite your welcome.

*The congregation may respond.*

*The new minister says,*

Dear friends in Christ,  
let us pray that this ministry we share  
may accomplish the purpose of God's grace.  
Let us pray for the world,  
the universal Church,  
and for ourselves.

*Members of the community may lead the congregation in prayer for the Church, for the world, and for all people. A leader may conclude the prayers with the following (or other suitable) collect.*

Almighty God,  
you have given us grace at this time  
with one accord to make our common supplications to you,  
and you have promised through your well-beloved Son  
that when two or three are gathered together  
you will hear their requests.  
Fulfil now our desires and petitions,  
as may be best for us,  
granting us in this world knowledge of your truth,  
and in the age to come eternal life;  
for you are good and loving,  
and we glorify you through your Son Jesus Christ our Lord,  
in the Holy Spirit,  
now and for ever. **Amen.**

*The new minister says,*

The peace of the Lord be always with you.

*People*

**And also with you.**

*The members of the community, ministers and people, may greet one another in the name of the Lord.*

*The service may continue with the preparation of the gifts for the eucharist.*

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*The readings are those of the day or other appropriate texts. A list of readings may be found on p. 98.*