

# Proposed Amendments to the Constitution

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Amendments to the *Book of Order*

**Approved by the 222nd General Assembly (2016) and  
recommended to the presbyteries for their vote.**



## NOTE FROM THE STATED CLERK

The 222nd General Assembly (2016) of the Presbyterian Church (U.S.A.) approved and recommended to the presbyteries, for their affirmative or negative votes, proposed changes in the language of the *Book of Order* that, if approved, will amend the Constitution.

Please note that with each proposed amendment reference is made to an item number, which is how the General Assembly kept track of this business in both committee and in plenary. These item numbers can direct you to the complete action of the assembly as well as the full text of offered rationale and advice from the Advisory Committee on the Constitution (ACC) and other advisory and advocacy entities. You can access this information through PC Biz at <http://www.pc-biz.org>. In providing rationale and advice in this booklet, direct quotations are used whenever possible. However, rationale and advice in this booklet has been edited due to space constraints.

It is recommended that prior to voting, presbyters review all the information for each proposed amendment found in PC-Biz at [www.pc-biz.org](http://www.pc-biz.org). Live links are provided that will take you to the General Assembly committee that handled the proposed amendment. From the list of committee business, click on the specific item number you wish to review.

Presbyteries may use a consent agenda or omnibus motion to vote on amendments as long as each proposed amendment is identified separately. Presbytery stated clerks are to report their votes to the Office of the General Assembly no later than June 25, 2017. However, in order to make changes and publish the 2017–19 *Book of Order* in a timely manner, receipt of votes prior to this deadline would be appreciated.

Thank you for your time and careful attention as you prepare to vote on these proposed amendments.

J. Herbert Nelson II  
*Stated Clerk of the General Assembly*

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**16-A. Child and Youth Protection Policy  
On Amending G-3.0106 (Item 05-09)**

The 222nd General Assembly (2016) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

**Shall the fourth paragraph of G-3.0106 of the Form of Government be amended as follows?  
[Text to be inserted is shown as italic.]**

***“All councils shall adopt and implement a sexual misconduct policy and a child and youth protection policy.”***

**Background and Rationale**

This proposed amendment originated as a recommendation from the Advocacy Committee for Women’s Concerns as Item 05-09. The Advocacy Committee for Women’s Concerns provided the following rationale:

Since the child protection policy amendment went into effect after the 221st General Assembly (2014), issues have arisen regarding the interpretation of the text. Some councils have interpreted the amendment to mean that the sexual misconduct policy and child protection policy are one policy with one intent and purpose. However, the intent of the original amendment, when further reading the rationale, is that these would be two separate policies with two separate purposes.

The Advocacy Committee for Women’s Concerns is also requesting we expand the language of this amendment to include “youth” as well as “child” so as to clarify the intended scope of the policy.

In approving Item 05-09, the General Assembly also approved the following comment:

The General Assembly notes that two separate policies are intended by this sentence, with different intents. The child and youth protection policy is intended to address interactions involving children and youth within the church or in church-sponsored activities. The sexual misconduct policy is directed toward proactively preventing and responding to sexual misconduct involving all people of all ages within the church and in church-sponsored activities.

**Advice from the Advisory Committee on the Constitution**

The Advisory Committee on the Constitution advised the 222nd General Assembly (2016) that Item 05-09 presented the following issue that the General Assembly should consider:

The Advisory Committee on the Constitution recognizes the importance of the purposes of the policies listed or proposed for G-3.0106. The ACC directs the attention of the General Assembly to its advice on Item 05-05 regarding the practice of listing required policies in the Constitution; and thus moving its function from a constitutional document towards a manual of operations.

The Advisory Committee on the Constitution also advised amending Item 05-09 by inserting “*and youth*” after “child” in G-3.0106 and commenting on the reason for two separate policies.

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The Assembly Committee on Mid Councils (05) amended and approved Item 05-09 with comment 41/0. The 222nd General Assembly (2016) then approved a motion to reinsert [sexual misconduct policy and a] in the fourth paragraph of G-3.0106 and then approved Item 05-09 with amendment by voice vote.

For the full report of Item 05-09 go to <https://www.pc-biz.org/#/committee/561/business>.

## **16-B. Parity in Committees On Amending G-3.0109 (Item 06-05)**

The 222nd General Assembly (2016) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

**Shall the second paragraph of G-3.0109 of the Form of Government be amended as follows? [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]**

**“A committee shall study and recommend action or carry out decisions already made by a council. It shall make a full report to the council that created it, and its recommendations shall require action by that body. Committees of councils higher than the session shall consist of both teaching elders and members of congregations, ~~with at least one half being members of congregations~~ *in numbers as nearly equal as possible.*”**

### **Background and Rationale**

This proposed amendment originated as an overture from the Presbytery of Saint Andrew as Item 06-05. Presbyteries of Foothills and Mid-South concurred with the overture. The Presbytery of St. Andrew provided the following rationale:

The requirement for parity in our system of government is historic and is grounded in our theological understanding of the nature of the Christian Church. But while parity is essential in decision making, requiring it of all committees (which by definition do not make decisions, but only study matters assigned to them, make recommendations, and carry out decisions made by councils or their commissions), is an unnecessary restriction placed on councils. In particular, it is a burdensome requirement in the matter of committees of counsel, which, as defined in D-6.0302, may be composed of no more than three persons.

Indeed, the current constitutional language is even more restrictive for committees than it is for commissions, where, if they are composed of an uneven number of members, they may in fact have a slight majority of teaching elders.

While the Presbytery of St. Andrew would prefer that the entire sentence be deemed unnecessary and deleted, it respectfully requests the deletion of at least the final clause (“with at least one half being members of congregations”).

### **Advice from the Advisory Committee on the Constitution**

The Advisory Committee on the Constitution advised the 222nd General Assembly (2016) to disapprove Item 06-05 and offered the following advice:

The Advisory Committee on the Constitution agrees that the requirement for parity in our system of government is historic and is grounded in our theological understanding of the nature of the Church and so we encourage participation of all members in every aspect of our life together. “The unity of believers in Christ is reflected in the rich diversity of the Church’s membership. . . . The Presbyterian Church (U.S.A.) shall guarantee full participation and representation in its worship, governance, and emerging life to all persons or groups within its membership. No member shall be denied participation or representation for any reason other than those stated in this Constitution” (F-1.0403). Responsibilities of governance are shared jointly by presbyters (ruling elders and teaching elders), and the ministry of the Church is shared by all members (F-3.0202, F-3.0208, G-1.0304). While a committee may not always be empowered to make final decisions on behalf of a council, the committee members do decide how to study matters assigned to them, decide which recommendations will be presented to the council for final resolution, and decide how best to carry out decisions made by councils or their commissions. Because all committees must resolve questions or issues as part of their work, we believe it is important that we maintain the historic parity of teaching elders and members of congregations on all committees.

The Assembly Committee on Church Polity and Ordered Ministry (06) amended and approved Item 06-05, 46/13. The 222nd General Assembly (2016) approved the committee’s recommendation as amended by consensus.

For the full report of Item 06-05 go to <https://www.pc-biz.org/#!/committee/563/business>.

## **16-C. Ordered Ministry Titles (Item 06-08, Recommendations 1 through 8)**

### **Background and Rationale**

The following eight proposed amendments (16-C.1. through 16-C.8) originated as an overture from the Presbytery of Great Rivers. Each recommendation is presented separately for presbytery consideration. Presbyteries of Charleston-Atlantic, Huntingdon, Minnesota Valleys, New Castle and Santa Fe concurred with the overture. The Presbytery of Great Rivers provided the following rationale:

In 2012, the PC(USA) adopted a new Form of Government. Among its many changes designed to help clarify our polity were changes in the titles of ordered ministry: “Elder” was changed to “*ruling elder*,” “minister of Word and Sacrament” was changed to “*teaching elder*,” and “commissioned lay pastor” was changed to “*commissioned ruling elder*.”

After observing the changes to these terms for a few years, it has been noted that there is still much confusion. As a result, the local church and many churches and pastors have simply ignored the change to the nomenclature: pastors are still pastors, elders are still elders, and mid councils and General Assembly seem to be the only bodies who tend to use the terms ruling elder and teaching elder with any regularity or appreciation for the historical and pragmatic rationale.

Furthermore, in speaking to younger clergy regarding this change, some have reported feeling disempowered in the formation of their sense of pastoral authority and professional development by no longer being ordained to the office of “minister of Word and Sacrament.” Some feel this title has been particularly disempowering to female clergy.

Lastly, the title, “commissioned ruling elder,” greatly minimizes the broad and important pastoral role and responsibility that is played by our commissioned ruling elders whereas the title “commissioned lay pastor” was a far more apropos title.

In summary, this overture seeks to honor the historical and pragmatic rationale given by the Advisory Committee on the Constitution in 2012, address the primary concerns raised by the Presbytery of Santa Fe, provide greater clarity to the local church, offer more empowerment to our younger clergy, and better reflect the important pastoral ministry of our commissioned ruling elders.

*(The referenced action of the 220th General Assembly (2012) can be found on PC Biz at <https://www.pc-biz.org/#/search/3737?print>)*

### **Advice from the Advisory Committee on the Constitution**

The Advisory Committee on the Constitution advised the 222nd General Assembly (2016) to disapprove Item 06-08 and offered the following advice:

This overture seeks to amend the *Book of Order* in numerous locations to “clarify titles to ordered ministry.”

The ACC reminds the assembly the particular title for the ordered ministry is different from the functions a person performs locally. A teaching elder may perform the functions of pastor, counselor, chaplain, or minister. In the current Form of Government, teaching elders are twice also called ministers of the Word and Sacrament (G-2.0501; G-4.0301), making the terms interchangeable.

If the General Assembly decides to make the changes proposed by the overture in regards to the term “teaching elder,” the Advisory Committee on the Constitution advises the following:

- The proposed change from “teaching elder” to “minister of the Word and Sacrament” is clear and consistent. The General Assembly should review all uses of the term in the *Book of Order* for consistency.
- Recommendation 6 of the overture proposes amending G-3.0307 to strike out “teaching elders” and insert “*its pastors, both ministers of Word and Sacrament ...*” This section currently gives the responsibility to the presbytery to be pastor and counselor to all of its teaching elders, including those who serve in non-congregational ministries, are members-at-large, or honorably retired. The amendment would limit this responsibility only to teaching elders serving as pastors of congregations.

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The Assembly Committee on Church Polity and Ordered Ministry (06) amended and approved Item 06-08 56/3. The 222nd General Assembly (2016) approved the committee's recommendation as amended, 320/218.

For the full report of Item 06-08 <https://www.pc-biz.org/#/committee/563/business>

***Editor's Note on 16-C.:*** *If the 16-C. proposed amendments that would change "teaching elder" to "minister of the Word and Sacrament" in the Book of Order are approved by a majority of presbyteries, where the term "teaching elder" is used in the Book of Order will be editorially corrected to "minister of the Word and Sacrament." Editorial corrections will also be made for inclusion of the word "the" in the phrase "ministers of the Word and Sacrament" in the Book of Order.*

*If the 16-C. proposed amendments that would change "ruling elder commissioned to pastoral service" to "commissioned pastor (also known as commissioned ruling elder)" in the Book of Order is approved by a majority of presbyteries, where the term "ruling elder commissioned to pastoral service" is used in the Book of Order, will be editorially corrected to "commissioned pastor (also known as commissioned ruling elder)."*

*If 16-H, the revision of the Directory for Worship, is approved by a majority of presbyteries any approved amendments 16-C.1. through 16-C.8 will be used to editorially correct in the revised Directory for Worship.*

### **16-C.1. Ministers of the Word and Sacrament On Amending F-3.0202 (Item 06-08, Recommendation 1)**

The 222nd General Assembly (2016) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

**Shall F-3.0202 be amended as follows? [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]**

***"This church shall be governed by presbyters, that is, ruling elders and teaching elders (also called ministers of the Word and Sacrament). Ruling elders are so named not because they 'lord it over' the congregation (Matt. 20:25), but because they are chosen by the congregation to discern and measure guide in its fidelity to the Word of God, and to strengthen and nurture its faith and life. ~~Teaching elders~~ Ministers of the Word and Sacrament shall be committed in all their work to teaching the faith in word and in deed and equipping the people of God for their ministry and witness."***

### **16-C.2. Ministers of the Word and Sacrament On Amending G-2.0102 (Item 06-08, Recommendation 2)**

The 222nd General Assembly (2016) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

**Shall the third paragraph of G-2.0102 be amended as follows? [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]**

***"Ordination to the ministry of ~~teaching elder, ruling elder, or~~ deacon, ruling elder, or minister of Word and Sacrament (also called teaching elder) is unique to that order of ministry."***

**16-C.3. Ministers of the Word and Sacrament  
On Amending G-2.0301 (Item 06-08, Recommendation 3)**

The 222nd General Assembly (2016) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall G-2.0301 be amended follows? [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“As there were in Old Testament times elders for the government of the people, so the New Testament church provided persons with particular gifts to share in discernment of God’s Spirit and governance of God’s people. Accordingly, congregations should elect persons of wisdom and maturity of faith, having demonstrated skills in leadership and being compassionate in spirit. Ruling elders are so named not because they ‘lord it over’ the congregation (Matt. 20:25), but because they are chosen by the congregation to discern and measure its fidelity to the Word of God, and to strengthen and nurture its faith and life. Ruling elders, together with ~~teaching elders~~ *ministers of the Word and Sacrament*, exercise leadership, government, spiritual discernment, and discipline and have responsibilities for the life of a congregation as well as the whole church, including ecumenical relationships. When elected by the congregation, they shall serve faithfully as members of the session. When elected as commissioners to higher councils, ruling elders participate and vote with the same authority as ~~teaching elders~~ *ministers of the Word and Sacrament*, and they are eligible for any office.”

**16-C.4. Ministers of the Word and Sacrament  
On Amending G-2.05 and G-2.0501 (Item 06-08, Recommendation 4)**

The 222nd General Assembly (2016) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall G-2.05 and G-2.0501 be amended as follows? [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“G-2.05 ~~Teaching Elders~~ *Ministers of the Word and Sacrament*: The Ministry of ~~the Word and Sacrament~~ *Teaching and Pastoral Care*

“G-2.0501 ~~Teaching Elder~~ *Minister of the Word and Sacrament* Defined

“~~Teaching elders (also called ministers of the Word and Sacrament)~~ *Ministers of the Word and Sacrament (also called teaching elders and pastors)* shall in all things be committed to teaching the faith *in word and deed* and equipping the saints for the work of ministry (Eph. 4:12). They may serve in a variety of ministries as authorized by the presbytery. When they serve as preachers and teachers of the Word, they shall preach and teach the faith of the church, so that the people are shaped by the pattern of the gospel and strengthened for witness and service. When they serve at font and table, they shall interpret *and ‘show forth’* the mysteries of grace ~~and lift in word and action,~~ *lifting* the people’s vision toward the hope of God’s new creation. When they serve as pastors, they shall support the people in the disciplines of the faith amid the struggles of daily life. When they serve as presbyters, they shall participate in the responsibilities of governance, seeking always to discern the mind of Christ and to build up Christ’s body through devotion, debate, and decision.”



**16-C.5. Ministers of the Word and Sacrament  
On Amending G-2.0701 (Item 06-08, Recommendation 5)**

The 222nd General Assembly (2016) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall G-2.0701 be amended as follows? [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“Ordination to the ordered ministry of ~~teaching elder~~ *minister of Word and Sacrament* is an act of the whole church carried out by the presbytery, setting apart a person to ordered ministry. Such a person shall have fulfilled the ordination requirements of the presbytery of care and received the call of God to service to a congregation or other work in the mission of the church that is acceptable to the candidate and to the presbytery of call.”

**16-C.6. Ministers of the Word and Sacrament and Commissioned Pastors  
On Amending G-3.0307 (Item 06-08, Recommendation 6)**

The 222nd General Assembly (2016) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall the second paragraph of G-3.0307 be amended as follows? [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“G-3.0307 Pastor, Counselor, and Advisor to ~~Teaching Elders~~ *Its Pastors* and Congregations

“Presbyteries shall be open at all times to communication regarding the life and ministry of their congregations.

“Each presbytery shall develop and maintain mechanisms and processes to serve as pastor and counselor to ~~teaching elders~~ *its pastors, both ministers of Word and Sacrament and ruling elders commissioned to pastoral service (also called commissioned pastors (also known as commissioned ruling elders))*, as well as the ~~and~~ certified Christian educators of the presbytery; to facilitate the relations between the presbytery and its congregations, ~~teaching elders, ruling elders commissioned to pastoral service,~~ *pastors* and certified Christian educators; and to settle difficulties on behalf of the presbytery where possible and expedient.”

**16-C.7. Minister of the Word and Sacrament and Commissioned Pastor  
On Amending the Directory for Worship and the Rules of Discipline  
(Item 06-08, Recommendation 7)**

The 222nd General Assembly (2016) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall the Directory for Worship and the Rules of Discipline be amended so that the terms “ruling elder commissioned to particular pastoral service” or “ruling elder commissioned to pastoral service” and “teaching elder” shall be replaced with its former terms, “*commissioned pastor (also known as commissioned ruling elder)*” or “*minister*” or “*minister of Word and Sacrament*”, respectively?

**16-C.8. Minister of the Word and Sacrament  
On Amending W-4.4001a. (Item 06-08, Recommendation 8)**

The 222nd General Assembly (2016) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall W-4.4001a. be amended as follows? [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“a. In ordination the church sets apart with prayer and the laying on of hands those who have been called through election by the church to serve as deacons, ruling elders, and teaching elders. (W-2.1005) In installation the church sets apart with prayer those previously ordained as deacons, ruling elders, and ~~teaching elders~~ *ministers of Word and Sacrament (also called teaching elders)*, and called anew to service in that ministry.”

## **16-D. Relationship to the PC(USA) of a Person Who Has Renounced Jurisdiction of the Church (Item 06-10, Recommendations 1 and 2)**

### **Background and Rationale**

These two proposed amendments (16-D.1. and 16-D.2) originated as an overture from the Presbytery of the Twin Cities Area. The Presbytery of Cimarron concurred with the overture. The Presbytery of the Twin Cities Area offered the following rationale:

In 2014–2015, G-2.0509 of the *Book of Order* was amended to create a *permanent* ban on teaching elders who renounce jurisdiction while being accused in a disciplinary process from working in or for the church in either a paid or volunteer capacity. While this amendment was written in response to the renunciation of a teaching elder accused of sexual abuse, the ban applies to all teaching elders who renounce while being accused “[w]ithout regard for the nature, seriousness, or truth of the alleged delinquency, irregularity, or offense.”

As Christians, we live in hope of reconciliation for all. This overture proposes a process by which a former teaching elder, after many years (perhaps decades) of therapy, may publicly face accusations that he or she had evaded before, as a step towards possible reinstatement to be able to work in the church (at least in some capacity).

### **Advice from the Advisory Committee on the Constitution**

The Advisory Committee on the Constitution advised the 222nd General Assembly (2016) to disapprove Item 06-10 and offered the following advice:

The proposed amendment to the Rules of Discipline “establishes a significant change in defining the time limits for disciplinary proceedings. Currently, the *Book of Order* states that “[n]o charges shall be filed later than five years from the time of the commission of the alleged offense, nor later than one year from the date the investigating committee was formed, whichever occurs first, except as noted below” (D-10.0401). That exception states that in “instances of sexual abuse of another person, the five-year time limit shall not apply” (D-10.0401b). This item would remove the time limit for beginning disciplinary proceedings for all alleged offenses.”

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The Assembly Committee on Church Polity and Ordered Ministry (06) voted to answer Item 06-10 with an alternate resolution, 31/26. The 222nd General Assembly (2016) did not approve the committee’s recommendation but instead amended and approved Item 06-10, 474/78.

For the full report of Item 06-10 <https://www.pc-biz.org/#/committee/563/business>

**[16-D.1. and 16-D.2. continue on the next page.]**

**16-D.1. On Amending G-2.0509  
(Item 06-10, Recommendation 1)**

The 222nd General Assembly (2016) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

**Shall the fourth paragraph of G-2.0509 be amended as follows: [Text to be added or inserted is shown as italic.]**

***“Whenever a former teaching elder has renounced jurisdiction in the midst of a disciplinary proceeding as the accused, that former teaching elder shall not be permitted to perform any work, paid or volunteer, in any congregation or entity under the jurisdiction of the Presbyterian Church (U.S.A.) unless and until the person rejoins the church, comes forward and resubmits to the disciplinary process.”***

**16-D.2. On Amending D-10.0401  
(Item 06-10, Recommendation 2)**

The 222nd General Assembly (2016) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

**Shall D-10.0401 be amended by adding new section “d.” to read as follows: [Text to be added or inserted is shown as italic.]**

***“d. For instances where a former teaching elder comes forward in self-accusation to undergo a disciplinary process to regain permission to perform work under the jurisdiction of the Presbyterian Church (U.S.A.) (G-2.0509), no time limit from the time of the commission of the alleged offense to the filing of charges shall apply. Charges based on all accusations that had been made by the time that the former teaching elder had renounced jurisdiction may be brought regardless of the date on which any such offense is alleged to have occurred.”***

## **16-E. Certified Service Requirements On Amending G-2.1101 (Item 06-15)**

The 222nd General Assembly (2016) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall G-2.1101 be amended as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

**“Persons may be certified and called to service within congregations, councils, and church-related entities, serving in staff positions. These individuals endeavor to reflect their faith through their work and to strengthen the church through their dedication. They should be encouraged by their session and presbytery to meet, or be prepared to meet, the certification requirements ~~in a handbook provided by~~ of a national certifying body approved by the General Assembly. Names of those who have earned certification through a national certifying body shall be transmitted to the appropriate body of the General Assembly, which will forward them to the stated clerk of the presbyteries in which those persons labor.”**

### **Background and Rationale**

This proposed amendment originated as an overture from the Committee on the Office of the General Assembly (COGA) as Item 06-15. COGA offered the following rationale:

Current language in the *Book of Order* calling for a “handbook” seems antiquated and limiting. Most organizations maintain certification requirements on-line or in other electronic formats. This change would provide clarification and reflect current practice.

### **Advice from the Advisory Committee on the Constitution**

The Advisory Committee on the Constitution recommended that the 222nd General Assembly (2016) approve Item 06-15 for the reasons cited in the rationale.

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The Assembly Committee on Church Polity and Ordered Ministry (06) voted to approve Item 06-15 59/0. The 222nd General Assembly (2016) approved the committee’s recommendation by consensus.

For the full report of Item 06-15 <https://www.pc-biz.org/#/committee/563/business>

**16-F. The Ministry of Members  
On Amending G-1.0304 (Item 09-11)**

The 222nd General Assembly (2016) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

**Shall G-1.0304 be amended as follows? [Text to be added or inserted is shown as italic.]**

**“G-1.0304 The Ministry of Members**

**“Membership in the Church of Jesus Christ is a joy and a privilege. It is also a commitment to participate in Christ’s mission. A faithful member bears witness to God’s love and grace and promises to be involved responsibly in the ministry of Christ’s Church. Such involvement includes:**

- “proclaiming the good news in word and deed,**
- “taking part in the common life and worship of a congregation,**
- “lifting one another up in prayer, mutual concern, and active support,**
- “studying Scripture and the issues of Christian faith and life,**
- “supporting the ministry of the church through the giving of money, time, and talents,**
- “demonstrating a new quality of life within and through the church,**
- “responding to God’s activity in the world through service to others,**
- “living responsibly in the personal, family, vocational, political, cultural, and social relationships of life,**
- “working in the world for peace, justice, freedom, and human fulfillment,**
- “caring for God’s creation,**
- “participating in the governing responsibilities of the church, and**
- “reviewing and evaluating regularly the integrity of one’s membership, and considering ways in which one’s participation in the worship and service of the church may be increased and made more meaningful.”**

**Background and Rationale**

This proposed amendment originated as an overture from the Presbytery of New Castle. The Presbyteries of Boston, Cascades, Heartland, Homestead, Inland Northwest, Lake Michigan, Monmouth, Northern New England, and Seattle concurred with the overture. New Castle Presbytery offered the following rationale:

Although a “green church movement” has long remained at the grassroots level in the U.S., the PC(USA) leads with a robust environmental ministry and “Earth Care Congregation” program. We recognize the importance of earth care issues and action, and we have an opportunity to add the concern to to an important section of our constitutional documents.

Membership in the Church of Jesus Christ and in the Presbyterian Church (U.S.A.) is a joy and a privilege. It is also a commitment to participate in Christ’s mission. A faithful member bears witness to God’s love and grace and promises to be involved responsibly in the ministry of Christ’s Church. Caring for God’s Creation is a critical act of faith in today’s world and should be included in G-1.0304, “The Ministry of Members,” of the *Book of Order*.

**Advice from the Advisory Committee on the Constitution**

The Advisory Committee on the Constitution advised the 222nd General Assembly (2016) that Item 09-11 presents the following matters the General Assembly should consider:

There are several points already in G-1.0304 that encourage church members to live out faithful stewardship of God's creation. The responsibility for caring for God's creation already is included in our confessional documents, as noted in the rationale, and this should be instructive for all church members.

The *Book of Order* is a constitutional document, not a manual of operations. Although there is no impediment to approving this overture, there is no compelling reason to add this to the *Book of Order*.

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The Assembly Committee on Immigration and Environmental Issues (09) voted to approve Item 09-11 43/11. The 222nd General Assembly (2016) approved the committee's recommendation 429/120.

For the full report of Item 09-11 <https://www.pc-biz.org/#/committee/569/business>

**16-G. Access to the Lord's Table  
On Amending W-2.4011a. and b. (Item 14-03)**

The 222nd General Assembly (2016) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

**Shall W-2.4011a. and b. be amended by striking the current text and inserting new text to read as follows? [Text to be added or inserted is shown as italic.]**

*“Theology of the Lord's Supper*

*“a. The opportunity to eat and drink with Christ is not a right bestowed upon the worthy, but a privilege given to the undeserving who come in faith, repentance, and love. All who come to the table are offered the bread and cup, regardless of their age or understanding. If some of those who come have not yet been baptized, an invitation to baptismal preparation and Baptism should be graciously extended.*

*“Worshippers prepare themselves to celebrate the Lord's Supper by putting their trust in Christ, confessing their sin, and seeking reconciliation with God and one another. Even those who doubt may come to the table in order to be assured of God's love and grace in Jesus Christ.*

*“Welcoming to the Table*

*“b. In cases where baptized children who have not yet begun to participate in the Lord's Supper express a desire to receive the Sacrament, the session should provide an occasion to welcome them to the table in public worship. Their introduction to the Lord's Supper should include ongoing instruction or formation in the meaning and mystery of the Sacraments.”*

**Background and Rationale**

This proposed amendment is an alternate resolution from the original overture from the Presbytery of Southeastern Illinois, Item 14-03. Presbyteries of Cimarron, Florida, Huntingdon, and Palo Duro concurred with the original overture. The Presbytery of the Southeastern Illinois provided the following rationale:

We acknowledge the importance of Baptism in the life of a Christian and fully support the goal that every Christian should be strongly encouraged to acknowledge the lordship of Christ in her/his life with the act of Baptism. Having said that, we also realize that the current wording in the *Book of Order* regarding who can partake in Holy Communion excludes those developing Christians who have not yet made the baptismal declaration. Children whose parents decided to not partake in infant baptism would be excluded until such time as (usually during the Confirmation experience) they themselves choose to be baptized. People who are new to the faith and are being nurtured by a congregation would also be excluded. In both of these cases it appears that the *Book of Order* would exclude these people from participation and require them to stay behind in the pews while everyone else goes forward to receive the elements.

We believe that few congregations actually follow the *Book of Order* in this regard. Holy Communion is routinely open to all who profess faith in Jesus Christ, with no mention of having to have been baptized.

We feel strongly that the *Book of Order* should be changed in the above ways so that we can walk arm-in-arm with all of our seeking brothers and sisters as we go forward to receive this holy sacrament.

**Advice from the Advisory Committee on the Constitution**

The Advisory Committee on the Constitution advised the 222nd General Assembly (2016) to approve Item 14-03 and provided the following advice:



The Advisory Committee on the Constitution notes that the proposed Directory for Worship addresses this concern by providing that “All who come to the table are offered the bread and cup” and that “an invitation to baptismal preparation and baptism should be graciously extended” (proposed W-3.0409) to those who come to the table but have not been baptized.

***Editor’s Note:*** *The proposed Amendment 16-G is wording taken directly from the proposed revised Directory for Worship (see W-3.0409 and W-4.0202). If 16-H, the revised Directory for Worship, is approved by a majority of the presbyteries and Amendment 16-G is also approved by a majority of the presbyteries, the wording in the Amendment 16-G will already be in the revised Directory for Worship.*

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The Assembly Committee on Theological Issues and Institutions (14) voted to approve an alternate resolution, 73/3. The 222nd General Assembly (2016) approved the committee’s recommendation on the alternate resolution, 516/45.

For the full report of Item 14-03 <https://www.pc-biz.org/#/committee/579/business>

## **16-H. Directory for Worship On Replacing the Current Directory for Worship (Item 14-04)**

The 222nd General Assembly (2016) directed the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

**Shall the *Book of Order* be amended by striking out the text of Chapters I through VII of the current Directory for Worship and inserting new text to read as follows? [Text to be inserted is shown below.]**

### **Directory for Worship**

“†” – In the Directory for Worship, the functions described as belonging to teaching elders may be, in particular circumstances, also performed by ruling elders.

#### **Preface**

This Directory for Worship reflects the conviction that the faith, life, and worship of the Church are inseparable. Its theology is based on the Bible, instructed by the *Book of Confessions* of the Presbyterian Church (U.S.A.), and attentive to ecumenical relationships. It reflects and encourages a rich heritage of traditions and diversity of cultures.

A Directory for Worship is not a service book with fixed orders of worship and collections of prayers. Rather, it describes the theology that underlies our worship, outlines appropriate forms for worship, and highlights connections between worship and Christian life, witness, and service.

This directory presents standards and norms for worship in the congregations and councils of the Presbyterian Church (U.S.A.). As a vision for Reformed worship, it suggests possibilities, invites development, and encourages ongoing reform. As the constitutional document ordering our worship, the Directory for Worship shall be authoritative for this church.

Direct references to Scripture, the *Book of Confessions*, and other sections of the *Book of Order* are provided in parentheses; other biblical, confessional, and ecumenical sources will be indicated in footnotes.

### **Chapter One: The Theology of Christian Worship**

#### **W-1.01: Christian Worship: An Introduction**

##### **W-1.0101: Glory to God**

Christian worship gives all glory and honor, praise and thanksgiving to the holy, triune God. We are gathered in worship to glorify the God who is present and active among us—particularly through the gifts of Word and Sacrament. We are sent out in service to glorify the same God who is present and active in the world.

##### **W-1.0102: Grace and Gratitude**

God acts with grace; we respond with gratitude. God claims us as beloved children; we proclaim God’s saving love. God redeems us from sin and death; we rejoice in the gift of new life. This rhythm of divine action and human response—found throughout Scripture, human history, and everyday events—shapes all of Christian faith, life, and worship.

##### **W-1.0103: God’s Covenant**

The Old Testament tells the story of God’s steadfast love from generation to generation. To Adam and Eve, to Noah and his family, to Abraham and Sarah, to Moses and Aaron, and to the house of David, God made everlast-

ing promises of faithfulness, calling the people to respond in faith. In the fullness of time, God made a new and everlasting covenant with us through Jesus Christ.

#### **W-1.0104: Jesus Christ**

“Fully human, fully God” (B. Stat. 10.2), Jesus Christ came into the world to show God’s love, to save us from sin, and to offer eternal, abundant life to all. Jesus is God’s Word: spoken at creation, promised and revealed in Scripture, made flesh to dwell among us, crucified and raised in power, interceding for the redemption of the world, returning in glory to judge and reign forever. Scripture is God’s Word: the Old and New Testaments together testify to Jesus Christ. Proclamation is God’s Word: we bear witness in word and deed to the good news of Christ our Savior.

Jesus Christ is the embodiment of God’s gracious action in history and the model for our grateful response to God. In Jesus we find the full and clear revelation of who God is; in him we also discover who God is calling us to be. Therefore we worship Jesus Christ as Lord, even as he leads us in the worship and service God desires.

#### **W-1.0105: The Holy Spirit**

The Holy Spirit is “the giver and renewer of life” (B. Stat. 10.4), who instills our faith and enables us to follow Jesus Christ. The Scriptures describe how the Spirit moved at the dawn of creation, anointed Christ in baptism, raised Jesus from the dead, and was poured out on the Church at Pentecost. The same Spirit is still at work in the life of the Church and the life of the world.

The Holy Spirit manifests God’s gracious action and empowers our grateful response. The Spirit gathers us for worship, enlightens and equips us through the Word, claims and nourishes us through the Sacraments, and sends us out for service. To each member of Christ’s body, the Spirit gives gifts for ministry in the Church and mission in the world.

#### **W-1.0106: Word and Sacrament**

In Christian worship Jesus Christ is truly present and active among us, by the power of the Holy Spirit, through the gifts of Word and Sacrament. Wherever the Scriptures are read and proclaimed and the Sacraments of Baptism and the Lord’s Supper are celebrated, the Church bears witness to Jesus Christ, the living Word, and proclaims the mystery of faith. Through these means of grace, God imparts and sustains our faith, orders our common life, and transforms the world. Through these same acts of worship, we share in the life of the Spirit, are united to Jesus Christ, and give glory to God.

#### **W-1.0107: Worship and the Church**

God’s gifts of Word and Sacrament establish and equip the Church as the body of Christ in the world. The mission of the one, holy, catholic, and apostolic Church flows from Baptism, is nourished at Lord’s Supper, and serves to proclaim the good news of Jesus Christ to all. In the same way, the Church’s ministry emerges from the font, arises from the table, and takes its shape from the Word of the Lord. Therefore the worship of the triune God is the center of our common life and our primary way of witness to the faith, hope, and love we have in Jesus Christ.

To be a Christian is to worship Jesus Christ as Savior and Lord. To be a member of Christ’s body, the Church, is to share through Word and Sacrament in the grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Spirit.

### **W-1.02: Time, Space, and Matter**

#### **W-1.0201: Creation and Redemption**

Time, space, and matter are all created by God, redeemed by Christ, and made holy by the Spirit. Through Christian worship—at certain times, in particular places, and with material gifts—we participate in God’s plan for the redemption of time, space, and matter for the glory of God.

### **W-1.0202: Time**

Because God is the author of history, we may worship at any time. The psalms reflect the daily worship of the people of God, while the Torah teaches that one day in seven is to be set apart as holy to the Lord. The prophets anticipated God's judgment and triumph over evil on the day of the Lord. The Gospels all testify that Jesus rose from the dead on the first day of the week. The apostles came to speak of this as the Lord's Day, claiming God's victory over sin and death through the power of Jesus' resurrection.

The first Christians began to celebrate Jesus' resurrection every Lord's Day, gathering to proclaim the Word and celebrate the Sacraments. The Church continues to gather, traditionally on the first day of the week, to hear the gospel and break bread in Jesus' name, with the confidence that the risen Lord is with us.

Through two thousand years of Christian worship, the Church has developed ways of keeping time—many of them adapted from the feasts and fasts of Israel that Jesus kept. This pattern of the Christian year keeps us centered in Christ as we seek to proclaim the story of our faith, grow as Jesus' disciples, and serve Christ's mission. The year begins with a focus on Christ's incarnation, with the seasons of Advent and Christmas encompassing the Nativity and Epiphany of the Lord. After Epiphany we celebrate Jesus' Baptism and Transfiguration. At the heart of the Christian year is the mystery of Christ's death and resurrection, with the seasons of Lent and Easter encompassing Ash Wednesday, the Great Three Days—Maundy Thursday, Good Friday, and the Easter Vigil—the Resurrection and Ascension of the Lord, and the Day of Pentecost. After Pentecost we commemorate Trinity Sunday, All Saints Day, and the Reign of Christ.

The pattern of daily prayer also connects the Church with the worship of ancient Israel, centuries of Christian tradition, and Jesus' own practices. Whether in large assemblies, with small groups, or at home, daily prayer serves as a bridge between public worship and personal affairs, helping us to live out our faith each day.

We mark other occasions in worship, reflecting the cycles of civic and agricultural life, cultural and family celebrations, the commemoration of significant persons and events, and the programs and activities of the church. It is appropriate to observe such things, provided that they never distract from the worship of the triune God.

### **W-1.0203: Space**

Because heaven and earth belong to God, we may worship in any place. The Old Testament describes stone altars, tabernacles, temples, and other places where the people gathered and encountered God. The Gospels tell us that Jesus worshiped at the synagogue and temple, but he also worshiped in the wilderness, on hillsides, and at lakeshores, demonstrating that God cannot be confined to any one place.

The first Christians worshiped at the temple and in synagogues, homes, catacombs, and prisons. The important thing was not the place, but the gathering of Christ's body—the people of God—and the presence of Christ among them in Word and Sacrament. Later the Church began to build special places to meet for worship. To this day, space for Christian worship is primarily established by the presence of the risen Lord and the communion of the Holy Spirit in the gathering of the people of God.

Space that is set apart for worship should encourage community, be accessible to all, and open us to reverence for God. It is not to be an escape from the world, but a place for encountering the God of all creation who gathers us in and sends us out. Space for Christian worship should include a place for the reading and proclamation of the Word, a font or pool for Baptism, and a table for the Lord's Supper. The arrangement of these symbols of Word and Sacrament conveys their relationship to one another and their centrality in Christian worship.

### **W-1.0204: Matter**

Because God created the world and called it good, we use material gifts in worship. The Old Testament tells of various things that were used in the worship of God: the ark, linens and vessels, oil and incense, musical instruments, grain, fruit, and animals. At the same time, the prophets warned of the danger of idolatry: mistaking physical objects for divine presence. The Gospels show how Jesus used common things—nets and fish, jars and ointment, a towel and basin, water, bread, and wine—in his ministry of teaching, healing, and feeding. On the cross, he offered his body as a living sacrifice.

The first Christians, following Jesus, took three primary elements of life—water, bread, and wine—as symbols of God's self-offering to us and our offering of ourselves to God. We have come to call them Sacraments: signs of

God's gracious action and our grateful response. Through the Sacraments of Baptism and the Lord's Supper, God claims us as people of the covenant and nourishes us as members of Christ's body; in turn, we pledge our loyalty to Christ and present our bodies as a living sacrifice of praise.

The offering of material gifts in worship is an expression of our self-offering, as an act of gratitude for God's grace. We give our lives to God through Jesus Christ, who gave his life for us. The practice of offering also reflects our stewardship of God's good creation. Mindful that the earth and everything in it belong to God, we present tithes and offerings for use in Christ's ministry and mission.

We offer creative gifts in worship as well, including music, art, drama, movement, media, banners, vestments, vessels, furnishings, and architecture. When such gifts only call attention to themselves, they are idolatrous; when, in their simplicity of form and function, they give glory to God, they are appropriate for worship.

### **W-1.03: Language, Symbols, and Culture**

#### **W-1.0301: The Word Made Flesh**

God brings all things into being by the Word. Through the incarnation, this same, eternal Word of God became flesh and lived among us, in a particular person in a particular time and place—Jesus of Nazareth. Our use of language, symbols, and cultural forms in Christian worship is founded on the gift of Jesus' incarnation. Through Jesus Christ, God speaks to us in truth and reaches out to us with grace; through Jesus Christ, we may speak truthfully to God and lift up our hearts with gratitude.

#### **W-1.0302: Language**

The mystery and reality of God transcend our experience, understanding, and speech, such that we cannot reduce God to our ways of speaking. Yet we are compelled to speak of the glory, goodness, and grace of the God who is revealed in the world around us, in Scripture, and above all, in Jesus Christ.

The Old Testament speaks of God in personal ways, as creator, covenant-maker, comforter, liberator, judge, redeemer, midwife, mother, shepherd, sovereign, bearer, begetter. It addresses God as "Lord," a word that conveys the sovereignty of God while standing in for the hidden name revealed to Moses at the burning bush. It also borrows images from nature, describing God as rock, well-spring, fire, light, eagle, hen, lion. The Gospels show how Jesus used and adapted these images when speaking to and about God, particularly in his intimate use of Abba, Father. He also claimed some of these terms in speaking about himself—as good shepherd, bridegroom, and Son of Man. New Testament writers continued to use and adapt Old Testament language in speaking about Jesus—especially in their use of "Lord" to convey his sovereignty over the powers of this world, and to identify him with the Holy One of Israel.

In worship the church shall strive to use language about God that is intentionally as diverse and varied as the Bible and our theological traditions. Language that appropriately describes and addresses God is expansive, drawing from the full breadth and depth of terms and images for the triune God in the witness of Scripture. Language that authentically describes and addresses the people of God is inclusive, respecting the diversity of persons, cultures, backgrounds, and experiences that flow from God's creative work. Such language allows for all members of the community of faith to recognize themselves as equally included, addressed, and cherished by God.

Since Pentecost, the Church of Jesus Christ has been a community of many nations and cultures, united by the power of the Holy Spirit. Therefore our churches worship in many languages. The words we use in worship are to be in the common language or languages of those who are gathered, so that all are able to receive the good news and respond with true expressions of their faith. Through the rich variety of human speech we bear witness to God's saving love for all.

#### **W-1.0303: Symbols**

Certain biblical images have come to have deeper significance, multiple associations, and lasting meaning for the people of God. We call these symbols. There are numerous examples in the Old Testament—tree, temple, rainbow, river, sheep, scroll, building, body. New Testament writers drew on this treasury of common meaning to convey their understanding of Christ, the gospel, the Church, and the realm of God. Certain prominent symbols from Scripture, such as light, book, water, bread, cup, and cross, play an important role in Christian worship. Such things are not objects to be worshiped, but signs that point to the grace of God in Jesus Christ.

We come to know God’s Word more fully when it is both proclaimed and enacted in worship. The Old Testament describes symbolic actions in worship—fasting and feasting, rejoicing and lamenting, dancing and singing, marking and anointing, cleansing and offering, doing justice and showing mercy. The Gospels demonstrate how Jesus brought new meaning to existing practices of faith—especially baptism and breaking bread—and transformed ordinary acts of compassion—healing the sick, giving alms to the poor, feeding the hungry, and washing feet—into new ways of serving God. Christian worship includes a variety of symbolic actions, with strong ties to these and other biblical practices—gathering and sending, kneeling and standing, speaking and singing, cleansing and offering, marking and anointing, eating and drinking, blessing and laying on of hands. All of these convey the gracious action of God and communicate our grateful response.

#### **W-1.0304: Culture**

God has poured out the Holy Spirit on all flesh; Scripture promises that everyone who calls on the name of the Lord will be saved. The book of Acts and the New Testament epistles record the challenges and controversies of an emerging Church that would be “no longer Jew or Greek” (Gal. 3:28), but one in Jesus Christ. As the Church has grown and spread over two thousand years, it has taken root and flourished in cultures and lands all around the globe—bearing witness to the love of God for all the world and Christ’s sovereignty in every place. Finally, from the book of Revelation, we know that the company of the redeemed will be a great multitude from every nation, tribe, and people, singing praise to the Lamb of God.

Christian worship is contextual—emerging from a particular community and incorporating the words, images, symbols, and actions that best convey the good news of Jesus Christ in that gathering of God’s people. It is also cross-cultural—reflecting the diversity of traditions and cultures within and beyond the community of faith. Christian worship is transcultural—proclaiming the universal message of God’s grace in Jesus Christ and rooted in common elements of human life that transcend all cultures. It is also countercultural—asserting the scandal of the gospel and anticipating God’s reign of righteousness, justice, and peace. Finally, faithful worship should be an intercultural event—fostering mutuality, dialogue, and equality among all people.

Whenever and wherever we gather in Jesus’ name, we join the praise and prayer of the people of God in every time and place. Therefore, it is fitting that we share stories and sing songs from cultures other than our own as we pray for and with the Church throughout the world.

### **Chapter Two: The Ordering of Reformed Worship**

#### **W-2.01: Sources and Principles**

##### **W-2.0101: Sources of Order**

Worship shall be faithful to the Holy Spirit who speaks in Scripture. The witness of Scripture provides the Church’s preeminent, authoritative source for the ordering of worship. Those responsible for planning and leading worship are also to be guided by the Constitution of the Presbyterian Church (U.S.A.), instructed by the wisdom of the Reformed tradition, attentive to the traditions of the universal Church, and sensitive to the culture and context of the worshipping community.

##### **W-2.0102: Form and Freedom**

Christian worship has always been marked by a tension between form and freedom. Some traditions have emphasized established orders of worship, seeking to be faithful to the Scriptures. Others have resisted fixed forms of worship, asserting our freedom in Christ. We acknowledge that all forms of worship are provisional and subject to reformation according to the Word of God. Fixed forms of worship are valuable in that they offer consistent patterns and practices that help to shape lives of faith and faithfulness. More spontaneous approaches to worship are valuable in that they provide space for unexpected insight and inspiration. In whatever form it takes, worship is to be ordered by God’s Word and open to the creativity of the Holy Spirit.

## **W-2.02: The Worshiping Assembly**

### **W-2.0201: A Royal Priesthood**

In Jesus Christ, the Church is called to be a royal priesthood, giving glory to God in worship and devoting itself to God's service in the world. Worship is a collective activity of the people of God and an expression of our common life and ministry. It demands the full, conscious, and active participation of the whole body of Christ, with heart, mind, soul, and strength.

Children and youth bring special gifts and grow in their faith through their regular participation in worship. Those who plan and lead worship should provide for their full participation in the Service for the Lord's Day.

The ordering of worship should reflect the richness of cultural diversity in the congregation and the local context in which it ministers. The order of worship should provide for and encourage the participation of all; no one is to be excluded.

### **W-2.0202: Prayerful Participation**

Prayer is at the heart of worship. It is a gift from God, who desires dialogue and relationship with us. It is a posture of faith and a way of living in the world. Prayer is also the primary way in which we participate in worship. Christian prayer is offered through Jesus Christ and empowered by the Holy Spirit. Faithful prayer is shaped by God's Word in Scripture and inspires us to join God's work in the world.

There are many kinds of prayer—adoration, thanksgiving, confession, supplication, intercession, dedication. There are many ways to pray—listening and waiting for God, remembering God's gracious acts, crying out to God for help, or offering oneself to God. Prayer may be spoken, silent, sung, or enacted in physical ways.

The singing of psalms, hymns, and spiritual songs is a vital and ancient form of prayer. Singing engages the whole person, and helps to unite the body of Christ in common worship. The congregation itself is the church's primary choir; the purpose of rehearsed choirs and other musicians is to lead and support the congregation in the singing of prayer. Special songs, anthems, and instrumental music may also serve to interpret the Word and enhance the congregation's prayer. Furthermore, many of the elements of the service of worship may be sung. Music in worship is always to be an offering to God, not merely an artistic display, source of entertainment, or cover for silence.

Participation in worship may involve a range of other actions: kneeling, bowing, standing, lifting hands; dancing, drumming, clapping, embracing, or joining hands; anointing and laying on of hands.

The gifts of the Spirit are for building up the Church. Every action in worship is to glorify God and contribute to the good of the people. Worshipers and worship leaders must avoid actions that only call attention to themselves and fail to serve the needs of the whole congregation.

## **W-2.03: Leadership in Worship and Ordered Ministries**

### **W-2.0301: Gifts for Service**

God pours out the gifts of the Holy Spirit upon each Christian in Baptism, and all are called to use these gifts for the glory of God. Therefore it is appropriate for any member of the church to pray, read Scripture, or assist in worship in other ways according to his or her gifts.

By their gifts and training, some are called to particular acts of leadership in worship and have particular responsibilities for ordering the service. These specific roles and responsibilities are undertaken in service to God and to the congregation, and should in no way diminish the leadership of other members or overshadow the primary participation of the worshiping assembly.

### **W-2.0302: Deacons**

Deacons are called to lead the congregation in compassion, witness, and service, representing the ministry of the church in the world and the presence of the world in the church. While deacons have no particular responsibilities

for the ordering of worship, the session should ensure that deacons (where present) have regular opportunities to lead in worship, and that their ministries of compassion, witness, and service are reflected in the public services of the church.

### **W-2.0303: Ruling Elders**

Ruling elders are called to nurture the common life of the people of God through their gifts of discernment and governance. They should also cultivate an ability to teach the Word when called upon to do so. When appropriately prepared and commissioned by the presbytery, ruling elders may proclaim the Word and administer the Sacraments in a particular congregation (G-2.1001).

In a particular congregation, ruling elders shall provide for the church's worship and encourage the people's participation. Specifically, when serving together on the session, ruling elders and teaching elders†: make provision for the regular preaching of the Word and celebration of the Sacraments, corporate prayer, and the offering of praise to God in song; oversee and approve all public worship in the congregation, with the exception of responsibilities reserved for the teaching elder†; determine occasions, days, times, and places for worship; and have responsibility for the arrangement of worship space, the use of special appointments (flowers, candles, banners, paraments, and other objects), and the ministries of music, drama, dance, and visual arts.

### **W-2.0304: Teaching Elders**

Teaching elders† (also called ministers of Word and Sacrament) are called to proclaim the Word, preside at the Sacraments, and equip the people for ministry in Jesus' name. Specifically, teaching elders† are responsible for: the selection of Scriptures to be read, the preparation of the sermon, the prayers to be offered, the selection of music to be sung, printed worship aids or media presentations for a given service, and the use of drama, dance, and other art forms in a particular service of worship.

### **W-2.0305: Shared Responsibility and Accountability**

In a particular congregation, the order of worship is the responsibility of the teaching elder† with the concurrence of the session. The selection of hymnals, service books, Bibles, and other more permanent worship resources is the responsibility of the session with the concurrence of the teaching elder†, and in consultation with church musicians and educators.

Where there is a music leader or choir director, the teaching elder† will confer with that person on anthems and other musical offerings; the session will see that these conferences take place appropriately and on a regular basis. The teaching elder† may confer with a committee in planning particular services of worship.

The session is responsible for educating the congregation about the church's worship, in order to facilitate their full and active participation. It is appropriate that the session provide for the regular study of this Directory for Worship, particularly in the training of ruling elders and deacons.

In fulfilling their responsibilities for worship, sessions are accountable to presbytery. It is appropriate that the presbyteries discuss with sessions the character of their congregation's worship, the standards governing it, and the fruit that it bears in the mission and ministry of the church. It is appropriate that the presbyteries provide instruction in worship, making use of this Directory for Worship in the preparation of candidates for ordination, and in the ongoing nurture of teaching elders†.

## **Chapter Three: The Service for the Lord's Day**

### **W-3.01: Worship on the Lord's Day**

#### **W-3.0101: The Day of Resurrection**

We gather to worship God on the Lord's Day (Sunday) because the gospels testify that Jesus rose from the dead early on the first day of the week. The Lord's Day is also called the "eighth day" of creation, a sign of the new creation that has begun with Christ's resurrection. While we may worship God on any day and at any time, the Sunday service in particular is a celebration of Christ's resurrection and an anticipation of the fullness of God's coming reign.



### **W-3.0102: The Pattern of Lord's Day Worship**

The Service for the Lord's Day is a service of Word and Sacrament. We meet in the presence of the living Lord, who appeared to his disciples on the first day of the week—the day he rose from the dead—to interpret the Scriptures and break bread. Following Jesus' example, the Church proclaims the fullness of the gospel in Word and Sacrament on the Lord's Day.

The Service for the Lord's Day includes other actions as well: gathering and singing, confession and pardon, prayer and offering, blessing and sending. Through all of these actions, we are drawn into Christ's presence and sent out in the power of the Spirit.

The pattern of Lord's Day worship may be applied to days and times other than Sunday morning. Saturday evening services such as the Easter Vigil appropriately follow the order of Lord's Day worship since, in the ancient Jewish and Christian reckoning of time, the new day begins at sunset. Services of daily prayer provide a pattern for worship at other times and on other days of the week.

### **W-3.0103: The Order of Worship**

An order of worship offers a meaningful and reliable structure for the church's encounter with the living God. Over time, an order of worship helps to shape our faith and faithfulness as the people of God, becoming a pattern for how we live as Christians in the world.

The order of worship offered here for the Service for the Lord's Day is rooted in Scripture, the traditions of the universal Church, and our Reformed heritage. In particular, it seeks to uphold the centrality of Word and Sacraments in the Church's faith, life, and worship. This description of the Service for the Lord's Day is presented as one commendable model, but is not intended to exclude other ways of ordering worship. Other patterns may be appropriate in the context of a particular congregation or culture, provided that they are faithful to the Word, open to the Spirit, and dedicated to the glory of God.

## **W-3.02: Gathering**

### **W-3.0201: Preparing for Worship**

Worship begins as the people gather—greeting one another, praying in silence, sharing announcements, or offering music to the glory of God. The act of assembling in Jesus' name bears witness to the Church's identity and mission as Christ's body in the world.

### **W-3.0202: Opening Sentences**

A call to worship, typically drawn from sentences of Scripture, expresses God's invitation to gather as Christ's body in this place. A greeting in the name of Jesus Christ or the triune God establishes the context for worship as an encounter with the Holy One who calls all things into being.

### **W-3.0203: Psalms, Hymns, and Spiritual Songs**

For millennia the people of God have sung psalms as praise and prayer to God. Early Christians continued to sing, pray, and study the psalms, interpreting them in the light of Jesus' life, death, and resurrection. Singing psalms remains an important part of the Reformed heritage. To the psalms the Church has added other hymns, canticles, and spiritual songs. Through the ages and from varied cultures, the Church has developed many other forms of congregational song, accompanied by a great array of instruments. We draw from this rich repertoire in the Service for the Lord's Day, singing glory to God.

### **W-3.0204: Prayer**

A prayer may be offered, giving thanks and praise to God, expressing joy in the presence of Christ, and calling for the gifts of the Spirit to be poured out upon the gathered community. This prayer may employ themes and images that are drawn from the biblical readings for the day or from the setting in the Christian year.

### **W-3.0205: Confession and Forgiveness**

Having praised the holiness of God, we must also face the sinful state of the world and of our lives, confessing our unworthiness to enter into God's presence. Nevertheless we approach God with confidence, trusting in the mercy of Jesus Christ. This turn from communal praise to corporate confession, established on the promise of God's grace, is one of the hallmarks of the Reformed tradition.

A call to confession expresses God's initiative in calling for repentance and promising forgiveness in Christ. As members of Christ's body, we confess the reality of sin, captivity, and brokenness in personal and common life and ask for God's saving grace. The prayer of confession may include the singing of a prayer for grace, such as "Lord, have mercy." A declaration of forgiveness proclaims the good news of God's mercy and offers the assurance of pardon in Jesus' name. Leading this element of worship from the font connects our confession with the grace and cleansing of Baptism, and the baptismal call to new life in Christ. Because of these associations with the ministry of Word and Sacrament, it is fitting for a teaching elder† to lead the call to confession and proclaim the good news of forgiveness in Jesus Christ.

Other actions may follow—a song of praise, such as "Glory be to the Father" or "Glory to God"; a summary of the law or call to faithfulness; and the sharing of peace as a sign of reconciliation in Christ.

### **W-3.03: Word**

#### **W-3.0301: Theology of Proclamation**

The Scriptures bear witness to the Word of God, revealed most fully in Jesus Christ, the Word who "became flesh and lived among us" (John 1:14). Where the Word is read and proclaimed, Jesus Christ the living Word is present by the power of the Holy Spirit. Therefore, reading, hearing, preaching, and affirming the Word are central to Christian worship and essential to the Service for the Lord's Day.

A teaching elder† is responsible for the selection of Scriptures to be read in public worship. Selected readings are to be drawn from both Old and New Testaments, and over a period of time should reflect the broad content and full message of Scripture. Selections for readings should be guided by the rhythms of the Christian year, events in the world, and pastoral concerns in the local congregation. Lectionaries ensure a broad range of biblical texts as well as consistency and connection with the universal Church. The teaching elder† is also responsible for the version of the Bible to be used in public worship. The Scriptures are to be read in the common language(s) of the worshiping community. The congregation is to be informed of significant adaptations, paraphrases, or new translations.

The Word proclaimed shall be based on the Word written in Scripture. Preaching requires diligence and discernment in the study of Scripture, listening for the voice of God through the discipline of daily prayer, theological reflection on the message of the gospel, sensitivity to the context of the congregation, attentiveness to what the Spirit is saying to the church, awareness of events in the world, and consistent and personal obedience to Jesus Christ. The sermon will present the gospel with clarity and simplicity, in language that all can understand. The gifts of song, drama, dance, and visual art may be employed in the proclamation of the Word.

We respond to the proclamation of the Word in a variety of ways: confessing the faith of the Church, celebrating or reaffirming the Sacrament of Baptism, praying for the Church and world, and offering our lives in gratitude for God's grace. The proclamation of the Word is incomplete if it fails to evoke the response of the people of God. When the Word is proclaimed, we are called, above all, to discern Jesus Christ, receive his grace, and respond to his call with obedience. All of these things depend on the gifts of the Holy Spirit, whom we seek in prayer.

#### **W-3.0302: Prayer for Illumination**

A prayer for illumination calls on the Holy Spirit to empower the reading, understanding, proclaiming, and living of God's Word. This sense of utter reliance on the illumination of the Spirit is an important and distinctive mark of the Reformed tradition. The prayer for illumination precedes the reading of Scripture and preaching of the sermon and applies to all of the readings, as well as the proclamation of the Word.

#### **W-3.0303: Scripture**

The public reading of Scripture is to be clear, audible, and attentive to the meaning of the text. Reading from the church's Bible conveys a sense of the permanence and weight of the Word of God, and demonstrates the commu-

nal nature of the biblical story. Anyone may be invited to read Scripture, including children and youth. Because deacons are charged with the ministry of witness to the gospel and ruling elders are responsible for the proclamation of the Word, it is fitting for a deacon or ruling elder to read Scripture. The session will ensure that all readers are prepared for this important ministry.

The role of the congregation is to listen prayerfully, actively, and attentively to the Word that is read and proclaimed. Such listening requires expectation, concentration, and imagination. The congregation may participate in the presentation of Scripture through unison, responsive, or antiphonal readings, or by following along with printed or projected materials. Spoken responses may conclude the reading of Scripture. Scripture may also be presented through music.

### **W-3.0304: Musical Responses**

Psalms, canticles, anthems, alleluias, songs of praise, or other musical responses may accompany the reading of the Word. A psalm may be sung in response to the first reading, giving the congregation an opportunity to reflect on and pray from that text.

### **W-3.0305: Proclamation**

A sermon, based on the Scripture(s) read in worship, proclaims the good news of the risen Lord and presents the gift and calling of the gospel. Through the sermon, we encounter Jesus Christ in God's Word, are equipped to follow him more faithfully, and are inspired to proclaim the gospel to others through our words and deeds. The sermon may conclude with prayer, an ascription of praise, or a call to discipleship. In keeping with the ministry of Word and Sacrament, a teaching elder† ordinarily preaches the sermon.

Other forms of proclamation include song, drama, dance, visual art, and testimony. Like the sermon, these are to illuminate the Scripture(s) read in worship and communicate the good news of the gospel. When these forms of proclamation are employed, worship leaders should connect them with the witness of the Scripture(s) to the Triune God.

### **W-3.0306: Affirmation of Faith**

Responding to the Word proclaimed, we affirm our faith in the holy, triune God. This affirmation of faith is drawn from sentences of Scripture or the creeds, confessions, and catechisms. A congregational song, anthem, or other musical response may serve as an affirmation of faith. Opportunities for personal testimony may also be provided at this time. When Baptism or the reaffirmation of Baptism takes place, the Apostles' Creed is spoken in the context of the baptismal liturgy. The Nicene Creed, our earliest ecumenical confession of faith, is traditionally associated with the celebration of the Lord's Supper.

### **W-3.0307: Baptism and Baptismal Discipleship**

The Sacrament of Baptism (W-3.0402–W-3.0408) and other services associated with the baptismal covenant ordinarily take place as a response to the Word. Such services include the reaffirmation of Baptism on profession of faith (W-4.0203), the reception of new members (W-4.0204), commissioning for service (W-4.03), ordination and installation to ordered ministry (W-4.04), transitions in life or ministry (W-4.05), commemorations of communal events, Christian marriage (W-4.06), and witness to the resurrection (W-4.07). An invitation to discipleship may also be spoken at this time, calling worshipers to be baptized or to live into the promises of their Baptism.

### **W-3.0308: Prayers of Intercession**

In response to the Word, we pray for the world God so loves—joining Christ's own ministry of intercession and the sighs of the Spirit, too deep for words. These prayers are not the work of a single leader, but an act of the whole congregation as Christ's royal priesthood. We affirm our participation in the prayer through our "amen" and other responses.

Prayers of intercession and supplication are offered for: the mission and ministry of the universal Church and the local congregation; care of creation and the right use of resources; peace and justice in the world; the leaders and peoples of all nations; the poor, hungry, and oppressed; compassion and reconciliation in the local community;

healing and wholeness for all who suffer; and other special needs. These prayers may be led from the communion table or from the midst of the congregation. They may include musical responses or symbolic action. The peace of Christ may follow, if not previously shared.

Because pastors are called to serve as good shepherds for God's people, it is fitting for a teaching elder† to lead the prayers of intercession and supplication. Because deacons are responsible for ministries of compassion and ruling elders are charged with the nurture of the congregation, it is also fitting for a deacon or ruling elder to lead these prayers. Other persons with a gift for prayer may be invited to lead the intercessions.

### **W-3.0309: Offering and Lord's Supper**

The collection of tithes and offerings (W-3.0411) and the celebration of the Lord's Supper (W-3.0409–W-3.0414) take place as a response to the Word. These actions are signs of our gratitude for the grace of God proclaimed in the gospel. If the Lord's Supper is omitted, a prayer of thanksgiving and dedication follows the collection of the offering (W-3.0415).

### **W-3.04: Sacrament**

#### **W-3.0401: Theology of the Sacraments**

The Sacraments are the Word of God enacted and sealed in the life of the Church, the body of Christ. They are gracious acts of God, by which Christ Jesus offers his life to us in the power of the Holy Spirit. They are also human acts of gratitude, by which we offer our lives to God in love and service. The Sacraments are both physical signs and spiritual gifts, including words and actions, surrounded by prayer, in the context of the Church's common worship. They employ ordinary things—the basic elements of water, bread, and wine—in proclaiming the extraordinary love of God. The Reformed tradition recognizes the Sacraments of Baptism and the Lord's Supper (also called Eucharist or Holy Communion) as having been instituted by the Lord Jesus Christ through the witness of the Scriptures and sustained through the history of the universal Church.

#### **W-3.0402: Theology of Baptism**

Baptism is the sign and seal of our incorporation into Jesus Christ. In his own baptism, Jesus identified himself with sinners—yet God claimed him as a beloved Son, and sent the Holy Spirit to anoint him for service. In his ministry, Jesus offered the gift of living water. Through the baptism of his suffering and death, Jesus set us free from the power of sin forever. After he rose from the dead, Jesus commissioned his followers to go and make disciples, baptizing them and teaching them to obey his commands. The disciples were empowered by the outpouring of the Spirit to continue Jesus' mission and ministry, inviting others to join this new way of life in Christ. As Paul wrote, through the gift of Baptism we are “dead to sin and alive to God in Christ Jesus” (Rom. 6:11).

The Sacrament of Baptism holds a deep reservoir of theological meaning, including: dying and rising with Jesus Christ; pardon, cleansing, and renewal; the gift of the Holy Spirit; incorporation into the body of Christ; and a sign of the realm of God. The Reformed tradition understands Baptism to be a sign of God's covenant. The water of Baptism is linked with the waters of creation, the flood, and the exodus. Baptism thus connects us with God's creative purpose, cleansing power, and redemptive promise from generation to generation. Like circumcision, a sign of God's gracious covenant with Israel, Baptism is a sign of God's gracious covenant with the Church. In this new covenant of grace God washes us clean and makes us holy and whole. Baptism also represents God's call to justice and righteousness, rolling down like a mighty stream, and the river of the water of life that flows from God's throne.

Baptism enacts and seals what the Word proclaims: God's redeeming grace offered to all people. Baptism is at once God's gift of grace, God's means of grace, and God's call to respond to that grace. Through Baptism, Jesus Christ calls us to repentance, faithfulness, and discipleship. Through Baptism, the Holy Spirit gives the Church its identity and commissions the Church for service in the world.

Baptism is the bond of unity in Jesus Christ. When we are baptized, we are made one with Christ, with one another, and with the Church of every time and place. In Christ, barriers of race, status, and gender are overcome; we are called to seek reconciliation in the Church and world, in Jesus' name.

Both believers and their children are included in God's covenant love. The baptism of believers witnesses to the truth that God's gift of grace calls for our grateful response. The baptism of our young children witnesses to the truth that God claims people in love even before they are able to respond in faith. These two forms of witness are one and the same Sacrament.

God's faithfulness to us is sure, even when human faithfulness to God is not. God's grace is sufficient; therefore Baptism is not repeated. There are many times in worship, however, when we may remember the gift of our baptism and acknowledge the grace of God continually at work in us. These may include: profession of faith; when participating in another's baptism; when joining or leaving a church; at an ordination, installation, or commissioning; and at each celebration of the Lord's Supper.

Baptism marks the beginning of new life in Christ. The new way of life to which God calls us is one of deep commitment, disciplined discernment, and growth in faith. The gifts of the Holy Spirit, given with and through Baptism, equip and strengthen us for the challenges of Christian faith and life.

Baptism is ordinarily celebrated on the Lord's Day in the gathering of the people of God. The presence of the covenant community bears witness to the one body of Christ, into whom we are baptized. When circumstances call for the administration of Baptism apart from public worship, the congregation should be represented by one or more members.

As there is one body, there is one Baptism. The Presbyterian Church (U.S.A.) recognizes all baptisms by other Christian churches that are administered with water and performed in the name of the triune God—Father, Son, and Holy Spirit.

### **W-3.0403: Responsibility for Baptism**

Baptism shall be authorized by the session and administered by a teaching elder†. The session's responsibilities for Baptism include: encouraging parents (or those exercising parental responsibility) to present their children for Baptism without undue haste or undue delay; encouraging new believers to be baptized; examining candidates for Baptism, or their parents, and instructing them in the significance of the Sacrament; enrolling those who are baptized as members of the congregation; and providing for their ongoing nurture and formation for baptismal life in the world. The congregation as a whole, on behalf of the universal Church, is responsible for nurturing baptized persons in Christian life. The session may designate certain members of the congregation as sponsors or mentors for those who are baptized or for their parents.

When a young child is presented for Baptism at least one parent (or person exercising parental responsibility) should be an active member of a Christian church, normally the congregation in which the baptism takes place. The session may consider a request to baptize a child whose parent is an active member of another church. If the session approves such a request, it should communicate with the council of the other congregation and notify them when the Sacrament has been administered. Those presenting children for Baptism will promise to nurture and guide them until they are ready to make a personal profession of faith and assume the responsibility of active church membership.

A council may authorize a Baptism, to be administered by a teaching elder†, in certain situations beyond the congregational setting, such as hospitals, prisons, schools, military bases, or other ministry settings. In these cases, the teaching elder† is responsible for ensuring that the name of the newly baptized person is placed on the appropriate roll of a council (G-3.02, G-3.03).

### **W-3.0404: Presentation**

The teaching elder† introduces the Sacrament of Baptism with sentences of Scripture; other sentences of Scripture may be spoken by ruling elders, members of the congregation, or ecumenical witnesses. On behalf of the session, a ruling elder presents each candidate for Baptism. Those desiring Baptism for their children or themselves express their intent to receive the Sacrament. Parents, sponsors (if applicable), and the congregation make vows to support and nurture those being baptized. No one comes to Baptism alone; we are encouraged by family or friends and surrounded by the community of faith.

### **W-3.0405: Profession of Faith**

Candidates for Baptism or their parents shall renounce evil and profess their faith in Jesus Christ as Lord and Savior. Those who are being baptized upon profession of faith declare their intent to participate actively and responsibly in the church's worship and mission. Together with the congregation they profess their faith, using the Apostles' Creed, the baptismal affirmation of the early Church.

### **W-3.0406: Thanksgiving over the Water**

At the place of baptism, a teaching elder† leads the people in prayer: giving thanks for God's covenant faithfulness through history; praising God's gracious and reconciling action in Jesus Christ; and asking the Holy Spirit to attend and empower the Baptism, give deliverance and rebirth, and equip the church for faithfulness.

### **W-3.0407: The Act of Baptism**

Accompanied by a visible and generous use of water, the teaching elder† shall address each person by their Christian or given name and say: "[Name], I baptize you in the name of the Father, and of the Son, and of the Holy Spirit" (Matt. 28:19). The water used for Baptism should be from a local source, and may be applied with the hand, by pouring, or through immersion.

Other actions signifying the gift of the Holy Spirit, such as the laying on of hands and anointing with oil, may be included. However, the central act of baptizing with water in the name of the triune God must not be overshadowed.

### **W-3.0408: Welcome**

The newly baptized person is welcomed as a member of the Church, the body of Christ. Appropriate gifts may be given, such as a candle (reflecting the light of Christ) or a baptismal garment (signifying being clothed with Christ). The peace of Christ may be exchanged, if not previously shared.

The Church's way of welcome into the body of Christ involves the unrepeatable Sacrament of Baptism and the repeatable Sacrament of the Lord's Supper. Christ bathes us with mercy, then feeds us with grace. Since this ancient pattern of initiation includes both Sacraments, the Lord's Supper appropriately follows Baptism; those who have just been baptized may be invited to receive communion first.

### **W-3.0409: Theology of the Lord's Supper**

The Lord's Supper (or Eucharist) is the sign and seal of our communion with the crucified and risen Lord. Jesus shared meals with his followers throughout his earthly life and ministry—common suppers, miraculous feasts, and the covenant commemorations of the people of God. Jesus spoke of himself as the bread of life, and the true vine, in whom we are branches. On the night before his death, Jesus shared bread and wine with his disciples. He spoke of the bread and wine as his body and blood, signs of the new covenant and told the disciples to remember him by keeping this feast. On the day of his resurrection, Jesus made himself known to his disciples in the breaking of the bread. The disciples continued to devote themselves to the apostles' teaching, fellowship, prayers, and the common meal. As Paul wrote, when we share the bread and cup in Jesus' name, "we who are many are one body" (1 Cor. 10:17).

The Sacrament of the Lord's Supper offers an abundant feast of theological meaning, including: thanksgiving to God the Father; remembrance of Jesus Christ; invocation of the Holy Spirit; communion in the body of Christ; and a meal of the realm of God. The Reformed tradition understands the Lord's Supper to be a sign of God's covenant. The bread of the Lord's Supper is linked with the bread of Passover and the gift of manna in the wilderness. The Lord's Supper thus connects us with God's saving power and providential care from generation to generation. Like the offering of sacrifices, a sign of Israel's thanksgiving for God's faithfulness, the Lord's Supper is a sacrifice of praise and a sign of our gratitude for God's steadfast love. The Lord's Supper represents God's gracious invitation to an everlasting covenant. The Lord's Supper also reflects our calling to feed others as we have been fed, and offers a foretaste of that heavenly banquet when God will wipe away every tear and swallow up death forever.

The Lord's Supper enacts and seals what the Word proclaims: God's sustaining grace offered to all people. The Lord's Supper is at once God's gift of grace, God's means of grace, and God's call to respond to that grace.

Through the Lord's Supper, Jesus Christ nourishes us in righteousness, faithfulness, and discipleship. Through the Lord's Supper, the Holy Spirit renews the Church in its identity and sends the Church to mission in the world.

When we gather at the Lord's Supper the Spirit draws us into Christ's presence and unites with the Church in every time and place. We join with all the faithful in heaven and on earth in offering thanksgiving to the triune God. We reaffirm the promises of our baptism and recommit ourselves to love and serve God, one another, and our neighbors in the world.

The opportunity to eat and drink with Christ is not a right bestowed upon the worthy, but a privilege given to the undeserving who come in faith, repentance, and love. All who come to the table are offered the bread and cup, regardless of their age or understanding. If some of those who come have not yet been baptized, an invitation to baptismal preparation and Baptism should be graciously extended.

Worshippers prepare themselves to celebrate the Lord's Supper by putting their trust in Christ, confessing their sin, and seeking reconciliation with God and one another. Even those who doubt may come to the table in order to be assured of God's love and grace in Jesus Christ.

The Lord's Supper shall be celebrated as a regular part of the Service for the Lord's Day, preceded by the proclamation of the Word, in the gathering of the people of God. When local circumstances call for the Lord's Supper to be celebrated less frequently, the session may approve other schedules for celebration, in no case less than quarterly. If the Lord's Supper is celebrated less frequently than on each Lord's Day, public notice is to be given at least one week in advance so that all may prepare to receive the Sacrament.

### **W-3.0410: Responsibility for the Lord's Supper**

The Lord's Supper shall be authorized by the session and administered by a teaching elder†. It is appropriate that a presbytery authorize and train ruling elders to administer the Lord's Supper in the event of the absence of pastors (G-3.0301b). The session may authorize the celebration of the Lord's Supper at events other than the Service for the Lord's Day, including services of Christian marriage, ordination and installation, services of wholeness, ministry to the sick, and services of witness to the resurrection. At all such events, the Word is to be read and proclaimed. When the Lord's Supper takes place apart from public worship, the congregation shall be represented by one or more members.

A council may authorize the celebration of the Lord's Supper in certain contexts beyond the congregational setting, such as hospitals, prisons, schools, military bases, or other ministry settings (G-3.02, G-3.03).

### **W-3.0411: Offering**

Christian life is an offering of one's self to God. In the Lord's Supper we are presented with the costly self-offering of Jesus Christ for the life of the world. As those who have been claimed and set free by his grace, we respond with gratitude, offering him our lives, our spiritual gifts, and our material goods. Every service of worship shall include an opportunity to respond to Christ's call to discipleship through self-offering. The gifts we offer express our stewardship of creation, demonstrate our care for one another, support the ministries of the church, and provide for the needs of the poor.

Tithes and offerings are gathered as an act of thanksgiving to God. Gifts of food for the poor may also be collected at this time, and the table may be prepared for the Lord's Supper. All of these gifts are received with a prayer of dedication to God, spoken or sung. Because ruling elders and deacons are charged with the stewardship of the church's resources and leadership in ministry to the poor, it is fitting for a ruling elder or deacon to lead this prayer. Signs of Christ's peace and reconciliation may be exchanged, if this did not take place earlier in the service.

### **W-3.0412: Great Thanksgiving**

Following the offering and the preparation of the table, a teaching elder† invites worshippers to the Lord's Supper using sentences of Scripture. At the table, facing the people, the teaching elder† shall lead the people in a prayer to the triune God: giving thanks for God's creative power, providential care, and covenant faithfulness, along with particular blessings of the day; remembering God's acts of salvation through Jesus' birth, life, death, resurrection, ascension, and promised return, as well as Jesus' institution of the Sacrament (if not otherwise spoken at the invitation to the table or the breaking of the bread); and calling on the Holy Spirit to draw worshippers into the presence of the risen Lord, nourish them in the body and blood of Christ, unite them with Christ in the communion of

saints and the Church in every place, and send them in mission to the world. The prayer ends with praise to the triune God. Musical acclamations, such as “Holy, holy, holy,” “Christ has died,” and “Amen,” may be included. The Lord’s Prayer follows.

### **W-3.0413: Breaking the Bread**

At the table, in full view of the people, the teaching elder† breaks the bread and pours the cup, or lifts a cup that has already been filled. These actions may be accompanied by sentences of Scripture or performed in silence. The use of one loaf and one cup expresses the unity of the body of Christ and the communal nature of the Sacrament. The bread used for the Lord’s Supper should be common to the culture of the congregation; those who prepare the bread shall make provision for the full participation of the congregation. The session will determine whether wine is used; a non-alcoholic option shall be provided and clearly identified.

### **W-3.0414: Communion**

The bread and cup are shared in the manner most appropriate to the occasion. Worshipers may gather at the table, come forward to meet the servers, or receive the bread and cup where they are. The bread may be broken and placed in people’s hands or they may receive pieces of bread prepared for distribution. They may drink from a common cup, receive individual cups, or dip the broken bread into the cup. Ordinarily ruling elders, deacons, and teaching elders† serve the bread and cup; the session may authorize other church members to do so. While the bread and cup are shared worshipers may sing, other music may be offered, appropriate passages of Scripture may be read, or the people may pray in silence.

When all have received the bread and cup the remaining elements are placed on the table. The teaching elder† then leads the people in prayer, thanking God for the gift of the Sacrament and asking for grace to live and serve faithfully until the coming of Christ’s realm in fullness.

As soon as possible after the service (ordinarily on the same day), the bread and cup may be shared with absent, homebound, or hospitalized members by two or more persons in ordered ministry. Those who carry out this extended service of communion shall be authorized by the session; equipped with the necessary theological, pastoral, and liturgical gifts and resources; and instructed to maintain the unity of Word and Sacrament through the reading of Scripture and offering of prayers.

At the conclusion of the Service for the Lord’s Day, the bread and cup are to be removed from the table and used or disposed of in a manner approved by the session, in keeping with the Reformed understanding of the Sacrament and principles of good stewardship. This may be accomplished by consuming what remains or returning the elements to the earth.

### **W-3.0415: If the Lord’s Supper Is Omitted**

The Lord’s Supper is integral to the Service for the Lord’s Day, a service of Word and Sacrament. If, in local circumstances and by the decision of the session, the Lord’s Supper is to be omitted from Sunday worship, the service continues after the prayers of the people with the offering and a prayer of thanksgiving and dedication, followed by the Lord’s Prayer.

## **W-3.05: Sending**

### **W-3.0501: Acts of Commitment**

Having encountered the risen Lord in Word and Sacrament, we affirm Christ’s call to discipleship through acts of commitment. Such acts of commitment may include: closing hymns, psalms, or spiritual songs that send us out to live the gospel by God’s grace; creative or symbolic actions expressing our resolve to share in Christ’s mission; declarations of intent to prepare for or desire to receive the Sacrament of Baptism, or to reaffirm the baptismal covenant; commissioning to ministries of evangelism, compassion, justice, and reconciliation; farewells to members of the church who are departing; and brief invitations or announcements related to the church’s mission.

### **W-3.0502: Blessing and Charge**

The Service for the Lord’s Day concludes with a blessing in the name of the triune God, such as the priestly blessing or apostolic benediction. Because this blessing is an expression of the gospel of God’s grace and an extension of the ministry of the Word and Sacrament, a teaching elder† ordinarily speaks the blessing.



We are blessed in order to be a blessing to others. The charge calls the church to go forth as agents of God's mission in the world. Because deacons are responsible for the church's ministry of witness and service, and ruling elders have oversight of the church's faithfulness to God's mission, it is fitting for a deacon or ruling elder to speak the charge.

### **W-3.0503: Service in the World**

Christian worship and service does not end at the conclusion of the Service for the Lord's Day; we go forth to love and serve the Lord in daily living. In so doing, we seek to fulfill our chief end: to glorify and enjoy God forever.

## **Chapter Four: Pastoral and Occasional Services**

### **W-4.01: Services Claiming and Completing Baptism**

#### **W-4.0101: Flowing from Baptism**

As a sign and seal of God's gracious action and our grateful response, Baptism is the foundation for all Christian commitment. The following pastoral and occasional services are all rooted in the baptismal covenant and flow from the promises of Baptism. Such occasions may be appropriately celebrated following the proclamation of the Word during the Service for the Lord's Day, or may be recognized in other services of public worship. They are fittingly led from the church's baptismal font or pool.

#### **W-4.02: Reaffirmation of the Baptismal Covenant**

##### **W-4.0201: Nurturing the Baptized**

In Baptism each Christian is set free from sin, marked as Christ's own, sealed by the Holy Spirit, welcomed to the Lord's Supper, made a member of the Church, and set apart for a life of service. It is the responsibility of the whole congregation, particularly exercised through the session, to nurture those who are baptized as they grow in faith and seek to respond to Christ's call to discipleship. When a person is baptized as a child, the session should equip and support the parent(s) (or those exercising parental responsibility) in this endeavor. When a person is baptized upon profession of faith, the session should provide ongoing opportunities for Christian formation and instruction.

##### **W-4.0202: Welcoming to the Table**

In cases where baptized children who have not yet begun to participate in the Lord's Supper express a desire to receive the Sacrament, the session should provide an occasion to welcome them to the table in public worship. Their introduction to the Lord's Supper should include ongoing instruction or formation in the meaning and mystery of the Sacraments.

##### **W-4.0203: Public Profession**

When those who have been baptized as children are ready to make a public profession of faith and accept the responsibility of life in the church (sometimes called "confirmation"), the session shall provide an opportunity for them to do so. They are to be instructed in the faith, examined by the session, received as active members, and presented to the congregation in public worship. At this time, they reaffirm the vows of Baptism by renouncing evil and affirming their reliance on God's grace, professing their faith in Jesus Christ as Lord and Savior, and declaring their intent to participate actively and responsibly in the worship, life, governance, and mission of the church. On such occasions, it is fitting for all worshipers to reaffirm the baptismal covenant.

##### **W-4.0204: New Members**

New members are received by public profession of faith, reaffirmation of faith, or certificate of transfer. The session should provide opportunity for those seeking membership to explore the faith they will (re)affirm. After they are examined and received by the session, new members are presented in worship. As part of their public welcome, it is appropriate for those previously baptized to reaffirm the commitments made in Baptism, profess their faith in Jesus

Christ, and declare their intent to participate actively and responsibly in the worship, life, governance, and mission of the church. On such occasions, it is fitting for all worshipers to reaffirm the baptismal covenant.

#### **W-4.0205: Renewal and Fresh Commitment**

In the lives of believers and in congregational life there are special occasions of awakening, renewal, or commitment; these are appropriately celebrated through the reaffirmation of the baptismal covenant. People should be encouraged to share these decisive moments and stirrings of the Spirit with the session, so that they may be acknowledged and affirmed in public worship.

#### **W-4.03: Commissioning for Service**

##### **W-4.0301: Acts of Christian Service**

In Baptism each Christian is called to discipleship and sent in service to the world. God also calls people to particular acts of service in the church and world: within the congregation, as teachers, trustees, musicians, or committee members; on behalf of the congregation, through its ministry in the local community; in the larger church, through service on denominational and ecumenical councils; and beyond the church, cooperating with others who work for evangelism, compassion, justice and peace, and care of creation. These kinds of vocation are appropriately confirmed in the Service for the Lord's Day, either as a response to the proclamation of the Word or as an act of sending. They may also be recognized in other services of worship.

#### **W-4.04: Ordination, Installation, and Commissioning**

##### **W-4.0401: Called to Ministry**

In Baptism each Christian is called to ministry in Christ's name. God calls some persons from the midst of congregations to fulfill particular functions, so that the ministry of the whole people of God may flourish. In ordination the church sets apart with prayer and the laying on of hands those who have been called by God through the voice of the church to serve as deacons, ruling elders, and teaching elders†. In installation the church sets in place with prayer those who have been (previously) ordained as deacons, ruling elders, and teaching elders†, and are now called anew to service in that ministry. In commissioning the church recognizes other forms of ministry in the church: ruling elders commissioned to limited pastoral service, certified Christian educators, and persons certified to other forms of service.

##### **W-4.0402: Setting for the Service**

Ordination, installation, and commissioning may take place during the Service for the Lord's Day as a response to the proclamation of the Word. Ordination, installation, and commissioning may also take place in a special service that focuses on Jesus Christ, the gifts of the Holy Spirit, and the mission and ministry of the Church, and which includes the proclamation of the Word and may also include the celebration of the Lord's Supper. The ordination and/or installation of a teaching elder† shall take place at a time that enables substantial participation of the presbytery.

##### **W-4.0403: Order of Worship**

A service of ordination, installation, or commissioning focuses on Christ and the joy and responsibility of serving him through the mission and ministry of the church. Following the sermon, the moderator (or designee) of the appropriate council briefly states the nature of the ministry to which persons are being ordained, installed, or commissioned. Those who are being ordained, installed, or commissioned gather at the baptismal font. The moderator (or designee) asks them the constitutional questions (see W-4.0404). A ruling elder asks the corresponding questions of the congregation. When all questions have been answered in the affirmative, those to be ordained will kneel, if able, for the laying on of hands and the prayer of ordination. (The presbytery commission lays on hands at the ordination of teaching elders†; its moderator may invite other teaching elders† and ruling elders to participate. Members of the session lay on hands at the ordination of ruling elders and deacons; the session may invite other ruling elders and teaching elders† to participate. Because ordination only takes place once for each office, the laying on of hands is not repeated.) Those previously ordained will stand, if able, along with the con-

gregation, for the prayer of installation. After this, the moderator makes the declaration of ordination, installation, or commissioning. Members of the session or presbytery welcome the newly ordained, installed, or commissioned person(s). In the case of the installation of a teaching elder†, persons may be invited to charge the teaching elder† and congregation to faithfulness in ministry and mutuality in relationship. When a teaching elder† is ordained or installed, it is appropriate for that person to preside at the Lord's Supper in the same service; she or he may also give the blessing at the conclusion of the service. When ruling elders or deacons are ordained or installed, it is appropriate for one or more of them to give the charge to the congregation at the conclusion of the service.

#### **W-4.0404: Constitutional Questions**

The moderator of the council of those to be ordained, installed, or commissioned shall ask them to face the body of membership and to answer the following questions:

- a. Do you trust in Jesus Christ your Savior, acknowledge him Lord of all and Head of the Church, and through him believe in one God, Father, Son, and Holy Spirit?
- b. Do you accept the Scriptures of the Old and New Testaments to be, by the Holy Spirit, the unique and authoritative witness to Jesus Christ in the Church universal, and God's Word to you?
- c. Do you sincerely receive and adopt the essential tenets of the Reformed faith as expressed in the confessions of our church as authentic and reliable expositions of what Scripture leads us to believe and do, and will you be instructed and led by those confessions as you lead the people of God?
- d. Will you fulfill your ministry in obedience to Jesus Christ, under the authority of Scripture, and be continually guided by our confessions?
- e. Will you be governed by our church's polity, and will you abide by its discipline? Will you be a friend among your colleagues in ministry, working with them, subject to the ordering of God's Word and Spirit?
- f. Will you in your own life seek to follow the Lord Jesus Christ, love your neighbors, and work for the reconciliation of the world?
- g. Do you promise to further the peace, unity, and purity of the church?
- h. Will you pray for and seek to serve the people with energy, intelligence, imagination, and love?
- i.
  - (1) (For ruling elder) Will you be a faithful ruling elder, watching over the people, providing for their worship, nurture, and service? Will you share in government and discipline, serving in councils of the church, and in your ministry will you try to show the love and justice of Jesus Christ?
  - (2) (For deacon) Will you be a faithful deacon, teaching charity, urging concern, and directing the people's help to the friendless and those in need, and in your ministry will you try to show the love and justice of Jesus Christ?
  - (3) (For teaching elder†) Will you be a faithful teaching elder†, proclaiming the good news in Word and Sacrament, teaching faith and caring for people? Will you be active in government and discipline, serving in the councils of the church; and in your ministry will you try to show the love and justice of Jesus Christ?
  - (4) (For ruling elder commissioned to particular pastoral service) Will you be a faithful ruling elder in this commission, serving the people by proclaiming the good news, teaching faith and caring for the people, and in your ministry will you try to show the love and justice of Jesus Christ?
  - (5) (For certified Christian educator) Will you be a faithful certified Christian educator, teaching faith and caring for people, and will you in your ministry try to show the love and justice of Jesus Christ?

At the installation of ruling elders and/or deacons: Following the affirmative answers to the questions asked of the person(s) being installed, a ruling elder shall face the congregation along with the ruling elders- and/or deacons-elect and ask the congregation to answer the following questions:

- a. Do we, the members of the church, accept [names] as ruling elders or deacons, chosen by God through the voice of this congregation to lead us in the way of Jesus Christ?
- b. Do we agree to pray for them, to encourage them, to respect their decisions, and to follow as they guide us, serving Jesus Christ, who alone is Head of the Church?

At the installation to the ministry of the Word and Sacrament: Following the affirmative answers to the questions asked of the person(s) being installed, a ruling elder shall face the congregation along with the (associate) pastor-elect and ask the congregation to answer the following questions:

- a. Do we, the members of the church, accept [name] as our (associate) pastor, chosen by God through the voice of this congregation to guide us in the way of Jesus Christ?
- b. Do we agree to pray for [her/him], to encourage [her/him], to respect [her/his] decisions, and to follow as [she/he] guides us, serving Jesus Christ, who alone is Head of the Church?
- c. Do we promise to pay [her/him] fairly and provide for [her/his] welfare as [she/he] works among us; to stand by [her/him] in trouble and share [her/his] joys? Will we listen to the Word [she/he] preaches, welcome [her/his] pastoral care, and honor [her/his] authority as [she/he] seeks to honor and obey Jesus Christ our Lord?

#### **W-4.05: Marking Transitions**

##### **W-4.0501: God's Constant Grace**

In Baptism each Christian is assured of God's constant grace and sustaining care through every transition, season, trial, and celebration of life. Services on occasions of transitions in ministry bear witness to this grace, and allow worshippers to express their thanksgiving, support, or concern.

##### **W-4.0502: Departing Members**

The recognition of departing members appropriately takes place in the context of the Service for the Lord's Day, either as a response to the proclamation of the Word or as an act of sending. The service may include prayers of thanksgiving and intercession for those members who are departing: that they may remain in the grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Spirit.

##### **W-4.0503: Conclusion of Service**

It is appropriate to recognize the conclusion of a period of service, giving thanks for the gifts and calling of particular persons—whether through ordered ministry, as deacons, ruling elders, or teaching elders†; in specific acts of discipleship; or in other forms of service to the church, in the community, or in the world. This recognition may take place in the context of the Service for the Lord's Day, either as a response to the proclamation of the Word or as an act of sending, or in other services of worship. The service includes prayers of thanksgiving and intercession for those concluding their ministries. Other significant honors or accomplishments may also be celebrated in worship, always in the spirit of giving glory to God.

##### **W-4.0504: Censure and Restoration**

The church administers discipline as an expression of the authority of Christ, for the sake of the welfare of the church, and toward the goal of redemption and reconciliation, by God's grace. Forms for censure and restoration are provided in the Rules of Discipline of this *Book of Order*. These occasions are to be observed in the spirit of prayer and pastoral concern, and in the context of worship within the appropriate community or council of the church.

#### **W-4.06: The Covenant of Marriage**

##### **W-4.0601: Christian Marriage**

In Baptism, each Christian is claimed in the covenant of God's faithful love. Marriage is a gift God has given to all humankind for the well-being of the entire human family. Marriage involves a unique commitment between two people, traditionally a man and a woman, to love and support each other for the rest of their lives. The sacrificial love that unites the couple sustains them as faithful and responsible members of the church and the wider community. In civil law, marriage is a contract that recognizes the rights and obligations of the married couple in society. In the Reformed tradition, marriage is also a covenant in which God has an active part, and which the community of faith publicly witnesses and acknowledges.

#### **W-4.0602: Preparing for Marriage**

If they meet the requirements of the civil jurisdiction in which they intend to marry, a couple may request that a service of Christian marriage be conducted by a teaching elder† in the Presbyterian Church (U.S.A.), who is authorized, though not required, to act as an agent of the civil jurisdiction in recording the marriage contract. A couple requesting a service of Christian marriage shall receive instruction from the teaching elder†, who may agree to the couple's request only if, in the judgment of the teaching elder†, the couple demonstrate sufficient understanding of the nature of the marriage covenant and commitment to living their lives together according to its values. In making this decision, the teaching elder† may seek the counsel of the session, which has authority to permit or deny the use of church property for a marriage service.

#### **W-4.0603: Order of Worship**

The marriage service shall be conducted in a manner appropriate to this covenant and to the forms of Reformed worship, under the direction of the teaching elder† and the supervision of the session (W-2.03). In a service of marriage, the couple marry each other by exchanging mutual promises. The teaching elder† witnesses the couple's promises and pronounces God's blessing upon their union. The community of faith pledges to support the couple in upholding their promises; prayers may be offered for the couple, for the communities that support them, and for all who seek to live in faithfulness.

#### **W-4.0604: Recognizing Civil Marriage**

A service of worship recognizing a civil marriage and confirming it in the community of faith may be appropriate when requested by the couple. The service will be similar to the marriage service except that the statements made shall reflect the fact that the couple is already married to one another according to the laws of the civil jurisdiction.

#### **W-4.0605: Nothing Shall Compel**

Nothing herein shall compel a teaching elder† to perform nor compel a session to authorize the use of church property for a marriage service that the teaching elder† or the session believes is contrary to the teaching elder's† or the session's discernment of the Holy Spirit and their understanding of the Word of God.

#### **W-4.07: Death and Resurrection**

##### **W-4.0701: Witness to the Resurrection**

In Baptism each Christian shares in Christ's dying and rising, and receives the promise of eternal and abundant life in him. We understand the Christian funeral to be the completion of Baptism. In the face of death, we affirm with tears and joy the good news of the gospel and the hope of the resurrection. We do not grieve in isolation, but are sustained by the power of the Holy Spirit and the community of faith.

##### **W-4.0702: Policies for Funerals**

The session may establish general policies concerning services on the occasion of death, providing for funerals that are simple, dignified, expressive of good stewardship, bear witness to resurrection hope, and convey the centrality of Christian community.

##### **W-4.0703: Setting for the Service**

The service of witness to the resurrection is most appropriately held in the congregation's usual place of worship, demonstrating continuity with the community's faith, life, and hope. When there are important reasons not to hold the service in the usual place of worship, it may be held in another place, such as a home, funeral home, crematorium, or graveside. It may be observed on any day, and may, with the approval of the session, occur as a part of the Service for the Lord's Day. The service may take place before or after the committal of the body. The service is under the direction of the teaching elder† of the congregation in which it is held. Others may be invited to share in leadership at the discretion of the teaching elder†.

#### **W-4.0704: Order of Worship**

When a member of the community dies, the body of the deceased will be buried, cremated, donated for medical use, or otherwise disposed of in a responsible and reverent manner. Ordinarily the family of the deceased, members of the community, and the pastor(s) of the church will accompany the body of the deceased to the place of disposition, engaging in prayer, blessings, and other acts of worship.

As a part of accompanying the body to the place of disposition, or at another time before or after this takes place, a more full service of worship may be held. The service begins with sentences of Scripture, bearing witness to the resurrection and the living hope we have in Christ. Worshipers may sing hymns, psalms, and spiritual songs that affirm our faith in the resurrection, everlasting life, and the communion of saints. The act of confession and pardon may be included as an opportunity for healing and reconciliation. Scripture is read and the Word is proclaimed, expressing our trust in the risen Lord; an affirmation of faith may follow. Prayer is offered: giving thanks to God for life in Christ, the promise of the gospel, the life and witness of the one who has died, the comfort of the Holy Spirit, and the presence of the community of faith; making intercessions for those who grieve, those who minister to the bereaved, and all who suffer loss; asking for faith and grace in this time of loss; and concluding with the Lord's Prayer (if not included in the eucharistic liturgy). The Lord's Supper may be celebrated, with the approval of the session. The service ends by commending the one who has died to the care of the eternal God, committing the body of the deceased to the place of disposition (unless this is performed at another time), and sending the people forth with God's blessing.

The casket or urn may be covered with a pall, a symbol of being clothed with Christ in Baptism. The service may begin at the baptismal font. If using a paschal candle is part of the practice of the congregation, it may be placed near the casket. Music directs attention to God and expresses the faith of the church. Flowers and other decorations reflect the integrity and simplicity of Christian life. The service may include other actions common to the community of faith and its cultural context, provided that these actions do not distract from the Christian understanding of death and resurrection. Fraternal, civic, or military rites are to be conducted separately.

### **Chapter Five: Worship and Christian Life**

#### **W-5.01: Worship and Personal Life**

##### **W-5.0101: Personal Life**

We respond to God's grace both in public worship and service and in personal acts of devotion and discipleship. Personal life and public worship are deeply connected. Christian life springs from Christian worship, where we find our identity as believers and discover our calling as disciples. Christian life flows back into worship as we present to God the prayers of our hearts and the offering of our lives.

In personal life we seek to live out our faith through daily disciplines of prayer, other practices of discipleship, household worship, and Christian vocation and service. Our lives as Christians are shaped by the Word and empowered by the Spirit as we grow more and more each day into the image of the Lord Jesus Christ.

##### **W-5.0102: Prayer in Daily Life**

We respond to God's grace through the gift of prayer. The Christian life is one of constant prayer, as the challenge of everyday discipleship requires daily disciplines of faith. Prayer is a way of opening ourselves to God, who desires communication and communion with us. Prayer may take a variety of forms, such as: conscious conversation with God; attentive and expectant silence; meditation on Scripture; the use of service books, devotional aids, and visual arts; and singing, dancing, labor, or physical exercise. The Church's pattern of daily prayer (W-5.0202) may be adopted as an individual practice of faith. Prayer may also be expressed in action, through public witness and protest, deeds of compassion, and other forms of disciplined service.

Prayer is meant to be a gracious gift from God, not a task or obligation. It is an opportunity to draw inspiration and strength from one's relationship with God in Jesus Christ. It is a way of continually seeking the gifts and guidance of the Holy Spirit for daily living. Prayer is a practice to cultivate throughout one's life, and one that will bear much fruit.

### **W-5.0103: Other Practices of Discipleship**

We respond to God's grace through other practices of discipleship: keeping sabbath, studying Scripture, contemplation and action, fasting and feasting, stewardship and self-offering. All of these practices are meant to help us attend to the presence and action of God in our lives.

God commands us to remember the sabbath day and keep it holy. Sabbath is God's gift to us, a time for worship, rest, and renewal; keeping sabbath is a way of honoring the God who has created and redeemed us. Since the earliest days of the Church, Christians have observed God's commandment by gathering for public worship on the Lord's Day (or Sunday). As the first day of the week, this day shapes our lives of discipleship. Therefore the Lord's Day is a time for participation in public worship; engagement in ministries of service, witness, and compassion; and activities of rest and recreation. Those who must work on Sunday are encouraged to find other ways to keep sabbath in the course of the week.

Through the Scriptures we hear the voice of God and find meaning, direction, comfort, and challenge for our lives. Regular, disciplined engagement with the Bible may include: simply reading the Word, praying with Scripture, studying commentaries, memorizing key passages, and putting the Word into action in our lives. One should seek to read a wide range of Scripture, always relying on the illumination of the Spirit and the help of the community of faith in deepening our understanding.

The practices of fasting and feasting are ancient expressions of lament and celebration. The festivals and seasons of the Christian year provide rhythms of fasting and feasting centered on the life of Christ and the events of salvation history. Events in the life of the world, nation, community, or individuals may also call for acts of thanksgiving, sorrow, penitence, or protest.

The disciplines of stewardship and self-offering are a grateful response to God's love for the world and self-giving in Jesus Christ. As Christians, we are called to lives of simplicity, generosity, hospitality, compassion, and care for creation. Tithing is a primary practice of Christian stewardship and self-offering. We are accountable to God for how we use our material goods, spiritual gifts, and time in God's service.

### **W-5.0104: Household Worship**

We respond to God's grace in the context of personal relationships, particularly when Christians who live together worship together. Opportunities for household or family worship include: sabbath-keeping and rhythms of daily prayer; Bible reading, study, or memorization; prayers before meals; singing hymns, psalms, and spiritual songs; and expressions of giving, sharing, and service to others. Congregations are encouraged to nurture and equip households and families for these practices.

Household worship offers a valuable opportunity to remember and anticipate the Lord's Day, studying appointed Scriptures and reflecting on and preparing for the Sacraments of Baptism and the Lord's Supper. The seasons of the Christian year, such as Advent, Christmas, Lent, and Easter, provide further shape and meaning for household worship. Worship in the household setting may include recognitions of birthdays, baptismal days, and other significant anniversaries, and may reflect the cycles of nature, civic observances, and events in the local, national, and global spheres.

Children come to know, trust, and worship God by worshiping and praying with their parents and others who care for them. Children may lead and participate in household worship by singing and praying, listening to and telling Bible stories, learning catechisms, and serving and sharing with others. Household worship provides an excellent opportunity to teach children the shape and elements of the Service for the Lord's Day, so that they may be full and active participants in the church's worship.

### **W-5.0105: Christian Vocation**

We respond to God's grace through our Christian vocation. In Baptism we offer our whole lives in service to God, and are empowered by the Holy Spirit with gifts for ministry in Jesus' name. Therefore we are called to honor and serve God at all times and in all places: in our work and play, in our thought and action, and in our private and public engagements. Such service and love is an act of gratitude for God's grace. This has been a particularly important theme of the Reformed tradition: the life and work of every Christian can and should give glory to God. As we honor and serve God in our daily life and labor, we worship God. Whatever our situation, we have oppor-

tunities each day to bear witness to the power of God at work within us. Therefore, for Christians, worship, work, and witness cannot be separated.

## **W-5.02: Worship and the Church's Ministry within the Community of Faith**

### **W-5.0201: The Church's Ministry within the Community of Faith**

God calls the Church in the name of Jesus Christ to mutual love and service. Jesus' ministry and the church's worship are deeply connected; indeed, worship is ministry. The church's ministry springs from its worship, where God builds up the body of Christ through the gifts of the Holy Spirit. The church's ministry flows back into worship as we bring to God the celebrations and concerns of the community of faith.

Within the church, we seek to love and serve one another through the rhythm of daily prayer, the ministries of Christian education and pastoral care, the activities of councils of the church, and other gatherings of believers. The church's ministries are shaped and nourished by the Word and Sacraments, and are to be carried out in the spirit of constant prayer.

### **W-5.0202: Services of Daily Prayer**

God calls the Church to pray without ceasing in Jesus' name. Services of daily prayer offer us a way of joining Christ's ceaseless intercession for the Church and world. Such services typically include: the singing or praying of psalms; the reading of Scripture; and prayers of thanksgiving and intercession, concluding with the Lord's Prayer. Services of daily prayer may take place at appointed times throughout the day (such as morning, midday, evening, and close of day) or may follow other patterns according to the demands of daily life and the needs of the individual or community. Such services may occur in councils of the church, in the congregation, in small groups of believers, in households, or in private. In the congregational setting these services are to be authorized by the session, but they may be led by any member of the church.

### **W-5.0203: Christian Education**

God calls the Church to continue the teaching ministry of Jesus Christ, guiding and nurturing one another through all the seasons and transitions of life. In particular, the church offers opportunities for education and formation as members enter the community of faith, discover Christian vocation, and assume responsibility in the world. The church's primary standard and resource for Christian nurture is the Word of God in Scripture, bearing witness to Christ's way of truth and life.

The central occasion for Christian nurture is the Service for the Lord's Day, where the Word is proclaimed and the Sacraments are celebrated. Beyond the process of Christian formation that takes place in public worship, the words and actions of the service can be a particularly fruitful source of study and reflection. Therefore all members should be encouraged to be present and participate in this assembly. Educational activities should not be scheduled so as to prevent or discourage participation in this service.

The educational ministries of the church are rooted in the promises of Baptism, in which the congregation pledges responsibility for Christian nurture. The session is responsible for the development and supervision of the church's educational programs, the instruction of ruling elders and deacons, and the discipleship of all members. The teaching elder† contributes to the nurture of the community through the ministries of Word and Sacrament, church school classes, the gift of prayer, and by example. Trained and certified Christian educators bring special skills and expertise in teaching to the church's ministries of nurture and formation. The session has a responsibility to identify, encourage, and equip others who have gifts for Christian education. The session also has a responsibility to support parents and others who seek to nurture the faith of children.

Church school gatherings offer opportunities for worship, including singing, praying, and hearing the Word. These gatherings may also include occasions for self-offering and service. However, worship in the church school is not a substitute for participation with the whole congregation in the Service for the Lord's Day.

The church provides other opportunities for Christian nurture, including: seminary instruction and continuing education; workshops on particular themes or topics; music programs and rehearsals; mission and program interpretation; meetings of committees, boards, and councils; and retreats, camps, and conferences.



### **W-5.0204: Pastoral Care**

God calls the Church to continue the healing ministry of Jesus Christ, caring for one another, sharing joys and sorrows, providing support in times of stress and need, and offering admonition, forgiveness, and reconciliation. Relying on Christ's grace and the Spirit's gifts, the church seeks to shepherd its members through times of danger and death, illness and loss, crisis and celebration, struggle and sin. In particular, these ministries flow from and are nourished by the Sacraments of Baptism and the Lord's Supper, signs and seals of our relationship in the body of Christ.

The worship of God in Christian community is the foundation and context for the ministry of pastoral care. Members draw on the resources of worship in their care for one another, sharing the grace and challenge of the Word, the gift and calling of the Sacraments, the presence and power of God's Spirit in prayer, and the fellowship and comfort of the community of faith. They take these resources with them, extending Christ's grace and peace in homes, hospitals, hospices, neighborhoods, schools, and workplaces.

All members are called to take part in the ministry of pastoral care, visiting the sick, supporting the weak, and comforting those who mourn. Ruling elders, deacons, and teaching elders† have particular responsibility for the exercise of pastoral care within the community of faith. Those with special gifts and appropriate training may be called to the ministries of pastoral counseling or chaplaincy. In certain circumstances, persons may need to be referred to other qualified and credentialed professionals to receive appropriate counseling and care.

Services of wholeness and healing are one way of enacting the church's ministry of pastoral care. The central element in these services is prayer, calling upon God's saving grace or giving thanks for healing received. A service of wholeness includes the proclamation of the Word, focusing on the promise of abundant life in Christ. Prayer may be enacted through the laying on of hands and anointing with oil, provided that these actions are carefully introduced and interpreted: healing always comes as a gift from God, not as a product of human prayer. The Lord's Supper is a fitting way to seal the promise of wholeness proclaimed in the Word. Services of wholeness are to be authorized by the session and are under the direction of the teaching elder†, but may involve leadership from ruling elders, deacons, and others with gifts for prayer. They may take place on a regular basis, as an occasional event, or as a part of the Service for the Lord's Day.

Services of acceptance and reconciliation acknowledge the reality of sin and suffering and seek the redeeming grace of God. They provide an appropriate way to acknowledge our involvement and responsibility in broken relationships and sinful social structures. The central element in these services is confession and pardon, along with appropriate signs of peace and reconciliation. They include readings from Scripture that reveal the grace of God, and may involve elements of prayer, expressions of thanksgiving, and enactments of commitment.

### **W-5.0205: Councils of the Church**

God calls the Church to seek the mind of Christ. Members of the Presbyterian Church (U.S.A.) seek Christ's mind together in councils, through meetings of the session, presbytery, synod, and general assembly. These councils worship regularly, in keeping with the teaching of Scripture, the witness of the Confessions, and the principles of this directory. Councils above the session make provision for the regular proclamation of the Word and celebration of the Lord's Supper. Meetings of councils open and close with prayer. Councils also provide other opportunities for praise, thanksgiving, confession, intercession, and supplication in the course of their discernment and deliberation.

### **W-5.0206: Other Gatherings**

God calls the Church to gather as the body of Christ at other times and places to learn, pray, serve, and enjoy Christian fellowship. Bible studies, prayer circles, covenant groups, and other meetings may take place throughout the week and various times of day, whether on the church grounds, at members' homes, or elsewhere. These gatherings present valuable opportunities for: reading, studying, and discussing the Scriptures; Christian formation and nurture; praying for one another, the Church, and the world; sharing personal stories, celebrations, and concerns; common work, meals, fellowship, and recreation; and living out the gospel through acts of witness and service.

Christians also gather at retreats, camps, and conferences for learning, worship, service, and recreation. Services of worship in these places are to be authorized by an appropriate council, and are guided by the principles of

Scripture, the Confessions, and this directory. Depending on the nature of the event, orders of worship may be adapted from the services for daily prayer, the Service for the Lord's Day, or other services described in this directory. Celebrations of the Lord's Supper are to be approved by the council overseeing the event or in whose bounds it takes place.

We bear witness to the unity of the body of Christ when we gather in ecumenical groups for the worship of the triune God. Such services are rooted, despite denominational differences, in the Baptism we share. Teaching elders† invited to participate in the celebration of the Lord's Supper in such gatherings may do so, provided that their participation is consistent with the Reformed understanding of the Sacrament.

We bear witness to the good news of Jesus Christ when we pray in the presence of others, particularly at interfaith gatherings. Such gatherings are opportunities to live and share our faith, even as we listen to and learn from our neighbors. Participants in interfaith events are to reflect the Christian faith in their words and actions, while respecting the autonomy, integrity, and diversity of others' beliefs and practices.

### **W-5.03: Worship and the Church's Mission in the World**

#### **W-5.0301: The Church's Mission in the World**

God sends the Church in the power of the Holy Spirit to join the mission of Jesus Christ in service to the world. Jesus' mission and the church's worship are deeply connected; indeed, worship is mission. The church's mission springs from its worship, where we glimpse the reality and the promise of God's eternal realm. The church's mission flows back into worship as we bring to God the joy and suffering of the world.

Through its mission in the world, the church seeks to bear witness to God's reign through the proclamation of the gospel, acts of compassion, work for justice and peace, and the care of creation. The church's mission is shaped and nourished by the Word and Sacraments, and represents the living out of our prayer for the world.

#### **W-5.0302: Evangelism**

God sends the Church to proclaim the gospel in the world: announcing the good news of God's liberating love; calling all people to repent and trust in Jesus Christ as Lord and Savior; baptizing, teaching, and making disciples in Jesus' name; and offering the promise of eternal and abundant life in Christ.

In the Service for the Lord's Day, we hear the proclamation of the gospel and have the opportunity to respond in faith, committing and recommitting our lives to Jesus Christ. Accordingly, an invitation to prepare for Baptism and live out baptismal discipleship is to be a regular part of Sunday worship. Christian worship also prepares believers to go forth, in the power of the Spirit, to share with others the good news they have received, inviting them to join in following Christ's way.

Special services for evangelism may be authorized by the session. The central element in these services is the proclamation of the Word with emphasis on the saving grace of God in Christ, Jesus' claim upon our lives, and his invitation to discipleship. This act of proclamation is surrounded by prayer. Those who respond to Christ's invitation are to receive nurture and support from the community of faith, equipping them for Christian discipleship. If they have not been baptized, they make a public profession of faith and receive the Sacrament of Baptism in the Service for the Lord's Day. Those who were previously baptized are given the opportunity to express their renewed commitment to Christ through the reaffirmation of Baptism.

#### **W-5.0303: Compassion**

God sends the Church to show compassion in the world: feeding the hungry, caring for the sick, visiting prisoners, freeing captives, sheltering the homeless, welcoming strangers, comforting those who mourn, and being present with all who are in need. These acts of compassion, done corporately or individually, are the work of the Church as the body of Christ. We are called to minister directly to people's immediate hurts and needs. We are also called to confront and challenge systems that perpetuate human misery. We participate in Christ's compassionate ministry through local acts of witness and advocacy, through the programs of the larger church, and in cooperation with other agencies and organizations committed to human welfare.

In the Service for the Lord's Day, God's call to compassion is proclaimed in the Word and enacted through the Sacraments. We confess our complicity in oppressive structures, pray for those who are hurting, offer our re-

sources to alleviate suffering, and commit our time and energy to care for those in need. Following the example of Jesus Christ, we pledge that we will respect the dignity of all, reach out to those judged undeserving, receive as well as give, and even risk our lives to show Christ's love.

#### **W-5.0304: Justice and Peace**

God sends the Church to work for justice in the world: exercising its power for the common good; dealing honestly in personal and public spheres; seeking dignity and freedom for all people; welcoming strangers in the land; promoting justice and fairness in the law; overcoming disparities between rich and poor; bearing witness against systems of violence and oppression; and redressing wrongs against individuals, groups, and peoples. God also sends the Church to seek peace: in the Church universal, within denominations, and at the congregational level; in the world, where nations and religious or ethnic groups make war against one another; and in local communities, schools, workplaces, neighborhoods, and homes. These acts of peacemaking and justice are established upon God's gracious act of reconciliation with us in Jesus Christ, and are a way of participating in Christ's priestly intercession or advocacy for the world.

In the Service for the Lord's Day we proclaim, receive, and enact reconciliation with God in Christ. Through the proclamation of the Word we are given the assurance of freedom and peace in Christ and are inspired to share these gifts with others. Through Baptism and the Lord's Supper we are united with Christ, made one in the Spirit, and empowered to break down the dividing walls of hostility that still separate us from one another. We confess our participation in unjust systems, pray for an end to violence and injustice, offer our gifts to support Christ's liberating work, and commit ourselves to pursue peace and justice in Jesus' name.

#### **W-5.0305: Care of Creation**

God sends the Church to share in the stewardship of creation, preserving the goodness and glory of the earth God has made. God cares for us through the gifts of creation, providing all that we need in abundance. As caretakers of God's creation, we are called to: tend the land, water, and air with awe and wonder at God's gifts; use the earth's resources wisely, without plundering, polluting, or destroying; use technology in ways that preserve and enhance life; measure our production and consumption in order to provide for the needs of all; foster responsible practices of procreation and reproduction; and seek beauty, order, health, harmony, and peace for all God's creatures.

In the Service for the Lord's Day we express our care for creation by: giving thanks for God's creative power and sustaining care; acknowledging God's call to stewardship of the earth and confessing our failure to care for creation; rejoicing in the promise of redemption and renewal in Jesus Christ proclaimed in the Word and Sacraments; offering our lives and resources in service to the creator of all; and committing ourselves to live as good stewards of creation until the day when God will make all things new. One way in which the church demonstrates integrity in caring for God's creation is through responsible choices about materials for worship, including the use of paper, sacramental elements, the construction of worship space, and other resources.

#### **W-5.04: Worship and the Reign of God**

##### **W-5.0401: The Reign of God**

The Church in its worship and service is a living sign of the reign of God, which is both a present reality and a future promise. The Church's activities do not bring about God's realm; they are our grateful response to the grace of God at work in the world. We seek to worship and serve God faithfully, with the confidence that God's reign has already been established and the hope that it will soon be revealed in fullness and glory.

We do all of this in the name of Jesus, looking for the day when "every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:10–11).

Amen!  
Blessing and glory and wisdom  
and thanksgiving and honor  
and power and might  
be to our God forever and ever!  
Amen. (Rev. 7:12)

**LIST OF PROPOSED AMENDMENTS**

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**16.B. Parity in Committees—On Amending G-3.0109 .....2**

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