

A Planning Guide for Ordinations

*Planning the Church's Celebration of
Ministry*

Introduction

Welcome to Metropolitan Chicago Synod!

For each person called to service in the Church of Jesus Christ, the Holy Spirit has given specific and necessary gifts to “...equip the saints for the work of ministry, for the building up of the body of Christ.” Ordination itself is an exciting time for both the one being ordained and the larger Church; it is the beginning of formal public service to God’s people, and marks the beginning of responsibilities that come with facilitating all the baptized to fully live into their own vocational call.

Because of this, it is important that the liturgy of ordination and the planning process that surrounds it be both intentional and flexible at the same time. Care must be taken to see that the long tradition of the Church’s ordination rites are observed, while at the same time allowing for “structured flexibility” that embraces local liturgical expression in a given ministry context. This guide is intended to help with that process.

The call of the Holy Spirit is recognized in a dual way. In one regard, it is the individual who feels the call of the Spirit to seek ordination. In another, it is the recognition of the larger Church that confirms this call and ordains. In this way, the understanding of call mirrors the liturgical understanding of the rites themselves: they are both local (individual) and catholic (responsible to a larger community). Holding these two parts of the ordination liturgy in tension with one another will allow both creativity and form to become invisible, focusing instead for Jesus Christ to be proclaimed in Word and Sacrament among those who celebrate the ordination rites. The liturgy must be able to “bear the weight” of the mysteries in which it engages; it must be celebrated with intentionality, integrity, and beauty.

It is our hope that this “Guide to Planning Ordinations” will be helpful for all those who have been called to particular ministries in this Synod. Our prayers are with you as you prepare for these celebrations!

MCS Synodical Liturgy Team
The Ascension of The Lord, 2010

Preface

Historically, in the Metropolitan Chicago Synod, the ordination of new pastors, the setting apart of deaconesses, and the consecration of diaconal ministers has been reserved for larger synodical gatherings, such as the synod assembly. The timing of calls has also necessitated “group ordinations” at various times through the year.

Over time, however, the practice of waiting to gather multiple candidates before an ordination can occur has become impractical, requiring some candidates to wait an unreasonable amount of time for ordination after they have already begun their service to the church. Installing these leaders at the site of their ministry then requires a separate planning and waiting period.

The synod is therefore changing to a practice already common in many synods; namely, that of ordaining, consecrating, setting apart, or commissioning one by one, in the context within which leaders have been called to serve. Installations will routinely (though not exclusively) be performed simultaneously.

If not planned carefully, this could lead to a sense of isolation and privatization of the ordination/consecration act, breaking the awareness that ordination and consecration are actions by the whole church for the sake of the whole church. But performing these rites in the local context allows the benefit of greater congregational investment in the action and the freedom to plan a worship service that speaks clearly and effectively to the cultural context in which the ordination/consecration takes place. In a synod with broad diversity of cultural experience, this contextual flexibility is a necessary feature of our life together.

This planning guide is provided as a resource for candidates and congregations planning services of ordination, installation, consecration, setting apart, or commissioning. Our hope is that with the use of this document these events will be beautiful, inspirational and joyful worship opportunities for the whole church.

Rev. Bishop Wayne N. Miller
Metropolitan Chicago Synod
April, 2010

First Things First

Before the process of planning the ordination liturgy can begin, several things need to take place in a specific order. It is important that the “cart not come before the horse” as these steps are completed, and careful attention to them will make the actual planning process of the ordination liturgy much easier.

Normally, the process that leads towards ordination progresses as follows:

1. The congregation holds a special congregational meeting to call the candidate;
2. The candidate is informed of the decision of the congregation, usually by a representative of the parish call committee;
3. The candidate accepts/rejects the extension of call;
4. The Synod office and bishop are informed of the decision;
5. The Bishop signs the letter of call;
6. The candidate contacts the Synodical office to determine a date, location, and time, consistent with the Bishop’s calendar, for the ordination rite to occur;
7. A Director of Liturgy is assigned to work with the candidate and Liturgy Planning Team to plan the ordination;
8. The ordination is planned, revised, edited, finalized;
9. The ordination takes place;
10. The Installation takes place.

The Call to Service

All candidates for ordination, consecration, commissioning, and installation into these offices are or will be members of a professional leadership roster of the ELCA. These individuals must receive a letter of call from one of the following sources:

- a. The local congregation of service
- b. The Synod Council of the synod in which you will be rostered
- c. The churchwide organization through the Church Council

In this synod, calls may be part time or full time. Part time calls, under normal circumstances, should be at least half-time, with compensation in keeping with synodical compensation guidelines. Copies of these guidelines are available from the Synod Office.

The synod bishop, the candidate, and an officer of the congregation must sign these letters of call before the ordination worship occurs.

Commissioning is a term that may also apply either to designated lay leaders within a congregation. Commissioning, for example, is the appropriate liturgy for the public recognition of Parish Deacons who are not rostered by the whole church but who serve in a specific leadership role within a congregation. When applied in this local context, Commissioning does not require a letter of call. The congregation may choose to construct a covenant or contract that outlines the expectations of the pastor, the congregation council and the servant leader in question.

Where, When, How?

Ordinations in the Metropolitan Chicago Synod are performed by the Bishop, or another bishop of the Evangelical Lutheran Church in America. The ELCA understands that there are three expressions of the Church, each a full expression of the Church: the Churchwide structure, the local Synod, and the local parish. Because of this, ordinations may occur within any of these contexts. Ordinations may occur in one of the following ways:

1. By the Bishop of Chicago at a Synodical Function, usually the yearly Synodical Assembly (usually held in early June). In this case, the ordination takes place during one of the Assembly liturgies.
2. By the Bishop of Chicago in Chicago at a local parish. This may or may not be the parish of call; if it is, the Installation occurs at the same service.
3. By the Bishop of Chicago in another Synod; this is unusual, but is possible if the Bishop agrees and the schedule allows. Requests for this usually would take place in the home parish of the candidate, and the candidate assumes travel expenses, etc. for the bishop to and from the location.
4. By another Bishop of the ELCA in another location, most often the home parish of the candidate. In this case, the request must come through MCS; the bishop will contact the colleague-bishop, and planning may then proceed. *It is necessary in this case that the colleague-bishop **not be contacted by the candidate** before checking with the bishop of Chicago.*
5. At a Churchwide Assembly; though unusual, this is - in theory - possible.

Scheduling a Time and Place

Scheduling can be challenging, and it will serve the candidate as well as the participants in the liturgy well to make sure that everyone is informed (and, in fact, *over-informed*) of times, locations, expectations, etc. Because of busy parish schedules, it is important to make contact with the scheduler in the parish to negotiate a time that may have to be flexible in the larger life of the parish. Sensitivity to this will go far; there are many things going on in many parishes, and the ordination service is often one of many.

Because of the solemn nature of Lent and Holy Week, ordinations are not scheduled from Ash Wednesday until after Easter Sunday. It is particularly appropriate that ordinations occur on Pentecost or Festivals of the Apostles or Martyrs; it is also appropriate that they occur on or near Epiphany, The Baptism of the Lord, Reformation Day, All Saints’.

Time will vary by location and is dependent upon both the host-parish’s calendar and that of the bishop. Some flexibility and willingness to negotiate this time will be helpful, though it is generally appropriate for ordinations to occur at the following times:

Saturdays, morning or afternoon;
Sundays, 3 p.m. or 4 p.m.

Keep in mind: scheduling a Sunday afternoon will inhibit the ability of pastors who must travel a great distance to participate from doing so. Scheduling late on a Saturday will prohibit those same pastors from traveling to return to their parishes for Sunday morning.

A quick glance at the Synodical web-page will also be fruitful as you are thinking about scheduling, to prevent conflict with any major Synodical events.

Participants in the Ordination Liturgy

The Bishop

All ordinations in MCS occur within the context of the Holy Eucharist, at which the Bishop presides. To avoid the understanding that the bishop is present only to “confer magic powers” simply in the ordination rite, and as a sign of the catholicity of the Church, the bishop presides over the entire celebration. There are multiple opportunities for other ordained clergy to participate in the service, and involving as many people (both lay and clergy) in as many roles as possible will help to realize to totality of all God’s people.

The Bishop may or may not, serve as the homilist (to be discussed with the Candidate).

The Liturgy Planning Team

Generally, it is the local liturgical planners in a given place who are best qualified to realize a meaningful celebration in a given context. A “Liturgy Planning Team” could consist of the candidate for ordination, the local pastor, the Director of Music, and someone connected with the altar guild. This team could be more or less people. Too many participants on this team is not advised, as it can be difficult to schedule meetings and can become cumbersome.

Synodical Director of Liturgy

When the ordination liturgy is scheduled, you may contact the Synodical Liturgy team and the name of a Synodical Director of Liturgy will be provided to assist you in planning, suggesting, and otherwise executing the liturgy. This person normally is present at the ordination to instruct participants, acolytes, candidates, musicians, etc. and to run the rehearsal. This person serves as a liaison to the Liturgy Planning Team and the candidate themselves.

The Director of Music

Most parishes have a formalized Director of Music who oversees the ritual music of the liturgy. This person should be brought in on planning as soon as possible. Ordinations generally occur outside the duties of their normal job description, so it will need to be clarified immediately what compensation needs to be provided to the musician according to the American Guild of

Organists' rates (it is the responsibility of the candidate to incur this expenditure, as well as that of any other musicians).

Assisting Ministers

The Assisting Ministers (AM) are roles reserved to those who are not ordained; these are lay positions, allowing a diversity of people to participate at the altar. There is always one person to fill this role, but preferably two. The AMs pray the Offertory Prayer, the Prayers of Intercession, and the Post-Communion prayer.

Lectors

The Lectors read the first and second reading, and one of them processes into the Church carrying the Scriptures; these are lay positions. Again, it will allow more people to be involved if there are two separate readers, one for each reading.

Ordination Sponsors

Must be ordained members of the Evangelical Lutheran Church in America; there may, in theory, be multiple sponsors who bestow the symbols of office (stole), and read the charges. These are ordained clergy of the candidate's choosing.

Presenter of the Candidate

The Presenter for rostered leadership positions is an officer of the Synod. For non-rostered positions, this role may be performed by a member of the congregation. At Installations, the Presenter is an office of the congregation.

Gift Bearers

These lay roles present the bishop with the bread and wine at the offertory; these roles are filled by people of the candidate's choosing.

Presenters of the Marks of Office (Installations)

Members of the congregation of call present the newly-called pastor with symbols of office: chalice, etc. according to the installation rite.

Acolytes

Because of the festive nature of ordinations, it is helpful to have well-trained acolytes to serve as Crucifer, torch-bearers, thurifer, etc. as the planning dictates.

Other Musicians and Dancers

Many congregations have gifted musicians and artists whose talents should be employed to widen the circle of participation. Some parishes have dance troupes which may offer liturgical dance or other expressions of praise.

Candidate for Ordination

The Candidate for Ordination sits with their family near the front of the Church and is directed forward for the Ordination Rite itself that occurs after the Sermon.

Planning the Liturgy Itself

Once the date, time, and location of the liturgy are established, the planning process can begin. Normally, the place to start is with the scriptural texts that will be used, since they will inform the choice of music, etc.

The liturgy of ordination itself is found in two editions of *Evangelical Lutheran Worship: Occasional Services for the Assembly* (ISBN 978-0-8066-9635-5), pg. 187. Many of the rubrical directions and theological rationale for this document are contained on pages 194-198 of that book.

1. Pick Texts

Is the date of the ordination a Festival Day? If so, it will be beneficial to use the texts for that day; this is particularly appropriate on days for which the color is red. If the ordination is to occur at another time, one of the following texts may be appropriate:

Theological Theme	Readings/Psalm	Gospel
Shepherding Emphasis	Jeremiah 23:1-5 Psalm 84 or 91 1 Peter 5:2-4	John 10:7-18
Discipleship Emphasis	Isaiah 6:1-8 Psalm 122 1 Timothy 4:14-16	Mark 19:42-45
Servant Leadership Emphasis	Jeremiah 1:4-10 Psalm 116 1 Corinthians 4:7-12	John 13:3-11
Mission/Witness Emphasis	Isaiah 52:7-10 Psalm 96 or 99 2 Corinthians 5:16-21	Luke 24:44-49a
Diversity of Gifts Emphasis	Exodus 18:13-22 Psalm 103 Ephesians 4:4-16	Luke 10:1-9

Psalms are to be sung

Martin Luther referred to the Book of Psalms as “the hymn book of the bible.” Because of their nature as songs, it is appropriate that the psalms be sung (not read). Many settings of the psalms exist in various styles that are conducive to flexibility in execution while at the same time maintaining their integrity as liturgical music. Effective use of cantors, congregation, praise bands, dancers, and choirs will enliven the psalms within a given local context.

2. Pick Liturgical Music

Once the texts have been chosen, it is necessary to choose the liturgical music. This includes the mass setting (one from the ELW or another source), including the Kyrie, Hymn of Praise (Gloria), Gospel Acclamation, Sanctus (Holy, Holy, Holy), and Lamb of God. These can be

performed in a variety of ways and settings, again utilizing the various musical styles of a given context. Numerous settings of these texts exist, and planners will be well-served by choosing the one that best fits their context.

In addition to the above “ordinary” of the mass, the “proper” music needs to be chosen, particular to the day. This includes the Psalm setting, the proper verse for the Gospel Acclamation (found in the Minister’s Desk Edition of the ELW), and music that might relate at the beginning of the service to a Rite of Sprinkling or Remembrance of Baptism (ELW 211-214).

3. Pick Congregational Song

Once the liturgical and ritual music has been chosen, planners should pick congregational song. Congregational song is an important part of the liturgy, in that it allows the congregation to respond by musical acclamation to the proclamation of the Word. Several things to remember when choosing congregational song:

Do the whole Hymn. Hymn texts are works of art composed by those gifted in poetry and music; for the theological ideas to be fully developed, it is desirable that the entire hymn be sung. It is not necessary that it be sung completely by the congregation, but each stanza should be sung. Steer clear of “Verses 1,3,8, and 12”.

Text that is projected on to a screen must take into account that not everyone can see screens, and for people who have vision issues, this presents a problem of hospitality. Additionally, if hymns are to be projected, it is preferable to have music *and* text, rather than just text. Text alone can be exclusive, in that not everyone present will be from that given congregation and may not be familiar with the music familiar to a given community. In short: give people as many tools as you can to allow them to sing.

Pick hymnody and song that is related to the texts or to the general theme of the Holy Spirit, particularly celebrated in the Ordination Rite. Hymns related to mission, proclamation, and vocation are also particularly appropriate.

If you print the hymns in the bulletin, be sure that you have copyright permission to do so. The Liturgy Planning team and the host parish will have more information on this regarding license numbers, etc. Remember: it is illegal to reprint music that is copyrighted without paying for and acknowledging its use.

Do not forget the Hymn to the Holy Spirit. The “Veni Creator Spiritus” (ELW 577) is traditionally sung at ordinations as a hymn to the Holy Spirit within the Ordination Rite itself. There are various settings of this text that are diverse in style, and further expressions of this text are available in various mediums (both traditional and contemporary).

3. Establish who will do what in the Liturgy

The liturgy has “structured flexibility” within it to allow a great many people to participate; indeed, it is necessary that many people participate to fully do the “work of the people.” Within this structure, there are various roles assigned to people, both lay and clergy, to allow the liturgy to flow smoothly. The below chart will aid in planning who is to do what, and also to make sure that all the “parts” are present:

Part of the Liturgy	Who does it?	Name?
Prelude/Gathering Music	Musicians	
Greeting of Hospitality	Pastor or representative of the host congregation	
Remembrance of Baptism/Sprinkling Rite/Confession	Ordained Clergy or Bishop	
Entrance Hymn/Gathering Song	Congregation/Musicians	
Apostolic Greeting	Bishop	Bishop of MCS
Kyrie	Assisting Minister, Cantor, Ensemble or Choir	
Hymn of Praise	Assembly, Choir, or Cantor	
Prayer of the Day	Bishop	Bishop of MCS
First Reading	Lector 1	
Psalm	Assembly, Ensemble, Choir, or Cantor	
Second Reading	Lector 2	
Gospel Acclamation	Assembly, Ensemble, Choir or Cantor	
Gospel	Preacher	
Hymn of the Day/Congregational Song	Assembly	

Presentation	Officer of the Synod	
Address and Questions	Bishop	Bishop of MCS
Prayers of Intercession	Assisting Minister or other lay person	
Hymn to the Holy Spirit (ELW 577 or 578)	Assembly	
Thanksgiving	Bishop	Bishop of MCS
Laying-on-of-Hands	Bishop and Clergy	Bishop of MCS
Presentation of Stole/Symbols of Office	Ordination Sponsors	
Charge	Ordination Sponsors/Ordained Clergy	
Blessing	Bishop	Bishop of MCS
Acclamation	Assembly	
Peace	Bishop	Bishop of MCS
Preparation of the Altar	Assisting Ministers	
Music at the Preparation	Assembly, Ensemble, Choir or Cantor	
Offertory	Assembly, Ensemble, Choir or Cantor	
Offertory Prayer	Assisting Minister	
Great Thanksgiving	Bishop	Bishop of MCS
Proper Preface	Bishop	Bishop of MCS

Holy, Holy, Holy	Assembly, Ensemble, Choir or Cantor	
Eucharistic Prayer	Bishop	Bishop of MCS
Lord's Prayer	Assembly	
Lamb of God	Assembly, Ensemble, Choir or Cantor	
Post-Communion Blessing	Bishop	Bishop of MCS
Post-Communion Canticle	Assembly, Ensemble, Choir or Cantor	
Post-Communion Prayer	Assisting Minister	
Benediction	Bishop	Bishop of MCS
Closing Hymn/Sending Music	Assembly, Ensemble, Choir or Cantor	
Dismissal	Assisting Minister	

Ordination with Installation

If the installation of the candidate happens during the same liturgy as the ordination (immediately after it or later on in the service), the bishop still remains as Presider for the entire celebration; the candidate *does not* “take over” Presiding duties once they are installed.

3. Begin to Assemble the Bulletin

The worship folder (bulletin) is normally - though not always - the aid that will allow the assembly to enter fully into the liturgical celebrations. Some parishes do not use worship folders, and in this case, care and intentionality must be attended to so that those participating in the liturgy (the assembly) are aware of what is happening and when. Generally, worship bulletins contain too much information; every single thing that is happening in the liturgy does not need to be printed, and careful attention to what is necessary will allow not only distractions to be minimized, but also take seriously that the liturgy is *not* the bulletin; it is the shared act of communal praise. Likewise, to be good stewards of the earth, it is essential that parishes and pastors not be republishing the entire hymnal.

Bulletins should be clean, meaning superfluous instructions, graphics, and rubrics should be kept as minimal as possible. Bulletins also do not need everything “crammed” in order; generous unfilled space will allow the eye to flow easily from one liturgical element to another.

It is not necessary that verse citations be included in the printed text of the readings. The Oremus Bible Browser links to NRSV texts (see the end of this document, “Resources,” allows you to search without verse number).

Elements that are peculiar to the Presider or other ministers do not need to be printed. For example, the Prayer of the Day is said by the Bishop, so it does not need to be printed. Likewise with the Offertory Prayer and the Post Communion Prayer. The full text of the Eucharistic Prayer does not need to be printed (just the prompts for the acclamations), and text that are familiar (the Lord’s Prayer, for example), do not need to be printed.

Readings may or may not be printed, as well as the text of the Psalm.

Consider carefully if music contained in the hymnal needs to be printed or not (see above regarding what needs to be printed). If there are hymnals in the pews, use them.

Determine who will lay out the bulletin; is it the Candidate for Ordination? The secretary at the host parish? Who will print the bulletins? Generally, the cost of printing is incurred by the Candidate; this is negotiated with the host parish.

Once the bulletin is assembled, forward a copy to the Director of Liturgy who will look at it and suggest changes/additions that need to be made. *The bulletin cannot go to print until the Director of Liturgy approves it.*

Leader’s Missal

Some parishes find it helpful to produce a Leader’s Missal (or “Leader Book”) that is usually a binder with the full text of the entire liturgy (including all prayers, even those the assembly does not have in their bulletins). This can be helpful, but is not necessary; it should be determined with the Director of Liturgy. If the parish owns a ritual Missal, become familiar with it and use it.

Other Useful Advice

Vestments

Candidates for ordination are vested in a white alb. You need to be sure to have purchased well in advance a red stole, and a chasuble (if you are being presented with one). Assisting ministers are vested in white albs as well (the responsibility of the host congregation and/or candidate); normally, these people are also vested in dalmatics (which the synod provides). The bishop's vestments are the responsibility of the Director of Liturgy. The stole and chasuble being presented are folded neatly and sit on the credence table or other suitable place near the kneeling desk or rail that will be used for the ordination. There is an extensive list of vestment makers at the end of this document, and other find artists exist to aid in these efforts.

Clutter

Very many congregations have un-needed items (candlesticks, banners, flower stands, chairs, etc.) on or near the altar area that can become cumbersome for the free movement of the liturgical leaders in the service; these things also, often, can distract from the central symbols of altar, font, reading desk, and Presider's chair. These things should be minimized, and the Director of Liturgy may "move furniture" and/or things to accomplish this.

A Service of the Whole Church

Ordinations are celebrations of the whole Church, carried out on behalf of the whole Church by a synodical bishop. Ordinations are not "weddings," nor are do the "belong" to any individual (including the ordinand); the same is true for installations, services that are rightly understood the collaborative inauguration of ministry between the pastor and the ministry context into which they have been called. Understanding that the ordination liturgy is not "yours" will aid greatly in the planning and execution of the rites.

Be on Time

Because the planning and execution of ordinations is complex, it is essential that those participating in the ordination liturgy itself be on time, prepared, and well-briefed as to what they are going to be doing. The ordinand needs to emphasize this to all involved; in short, be fully present and ready to go at the right time.

Resources

The following resources can aid you greatly in assembling your bulletin and planning the liturgy ordination:

Adorn This House

jfp77@juno.com

www.adornthishouse.com

Artist Jeanette Paulson provides vestments and stoles at a reasonable price for those about to be ordained.

Augsburg Fortress

1-800-328-4648

www.augsburgfortress.org

Augsburg Fortress is the publishing house of the ELCA and can provide you with books, liturgical resources, music, and some church supply materials (including some vestments) that may aid in your planning.

C. M. Almy & Co.

1-800-225-256

www.almy.com

C. M. Almy provides a huge number of vestments, linens, metalware and other items to the churches throughout the United States. Their website is limited, and you will be better advised to contact them in advance and have them send you one of their extensive catalogs.

Gaspard, Inc.

1-800-784-6868

www.gaspardinc.com

Gaspard is an excellent and reasonably priced vestment house out of Wisconsin; they have extensive offerings on their website, or you can request a catalog by calling them.

Holy Rood Guild

1-866.383.7292

www.holyroodguild.com

The Holy Rood Guild is the vestment making house of the Cistercian monks of St. Joseph's Abbey in Spencer, Massachusetts. The monks provide beautiful, and expensive, vestments.

Oremus Bible Browser

www.bible.oremus.org

This web-based searchable browser allows you to search the New Revised Standard Version of the Bible, and to then cut-and-paste the text into a document.

Sundays and Seasons**www.sundaysandseasons.com**

This website is produced by Augsburg Fortress, and contains all of the liturgical resources included in *Evangelical Lutheran Worship*, *Lutheran Book of Worship*, *With One Voice*, *This Far By Faith* and numerous other resources. Psalm antiphons, seasonal texts, and mass settings are included. Note: this site is not free, and you must have a log-in and user password to access it.

Vestments by Visti**(773) 237-7772**

Vestments by Visti is a resident Chicago firm of vestment makers. Please contact them for more information.

Watra**773-823-1410****www.watra.com**

Watra is one of the largest Church supply houses in Chicago and provides excellent service and prices on vestments, candles, and a host of other items. Their store is located at 4204 South Archer Avenue in Chicago, and stopping by and asking to see their vestment showroom can be helpful.

Thanksgiving for Baptism

The assembly stands as the ministers enter.

In the name of the Father, and of the Son, and of the Holy Spirit.
Amen.

The assembly is sprinkled in remembrance of their baptism while all sing:

Refrain – All

Springs of wa - ter, bless the Lord.

Give God glo - ry and praise for - ev - er.

Leader or All *Refrain*

- 1 Buried with Christ in death, you are raised with him to life.
- 2 Bathed in the foun-tain of life, you are born to a liv - ing hope.
- 3 You are God's work of art, cre - ated in Christ Jesus.
- 4 You be - long to Christ, in whom you have been bap - tized.
- 5 All of you are one, u - nited in Christ Jesus.
- 6 Re-joyce, all you bap-tized, called to be chil-dren of God.

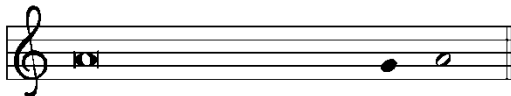
#654 Entrance Hymn
Stand The Church's One Foundation

Greeting

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

And also with you.

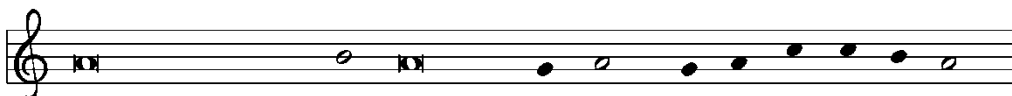
Kyrie



In peace, let us pray to the Lord.



Lord, have mer - cy.



For the peace from a-bove, and for our sal - vation, let us pray to the Lord.



Lord, have mer - cy.



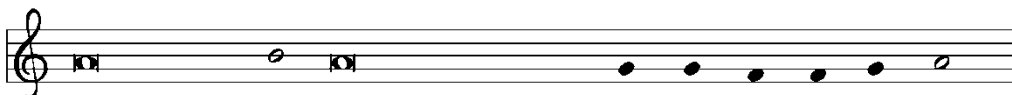
For the peace of the whole world, for the well-being of the church of God,



and for the unity of all, let us pray to the Lord.



Lord, have mer - cy.



For this holy house, and for all who offer here their wor-ship and praise,

let us pray to the Lord. Lord have mer - cy.

Help, save, comfort, and de - fend us, gra-cious Lord. A - men.

Hymn of Praise

Glory to God in the Highest

Leader

Glo-ry to God, glo-ry to God, glo-ry in the high - est!

All

Glo-ry to God, glo-ry to God, glo-ry in the high - est!

Leader All

To God be glo-ry for-ev - er! To God be glo-ry for-ev - er!

Leader Leader

Al-le-lu-ia! A-men! Al-le-lu-ia! A-men!

Group 1 Group 1, 2

Al-le-lu-ia! A-men! Al-le-lu-ia! A-men! Al-le-lu-ia! A-men!

Leader

Al-le-lu-ia! A-men!

Group 1, 2, 3

Al-le-lu-ia! A-men! Al-le-lu-ia! A-men! Al-le-lu-ia! A-men! Al-le-lu-ia! A - men!

Prayer of the Day

The Lord be with you.
And also with you.

The Bishop says the prayer of the day; the assembly is seated.

Second Reading + Romans 10:9-17

If you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For one believes with the heart and so is justified, and one confesses with the mouth and so is saved. The scripture says, "No one who believes in him will be put to shame." For there is no distinction between Jew and Greek; the same Lord is Lord of all and is generous to all who call on him. For, "Everyone who calls on the name of the Lord shall be saved." But how are they to call on one in whom they have not believed? And how are they to believe in one of whom they have never heard? And how are they to hear without someone to proclaim him? And how are they to proclaim him unless they are sent? As it is written, "How beautiful are the feet of those who bring good news!" But not all have obeyed the good news; for Isaiah says, "Lord, who has believed our message?" So faith comes from what is heard, and what is heard comes through the word of Christ.

The word of the Lord.
Thanks be to God.

Silence.

Stand

Gospel Acclamation

Hal-le, hal - le, hal - le - lu - jah. Hal - le, hal - le, hal - le - lu - jah. Hal - le, hal - le, hal - le - lu - jah. Hal - le, hal - le, hal - le - lu - jah. Hal - le, hal - le, hal - le - lu - jah. Hal - le, hal - le, hal - le - lu - jah. Hal - le, hal - le, hal - le - lu - jah.

Holy Gospel + John 1:19-30a

The Holy Gospel of our Lord Jesus Christ according to John.

Glory to you, O Lord.

This is the testimony given by John when the Jews sent priests and Levites from Jerusalem to ask him, "Who are you?" He confessed and did not deny it, but confessed, "I am not the Messiah." And they asked him, "What then? Are you Elijah?" He said, "I am not." "Are you the prophet?" He answered, "No." Then they said to him, "Who are you? Let us have an answer for those who sent us. What do you say about yourself?" He said, "I am the voice of one crying out in the wilderness, 'Make straight the way of the Lord,'" as the prophet Isaiah said. Now they had been sent from the Pharisees. They asked him, "Why then are you baptizing if you are neither the Messiah, nor Elijah, nor the prophet?" John answered them, "I baptize

with water. Among you stands one whom you do not know, the one who is coming after me; I am not worthy to untie the thong of his sandal." This took place in Bethany across the Jordan where John was baptizing. The next day he saw Jesus coming toward him and declared, "Here is the Lamb of God who takes away the sin of the world! This is he of whom I said, 'After me comes a man who ranks ahead of me because he was before me.' I myself did not know him; but I came baptizing with water for this reason, that he might be revealed to Israel." And John testified, "I saw the Spirit descending from heaven like a dove, and it remained on him. I myself did not know him, but the one who sent me to baptize with water said to me, 'He on whom you see the Spirit descend and remain is the one who baptizes with the Holy Spirit.' And I myself have seen and have testified that this is the Son of God." The next day John again was standing with two of his disciples, and as he watched Jesus walk by, he exclaimed, "Look, here is the Lamb of God!" The two disciples heard him say this, and they followed Jesus. When Jesus turned and saw them following, he said to them, "What are you looking for?" They said to him, "Rabbi" (which translated means Teacher), "where are you staying?" He said to them, "Come and see."

This is the Gospel if the Lord!
Praise to you, O Christ!

Sit **Sermon**

#576 Hymn of the Day
Stand We all Are One in Mission

Rite of Ordination

Presentation

Address and Questions

Kneel **Prayers of Intercession**

Each petition ends with:
Lord, in your mercy,
Hear our prayer.

Stand **Hymn to the Holy Spirit**
Creator Spirit, Heavenly Dove

During the singing of the hymn, the ordinand kneels while the assembly offers silent prayer on their behalf.

Thanksgiving

The Lord be with you.
And also with you.

Let us give thanks to the Lord our God.
It is right to give our thanks and praise.

Laying on of Hands

Presentation of the Stole and Chasuble

Charge

Blessings

Acclamation by the Assembly

The assembly may offer (loud!) applause.

Peace

The peace of Christ be with you always.
And also with you.

Please turn and share the peace of Christ with those near to you.

Liturgy of the Eucharist

Sit **Music at the Preparation**

Strong, Loving and Wise
Richard Proulx

Stand **Offertory**

The assembly rises as the gifts are presented and sings:



Let the vine - yards be fruit - ful, Lord, and fill to the brim our cup of



bles - sing. Gath - er a har - vest from the seeds that were sown, that we may be



fed with the bread of life. Gath - er the hopes and the dreams of all; u -



nite them with the prayers we of - fer now. Grace our ta - ble with your



pres - ence, and give us a fore - taste of the feast to come.

Prayer

Great Thanksgiving

The Lord be with you. And al - so with you.
Lift up your hearts. We lift them to the Lord.
Let us give thanks to the Lord our God.
It is right to give our thanks and praise.

The image shows four staves of musical notation in G major (one sharp) and 4/4 time. Each staff contains a melody line with lyrics underneath. The first staff has two measures, the second and third have two measures each, and the fourth has two measures. The lyrics are: "The Lord be with you. And al - so with you.", "Lift up your hearts. We lift them to the Lord.", "Let us give thanks to the Lord our God.", and "It is right to give our thanks and praise."

Proper Preface

Sanctus

Ho - ly, ho - ly, ho - ly Lord, Lord God of pow'r and might,
heav'n and earth are full of your glo - ry.
Ho - san-na in the high - est. Bless - ed is he who comes
in the name of the Lord. Ho - san-na in the high - est.

The image shows four staves of musical notation in G major (one sharp) and 4/4 time. Each staff contains a melody line with lyrics underneath. The lyrics are: "Ho - ly, ho - ly, ho - ly Lord, Lord God of pow'r and might,", "heav'n and earth are full of your glo - ry.", "Ho - san-na in the high - est. Bless - ed is he who comes", and "in the name of the Lord. Ho - san-na in the high - est."

Eucharistic Prayer

Holy God, holy and mighty, holy and immortal... we proclaim the Lord's death until he comes.

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

With this bread and cup... all our sins and sorrows will be no more.

Amen. Come, Lord Jesus.

Holy God, holy and merciful... sharing your bounty with all the world.

Amen. Come, Lord Jesus.

Holy and benevolent God... with the Holy Spirit, in your holy Church, now and forever.

Amen

The Lord's Prayer

Sit

Lamb of God



Lamb of God, you take a-way the sin of the world; have mer-cy on



us. Lamb of God, you take a-way the sin of the world; have



mer-cy on us. Lamb of God, you take a - way the



sin of the world; grant us peace, grant us peace.

Hymns During the Distribution

#498 *United at the Table*

#490 *Let All Mortal Flesh Keep Silence*

Stand

Prayer

Blessing

#826 Closing Hymn

Thine the Amen, Thine the Praise

Dismissal

Our celebration is ended. Go in peace, rejoicing in the power of the Spirit!

Thanks be to God!

Postlude

Variation on a Myxophryidorian Mode

Walpurga Bugenhagen

Please join us in the Gathering Space for a reception following this celebration.

Acknowledgements:

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Metropolitan Chicago Synod
Evangelical Lutheran Church in America
God's work. Our hands.