

The Diocese of Melbourne
Liturgical Committee

Celebration of New Ministry

**The Induction
of a New Incumbent
within a Service of the Word**

**The Induction
of a New Incumbent
within Holy Communion**

*Authorised by the Archbishop of Melbourne
for use in the Diocese of Melbourne
17 August 2021*

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The Anglican Church of Australia
The Diocese of Melbourne



The *Induction/Commissioning* of
The Reverend *Name*
as *Priest-in-Charge/Vicar/Incumbent*
(as directed by the Archbishop)
of
Name of Church, Place

by The Right Reverend *Name*
Bishop of the *Name* Episcopate

Date

Introduction

The Celebration of a new ministry is both a parish and a Diocesan celebration. It is important then, that the service expresses local custom and style, while at the same time adhering to a form that is recognisable across the Diocese. These forms, one with Holy Communion and one without, have been authorised by the Archbishop for use across the Diocese of Melbourne.

Liturgical Notes

This service is based on the **structure** of the Second Order services in *A Prayer Book for Australia* (see pages 19ff and 119ff):

Gathering in God's Name (here including The Presentation)
The Ministry of the Word (here including The Commissioning and Welcome)
The Prayers
The Sending Out of God's People

The service seeks to recognise the various **partners** in the new ministry – the people of the parish, the new Incumbent's/Priest-in-Charge's family and colleagues, the bishop, other clergy, and representatives of other churches and the wider community.

Though its primary orientation is the celebration of a new ministry where a new Priest-in-Charge is to be commissioned, it can be suitably adapted for other situations, for example the commissioning of a chaplain, or the welcoming of a new clergy member to a parish team.

Theological Principles

The service aims to encourage flexibility in planning and use, keeping in mind several theological convictions, which are in turn reflected in the service:

- Baptism is the primary ground of ministry for all Christians: the calling of ordained ministers is distinctive but not superior to others.
- Parish leadership and ministry involves teamwork between clergy and others, and clergy receive ministry from, as well as offer ministry to, other members of their parish. Commitment to a new stage in ministry therefore involves both the members of the faith community concerned, and the new Priest-in-Charge, who has a distinctive role in the service.
- Ministry in the Church embraces a number of dimensions. Grounded at the congregational level, it is exercised in the fellowship of the diocese, and in ecumenical partnerships. These dimensions are represented in the presence of the bishop, archdeacon and churchwardens, and signified by the presence of representatives from other churches.
- Commitment to a new stage of ministry therefore involves both the parish and the wider church, especially the bishop and archdeacon, who have a distinctive role in the service.

- Christian ministry finds its basic orientation to and in the world of daily life, rather than being primarily an 'in church' matter: ministry and mission cannot be put asunder.
- Commitment to a new stage of ministry therefore involves prayer for the new Priest-in-Charge and the ministry of the local congregation, offering thanks for all God's gifts, and engaging with representatives from civic life.

Context

In preparing this service, its particularity needs to be recognised: it constitutes an act of Christian worship which is unique for the parish and the new Priest-in-Charge (and their family). 'Celebration of a new Ministry' therefore needs to be encouraging, and inspiring.

Yet it is also important to recognise that the congregation is likely to be a mixed group, including Anglicans from various places, believers from other Christian traditions, civic representatives and other community members, who may not be Christians.

In the light of this, the service should be relatively objective in tone, and be led so that it does not drag: 60 minutes should suffice – the number of hymns and the length of prayers are the major factors which affect this. The music chosen should be singable and be reasonably well known, both in and beyond the particular parish; words should avoid jargon and overly-personal language, and be singable by the mixed congregation that is likely to be present.

The building, its 'geography' and acoustics, will need to be taken into account in planning the movement of people and the placement of hymns during the service. It is therefore strongly recommended that a rehearsal be held, involving in particular the new Priest-in-Charge, archdeacon and parish members who will take part.

Order of Service

A full order of service should be prepared, containing at the least all words which are to be said or sung by the people, and including copyright acknowledgements. It may be helpful to have two versions: one with full rubrics, and all that will be said, for leaders; and a second with all the people's parts and basic directions only. It is recommended that words to be said or sung by the congregation be set in 14-point type (Book Antiqua is the type in which *APBA* is set, Times Roman is a similarly clear and readable font).

Preparation of the service is the responsibility of the archdeacon, in consultation with the new Priest-in-Charge and churchwardens. *Readings* are chosen by the bishop, hymns by the new Priest-in-Charge, in consultation with the archdeacon. *Reproduction* of the service is the churchwardens' responsibility.

It is suggested that a biographical or ministry sketch of the new Priest-in-Charge, and a brief outline of the history and mission of the parish, be included in the service leaflet.

Apart from its utility for the diverse group present, and to ensure that preparation has been undertaken, a printed order can function as a significant reminder to the new Priest-in-Charge and parish of the commitments they have undertaken. Further, when the time comes for the Priest-in-Charge to leave, words and actions from the induction can be used to mark the farewell.

Particular Notes

1. If the bishop is not present, the archdeacon conducts the service and takes the Oath and Declarations, with the area dean taking the other roles assigned to the archdeacon.
2. Hymns are suggested at a number of places in the service, but their number and precise placement should be determined for each occasion. It is suggested that suitable music be played before and after the service, utilising the talents of musicians of the parish concerned.
3. Acknowledgment of the First Nations Traditional Owners of the Country on which the ministries of the parish are undertaken takes place at the beginning of the service, at ¶ 2. Where desired, local Aboriginal Elders or Traditional Owners may be invited to conduct a Welcome to Country.
4. Where the rubric *Name* appears, the archdeacon and new incumbent decide whether the full name or only a Christian name is used. The full name should be used at its first mention at ¶ 6.
5. Any words of thanks to the locum priest(s) should be included in the bishop's opening welcome, at ¶ 2. Locum clergy normally take no part in the service.
6. If it is desired that representatives from the previous ministry commend the new Priest-in-Charge to their new ministry, this may take place at ¶ 5: it is not appropriate at any later stage.
7. The leaders mentioned at ¶13A will normally include licensed clergy and lay ministers of the parish, and the churchwardens: synod and vestry members should also take part. It may be appropriate to include parish group leaders (Mothers' Union, Bible study/home groups, Youth Ministry, Children's Ministry, Men's Society, Cursillo, Sunday school, Servers' Guild, etc.)
8. Hymns suitable for use at ¶ 7A include

Come from the four winds, O Spirit		TiS 752
Come Holy Ghost, our souls inspire	<i>AHB 308</i>	TiS 396
Come, Holy Spirit, come!		TiS 422
Come Spirit blest, Creator come	<i>AHB 309</i>	TiS 397
Come, Spirit of God, holy Lord		TiS 399
Come, gracious Spirit, heavenly dove	<i>AHB 311</i>	TiS 402
Great God, your Spirit, like the wind		TiS 416
Holy Spirit, come confirm us	<i>AHB 327</i>	TiS 413
Holy Spirit, go before us		TiS 420
Like the murmur of the dove's song		TiS 419
O Spirit of life, O Spirit of God		TiS 401
O breath of life, come sweeping through us	<i>AHB 322</i>	TiS 409
She sits like a bird, brooding on the waters		TiS 418
Spirit divine, attend our prayers	<i>AHB 377</i>	TiS 406
The bright wind is blowing		TiS 263
When people despair, we would bring hope	<i>Praise for All Seasons 20</i>	

9. At ¶ 14A, the symbols should not be handed to the new Priest-in-Charge, since they belong to the whole people of God. At ¶ 14A it is suggested that those holding symbols come forward together to place them where they are to be used (lectern, font etc), or lay them all on the holy table, before the bishop continues. The precise

choreography will depend on the occasion and building, including taking account of the space available for people to stand together. The four symbols named are to be used on every occasion, since they represent the basic means of grace: the scriptures, baptism, prayer, and Eucharist.

10. At ¶ 18B, the other clergy and lay leaders from ¶ 8A may join in the laying on of hands. Where family members are to be mentioned at ¶ 19B, the wording employed is to be supplied by the new Priest-in-Charge, who should also speak them.

The Induction/Commissioning of a New Incumbent within a Service of the Word

GATHERING IN GOD'S NAME

1 *An opening hymn may be sung when the bishop and other ministers enter. The priest to be commissioned is accompanied by the churchwardens. When the ministers have taken their places, the people sit*

2 *The bishop greets the people, acknowledging the First Nations People of the Country on which the gathering is held, and noting the new incumbent, the incumbency committee (including the archdeacon, consultant and lay facilitator), the churchwardens, clergy and lay leaders of the parish, visiting clergy, representatives of other Christian traditions, and family and friends of the new incumbent*

3 *The bishop says*

The grace of the Lord Jesus Christ, the love of God,
and the fellowship of the Holy Spirit be with you.
And also with you.

4 *This or another suitable sentence of scripture may be read*

Saint Peter wrote to the Church, 'You are a chosen race, a royal priesthood, a holy nation, God's own people, so that you may proclaim the mighty acts of him who called you out of darkness into his marvellous light'. (1 Peter 2.9)

THE PRESENTATION

5A *The bishop says*

Friends in Christ,
we come together to celebrate a new stage in the ministry of this parish,
as *Name* is welcomed as its *Vicar*:
We will commit ourselves afresh to live for Christ and his Church,
and pray for the ministry of all God's people.

[5B *Commendations from the incumbent's previous ministry context may be included*

I invite members of *Parish* from where *Name* has just come, to stand.
[*Name, Position*] will bring words of commendation.

Members of Parish stand, and one delegate may speak on behalf of all.]

6 *The bishop continues*

I now invite the churchwardens to present *Name*.

The churchwardens with Name stand before the bishop, and say

Name, bishop in the Church of God, we present to you the Reverend *Name*,

who has been called to serve as *Position* in this parish.
We ask that *they* be instituted into this ministry.

The bishop says

It is good that *Name* has accepted the call
to serve Jesus Christ in this parish.
I gladly proceed to commission *them* for this ministry.

7A The bishop addresses Name, saying

Name, at your ordination you affirmed your conviction
that you were called to proclaim the gospel of Christ,
serve God and build up God's people,
according to the will of our Lord Jesus Christ.

I now ask you, in the presence of this congregation:

Do you stand by that conviction,
and commit yourself to this new trust and responsibility,
according to the order of the Anglican Church of Australia?

Name responds, saying

I believe I am called to this ministry,
and commit myself to it, by the grace of God.

The bishop says

Do you commit yourself to proclaim Jesus Christ in this community?

Name says

I do, relying on the strength of the Holy Spirit.

The bishop continues

Let us pray for God's Spirit to guide and empower us in this new beginning.

*7B Silence is kept, after which a hymn invoking the Holy Spirit may be sung,
or A Litany for the Holy Spirit may be said or sung (see Appendix).*

The bishop says

God our Father, shepherd and guide of all your faithful people,
look with favour on your servant *Name*,
now called to be a pastor and teacher in this parish:
By word and example may *they* lead the people committed to *their* charge,
and be a faithful minister of your word and sacraments.
Send your Holy Spirit upon your people,
that they may have the same mind that was in Christ Jesus,
and serve you in love, joy, and peace.
We pray this through Jesus Christ our Lord. **Amen.**

[The bishop may then pray the Collect for Ministry, or a seasonal collect as appropriate

Let us pray.

Silence may be kept.

God our Shepherd,
in every generation you call
ministers of your word and sacraments.
Equip them to preach the gospel,
to care for your people
and to show forth the fruit of the Spirit in their lives;
in the name of Jesus our Saviour. **Amen.**]

THE MINISTRY OF THE WORD

8 *Two or more passages from the Old and New Testament are read*

9 *The sermon is preached*

10 *A hymn may be sung*

THE COMMISSIONING

11A *The bishop either uses this introduction or the alternative in ¶11B*

The Anglican Church of Australia admits to the ministry of word and sacrament those who will publicly give assurance of their faith and intentions. I therefore ask that *Name* affirm the required oath and declarations.

*The archdeacon administers the Oath and Declarations,
and the Declaration of Holiness of Life and Ministry*

The Declaration and Assent to the Doctrine and Formularies
of the Anglican Church of Australia
The Assent to its Constitution and Laws
The Oath of Canonical Obedience to the Archbishop of Melbourne
The Declaration of Holiness of Life and Ministry

11B *If the Oath and Declarations and the Declaration of Holiness of Life and Ministry
have been made prior to the service the bishop says*

The Anglican Church of Australia admits to the ministry of word and sacrament those who will publicly give assurance of their faith and intentions. Before the service, *Name* has made and subscribed to the Declaration and Assent to the Doctrine and Formularies of the Anglican Church of Australia, the Assent to its Constitutions and Law, the Oath of Canonical Obedience to the Archbishop of Melbourne and the Declaration concerning Holiness of Life, administered by the *archdeacon*.

12 The bishop addresses the congregation

Friends in Christ, *Name* has committed *themselves* to serve Christ in this place, and given assent to the required oath and declarations.

All who have been baptised and confirmed are called to study the Bible, to take part in the life of the Church, to share in the Holy Communion, and to pray faithfully and regularly.

We are called to share with others, by word and example, the love of Christ and his gospel of reconciliation and hope.

We are called to love our neighbours as ourselves, to honour all people and to pray and work for peace and justice.

I invite all of you to recommit yourselves to this calling.

The congregation responds, saying

**We will gladly do so,
with the help of the Holy Spirit.**

13A The bishop addresses leaders of the parish (See Note 7 in the introductory material)

Leaders of this parish of *Name*, you have been appointed to your own responsibilities in *this parish/team ministry*. Will you work with *Name* as co-workers in the mission to which Christ calls you?

The parish leaders respond, saying

We will, with God's help.

13B The bishop addresses all members of the parish

People of *Parish/Place*, will you support *Name* and pray for *them* in *their* ministry among you?

All respond, saying

We will, with God's help.

14A If they have not been placed in view earlier, symbols of ministry (a Bible, a copy of A Prayer Book for Australia, a vessel filled with water, and bread and wine) are brought by members of the parish. They gather with the bishop and the incumbent in view of the congregation. (See Particular Note 9 above)

The bishop says

The ministry of Christ is shared among bishop, clergy and people.

At *their* ordination, *Name* committed *themselves* to the ministry of Christ through word, prayer, sacrament and godly living.

Let us celebrate this ministry in word and symbol.

Indicating or holding up the copy of the Scriptures, the bishop says

Be faithful in reading, studying and teaching from the Scriptures, and inspire God's people to shape their lives by them.

Indicating or holding up A Prayer Book for Australia, the bishop says

Be faithful in ordering the worship of God's people, and in the life of prayer.

Indicating or holding up the vessel of water, the bishop says

Be faithful in bringing people to holy baptism and new life in Christ.

Indicating or holding up the bread and wine, the bishop says

Be faithful in presiding at the Lord's table that God's people may feed on Christ.

14B The new incumbent says

I commit myself to this ministry of word and sacraments and thank God for it.
I also pledge to equip the saints for the work of ministry
for the building up of the body of Christ.

Therefore, I ask you, people of *Parish*:
will you minister with me for the building up of this church?

The congregation responds

**We will work in ministry with you for the glory of God
and the building up of Christ's church. Amen.**

THE LICENSING AND INSTALLATION

*15 The bishop, archdeacon and incumbent move to the prayer desk/presidential chair.
The area dean reads the archbishop's licence*

16A The bishop installs the new incumbent, who sits or kneels, then presents the licence, saying

My *brother/sister* in Christ,
I set you in your place among God's people in this parish.
Receive the cure of souls which is both mine and yours.
In the name of God, I commission you
as *Vicar/Priest-in-Charge/Incumbent* of this parish.

16B Laying hands on Name (see Particular Note 10), the bishop continues

God the Father, God the Son, and God the Holy Spirit
bless you and equip you with everything good,
that you may do the work to which you have been called,
to the praise of God's holy name
and the well-being of God's people. **Amen.**

17A *The bishop invites the new incumbent to stand in view of the congregation, then says*

People of the Church of God, I present *Name, Vicar/Priest-in-Charge/Incumbent of Parish, Place.*

17B *The congregation may welcome the new incumbent with applause.
The new incumbent may introduce their family*

THE GREETING OF PEACE

18 *The bishop continues with the Greeting of Peace*

We are the body of Christ.

His Spirit is with us.

The peace of the Lord be always with you.

And also with you.

19 *A hymn may be sung, during which a collection may be received*

THE PRAYERS

20 *The new incumbent leads the congregation in prayers of Thanksgiving and Intercession.
Appropriate resources from APBA are included in the Appendix*

The prayers may be introduced with these or similar words

Let us pray for the world and for the Church.

or

Let us pray for all people and for the Church throughout the world.

and/or

Almighty God, your Son Jesus Christ has promised that you will hear us when we ask in faith: receive the prayers we offer.

The intercessions close with the Lord's Prayer

THE SENDING OUT OF GOD'S PEOPLE

21 *The new incumbent concludes with this or a similar prayer of mission*

Let us pray.

Loving God, we thank you for hearing our prayers,
feeding us with your word,
and encouraging us in our worship together.

**Take us and use us
to love and serve you
and all people,**

**in the power of your Spirit
and in the name of your Son,
Jesus Christ our Lord. Amen.**

22 The bishop may use this or another blessing

Go forth into the world in peace; be of good courage; hold fast that which is good;
render to no one evil for evil; strengthen the fainthearted; support the weak;
help the afflicted; honour everyone; love and serve the Lord;
rejoicing in the power of the Holy Spirit;
and the blessing of God almighty,
the Father, the Son, and the Holy Spirit,
be among you and remain with you always. **Amen.**

23 The new incumbent dismisses the congregation

Go in peace to love and serve the Lord:
in the name of Christ. Amen.

24 A dismissal hymn may be sung

25 Any brief speeches of welcome should be made after the service. If speeches are made it may be appropriate to hear from the following people: the area dean, an ecumenical representative, a civic representative, a member of the parish and, in a team ministry, a member of the parish pastoral team.

The Induction/Commissioning of a New Incumbent within Holy Communion

GATHERING IN GOD'S NAME

- 1 *An opening hymn may be sung, when the bishop and other ministers enter. The priest to be commissioned is accompanied by the churchwardens. When the ministers have taken their places, the people sit*
- 2 *The bishop greets the people, acknowledging the First Nations People of the Country on which the gathering is held, and noting the new incumbent, the incumbency committee (including the archdeacon, consultant and lay facilitator), the churchwardens, clergy and lay leaders of the parish, visiting clergy, representatives of other Christian traditions, and family and friends of the new incumbent*
- 3 *The bishop says*

The grace of the Lord Jesus Christ, the love of God,
and the fellowship of the Holy Spirit be with you.
And also with you.

- 4 *This or another suitable sentence of scripture may be read*

Saint Peter wrote to the Church, 'You are a chosen race, a royal priesthood, a holy nation, God's own people, so that you may proclaim the mighty acts of him who called you out of darkness into his marvellous light'. (1 Peter 2.9)

CONFESSION AND ABSOLUTION

A deacon or other minister may introduce the Confession with a seasonal introduction (APBA, pages 147-163) or other suitable words.

Silence may be kept.

Let us confess our sins in penitence and faith, confident in God's forgiveness.

**Merciful God, our maker and our judge,
we have sinned against you in thought, word, and deed,
and in what we have failed to do:
we have not loved you with our whole heart;
we have not loved our neighbours as ourselves;
we repent, and are sorry for all our sins.
Father, forgive us.
Strengthen us to love and obey you in newness of life;
through Jesus Christ our Lord. Amen.**

The Absolution. Standing, the bishop says

Almighty God, who has promised forgiveness
to all who turn to him in faith:

pardon you and set you free from all your sins,
strengthen you in all goodness, and keep you in eternal life,
through Jesus Christ our Lord. **Amen.**

THE PRESENTATION

5 *The bishop says*

Friends in Christ,
we come together to celebrate a new stage in the ministry of this parish,
as *Name* is welcomed as its *Vicar*:
We will commit ourselves afresh to live for Christ and his Church,
and pray for the ministry of all God's people.

[5A *Commendations from the incumbent's previous ministry context may be included*

I invite members of *Parish* from where *Name* has just come, to stand.
Name, Position will bring words of commendation.

Members of Parish stand, and one delegate may speak on behalf of all]

6 *The bishop continues*

I now invite the churchwardens to present *Name*.

The churchwardens with Name stand before the bishop, and say

Name, bishop in the Church of God, we present to you the Reverend *Name*,
who has been called to serve as *Position* in this parish.
We ask that *they* be instituted into this ministry.

The bishop says

It is good that *Name* has accepted the call
to serve Jesus Christ in this parish.
I gladly proceed to commission *them* for this ministry.

7A *The bishop addresses Name, saying*

Name, at your ordination you affirmed your conviction
that you were called to proclaim the gospel of Christ,
serve God and build up God's people,
according to the will of our Lord Jesus Christ.

I now ask you, in the presence of this congregation:

Do you stand by that conviction,
and commit yourself to this new trust and responsibility,
according to the order of the Anglican Church of Australia?

Name responds, saying

I believe I am called to this ministry,
and commit myself to it, by the grace of God.

The bishop says

Do you commit yourself to proclaim Jesus Christ in this community?

Name says

I do, relying on the strength of the Holy Spirit.

The bishop continues

Let us pray for God's Spirit to guide and empower us in this new beginning.

7B Silence is kept, after which a hymn invoking the Holy Spirit may be sung, or A Litany for the Holy Spirit may be said or sung (see Appendix)

The bishop says

God our Father, shepherd and guide of all your faithful people,
look with favour on your servant *Name*,
now called to be a pastor and teacher in this parish:
By word and example may *they* lead the people committed to *their* charge,
and be a faithful minister of your word and sacraments.
Send your Holy Spirit upon your people,
that they may have the same mind that was in Christ Jesus,
and serve you in love, joy, and peace.
We pray this through Jesus Christ our Lord. **Amen.**

[The bishop then may pray the Collect for Ministry, or a seasonal collect as appropriate]

Let us pray.

Silence may be kept.

God our Shepherd,
in every generation you call
ministers of your word and sacraments.
Equip them to preach the gospel,
to care for your people
and to show forth the fruit of the Spirit in their lives;
in the name of Jesus our Saviour. **Amen.]**

THE MINISTRY OF THE WORD

8 Two or more passages from the Old and New Testament are read, one of which is the Gospel Reading

9 The sermon is preached

10 A hymn may be sung

THE COMMISSIONING

11A The bishop either uses this introduction or the alternative at ¶11B

The Anglican Church of Australia admits to the ministry of word and sacrament those who will publicly give assurance of their faith and intentions. I therefore ask that *Name* affirm the required oath and declarations.

The archdeacon administers the Oath and Declarations, and the Declaration of Holiness of Life and Ministry

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of the Anglican Church of Australia
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11B If the Oath and Declarations and the Declaration of Holiness of Life and Ministry have been made prior to the service the bishop says

The Anglican Church of Australia admits to the ministry of word and sacrament those who will publicly give assurance of their faith and intentions. Before the service, *Name* has made and subscribed to the Declaration and Assent to the Doctrine and Formularies of the Anglican Church of Australia, the Assent to its Constitutions and Law, the Oath of Canonical Obedience to the Archbishop of Melbourne and the Declaration concerning Holiness of Life, administered by the *archdeacon*.

12 The bishop addresses the congregation

Friends in Christ, *Name* has committed *themselves* to serve Christ in this place, and given assent to the required oath and declarations.

All who have been baptised and confirmed are called to study the Bible,
to take part in the life of the Church,
to share in the Holy Communion,
and to pray faithfully and regularly.

We are called to share with others, by word and example,
the love of Christ and his gospel of reconciliation and hope.

We are called to love our neighbours as ourselves,
to honour all people and to pray and work for peace and justice.

I invite all of you to recommit yourselves to this calling.

The congregation responds, saying

**We will gladly do so,
with the help of the Holy Spirit.**

13A The bishop addresses leaders of the parish (see Note 7 in the introductory material)

Leaders of this parish of *Name*, you have been appointed to your own responsibilities in *this parish/team ministry*. Will you work with *Name* as co-workers in the mission to which Christ calls you?

The parish leaders respond, saying

We will, with God's help.

13B The bishop addresses all members of the parish

People of *Parish/Place*, will you support *Name* and pray for *them* in *their* ministry among you?

All respond, saying

We will, with God's help.

14A If they have not been placed in view earlier, symbols of ministry (a Bible, a copy of A Prayer Book for Australia, a vessel filled with water, and bread and wine) are brought by members of the parish. They gather with the bishop and the incumbent in view of the congregation. (See Particular Note 9 above)

The bishop says

The ministry of Christ is shared among bishop, clergy and people.

At *their* ordination, *Name* committed *themselves* to the ministry of Christ through word, prayer, sacrament and godly living.
Let us celebrate this ministry in word and symbol.

Indicating or holding up the copy of the Scriptures, the bishop says

Be faithful in reading, studying and teaching from the Scriptures, and inspire God's people to shape their lives by them.

Indicating or holding up A Prayer Book for Australia, the bishop says

Be faithful in ordering the worship of God's people, and in the life of prayer.

Indicating or holding up the vessel of water, the bishop says

Be faithful in bringing people to holy baptism and new life in Christ.

Indicating or holding up the bread and wine, the bishop says

Be faithful in presiding at the Lord's table that God's people may feed on Christ.

14B The new incumbent says

I commit myself to this ministry of word and sacraments and thank God for it.
I also pledge to equip the saints for the work of ministry for the building up of the body of Christ.

Therefore, I ask you, people of *Parish*:
will you minister with me for the building up of this church?

The congregation responds

We will work in ministry with you for the glory of God

and the building up of Christ's church. Amen.

THE LICENSING AND INSTALLATION

*15 The bishop, archdeacon and incumbent move to the prayer desk/presidential chair.
The area dean reads the archbishop's licence*

16A The bishop installs the new incumbent, who sits or kneels, then presents the licence, saying

My brother/sister in Christ,
I set you in your place among God's people in this parish.
Receive the cure of souls which is both mine and yours.
In the name of God, I commission you
as *Vicar/Priest-in-Charge/Incumbent* of this parish.

16B Laying hands on Name (see Particular Note 10), the bishop continues

God the Father, God the Son, and God the Holy Spirit
bless you and equip you with everything good,
that you may do the work to which you have been called,
to the praise of God's holy name
and the well-being of God's people. **Amen.**

17A The bishop invites the new incumbent to stand in view of the congregation, then says

People of the Church of God, I present *Name, Vicar/Priest-in-Charge/Incumbent of Parish, Place.*

*17B The congregation may welcome the new incumbent with applause.
The new incumbent may introduce their family*

THE PRAYERS

18 The new incumbent leads the congregation in prayers of Thanksgiving and Intercession, ending with the Lord's Prayer. Appropriate resources from APBA are included in the Appendix

The prayers may be introduced with these or similar words

Let us pray for the world and for the Church.

or

Let us pray for all people and for the Church throughout the world.

and/or

Almighty God, your Son Jesus Christ has promised that you will hear us when we ask in faith: receive the prayers we offer.

The intercessions may close with a suitable collect or the Lord's Prayer

THE GREETING OF PEACE

19 *The bishop continues with the Greeting of Peace*

We are the body of Christ.
His Spirit is with us.

The peace of the Lord be always with you.
And also with you.

20 *An offertory hymn may be sung, during which a collection may be received*

THE GREAT THANKSGIVING

21 *The bishop begins the Great Thanksgiving*

The Lord be with you.
And also 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.

All glory and honour be yours always and everywhere,
mighty Creator, everliving God.

We give you thanks and praise for your Son, our Saviour Jesus Christ,
who by the power of your Spirit was born of Mary and lived as one of us.
By his death on the cross, he offered the one true sacrifice for sin,
and obtained an eternal deliverance for his people.

A seasonal preface may be used (see APBA pages 147-163)

Therefore with angels and archangels,
and with all the company of heaven,
we proclaim your great and glorious name,
for ever praising you and saying:

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

**[Blessed is he who comes in the name of the Lord.
Hosanna in the highest.]**

Merciful God,
we thank you for these gifts of your creation,
this bread and this wine,
and we pray that by your Word and Holy Spirit,
we who eat and drink them
may be partakers of Christ's body and blood.

On the night he was betrayed Jesus took bread;
and when he had given you thanks he broke it,
and gave it to his disciples, saying, 'Take, eat.
This is my body given for you.
Do this in remembrance of me'.

After supper, he took the cup,
and again giving you thanks he gave it to his disciples, saying,
'Drink from this, all of you.
This is my blood of the new covenant
shed for you and for many for the forgiveness of sins.
Do this, as often as you drink it, in remembrance of me'.

Therefore we do as our Saviour has commanded:
proclaiming his offering of himself made once for all upon the cross,
his mighty resurrection and glorious ascension,
and looking for his coming again,
we celebrate, with this bread and this cup,
his one perfect and sufficient sacrifice for the sins of the whole world.

A deacon or another minister may introduce the memorial acclamation

[Let us proclaim the mystery of faith.]

Christ has died.

Christ is risen.

Christ will come again.

The bishop continues the prayer

Renew us by your Holy Spirit,
unite us in the body of your Son,
and bring us with all your people
into the joy of your eternal kingdom;
through Jesus Christ our Lord,
with whom, and in whom,
in the fellowship of the Holy Spirit,
we worship you, Father, in songs of never-ending praise:

**Blessing and honour and glory and power
are yours for ever and ever. Amen.**

20 If the Lord's Prayer has not already been said as part of ¶18, it is said here

As our Saviour Christ has taught us, we are confident to pray:

Our Father in heaven,

hallowed be your Name,

your kingdom come,

your will be done on earth, as in heaven.

Give us today our daily bread.

Forgive us our sins

as we forgive those who sin against us.

Save us from the time of trial

and deliver us from evil.
For the kingdom, the power, and the glory are yours
now and for ever. Amen.

THE BREAKING OF THE BREAD AND THE COMMUNION

21 *The bishop breaks the bread*

[We break this bread to share in the body of Christ.]
We who are many are one body,
for we all share in the one bread.

22 *The bishop says*

[The gifts of God for the people of God.]
Come let us take this holy sacrament of the body and blood of Christ
in remembrance that he died for us,
and feed on him in our hearts by faith with thanksgiving.

The bishop and other communicants receive the Holy Communion

THE SENDING OUT OF GOD'S PEOPLE

23 *The new incumbent concludes with this or a similar prayer of mission*

Let us pray.

Loving God, we thank you for hearing our prayers,
feeding us with your word,
and the bread of life and the cup of eternal salvation,
and encouraging us in our worship together.

**Take us and use us
to love and serve you
and all people,
in the power of your Spirit
and in the name of your Son,
Jesus Christ our Lord. Amen.**

24 *The bishop may use this or another blessing*

Go forth into the world in peace; be of good courage; hold fast that which is good;
render to no one evil for evil; strengthen the fainthearted; support the weak;
help the afflicted; honour everyone; love and serve the Lord;
rejoicing in the power of the Holy Spirit;
and the blessing of God almighty,
the Father, the Son, and the Holy Spirit,
be among you and remain with you always. **Amen.**

25 *The new incumbent dismisses the congregation*

Go in peace to love and serve the Lord:
in the name of Christ. Amen.

26 *A dismissal hymn may be sung*

27 *Any brief speeches of welcome should be made after the service. If speeches are made it may be appropriate to hear from the following people: the area dean, an ecumenical representative, a civic representative, a member of the parish and, in a team ministry, a member of the parish pastoral team.*

APPENDIX

The following prayers are taken from APBA, pages 192–220

A LITANY FOR THE HOLY SPIRIT

Suitable for use at ¶9

[Let us pray to God the Holy Spirit, saying, 'Come, Holy Spirit, come'.]
Come, Holy Spirit, creator, and renew the face of the earth.

Come, Holy Spirit, come.

Come, Holy Spirit, counsellor and advocate.

Touch our lips that we may pray aright and proclaim your word.

Come, Holy Spirit, come.

Come, Holy Spirit, power from on high,
make us agents of peace and ministers of wholeness.

Come, Holy Spirit, come.

Come, Holy Spirit, giver of life, breathe on your Church
and make us a living people, holy and free.

Come, Holy Spirit, come.

Come Holy Spirit, bond of love,

pour your love into our hearts that we may serve you with joy.

SUITABLE PRAYERS

For peace

God of the nations, whose sovereign rule brings justice and peace,
have mercy on our broken and divided world.

Shed abroad your peace in the hearts of all

and banish from them the spirit that makes for war,

that all races and peoples may learn to live as members of one family
and in obedience to your law,

through your Son, Jesus Christ our Lord. **Amen**

For good government

Spirit of justice and truth,

grant to our governments and all who serve in public life,
wisdom and skill, imagination and energy;

protect them from corruption

and the temptation of self-serving.

Help us to commit ourselves to the common good

that our land may be a secure home for all its peoples,

through Jesus Christ the Prince of Peace. **Amen.**

For Australia

God, bless Australia,
guard our people
guide our leaders
and give us peace;
for Jesus' sake. **Amen**

For reconciliation

Lord God, bring us together as one,
reconciled with you and reconciled with each other.
You made us in your likeness,
you gave us your Son, Jesus Christ.
He has given us forgiveness from sin.
Lord God, bring us together as one,
different in culture, but given new life in Jesus Christ,
together as your body, your Church, your people.
Lord God, bring us together as one,
reconciled, healed, forgiven,
sharing you with others as you have called us to do.
In Jesus Christ, let us be together as one. **Amen.**

For places of learning

God of all truth,
teach us to love you with heart and mind.
Bless our schools, colleges and universities [especially...]
that they may be lively centres
for sound learning,
new discovery,
and the pursuit of wisdom.
May all who teach and all who learn
seek and love the truth,
and in humility look to you,
the source of all wisdom and understanding,
through Jesus Christ our Lord. **Amen.**

For homes

Almighty God and heavenly Father,
your Son Jesus Christ shared at Nazareth the life of an earthly home.
Bless our homes, we pray,
that parents and children may be bound to each other
by mutual love and honour,
and come to a knowledge of your love for them;
through Jesus Christ our Lord. **Amen.**

For industry and business

God of all creation,
we pray for all who work in the offices and factories of this land.
Enable them to live and work together in harmony and safety,
and offer to you the fruits of their toil for the good of all.
Give respect and dignity to all who labour,
discernment and skill to those who develop new technologies,
and wisdom to all who carry great responsibilities.
You have given us the knowledge to produce plenty;
give us also the will to bring it within the reach of all,
through Jesus Christ our Lord. **Amen.**

For those who are absent

God of every place;
we pray for loved ones absent from us:
protect them from harm,
direct them in your way
and strengthen them in difficulty.
Give them a firm trust in you and your goodness
through Jesus Christ our Saviour. **Amen.**

For the poor and neglected

God of mercy and pity,
remember the homeless, the destitute, the sick, the aged,
and all who have none to care for them.
Heal those who are broken in body or spirit,
and turn their sorrow into joy.
Help us to minister to their needs,
for the love of your Son,
who for our sake became poor,
Jesus Christ our Lord. **Amen.**

For the Church Universal

Most gracious Father,
we pray for your holy catholic Church:
fill it with all truth
and in all truth with all peace;
where it is corrupt, purge it;
where it is in error, direct it;
where anything is amiss, reform it;
where it is right, strengthen and confirm it;
where it is in want, furnish it;
where it is divided, heal it
and unite it in your love;
through Jesus Christ our Lord. **Amen.**

For ministry

Almighty God,
by whose Spirit the whole body of your Church
is called into a royal priesthood,
hear our prayer for all members of your Church
that in their vocation and ministry
they may truly serve you,
devoutly love you
and faithfully follow in the way of your Son,
Jesus Christ our Lord. **Amen.**

God our Shepherd,
in every generation you call
ministers of your word and sacraments.
Equip them to preach the gospel,
to care for your people
and to show forth the fruit of the Spirit in their lives;
in the name of Jesus our Saviour. **Amen.**

THANKSGIVINGS

A general thanksgiving

Almighty God and merciful Father,
we give you hearty thanks
for all your goodness and loving-kindness
to us and to all people.
We bless you for our creation and preservation,
and all the blessings of this life;
but above all, for your immeasurable love
in the redemption of the world by our Lord Jesus Christ,
for the means of grace, and for the hope of glory.
And we pray, give us such a sense of all your mercies,
that our hearts may be truly thankful
and that we may praise you
not only with our lips but in our lives,
serving you in holiness and righteousness all our days,
through Jesus Christ our Lord,
to whom with you and the Holy Spirit,
be honour and glory,
now and forever. **Amen**

Other prayers of thanksgiving may be found in APBA, pages 218–220