

PRESBYTERIAN MISSION AGENCY BOARD

February 5-7, 2014

Joint PMABX/COGA Meeting

Item 10.b

<p>Presbyterian Church (U.S.A.) Directory for Worship</p> <p>PROPOSED REVISION</p>	<p>Presbyterian Church (U.S.A.) Directory for Worship</p> <p>2011–2013</p>
	<p>KEY:</p> <ul style="list-style-type: none"> • notes about the process/rationale for the revision appear <i>in italics</i> • references to the proposed revision in the right-hand column are noted with a lower-case “r”: (rW-) • when materials in the right-hand column have been moved from their original location (i.e., are out of order with respect to the current directory), these appear in sans-serif type
<p>Preface</p> <p>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 <i>Book of Confessions</i> 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.</p> <p>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.</p> <p>This directory presents standards and norms for worship in the congregations and councils of the Presbyterian Church (U.S.A.). As the constitutional document ordering our worship, the Directory for Worship is authoritative for this church. At the same time, this directory is intended to suggest possibilities, invite development, and encourage ongoing reform.</p> <p>Direct references to Scripture, the <i>Book of Confessions</i>, and other sections of the <i>Book of Order</i> are provided in parentheses; other biblical and confessional sources will be indicated in footnotes.</p>	<p>PREFACE</p> <p>a. This Directory for Worship reflects the conviction that the life of the Church is one, and that its worship, witness, and service are inseparable. The theology is based on the Bible, is instructed by The Book of Confessions of the Presbyterian Church (U.S.A.), and seeks to be sensitive to ecumenical discussion. A rich heritage of traditions and a diversity of cultures in the Presbyterian church are reflected and encouraged by this directory. A Directory for Worship is not a service book with fixed orders of worship, a collection of prayers and rituals, or a program guide. Rather it describes the theology that underlies Reformed worship and outlines appropriate forms for that worship.</p> <p>This directory suggests possibilities for worship, invites development in worship, and encourages continuing reform of worship. It sets standards and presents norms for the conduct of worship in the life of congregations and the councils of the Presbyterian Church (U.S.A.). As the constitutional document ordering the worship of the Presbyterian Church (U.S.A.), this Directory for Worship shall be authoritative for this church.</p> <p>b. In addition to the terms defined in the Preface to the Book of Order, this directory also uses language about worship which is simply descriptive.</p> <p>c. This Directory for Worship has been written in an intentional effort to listen to the Spirit speaking in Scripture and to be guided by The Book of Confessions. When the words have come directly from the Bible or from one of the confessions, that is so noted in the text. References to other sections of this Directory for Worship (W-) or to the Foundations of Presbyterian Polity (F-), the Form of Government (G-), and the Rules of Discipline (D-) are included in parentheses in the text to guide those who use the directory. Notes at the bottom of the pages are to identify biblical and confessional sources which have shaped the development of this directory. These notes are also included to guide the reader to Scripture and the confessions in order to enhance the use of this directory as a teaching text and resource at various levels in the life of the church.</p>
<p>Chapter One: The Theology of Christian Worship</p>	<p>Chapter I: THE DYNAMICS OF CHRISTIAN WORSHIP</p>
<p>W-1.01: Christian Worship: An Introduction</p>	<p>W-1.1000 1. Christian Worship: An Introduction</p>

<p>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.</p>	<p><u>W-1.1001: Christian Worship</u> Christian worship joyfully ascribes all praise and honor, glory and power to the triune God. In worship the people of God acknowledge God present in the world and in their lives. As they respond to God’s claim and redemptive action in Jesus Christ, believers are transformed and renewed. In worship the faithful offer themselves to God and are equipped for God’s service in the world.</p> <p><i>Revision simplifies, connects to order of worship</i></p>
<p>W-1.0102: Grace and Gratitude God acts with grace; we respond with gratitude. This rhythm of divine action and human response—found throughout Scripture, human history, and everyday events—shapes all of Christian faith, life, and worship.</p>	<p><u>W-1.1002: God’s Initiative</u> a. The Spirit of God quickens people to an awareness of God’s grace and claim upon their lives. The Spirit moves them to respond by naming and calling upon God, by remembering and proclaiming God’s acts of self-revelation in word and deed, and by committing their lives to God’s reign in the world.</p> <p><i>Revision clarifies and elaborates on Reformed theme of God’s gracious action, our grateful response; incorporates text on Holy Spirit in new section below (rW-1.0105)</i></p>
<p>W-1.0103: God’s Covenant The Old Testament tells the story of God’s steadfast love from generation to generation. To Noah and his family, to Abraham and Sarah, to Moses and Aaron, and to the house of David, God made 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.</p>	<p><u>God’s Encounter with Humans</u> b. The earliest recollections of the people of God speak of God’s encounter with human beings. God takes the initiative in creation and in covenant, in calling to repentance and in offering forgiveness. God plants and plucks up; God judges and blesses. (Jeremiah 1:10)</p> <p><i>Revision seeks to demonstrate a clearer focus on God’s covenant in the Old Testament, salvation history</i></p>
<p>W-1.0104: Jesus Christ Fully human and fully divine, 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, returning in glory to judge and reign.</p> <p>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.</p>	<p><u>God’s Entrance Into the Human Condition</u> c. In Jesus Christ, God entered fully into the human condition in an act of self-revelation, redemption, and forgiveness. Entering the brokenness of the world, God in Jesus Christ atoned for sin and restored human life. By so entering the created world God brought time and space, matter and human life to fulfillment as instruments for knowing and praising their Creator.</p> <p><u>W-1.1003: Jesus Christ</u> a. In the person and work of Jesus, God and a human life are united but not confused, distinguished but not separated.</p> <p><u>Perfect Human Response</u> b. Jesus of Nazareth offered the perfect human response to God. The Life that redeems reveals the form and purpose of redeemed life. Jesus’ life discloses the character of authentic Christian worship.</p> <p><u>The Living God in Common Life</u> c. Jesus Christ is the living God present in common life. The One who is proclaimed in the witness of faith is (1) the Word of God spoken at creation, (2) the Word of God promising and commanding throughout covenant history, (3) the Word of God (a) who became flesh and dwelt among us, (b) who was crucified and raised in power, (c) who shall return in triumph to judge and reign.</p> <p><i>Revision reorganizes and condenses this text</i></p>
<p>W-1.0105: The Holy Spirit The Holy Spirit manifests God’s gracious action</p>	<p><i>Revision creates new section on the Holy Spirit, made up in part from W-1.1002 and W-1.1005</i></p>

PRESBYTERIAN MISSION AGENCY BOARD
February 5-7, 2014
Joint PMA Board Executive Committee/COGA Meeting
Item 10.b

<p>and empowers our grateful response. The Scriptures describe how the Spirit moved at the dawn of creation, anointed Christ in baptism, 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 nations.</p> <p>The Holy 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.</p>	
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<p>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. 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, proclaim the mystery of faith, and give glory to God.</p>	<p><u>W-1.1004: Jesus Christ in Word and Sacrament</u> Scripture the Word written, preaching the Word proclaimed, and the Sacraments the Word enacted and sealed, bear testimony to Jesus Christ, the living Word. Through Scripture, proclamation, and Sacraments, God in Christ is present by the Holy Spirit acting to transform, empower, and sustain human lives. In Christian worship the people of God</p> <ol style="list-style-type: none"> (1) hear the Word proclaimed, (2) receive the Word enacted in Sacrament, (3) discover the Word in the world, and (4) are sent to follow the Word into the world. <p><u>W-1.1005: Christian Response to God in Community</u> a. From the beginning God created women and men for community and called a people into covenant. Jesus called, commissioned, and promised to be present to a people gathered in his name. The Holy Spirit calls, gathers, orders, and empowers the new community of the covenant. To each member, that Spirit gives gifts for building up the body of Christ and for equipping it for the work of ministry. A Christian’s personal response to God is in community.</p> <p><u>Response in Worship and Service</u> b. The people of God respond with words and deeds of praise and thanksgiving in acts of prayer, proclamation, remembrance, and offering. In the name of Christ, by the power of the Holy Spirit, the Christian community worships and serves God</p> <ol style="list-style-type: none"> (1) in shared experiences of life, (2) in personal discipleship, (3) in mutual ministry, and (4) in common ministry in the world. <p><i>Revision simplifies, reorganizes these materials, with emphasis on the Reformed marks or notes of the church; materials on God’s covenant and Holy Spirit are incorporated into new sections rW-1.0103 and rW-1.0105</i></p>
<p>W-1.02: Time, Space, and Matter</p>	<p>W-1.3000 3. Time, Space, and Matter</p> <p><i>Revision moves this section up in order to address God’s whole creation/cosmos before moving into specifics of human language and culture</i></p>
<p>W-1.0201: Creation and Redemption All time, space, and matter are created by God, redeemed by Christ, and made holy by the Spirit. Through Christian worship—at certain times, in particular places, and with special things—we participate in God’s plan for the redemption of all time, space, and matter for the glory of God.</p>	<p><i>Revision uses concluding statement in W-1.3040 as an introduction to this section, adds reference to Spirit:</i></p> <p><u>W-1.3040: Mission</u> All time, all space, all matter are created by God and have been hallowed by Jesus Christ. Christian worship, at particular times, in special places, with the use of God’s material gifts, should lead the church into the life of the world to participate in God’s purpose to redeem time, to sanctify space, and to transform material reality for the glory of God.</p>
<p>W-1.0202: Time Because God is the author of history, we may worship at any time. The Old Testament records the daily worship of the people of God, but teaches that one day in seven is to be set apart as holy to 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, alluding to the day of the Lord anticipated by the</p>	<p>W-1.3010 a. Time</p> <p><u>W-1.3011: Sabbath, Lord’s Day</u> (1) Christians may worship at any time, for all time has been hallowed by God. The covenant community worshiped daily. But God set aside one day in seven to be kept holy to the Lord. In the Old Testament the Sabbath was understood as a day totally set aside and offered to the Lord. In the New Testament, believers observed the first day of the week, the day of resurrection, as the time when the new people of the covenant gathered to worship God in Jesus Christ. They came to speak of this as the Lord’s Day.</p> <p><u>Word and Sacraments</u></p>

prophets.

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, especially 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 history, the church has developed ways of keeping time in Christ—many of them adapted from the feasts and fasts of ancient Israel that Jesus kept. Through the festival days of the Christian year, we mark the Lord's Nativity, Epiphany, Baptism, Transfiguration, Passion, Resurrection, Ascension, and Reign. Other festival days, such as Maundy Thursday, Good Friday, the Easter Vigil, surround the holy mystery of Jesus' dying and rising. Still others, such as Ash Wednesday, the Day of Pentecost, Trinity Sunday, and All Saints Day, focus on the church's life and faith. The seasons of Advent, Christmas, Lent, and Easter offer further opportunities for growth in faith and discipleship as we prepare for or celebrate the major festivals of the Christian year.

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.

(2) From earliest times, the church has gathered on the Lord's Day for the proclamation and exposition of the Word and the celebration of the Sacraments. The Reformed tradition has emphasized the importance of the Lord's Day as the time for hearing the Word and celebrating the Sacraments in the expectation of encountering the risen Lord, and for responding in prayer and service. (W-3.2001; W-5.5001)

W-1.3012: Daily Worship

(1) In Israel's worship, daily hours were set aside for sacrifices of praise and thanksgiving. Even after the loss of the Temple, morning, noon, and evening were established times for prayer. Jesus set aside regular times for prayer, and the believing community gathered daily for prayer in the Temple, in an upper room, and in their homes. New Testament writers exhorted the Church to pray without ceasing. Through the ages, the Church has maintained special hours for daily prayer, historically known as the daily office.

Prayer and Scripture

(2) The Reformed tradition adapted the pattern of the daily office, to provide an occasion not only for prayer but also for the public reading and expounding of Scripture. Daily public worship is to be commended as a dimension of the life and witness of the church as it ministers in and to the community. Changing patterns of life have also led to the expression of daily prayer in family and personal devotion, which are encouraged as a part of the regular discipline of the Christian life. (W-3.4000; W-5.2000; W-5.7000)

W-1.3013: Church Year

As God created and appointed days, God created a rhythm of time and appointed seasons for worship. In the Old Testament, people observed seasons of fasting and feasting as occasions for festival worship of God. Jesus kept these festivals. For the Church in the New Testament, the festivals were transformed in meaning and purpose by Jesus' life and teaching, his death and resurrection, and by the gift of the Holy Spirit. Jesus' birth, life, death, resurrection, ascension, and promised return give meaning to the seasons which order the annual rhythm of worship and guide the selection of lessons to be read and proclaimed in the life of the Church. (W-3.2002; W-3.2003)

Revision simplifies, streamlines, reorganizes, and incorporates materials from W-3.2000 (Days and Seasons) so that all materials on time are now in the same place:

W-3.2001: Days

God has appointed one day in seven to be kept holy, set aside as the occasion for the people of God to worship corporately. God has also commended daily worship by the people, whether gathered in assembly or at home. (W-1.3011- .3012; W-5.5001)

W-3.2002: Church Year

God has provided a rhythm of seasons which orders life and influences the church's worship. (Cf. W-1.3013) God's work of redemption in Jesus Christ offers the Church a central pattern for ordering worship in relationship to significant occasions in the life of Jesus and of the people of God. The Church thus has come to observe the following days and seasons:

- a. Advent, a season to recollect the hope of the coming of Christ, and to look forward to the Lord's coming again;
- b. Christmas, a celebration of the birth of Christ;
- c. Epiphany, a day for commemorating God's self-manifestation to all people;
- d. Lent, a season of spiritual discipline and preparation, beginning with Ash Wednesday, anticipating the celebration of

PRESBYTERIAN MISSION AGENCY BOARD
February 5-7, 2014
Joint PMA Board Executive Committee/COGA Meeting
Item 10.b

	<p>the death and resurrection of Christ;</p> <ul style="list-style-type: none">e. Holy Week, a time of remembrance and proclamation of the atoning suffering and death of Jesus Christ;f. Easter, the day of the Lord's resurrection and the season of rejoicing which commemorates his ministry until his Ascension, and continues throughg. the Day of Pentecost, the celebration of the gift of the Holy Spirit to the Church. <p>The church also observes other days such as Baptism of the Lord, Transfiguration of the Lord, Trinity Sunday, All Saints Day, and Christ the King.</p> <p><u>W-3.2003: Other Seasons</u></p> <p>Human life in community reflects a variety of rhythms which also affect Christian worship. Among these are the annual cycles of civic, agricultural, school, and business life; special times of family remembrance and celebration; and the patterns of a variety of cultural expressions, commemorations, and events. The church in carrying out its mission also creates a cycle of activities, programs, and observances. While such events may be appropriately recognized in Christian worship, care shall be taken to ensure that they do not obscure the proclamation of the gospel on the Lord's Day.</p>
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<p>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.</p> <p>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, a 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.</p> <p>When a space is set apart for worship it should evoke reverence, encourage community, and be accessible to all. A 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 things should express their relationship to one another and their centrality in Christian worship. A space for worship should not be understood as an escape from the world, but a threshold between heaven and earth.</p>	<p>W-1.3020 b. Space</p> <p><u>W-1.3021: Old Testament</u> Christians may worship in any place, for the God who created time also created and ordered space. The Old Testament tells us God met with people in many different places. Yet particular locations became recognized as places where people had special encounter with God, so they arranged space in such a way as to remember and enhance that meeting. Whether the stone altars of the patriarchs, the Tent of Meeting for the wandering people of God, the Temple of the Kingdom in Jerusalem, or the house-synagogue worship of the Dispersion, each place was ordered to invite and express God’s presence.</p> <p><u>W-1.3022: Jesus</u> Jesus’ life reflects the covenant community’s understanding of places for worship. He regularly worshiped in the synagogue and in the Temple, in the wilderness and on the hillsides of Galilee. Jesus especially disclaimed the notion that God could be confined to any one place.</p> <p><u>W-1.3023: Early Church</u> Because the identifying reality of Christian worship was neither the place nor the space but the presence of God, the early Christians could worship in the Temple, in synagogues, in homes, in catacombs, and in prisons. Wherever Christ was present among them in the interpretation of the Word and the breaking of bread, that space was hallowed. Yet the Church began to set aside special places for gathering in the presence of the risen Christ and responding in praise and service. To this day, when the Church gathers, it is not the particular place, but the presence of the risen Lord in the midst of the community which marks the reality of worship.</p> <p><u>W-1.3024: Arrangement of Space</u> When a place is set aside for worship it should facilitate accessibility and ease of gathering, should generate a sense of community, and should open people to reverence before God. It should include a place for the reading of Scripture and the preaching or exposition of the Word. It should provide for the celebration and proper administration of the Sacraments, with a font or pool for Baptism and a table suitable for the people’s celebration of the Lord’s Supper. The arrangement of space should visibly express the integral relation between Word and Sacrament and their centrality in Christian worship. (W-1.4004)</p> <p><i>Revision simplifies, streamlines</i></p>
<p>W-1.0204: Matter Because God created the world and called it good, we use physical things 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 things for divine presence and offering objects, instead of ourselves, to God. The Gospels show how Jesus used common things—nets and fish, jars and ointment, a towel and basin, water, bread, and</p>	<p>W-1.3030 c. Matter</p> <p><u>W-1.3031: Old Testament</u> God created the material universe and pronounced it good. The covenant community understood that the material world reflects the glory of God. They also came to see that material realities can be a means for expressing suitable praise and thanksgiving to God. Ark, showbread, woven and embroidered linen, basins, oil, lights, musical instruments, grain, fruit, and animals all became expressions of the community’s worship of God. The prophets warned, however, against offering the material as a substitute for offering the self to God.</p> <p><u>W-1.3032: Jesus</u> In Jesus Christ the Word became flesh, and God hallowed material reality. Jesus presented his body as a living sacrifice. In his ministry, he used common things like nets, fish, baskets, jars, ointment, clay, towel and basin, water, bread, and wine.</p>

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 these things 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.

Working in and through these material things, he blessed and healed people, reconciled and bound them into community, and exhibited the grace, power, and presence of the Kingdom of God.

W-1.3033: Church: Sacraments

(1) The early Church, following Jesus, took three primary material elements of life| water, bread, and wine| to become basic symbols of offering life to God as Jesus had offered his life. Being washed with the water of Baptism, Christians received new life in Christ and presented their bodies to be living sacrifices to God. Eating bread and drinking wine they received the sustaining presence of Christ, remembered God’s covenant promise, and pledged their obedience anew.

Reformed Tradition: Sacraments

(2) The Reformed tradition understands Baptism and the Lord’s Supper to be Sacraments, instituted by God and commended by Christ. Sacraments are signs of the real presence and power of Christ in the Church, symbols of God’s action. Through the Sacraments, God seals believers in redemption, renews their identity as the people of God, and marks them for service. (W-3.3601)

W-1.3034: Use of Material in Worship

(1) The Church has acknowledged that the lives of Christians and all they have belong to the Creator and are to be offered to God in worship. As sign and symbol of this self-offering, the people of God have presented their creations and material possessions to God. The richness of color, texture, form, sound, and motion has been brought into the act of worship.

Artistic Expressions

(2) The Reformed heritage has called upon people to bring to worship material offerings which in their simplicity of form and function direct attention to what God has done and to the claim that God makes upon human life. The people of God have responded through creative expressions in architecture, furnishings, appointments, vestments, music, drama, language, and movement. When these artistic creations awaken us to God’s presence, they are appropriate for worship. When they call attention to themselves, or are present for their beauty as an end in itself, they are idolatrous. Artistic expressions should evoke, edify, enhance, and expand worshipers’ consciousness of the reality and grace of God.

Revision simplifies, streamlines

<p>W-1.03: Language, Symbols, and Culture</p>	<p>W-1.2000 2. The Language of Worship <i>Revision moves section on language below the more global/cosmic categories of “time, space, matter”; revision also reorganizes to create sections on symbol and culture</i></p>
<p>W-1.0301: The Word Made Flesh God brings all things into being by the Word. By the gift of 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 doctrine 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.</p>	<p>W-1.2001: The Language of Response to God God brings all things into being by the Word. God offers the Word of grace, and people respond to that divine initiative through the language of worship. They call God by name, invoke God’s presence, beseech God in prayer, and stand before God in silence and contemplation. They bow before God, lift hands and voices in praise, sing, make music, and dance. Heart, soul, strength, and mind, with one accord, they join in the language, drama, and pageantry of worship. <i>Revision makes a more explicit connection to incarnation as an introduction to this section</i></p>
<p>W-1.0302: Language The mystery and reality of God transcends our experience, understanding, and speech. Our minds cannot comprehend God, and God cannot be reduced to our ways of speaking. Yet we are compelled to speak of the goodness, grace, and glory 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, 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 connect him to the Holy One of Israel. Language that faithfully describes and addresses God in worship is expansive, drawing from the full breadth and depth of biblical terms and images for the triune God as it remains faithful to the witness of Scripture. Language that describes and addresses the people of God is inclusive, respecting the diversity of persons, cultures, backgrounds, and</p>	<p>W-1.2002: Symbolic Language When people respond to God and communicate to each other their experiences of God, they must use symbolic means, for God transcends creation and cannot be reduced to anything within it. No merely human symbols can be adequate to comprehend the fullness of God, and none is identical to the reality of God. Yet the symbols human beings use can be adequate for understanding, sharing, and responding to God’s gracious activity in the world since God has chosen to accommodate to humanity in self-revelation a. through the created order, b. in the events of covenant history, and c. most fully in the incarnate Word, Jesus Christ. ... [see below]</p> <p>W-1.2003 Old Testament Symbols As the people of God worshiped the Holy One, they used symbols out of human experience, speaking of God as creator, covenant-maker, liberator, judge, redeemer, shepherd, comforter, sovereign, begetter, bearer. From the world of nature they ascribed to God the character of rock, well-spring, fire, eagle, hen, lion, or light. ... [see below]</p> <p>W-1.2004: New Testament Symbols a. Jesus used Old Testament symbols and images to speak to and about God. He participated in the symbolic actions of Israel’s worship. In many cases, he personalized and gave new depth to the familiar symbols for God, especially as in his intimate use of Abba, Father. He spoke of himself in terms of many Old Testament symbols[the good shepherd, Israel’s bridegroom, the Son of Man] and intensified their meanings. ... [see below]</p> <p>W-1.2005 Authentic and Appropriate Language The Church in every culture through the ages has used and adapted biblical symbols, images, stories, and words in worship. The Church’s use of this language has not always been authentic and appropriate. For the Reformed tradition in its various expressions the historical and cultural use of language proves to be authentic when it reflects the biblical witness to God in Jesus Christ. Language proves to be appropriate when a worshipping community can claim it as its own when offering praise and thanksgiving to God. Appropriate language by its nature a. is more expressive than rationalistic, b. builds up and persuades as well as informs and describes, c. creates ardor as well as order, d. is the utterance of the whole community of faith as well as the devotion of individuals.</p>

PRESBYTERIAN MISSION AGENCY BOARD

February 5-7, 2014

Joint PMA Board Executive Committee/COGA Meeting

Item 10.b

<p>experiences of the gathered community. Furthermore, the words we use in worship should be in the common language or languages of those who are gathered, so that all are able to receive good news and respond with authentic expressions of their faith.</p>	<p>Appropriate language seeks to recognize the variety of traditions which reflect biblical truth authentically in their own forms of speech and actions. In doing so the church honors and properly uses the language of the tradition. The church is, nonetheless, free to be innovative in seeking appropriate language for worship. While respecting time-honored forms and set orders, the church may reshape them to respond freely to the leading of God's Spirit in every age.</p> <p><u>W-1.2006: Inclusive Language</u></p> <p>a. Since the Presbyterian Church (U.S.A.) is a family of peoples united in Jesus Christ, appropriate language for its worship should display the rich variety of these peoples. To the extent that forms, actions, languages, or settings of worship exclude the expression of diverse cultures represented in the church or deny emerging needs and identities of believers, that worship is not faithful to the life, death, and resurrection of Jesus Christ.</p> <p><u>Diverse Language</u></p> <p>b. The church shall strive in its worship to use language about God which is intentionally as diverse and varied as the Bible and our theological traditions. The church is committed to using language in such a way that all members of the community of faith may recognize themselves to be included, addressed, and equally cherished before God. Seeking to bear witness to the whole world, the church struggles to use language which is faithful to biblical truth and which neither purposely nor inadvertently excludes people because of gender, color, or other circumstance in life.</p>
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<p>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 deep reservoir 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 to be objects to be worshiped, but signs that point to the grace of God in Jesus Christ.</p> <p>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 the worship of ancient Israel—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. These things convey the gracious action of God, and communicate our grateful response.</p>	<p><i>Revision extracts, reorganizes, and expands on materials on symbols and symbolic actions (currently under language) in order to account for non-verbal means of communication:</i></p> <p><u>[W-1.2002]</u> ... Symbols spoken or acted are authentic and appropriate for Christian worship to the extent that they are faithful to the life, death, and resurrection of Jesus Christ.</p> <p><u>[W-1.2003]: Old Testament Symbols</u> ... Their worship was also filled with the language of symbolic action: fasting and feasting, rejoicing and wailing, marching and resting, dancing and clapping hands, purification and dedication, circumcisions and anointings, burnt offerings and sin offerings, doing justice and mercy, making music and singing to the Lord.</p> <p><u>[W-1.2004]: New Testament Symbols</u> ... He brought new meaning to current religious practices like almsgiving, baptism, and breaking bread. In daily life, Jesus took ordinary acts of human compassion healing the sick, feeding the hungry, washing feet and translated them into ways of serving God.</p> <p><u>[W-1.2004]: Christ the Focus of New Symbols</u> b. As the Risen Lord, Jesus Christ became the focus of new symbols. The New Testament writers often used Old Testament symbolic language for the new reality as they sought to communicate the good news, describing Christ as the second Adam and as the Lamb of God. They used new symbolic language as well: the eternal Word, the firstborn of all creation, our peace who has broken down the dividing wall of hostility. In hymns and other forms of praise, Jesus Christ was glorified as the true symbol who reveals all that God is to the world. (W-1.1003-.1005)</p>
<p>W-1.0304: Culture From its beginning at Pentecost, the church of Jesus Christ has been a community of many cultures and languages, united by the power of the Holy Spirit. The book of Acts and the New Testament epistles record the challenges and controversies of an emerging church that would be “neither Jew nor Greek,” 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</p>	<p><i>Revision creates section on worship and culture</i></p>

PRESBYTERIAN MISSION AGENCY BOARD

February 5-7, 2014

Joint PMA Board Executive Committee/COGA Meeting

Item 10.b

<p>every nation, tribe, and people, singing praise to the Lamb of God.</p> <p>Christian worship is, by its very nature, a cross-cultural event. It emerges from the context of a particular congregation and community. Faithful worship is sensitive to the diversity of traditions and cultures within and beyond the church, incorporating the words, images, symbols, and actions that best convey the good news of Jesus Christ in a particular gathering of God's people. Furthermore, 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 the church throughout the world.</p>	
	<p>W-1.4000 4. Responsibility and Accountability for Worship</p> <p><i>Revision moves this section into Chapter Two: The Ordering of Reformed Worship</i></p>
	<p>W-2.0000 THE ELEMENTS OF CHRISTIAN WORSHIP</p> <p><i>Revision reorganizes and incorporates current chapter two, the Elements of Christian Worship, into rW-2 (the Ordering of Reformed Worship) and rW-3 (the Service for the Lord's Day) in order to avoid confusion from spreading certain subjects (e.g. Baptism, Lord's Supper) across multiple chapters</i></p>

PRESBYTERIAN MISSION AGENCY BOARD
February 5-7, 2014
Joint PMA Board Executive Committee/COGA Meeting
Item 10.b

<p>Chapter Two: The Ordering of Reformed Worship</p>	<p>W-3.0000 THE ORDERING OF CHRISTIAN WORSHIP <i>Revision only makes claims for the ordering of Reformed worship (vs. Christian, as in current directory), given that other Christian traditions have different principles and sources of ordering and concepts of ordered ministry</i></p>
<p>W-2.01: Sources and Principles</p>	<p>W-3.1000 1. Principles and Sources of Ordering</p>
<p>W-2.0101: Sources of Order Reformed worship is to 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 should also be guided by the wider traditions of the universal church, the wisdom of our Reformed tradition, the culture and context of the worshipping community, and the constitution of the Presbyterian Church (U.S.A.).</p>	<p><u>W-3.1001: Scripture and History</u> Those responsible for ordering Christian worship shall be faithful to the authority of the Holy Spirit speaking in and through Scripture. Beyond Scripture no single warrant for ordering worship exists, but the worship of the Church is informed and shaped by history, culture, and contemporary need. Thus the worship of the Presbyterian Church (U.S.A.) should be guided by the historic experience of the Church at worship through the ages, especially in the Reformed tradition. (W-1.4001)</p>
<p>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. Fixed forms of worship are valuable in that they offer consistent patterns and practices help to form 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. (F-1.04)</p>	<p><u>W-3.1002: Form and Freedom</u> a. The Church has always experienced a tension between form and freedom in worship. In the history of the Church, some have offered established forms for ordering worship in accordance with God’s Word. Others, in the effort to be faithful to the Word, have resisted imposing any fixed forms upon the worshipping community. The Presbyterian Church (U.S.A.) acknowledges that all forms of worship are provisional and subject to reformation. In ordering worship the church is to seek openness to the creativity of the Holy Spirit, who guides the church toward worship which is orderly yet spontaneous, consistent with God’s Word and open to the newness of God’s future. (W-1.4001)</p> <p><i>Revision also incorporates a similar paragraph from current first chapter (here and above at rW-2.0101):</i></p> <p><u>W-1.4001: Responsibility</u> In worship, the church is to remember both its liberty in Christ and the biblical command to do all things in an orderly way. While Christian worship need not follow prescribed forms, careless or disorderly worship is both an offense to God and a stumbling block to the people. Those responsible for worship are to be guided by the Holy Spirit speaking in Scripture, the historic experience of the Church universal, the Reformed tradition, The Book of Confessions, the needs and particular circumstances of the worshipping community, as well as the provisions of the Form of Government and this directory. (W-3.1001; W-3.1002)</p>
<p>W-2.02: The Worshipping Assembly</p>	

<p>W-2.0201: A Royal Priesthood In Jesus Christ, the church is called to be a royal priesthood, devoted to the service of God 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 and active participation of the whole body of Christ, with heart, mind, soul, and strength. (G-1.03) 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 should be excluded for any reason. Children and youth bring special gifts and grow in their faith through their regular participation in the church's worship. Those who plan and lead worship should provide for their full participation in the Service for the Lord's Day.</p>	<p><u>W-1.4003: Who May Participate and Lead in Worship</u> In Jesus Christ, the Church is a royal priesthood in which worship is the work of everyone. The people of God are called to participate in the common ministry of worship. No one shall be excluded from participation or leadership in public worship in the Lord's house on the grounds of race, color, class, age, sex, or handicapping condition. ...</p> <p><u>W-3.1003: Participation and Leadership</u> The ordering of worship should also reflect the richness of the cultural diversity in which the church ministers, as well as the local circumstances and needs of its congregations. ...</p> <p><u>W-3.1004: Children in Worship</u> Children bring special gifts to worship and grow in the faith through their regular inclusion and participation in the worship of the congregation. Those responsible for planning and leading the participation of children in worship should consider the children's level of understanding and ability to respond, and should avoid both excessive formality and condescension. The session should ensure that regular programs of the church do not prevent children's full participation with the whole congregation in worship, in Word and Sacrament, on the Lord's Day. (W-3.3201; W-3.5202; W-6.2001; W-6.2006)</p>
<p>W-2.0202: Prayerful Participation Prayer 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</p>	<p><i>Revision incorporates, reorganizes, and expands on these materials:</i></p> <p><u>W-2.1001: Christian Prayer</u> Prayer is at the heart of worship. In prayer, through the Holy Spirit, people seek after and are found by the one true God who has been revealed in Jesus Christ. They listen and wait upon God, call God by name, remember God's gracious acts, and offer themselves to God. Prayer may be spoken, sung, offered in silence, or enacted. Prayer grows out of the center of a person's life in response to the Spirit. Prayer is shaped by the Word of God in Scripture and by the life of the community of faith. Prayer issues in commitment to join God's work in the world.</p> <p><u>W-2.1002: Content of Prayer</u> In prayer we respond to God in many ways. In adoration we praise God for who God is. In thanksgiving we express gratitude for what God has done. In confession we acknowledge repentance for what we as individuals and as a people have done or left undone. In supplication we plead for ourselves and the gathered community. In intercession we plead for others, on behalf of others, and for the whole world. In self-dedication we offer ourselves to the purpose and glory of God.</p> <p><u>W-2.1003: Music as Prayer: Congregational Song</u> Song is a response which engages the whole self in prayer. Song unites the faithful in common prayer wherever they gather for worship whether in church, home, or other special place. The covenant people have always used the gift of song to offer prayer. Psalms were created to be sung by the faithful as their response to God. Though they may be read responsively or in unison, their full power comes to expression when they are sung. In addition to psalms the Church in the New Testament sang hymns and spiritual songs. Through the ages and from varied cultures, the church has developed additional musical forms for congregational prayer. Congregations are encouraged to use these diverse musical forms for prayer as well as those which arise out of the musical life of their own cultures.</p> <p><u>W-2.1004: Music as Prayer: Choir and Instrumental Music</u> To lead the congregation in the singing of prayer is a primary role of the choir and other musicians. They also may pray on behalf of the congregation with introits, responses, and other musical forms. Instrumental music may be a form of prayer</p>

PRESBYTERIAN MISSION AGENCY BOARD

February 5-7, 2014

Joint PMA Board Executive Committee/COGA Meeting

Item 10.b

<p>other actions: kneeling, bowing, standing, lifting hands; dancing, drumming, clapping, embracing, or joining hands; anointing and laying on of hands.</p> <p>The gifts of the Spirit are for building up the church. Every action in worship should glorify God and contribute to the good of the people.</p> <p>Worshippers and worship leaders should avoid actions that only call attention to themselves and fail to serve the needs of the whole congregation.</p>	<p>since words are not essential to prayer. In worship, music is not to be for entertainment or artistic display. Care should be taken that it not be used merely as a cover for silence. Music as prayer is to be a worthy offering to God on behalf of the people. (See also W-2.2008; W- 3.3101)</p> <p><u>W-2.1005: Enacted Prayer</u> In the Old and New Testaments and through the ages, the people of God expressed prayer through actions as well as speech and song. So in worship today it is appropriate</p> <ul style="list-style-type: none">a. to kneel, to bow, to stand, to lift hands in prayer,b. to dance, to clap, to embrace in joy and praise,c. to anoint and to lay hands in intercession and supplication, commissioning and ordination. <p><u>[W-3.1002]: Guidance of Session</u> b. Manifestations of the Spirit in worship edify the whole church. When actions in worship are present only for personal expression, call attention to themselves, or are insensitive to the congregation at worship, they are not in order and call for the counsel and guidance of the session.</p>
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<p>W-2.03: Ordered Ministries and Leadership in Worship</p>	
<p>W-2.0301: Gifts for Service By their gifts and training, some members of the church 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 or overshadow the primary participation of the worshipping assembly. (G-1.03, G-2.01)</p>	<p><u>[W-1.4003: Who May Participate and Lead in Worship]</u> ... Some by gifts and training may be called to particular acts of leadership in worship. It is appropriate to encourage members and those in ordered ministry with such abilities to assist in leading worship.</p> <p><u>[W-3.1003: Participation and Leadership]</u> ... While the authority for ordering worship belongs to those so designated (G-2.0504; G-3 .0201; W-1.4000) and leadership in worship is assigned to those with gifts, training, and authorization (W-1.4003), the order for worship should provide for and encourage the participation of all.</p>
<p>W-2.0302: Deacons Deacons are called to lead the congregation in witness, compassion, and service. While deacons have no particular responsibilities for the ordering of worship, the session and teaching elder(s) should ensure that deacons have regular opportunities to lead in worship, and that their ministries of service, compassion, and witness are reflected in the public services of the church.</p> <p>In the Service for the Lord’s Day, it is especially appropriate for deacons to read Scripture, lead the prayers of the people, prepare the table for the Lord’s Supper, and offer the charge at the conclusion of worship. (G-2.02)</p>	<p><i>Revision adds a section on deacons, including suggestions for particular roles in worship</i></p>
<p>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. In a particular congregation, they provide for the church’s worship and encourage the people’s participation. Specifically, when serving on the session, ruling 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 pastor; 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.</p> <p>In the Service for the Lord’s Day, it is especially appropriate for ruling elders to lead the call to worship, read Scripture, lead in prayer, receive the offering, serve communion and assist at baptisms, and offer the charge at the conclusion of worship.</p>	<p><u>W-1.4004: Session</u> In a particular church, the session is to provide for worship and shall encourage the people to participate fully and regularly in it. The session shall make provision for the regular</p> <ul style="list-style-type: none"> a. preaching of the Word, b. celebration of the Sacraments, c. corporate prayer, and d. offering of praise to God in song. (W-2.0000; W-3.0000) <p>The session has authority</p> <ul style="list-style-type: none"> e. to oversee and approve all public worship in the life of the particular church with the exception of those responsibilities delegated to the pastor alone (W-1.4005) f. to determine occasions, days, times, and places for worship. <p>It is responsible</p> <ul style="list-style-type: none"> g. for the space where worship is conducted, including its arrangement and furnishings, h. for the use of special appointments such as flowers, candles, banners, paraments, and other objects of art, i. for the overall program of music and other arts in the church, j. for those who lead worship through music, drama, dance, and other arts. (G-3 .0201a, b) <p><i>Revision suggests particular roles for ruling elders in worship</i></p>

PRESBYTERIAN MISSION AGENCY BOARD
February 5-7, 2014
Joint PMA Board Executive Committee/COGA Meeting
Item 10.b

Ruling elders should also cultivate an ability to teach the Word, when called upon to do so. (G-2.03, G-3.02)	
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<p>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 liturgy and sermon, the selection of congregational songs, and the use of drama, dance, and other art forms in a particular service of worship.</p> <p>In the Service for the Lord’s Day, a teaching elder is responsible for proclaiming the Word and presiding at Baptism and the Lord’s Supper. It is especially appropriate for teaching elders to speak the declaration of forgiveness and offer the blessing at the conclusion of worship; like the Word and Sacraments, these are focused expressions of the good news of the gospel. (G-2.05)</p>	<p><u>W-1.4005: Pastor</u> a. The teaching elder† as pastor has certain responsibilities which are not subject to the authority of the session. In a particular service of worship the pastor is responsible for (1) the selection of Scripture lessons to be read, (2) the preparation and preaching of the sermon or exposition of the Word, (3) the prayers offered on behalf of the people and those prepared for the use of the people in worship, (4) the music to be sung, (5) the use of drama, dance, and other art forms The pastor may confer with a worship committee in planning particular services of worship. (G2.0504)</p> <p><i>Revision seeks to clarify particular roles for teaching elders in worship</i></p>
<p>W-2.0305: Shared Responsibility and Accountability In a particular congregation, the order of worship, including printed worship aids or media presentations for a given service, 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 pastor, and in consultation with church musicians and educators. (G-2.05, G-3.02)</p> <p>The teaching elder may confer with a worship committee in planning particular services. 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. (G-2.05)</p> <p>The session is responsible for educating the congregation about the church’s worship, in order to facilitate their full and active participation. The session should also provide for the regular study of this Directory for Worship, particularly in the training of ruling elders and deacons. (G-3.02)</p> <p>In fulfilling their responsibilities for worship, sessions and teaching elders are accountable to presbytery. Presbyteries should 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. Presbyteries should provide instruction in worship, making use of this Directory for Worship</p>	<p><u>W-1.4006: Session and Pastor</u> The sequence and proportion of the elements of worship are the responsibility of the pastor with the concurrence of session. The selection of hymnals, song books, service books, Bibles, and other materials for use of the congregation in public worship is the responsibility of the session with the concurrence of the pastor and in consultation with musicians and educators available to the session.</p> <p><u>[W-1.4005]: Pastor and Choir Director</u> b. Where there is a choir director or other musical leader, the pastor and that person will confer to ensure that anthems and other musical offerings are appropriate for the particular service. The session should see that these conferences take place appropriately and on a regular basis.</p> <p><u>W-1.4007: Session Responsibility for Education</u> In the exercise of its responsibility to encourage the participation of its people in worship, the session should provide for education in Christian worship by means appropriate to the age, interests, and circumstances of the members of the congregation. (W-3.5202; W-6.2000; G-3.0201a, b) It shall also provide for the regular study of this directory in the education of ruling elders and deacons (G-3.0201c)</p> <p><u>W-1.4002: Review and Oversight</u> To ensure that these guiding principles are being followed, those responsible on behalf of presbytery for the oversight and review of the ministry of particular worshipping congregations should discuss with those sessions the quality of worship, the standards governing it, and the fruit it is bearing in the life of God’s people as they proclaim the gospel and communicate its joy and justice. (G-3.0307)</p> <p><u>W-1.4008: Accountability to Presbytery</u> In fulfilling their responsibilities for worship, pastors and sessions are accountable to presbytery in its exercise of constitutional supervision of its members. (G-3.0307)</p> <p><u>W-1.4009: Presbytery Responsibility for Education</u> In the exercise of their responsibility to provide encouragement, guidance, and resources in worship to member churches, presbyteries should arrange appropriate educational events. They shall also provide education in worship through regular use of this directory as they examine candidates for ordination and teaching elders for continuing membership. (G-2.0503 and G-3.0306)</p>

PRESBYTERIAN MISSION AGENCY BOARD
February 5-7, 2014
Joint PMA Board Executive Committee/COGA Meeting
Item 10.b

<p>in educational events for congregations, the preparation of candidates for ordination, and in the ongoing nurture of teaching elders. (G-3.03)</p>	
<p>Chapter Three: The Service for the Lord’s Day</p>	<p><i>Revision combines materials from current chapters two (The Elements of Christian Worship) and three (The Ordering of Christian Worship), with a focus on the Service for the Lord’s Day; revision also harmonizes the order of worship in the Directory for Worship with that of the Book of Common Worship and Glory to God: The Presbyterian Hymnal</i></p>
<p>W-3.01: Worship on the Lord’s Day</p>	
<p>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, every Sunday service is a celebration of Christ’s resurrection and an anticipation of the fullness of God’s coming reign.</p>	<p><i>Revision articulates theological and scriptural rationale for Sunday / Lord’s Day worship (see also rW-1.0202, W-1.3011)</i></p>
<p>W-3.0102: Word and Sacrament 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.</p>	<p><i>Revision simplifies and streamlines this section, reflecting the centrality of Word and Sacrament in Reformed worship; also seeks to avoid reducing the order of worship to a checklist; specific instructions provided in these sections are addressed elsewhere</i></p> <p><u>W-3.3101: What Is Included:</u> In the Service for the Lord’s Day:</p> <p><u>Scripture</u> (1) The Scriptures shall be read and proclaimed (W-2.2001). Lessons should be read from both Testaments. (W-2.2002) Scripture shall be interpreted in a sermon or other form of exposition. (W-2.2007– .2008)</p> <p><u>Prayer</u> (2) Prayer shall be offered. (W-2.1001) Prayers may be offered on behalf of the congregation, whose participation may be affirmed by their corporate response, “Amen.” Prayer forms may encourage the participation of the worshipers through unison and responsive, bidding and spontaneous prayers. Times of silence may be provided for prayer and meditation. (W-2.1000)</p> <p><u>Music</u> (3) Music may serve as presentation and interpretation of Scripture, as response to the gospel, and as prayer, through psalms and canticles, hymns and anthems, spirituals and spiritual songs. (W-2.1003– .1004; W-2.2008)</p> <p><u>Baptism</u> (4) The Sacrament of Baptism shall be administered as people present children or themselves for incorporation into the church. (W-2.3000)</p> <p><u>Lord’s Supper</u> (5) The Sacrament of the Lord’s Supper shall be celebrated regularly and frequently as determined by the session. (W-2.4000)</p>

PRESBYTERIAN MISSION AGENCY BOARD
February 5-7, 2014
Joint PMA Board Executive Committee/COGA Meeting
Item 10.b

	<p><u>Tithes and Offerings</u> (6) The tithes and offerings of the people shall be gathered and received. (W-2.5000)</p> <p><u>Special Times</u> (7) Times for gathering, greeting, and calling to worship; for sharing common concerns; and for blessing and sending forth should be provided at points in the service suitable to the life of the particular church. (W-2.6000)</p> <p><u>Special Services</u> (8) Services of receiving new members; of ordaining, installing, and commissioning; of making and renewing covenants; and of recognizing and sharing life's transitions should be provided as called for in the life of the congregation. (W-2.5000-.6000; W-4.0000)</p>
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<p>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. Other orders of worship may well 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.</p>	<p><i>Revision adapts these sections, reflecting the understanding that everything in Reformed worship is a response to the Word (cf. number 3 below).</i></p> <p>W-3.3200 b. Ordering the Actions</p> <p><u>W-3.3201: Setting an Order for Worship</u> In setting an order for worship on the Lord’s Day, the pastor with the concurrence of the session shall provide opportunity for the people from youngest to oldest to participate in a worthy offering of praise to God and for them to hear and to respond to God’s Word. (W-1.4004–.4007; W-3.1004)</p> <p><u>W-3.3202: A Suggested Order</u> The order offered here is a logical progression, is rooted in the Old and New Testaments, and reflects the tradition of the universal Church and our Reformed heritage. Other orders of worship may also serve the needs of a particular church and be orderly, faithful to Scripture, and true to historic principles. The order that follows is presented in terms of five major actions centered in the Word of God: (1) gathering around the Word; (2) proclaiming the Word; (3) responding to the Word; (4) the sealing of the Word; (5) bearing and following the Word into the world.</p>
<p>W-3.02: Gathering</p>	<p>W-3.3300 (1) Gathering Around the Word</p>
<p>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.</p>	<p><u>W-3.3301: Gathering</u> (a) Worship begins as the people gather. One or more of the following actions are appropriate: People may greet one another; people may prepare in silent prayer or meditation; announcements of concern to the congregation may be made; or music may be offered. <i>Revision also reflects this section of W-2.6000 (Relating to Each Other and the World):</i></p> <p><u>W-2.6001: Community Concerns</u> Worship is an activity of the common life of the people of God in which the care of the members for each other and for the quality of their life and ministry together expresses the reality of God’s power to create and sustain community in the midst of a sinful world. As God is concerned for the events in daily life, so members of the community in worship appropriately express concern for one another and for their ministry in the world.</p> <p><u>Greetings</u> a. as they (1) greet one another and are greeted by those who are leading them in worship; (2) welcome visitors, note their presence, and extend Christian hospitality;</p>
<p>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. This action may include a greeting in the name of Jesus Christ or the triune God. Because the session is responsible for the nurture of the community, as well as the oversight of times and places for worship, it is especially appropriate for a ruling elder to lead the call to worship.</p>	<p><u>[W-3.3301: Gathering]</u> (b) The people are called to worship God. Words of Scripture are spoken or sung to proclaim who God is and what God has done. <i>Revision suggests role for ruling elder</i></p>
<p>W-3.0203: Psalms, Hymns, and Spiritual Songs</p>	<p><u>[W-3.3301: Gathering]</u></p>

PRESBYTERIAN MISSION AGENCY BOARD
February 5-7, 2014
Joint PMA Board Executive Committee/COGA Meeting
Item 10.b

<p>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 began to add 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.</p>	<p>(c) A prayer or hymn of adoration and praise is offered.</p> <p><i>Revision expands on the purpose congregational song, and particularly psalm singing in the Reformed tradition</i></p>
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<p>W-3.0204: Opening Prayer An opening prayer may be offered, giving thanks and praise to God, expressing joy in the presence of Christ, and calling on the gifts of the Spirit for the gathered community. Alternately, a prayer of the day may introduce primary themes and biblical images for the service that follows.</p>	<p><i>Revision separates opening prayer from hymn of praise (see W-3.3301 c above), offers expanded description</i></p>
<p>W-3.0205: Confession and Pardon Having praised the holiness of God, we must also face the sinful state of our lives, confessing our unworthiness to enter into God’s presence. This turn from praise to confession, emphasized in the Service for the Lord’s Day, is one of the hallmarks of the Reformed tradition.</p> <p>A call to confession expresses God’s initiative in calling for repentance and promising grace. We approach God with confidence, confessing the reality of sin, captivity, and brokenness in personal and common life and asking 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 especially appropriate for a teaching elder to lead the confession and pardon.</p> <p>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.</p>	<p>[W-3.3301: Gathering] (d) A prayer of confession of the reality of sin in personal and common life follows. In a declaration of pardon, the gospel is proclaimed and forgiveness is declared in the name of Jesus Christ. God’s redemption and God’s claim upon human life are remembered. (e) The people give glory to God, and they may at this point share signs of reconciliation and the peace of Christ.</p> <p><i>Revision expands on significance of confession and explains its place in the order of worship; revision supports leadership from the font, per the 2006 sacrament study Invitation to Christ; revision also reflects this section of W-2.6000 (Relating to Each Other and the World):</i></p> <p><u>Reconciliation</u> b. [Members express concern for one another] as they (1) take opportunity to seek and to offer forgiveness for hurts, misunderstandings, and broken relationships among themselves; (2) respond to God’s act of reconciliation by exchanging signs and words of reconciliation and of Christ’s peace;</p>
<p>W-3.03: Word</p>	<p>W-3.3400 (2) Proclaiming the Word</p>
<p>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, the reading, hearing, preaching, and affirming of the Word are central to Christian worship and essential to the Service for the Lord’s Day.</p> <p>A teaching elder is responsible for the selection of Scriptures to be read in public worship. Selected readings should be drawn from both Old and New Testaments, and over a period of time should reflect the full message of Scripture. Selections for</p>	<p><u>W-2.2001: Centrality of Scripture</u> The church confesses the Scriptures to be the Word of God written, witnessing to God’s self-revelation. Where that Word is read and proclaimed, Jesus Christ the Living Word is present by the inward witness of the Holy Spirit. For this reason the reading, hearing, preaching, and confessing of the Word are central to Christian worship. The session shall ensure that in public worship the Scripture is read and proclaimed regularly in the common language(s) of the particular church.</p> <p><u>W-2.2002: Selection of Scripture</u> The teaching elder is responsible for the selection of Scripture to be read in all services of public worship and should exercise care so that over a period of time the people will hear the full message of Scripture. It is appropriate that in the Service of the Lord’s Day there be readings from the Old Testament and the Epistles and Gospels of the New Testament. The full range of the psalms should be also used in worship.</p> <p><u>W-2.2003: Lectionaries</u> Selections for reading in public worship should be guided by the</p>

readings should be guided by the seasons and festivals of the Christian year, events in the world, and pastoral concerns in the local congregation. Schedules of readings, such as the Revised Common Lectionary, 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 should be read in the common language(s) of the worshipping community. The congregation should be informed of significant adaptations, paraphrases, or new translations.

The Word proclaimed is to 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 should 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. These other forms of proclamation should be overseen by the session and teaching elder, to ensure that the gospel is presented faithfully. (G-2.03, G-3.02)

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.

seasons of the church year, pastoral concerns for a local congregation, events and conditions in the world, and specific program emphases of the church. Lectionaries offered by the church ensure a broad range of readings as well as consistency and connection with the universal Church.

W-2.2004: Discipline in Reading

The people of God should exercise this same principle of selection in their choice of Scripture reading in family and personal worship. (W-5.3000) Those responsible for teaching and preaching the Word have a special responsibility to ensure that in their personal worship they observe a discipline of reading from the fullness of Scripture.

W-2.2005: Versions

The teaching elder has responsibility for the selection of the version of text from which the Scripture lessons are read in public worship. If paraphrases are used, adaptations are made, or new translations are prepared, the congregation should be informed.

W-2.2007: Preaching the Word

The preached Word or sermon is to be based upon the written Word. It is a proclamation of Scripture in the conviction that through the Holy Spirit Jesus Christ is present to the gathered people, offering grace and calling for obedience. Preaching requires diligence and discernment in the study of Scripture, the discipline of daily prayer, cultivated sensitivity to events and issues affecting the lives of the people, and a consistent and personal obedience to Jesus Christ. The sermon should present the gospel with simplicity and clarity, in language which can be understood by the people. For reasons of order the preaching of the Word shall ordinarily be done by a teaching elder. A teaching elder or other person authorized by presbytery may be invited by the pastor with the concurrence of the session or, when there is no pastor, by the session. A person may be sent to preach by the presbytery. (G-2.0301; G-3.0301; G-3.0307; G-2.0606; G-2.0504b; G-2.1001)

W-2.2008: Other Forms of Proclamation

The Word is also proclaimed through song in anthems and solos based on scriptural texts, in cantatas and oratorios which tell the biblical story, in psalms and canticles, and in hymns, spirituals, and spiritual songs which present the truth of the biblical faith. Song in worship may also express the response of the people to the Word read, sung, enacted, or proclaimed. Drama and dance, poetry and pageant, indeed, most other human art forms are also expressions through which the people of God have proclaimed and responded to the Word. Those entrusted with the proclamation of the Word through art forms should exercise care that the gospel is faithfully presented in ways through which the people of God may receive and respond.

W-2.2009: Creeds and Confessions

The people also express the Word in response to the reading and proclamation of the Word through creeds and confessions. (F-2.01) The church confesses its faith in relation to

- a. the Church universal,
- b. its particular historic heritage, and
- c. its local situation.

When the church confesses its faith during the celebration of Baptism and the Lord's Supper the creeds of the universal Church should be used. (W-3.3603) The Word confessed is always judged by the living Word, Jesus Christ, as attested in Scripture.

<p>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.</p>	<p><u>W-3.3401: Proclaiming</u> (a) In preparation for the reading, proclaiming, and hearing of God’s Word, a prayer seeking the illumination of the Holy Spirit is appropriately offered. <i>Revision expands on the significance of the prayer for illumination in Reformed theology and worship</i></p>
<p>W-3.0303: Scripture The public reading of Scripture should be clear, audible, and attentive to the meaning of the text. The session should ensure that readers are prepared for this important ministry. Reading from the church’s Bible, as opposed to loose sheets of paper, conveys a sense of the permanence and weight of the Word of God, and demonstrates the communal 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 providing for the proclamation of the Word, it is especially appropriate for a deacon or ruling elder to read Scripture. The role of the congregation is to listen prayerfully, actively, and attentively to the Word that is read and proclaimed. Listening requires expectation, concentration, and imagination. The congregation may also 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.</p>	<p><u>[W-3.3401: Proclaiming]</u> (b) Scripture lessons suitable for the day are read by a teaching elder, by a member of the congregation, or by the people responsively, antiphonally, or in unison. (W-2.2006) <i>Revision incorporates and expands on these materials:</i> <u>W-2.2006: Public Reading and Hearing of Scripture</u> The public reading of Scripture should be clear, audible, and attentive to the meanings of the text, and should be entrusted to those prepared for such reading. Listening to the reading of Scripture requires expectation and concentration and may be aided by the availability of a printed text for the worshipers. The congregation may read Scripture responsively, antiphonally, or in unison as a part of the service. (W-3.3401) <u>W-2.2010: Hearing the Word</u> The people’s participation in the proclamation of the Word is above all to hear: a. to discern Jesus Christ, b. to receive his offered grace, c. to respond to his call with obedience. Such participation depends upon the illumination of the Holy Spirit, which is to be sought earnestly in prayer. The words “hearing” and “heard” are not intended exclusively to mean acts of sensory perception. <i>Revision addresses the symbolic importance of the church’s book and suggests roles for ordered ministries</i> <i>Revision also reflects this section of W-2.6000 (Relating to Each Other and the World):</i> <u>Interpretation</u> d. [Members express concern for one another] as they (1) apply God’s Word to daily life; (2) interpret the mission and work of the church; (3) give witness to faith and service;</p>
<p>W-3.0304: Musical Responses Psalms, canticles, anthems, alleluias, songs of praise, or other musical responses may accompany the reading of the Word. In the design of the Revised Common Lectionary, the psalm for the day is intended to be a sung response to the first Scripture reading (Old Testament or, in Easter, Acts), giving the congregation an opportunity to reflect on and pray from that text.</p>	<p><u>[W-3.3401: Proclaiming]</u> (c) Psalms or anthems, and other musical forms or artistic expression which proclaim or interpret the Scripture lessons or their themes, may be included with the reading lessons.</p>
<p>W-3.0305: Sermon 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.</p>	<p><u>[W-3.3401: Proclaiming]</u> (d) The Word shall be interpreted in a sermon preached by the teaching elder or in other forms authorized by the session and by the pastor. (W-1.4004–.4006; W-2.2007–.2008) This proclamation concludes with a prayer, acclamation, or</p>

PRESBYTERIAN MISSION AGENCY BOARD
February 5-7, 2014
Joint PMA Board Executive Committee/COGA Meeting
Item 10.b

<p>Through the sermon, we are instructed by God’s Word, equipped to follow Christ more faithfully, and inspired to proclaim the gospel in our own 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.</p>	<p>ascription of praise. It is appropriate also to call the people to discipleship. (W-2.2007; W-2.2009)</p> <p><i>Revision describes sermon and clarifies role of teaching elder</i></p>
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<p>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 of the church. 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 is to take place, the Apostles' Creed is spoken in the context of the baptismal liturgy. The Nicene Creed, our most ancient and universal confession of faith, is especially appropriate when the Lord's Supper is celebrated.</p>	<p><u>W-3.3501: Responding: Affirmation</u> The response to the proclamation of the Word is expressed in an affirmation of faith and commitment. A common affirmation may be offered by the congregation through singing a hymn or other appropriate musical response, or through saying or singing a creed of the church. The choir may lead the congregation with an anthem or other musical form of affirmation. An opportunity for personal response may also be provided during this time.</p> <p><i>Revision emphasizes creeds, confessions, catechisms; describes particular significance of Apostles' and Nicene Creeds in relation to Baptism and the Lord's Supper</i></p>
<p>W-3.0307: Baptism and Baptismal Discipleship The Sacrament of Baptism (W-3.0402–W.0408) and other services associated with the baptismal covenant 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.</p>	<p><u>W-3.3502: Affirming and Reaffirming Commitments</u> Response to the Word also involves acts of commitment and recognition. The Sacrament of Baptism may be observed. (W-3.3601– .3607) Baptized believers may be received as members of the particular church as they make public their profession of faith for the first time, or as they reaffirm that faith or transfer their church membership. (For the services of reception and commissioning see W-4.2000; W-4.3000; cf. G-1.03; G-3 .0201c.) It is also appropriate to offer opportunities for individuals or the gathered congregation to engage in reaffirming the commitments made at Baptism. (W-4.2005)</p> <p><u>W-3.3503: Other Acts of Commitment</u> Other acts of commitment which may appropriately be included as response to the Word are</p> <ul style="list-style-type: none"> (a) Christian marriage (W-4.9000), (b) ordination and installation to ordered ministry (W-4.4000), (c) commissioning for service in and to the church in such roles as Christian educator, church school teacher, organizational officer, or group adviser (W-4.3000; cf. W-3.3701). <p><i>Revision moves W-3.3504 and W-3.3505 to the close of service (rW-3.5) in order to emphasize connection with mission</i></p>
<p>W-3.0308: Prayers of the People 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. They are to be voiced in such a way that the whole church may say "amen." 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</p>	<p><u>W-3.3506: Prayers</u> As the people respond to the Word, prayers of intercession are offered for</p> <ul style="list-style-type: none"> (a) the Church universal, its ministry and those who minister, that the world might believe; (b) the world, those in distress or special need, and all in authority, that peace and justice might prevail; (c) the nation, the state, local communities, and those who govern in them, that they may know and have strength to do what is right. <p>Prayers of supplication are offered for</p> <ul style="list-style-type: none"> (d) the local church, that it have the mind of Christ in facing special issues and needs; (e) those who struggle with their faith, that they be given assurance; (f) those in the midst of transitions in life, that they be guided and supported; (g) those who face critical decisions, that they receive wisdom;

PRESBYTERIAN MISSION AGENCY BOARD
February 5-7, 2014
Joint PMA Board Executive Committee/COGA Meeting
Item 10.b

<p>suffer in body, mind, or spirit; 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.</p> <p>Because deacons are responsible for ministries of compassion and ruling elders are charged with the nurture of the congregation, it is especially appropriate for a deacon or ruling elder to lead the prayers of the people.</p>	<p>(h) those who are sick, grieving, lonely, and anxious, that they be comforted and healed;</p> <p>(i) all members, that grace conform them to God's purpose. (W-2.1000)</p> <p>Prayers of confession may be included at this time. (W-3.3301) When the service does not include the Lord's Supper, prayers of thanksgiving are offered and the prayers are concluded with the Lord's Prayer. (W-3.3613)</p> <p><i>Revision suggests roles for deacons and ruling elders; revision supports leading prayer from the table, per the 2006 sacrament study Invitation to Christ; revision also reflects this section of W-2.6000 (Relating to Each Other and the World):</i></p> <p><u>Preparation for Prayer</u></p> <p>c. [Members express concern for one another] as they</p> <p>(1) prepare for intercessions by expressing concerns and requesting prayer on behalf of those with needs in the congregation, the church, and the world;</p> <p>(2) offer thanksgiving for life and life's transitions, rejoicing with those who rejoice and mourning with those who mourn;</p>
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<p>W-3.04: Sacrament</p>	<p>W-3.3600 (4) The Sealing of the Word: Sacraments</p>
<p>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. Sacraments are gracious acts of God, by which Christ Jesus offers his life to us in the power of the Holy Spirit. Sacraments are also human acts of gratitude, by which we offer our lives to God in love and service. 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 (or Eucharist) as having been instituted by the Lord Jesus Christ through the witness of the Scriptures and sustained through the history of the universal church.</p>	<p><u>W-3.3601 Sacraments as Seals</u> The Sacraments of Baptism and the Lord’s Supper are God’s acts of sealing the promises of faith within the community of faith as the congregation worships, and include the responses of the faithful to the Word proclaimed and enacted in the Sacraments. <i>Revision expands on the theology of the sacraments to introduce the new structure of this chapter</i></p>
<p>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 flows from 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</p>	<p><i>Revision reorganizes, streamlines, and simplifies these sections from the current chapter two:</i></p> <p><u>W-2.3001 Jesus and Baptism</u> Baptism is the sign and seal of incorporation into Christ. Jesus through his own baptism identified himself with sinners in order to fulfill all righteousness. Jesus in his own baptism was attested Son by the Father and was anointed with the Holy Spirit to undertake the way of the servant manifested in his sufferings, death, and resurrection. Jesus the risen Lord assured his followers of his continuing presence and power and commissioned them “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always to the end of the age” (Matt. 28:19, NRSV). The disciples were empowered by the outpouring of the Spirit to undertake a life of service and to be an inclusive worshiping community, sharing life in which love, justice, and mercy abounded. (W-1.3033)</p> <p><u>W-2.3002: Dying and Rising in Baptism</u> In Baptism, we participate in Jesus’ death and resurrection. In Baptism, we die to what separates us from God and are raised to newness of life in Christ. Baptism points us back to the grace of God expressed in Jesus Christ, who died for us and who was raised for us. Baptism points us forward to that same Christ who will fulfill God’s purpose in God’s promised future.</p> <p><u>W-2.3003: Covenant and the Water of Baptism</u> In Baptism, the Holy Spirit binds the Church in covenant to its Creator and Lord. The water of Baptism symbolizes the waters of Creation, of the Flood, and of the Exodus from Egypt. Thus, the water of Baptism links us to the goodness of God’s creation and to the grace of God’s covenants with Noah and Israel. Prophets of Israel, amidst the failure of their own generation to honor God’s covenant, called for justice to roll down like waters and righteousness like an everflowing stream. (Amos 5:24) They envisioned a fresh expression of God’s grace and of creation’s goodness a new covenant accompanied by the sprinkling of cleansing water. In his ministry, Jesus offered the gift of living water. So, Baptism is the sign and seal of God’s grace and covenant in Christ.</p>

gracious covenant with the church. In this new covenant of grace we are washed clean, made 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, flowing from God's throne.

Baptism enacts and seals what the Word proclaims: God's redeeming grace offered to all people. Baptism is God's gift of grace and also God's call to respond to that grace. Baptism calls us to repentance, faithfulness, and discipleship. Baptism 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 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. Indeed, Baptism calls for development in faith and decision at every stage of life's way as we seek to respond with gratitude to God's gift of grace.

Baptism is to be celebrated on the Lord's Day, along with the proclamation of the Word and the celebration of the Lord's Supper, in the company of the whole congregation. The presence of the covenant community bears witness to the one body of Christ, into whom we are baptized. When extraordinary circumstances call for the administration of Baptism apart from public worship, the congregation should be represented by

W-2.3004: Inclusion in the Covenant of Grace

As circumcision was the sign and symbol of inclusion in God's grace and covenant with Israel, so Baptism is the sign and symbol of inclusion in God's grace and covenant with the Church. As an identifying mark, Baptism signifies

- a. the faithfulness of God,
- b. the washing away of sin,
- c. rebirth,
- d. putting on the fresh garment of Christ,
- e. being sealed by God's Spirit,
- f. adoption into the covenant family of the Church,
- g. resurrection and illumination in Christ.

W-2.3005: Union with Christ and One Another

The body of Christ is one, and Baptism is the bond of unity in Christ. As they are united with Christ through faith, Baptism unites the people of God with each other and with the church of every time and place. Barriers of race, gender, status, and age are to be transcended. Barriers of nationality, history, and practice are to be overcome.

W-2.3006: Baptism: Grace, Repentance, Commissioning

Baptism enacts and seals what the Word proclaims: God's redeeming grace offered to all people. Baptism is God's gift of grace and also God's summons to respond to that grace. Baptism calls to repentance, to faithfulness, and to discipleship. Baptism gives the church its identity and commissions the church for ministry to the world.

W-2.3007: Sign and Seal of God's Faithfulness

God's faithfulness signified in Baptism is constant and sure, even when human faithfulness to God is not. Baptism is received only once. The efficacy of Baptism is not tied to the moment when it is administered, for Baptism signifies the beginning of life in Christ, not its completion. God's grace works steadily, calling to repentance and newness of life. God's faithfulness needs no renewal.

Human faithfulness to God needs repeated renewal. Baptism calls for decision at every subsequent stage of life's way, both for those whose Baptism attends their profession of faith and for those who are nurtured from childhood within the family of faith.

W-2.3008: "One Baptism": Its Meanings

a. Both believers and their children are included in God's covenant love. Children of believers are to be baptized without undue delay, but without undue haste. Baptism, whether administered to those who profess their faith or to those presented for Baptism as children, is one and the same Sacrament.

Children

b. The Baptism of children witnesses to the truth that God's love claims people before they are able to respond in faith.

Adults

c. The Baptism of those who enter the covenant upon their own profession of faith witnesses to the truth that God's gift of grace calls for fulfillment in a response of faithfulness.

W-2.3009: Remembering One's Baptism

Baptism is received only once. There are many times in worship, however, when believers acknowledge the grace of God continually at work. As they participate in the celebration of another's Baptism, as they experience the sustaining nurture of the Lord's Supper, and as they reaffirm the commitments made at Baptism, they confess their ongoing need of God's grace and pledge anew their obedience to God's covenant in Christ.

W-2.3010: One Body, One Baptism

As there is one body, there is one Baptism. (Eph. 4:4-6) The Presbyterian Church (U.S.A.) recognizes all Baptisms with water in the name of the Father, of the Son, and of the Holy Spirit

PRESBYTERIAN MISSION AGENCY BOARD
February 5-7, 2014
Joint PMA Board Executive Committee/COGA Meeting
Item 10.b

<p>one or more members of the session.</p> <p>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 Father, Son, and Holy Spirit.</p>	<p>administered by other Christian churches.</p>
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W-3.0403: Responsibility for Baptism

Baptism is to be overseen by the session and administered by a teaching elder or ruling elder commissioned to pastoral service. The session's responsibilities for Baptism include: encouraging parents 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 or guardians, 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. 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 or guardians. (G-2.05, G-2.10, G-3.02)

When a child is presented for Baptism at least one parent or guardian will be an active member of a particular congregation, normally the one in which the baptism takes place. The session may consider a request to baptize a child whose parent or guardian is an active member of another congregation. If the session approves such a request, it must consult 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. (G-1.04)

A council may authorize a teaching elder to preside at Baptism in certain situations beyond the congregational setting, such as hospitals, prisons, schools, military bases, and new worshiping communities. In these cases, the teaching elder is responsible for ensuring that the newly baptized person is enrolled as a member of a congregation. (G-3.02, G-3.03)

Revision reorganizes, streamlines, and simplifies these sections from the current chapter two:

W-2.3011: Responsibility for Baptism

a. For reasons of order, Baptism shall be authorized by the session, administered by a teaching elder or ruling elder commissioned to pastoral service when invited by the session and authorized by the presbytery, and accompanied by the reading and proclaiming of the Word. (G-3.0301 ; W-3.3602-.3608) Baptism is celebrated in a service of public worship. Extraordinary circumstances may call for the administration of Baptism apart from the worship of the whole congregation. In such cases care should be taken that

- (1) the congregation be represented by one or more members of the session;
- (2) a proper understanding of the meaning of the Sacrament be offered by the teaching elder ;
- (3) the session be consulted when possible;
- (4) the Baptism be reported by the officiating teaching elder and recorded by the session.

By Chaplains and Others

b. A council may also authorize the celebration of the Sacrament of Baptism by chaplains or others engaged in ordered ministries serving in hospitals, prisons, schools, or other institutions where the council has an authorized ministry or an institutional witness, by chaplains ministering to members of the armed forces and their families, and by teaching elders engaged in new church development under the jurisdiction of the council. In all such cases of Baptism, the teaching elder shall take responsibility that the newly baptized person is enrolled as a member of a particular church. Such enrollment may be arranged in advance in consultation with the session of the church, or the council may provide that any such newly baptized member shall be enrolled in absentia as a member of a particular church designated by the council and under its jurisdiction or upon the roll held by the council until a new church is organized.

W-2.3012: Session Responsibility

The session's responsibilities for Baptism are

- a. encouraging parents to present their children for Baptism, reminding them that children of believers are to be baptized without undue haste, but without undue delay, and authorizing the Baptism of those presented; (W-2.3014)
- b. admitting to Baptism children of believers, after appropriate instruction and discussion with the parent(s) or one(s) rightly exercising parental responsibility, acquainting them with the significance of what God is doing in this act, and with the special responsibilities on parents and congregations for nurturing the baptized person in the Christian life;
- c. admitting to Baptism, after appropriate instruction and examination, those not yet baptized who come making public their personal profession of faith;
- d. placing all baptized persons on the appropriate roll as members of the congregation;
- e. making certain that those baptized are nurtured in understanding the meaning of Baptism, of the Lord's Supper, and of their interrelation, and that they are surrounded by Christian encouragement and support. (G-3.0201; G-3.0204; W-2.3011)

W-2.3013: Church Responsibility

The congregation as a whole, on behalf of the Church universal, assumes responsibility for nurturing the baptized person in the Christian life. In exercising this ministry, the session may designate certain members of the congregation as representatives of the church charged with special responsibility for nurture. For any person who is being baptized, sponsor(s) may be appointed by the session in consultation with those desiring Baptism for themselves or for their children and given

PRESBYTERIAN MISSION AGENCY BOARD
February 5-7, 2014
Joint PMA Board Executive Committee/COGA Meeting
Item 10.b

	<p>the specific role of nurturing the baptized person. (W-6.2001; W-6.2005)</p> <p><u>W-2.3014: Parental Responsibility</u> When a child is being presented for Baptism, ordinarily the parent(s) or one(s) rightly exercising parental responsibility shall be an active member of the congregation. Those presenting children for Baptism shall promise to provide nurture and guidance within the community of faith until the child is ready to make a personal profession of faith and assume the responsibility of active church membership. (W-4.2002; W-4.2003) The session may also consider a request for the baptism of a child from a Christian parent who is an active member of another congregation. If the session approves such a request, it shall consult with the council of the other congregation and shall notify them when the Sacrament has been administered.</p>
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<p>W-3.0404: Presentation Following the sermon, 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 or guardians, 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.</p>	<p><u>W-3.3602: Baptism</u> The Sacrament of Baptism (W-2.3000), the sign and seal of God’s grace and our response, is the foundational recognition of Christian commitment. It is appropriately celebrated following the reading and the proclaiming of the Word, and shall include statements concerning the biblical meaning of Baptism, the responsibility to be assumed by those desiring Baptism for themselves or their children, and the nurture to be undertaken by the church. <i>Revision provides for the participation of ecumenical representatives</i></p>
<p>W-3.0405: Profession of Faith Candidates for baptism or their parents or guardians 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 worship and mission of the church. They join the congregation in professing their faith, using the Apostles’ Creed, the ancient baptismal affirmation of the early church.</p>	<p><u>W-3.3603: Commitments and Vows</u> Those desiring the Sacrament of Baptism for their children or for themselves shall make vows that (a) profess their faith in Jesus Christ as Lord and Savior, (b) renounce evil and affirm their reliance on God’s grace, (c) declare their intention to participate actively and responsibly in the worship and mission of the church, (d) declare their intention to provide for the Christian nurture of their child. The congregation shall (e) profess its faith, using the Apostles’ Creed, (f) voice its support of those baptized, (g) express its willingness to take responsibility for the nurture of those baptized. A ruling elder may lead the congregation in these professions and affirmations. (W-2.2009; W-2.3011–.3014)</p>
<p>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.</p>	<p><u>W-3.3604: The Prayer</u> The teaching elder offers a baptismal prayer. This prayer (a) expresses thanksgiving for God’s covenant faithfulness, (b) gives praise for God’s reconciling acts, (c) asks that the Holy Spirit attend and empower the Baptism, make the water a water of redemption and rebirth, equip the church for faithfulness.</p>
<p>W-3.0407: The Act of Baptism Accompanied by a visible and generous use of water, the teaching elder addresses each person by their Christian or given name, and says: “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 by pouring or 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.</p>	<p><u>W-3.3605: The Water</u> The water used for Baptism should be common to the location, and shall be applied to the person by pouring, sprinkling, or immersion. By whatever mode, the water should be applied visibly and generously. <u>W-3.3606: The Words of Baptism</u> The teaching elder† shall use the name given the person to be baptized and shall baptize in the name of the triune God. The baptismal formula is: “_____, I baptize you in the name of the Father, and of the Son, and of the Holy Spirit.” <u>W-3.3607: Other Actions</u> Care shall be taken that the central act of baptizing with water is not overshadowed. Other actions that are rooted deeply in the history of Baptism such as the laying on of hands in blessing, the praying for the anointing of the Holy Spirit, anointing with oil, and the presentation of the newly baptized to the congregation may also be included. When such actions</p>

PRESBYTERIAN MISSION AGENCY BOARD
February 5-7, 2014
Joint PMA Board Executive Committee/COGA Meeting
Item 10.b

	are introduced, they should be explained carefully in order to avoid misinterpretation and misunderstanding.
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<p>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. The Lord’s Supper appropriately follows; those who have just been baptized may be invited to receive communion first.</p>	<p><u>W-3.3608: Welcoming</u> Declaration shall be made of the newly baptized person’s membership in the Church of Jesus Christ. The welcome of the congregation is extended. Whenever the service is so ordered, the Lord’s Supper may follow Baptism at the appropriate time in the service. <i>Revision adds reference to other traditional gifts and biblical symbols of baptism</i></p>
<p>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 Israel, in which the people ate and drank in the presence of the Lord, rejoicing. 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 met with his disciples to share bread and wine, speaking of them as his body and blood, signs of the new covenant. He told them to keep this feast, remembering him. 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, as often as we share this bread and cup, we “proclaim the Lord’s death until he comes” (1 Cor. 11:26). 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</p>	<p><i>Revision reorganizes, simplifies, and streamlines these sections:</i></p> <p><u>W-2.4001: Jesus and the Supper</u> a. The Lord’s Supper is the sign and seal of eating and drinking in communion with the crucified and risen Lord. During his earthly ministry Jesus shared meals with his followers as a sign of community and acceptance and as an occasion for his own ministry. He celebrated Israel’s feasts of covenant commemoration. <u>Last Supper</u> b. In his last meal before his death, Jesus took and shared with his disciples the bread and wine, speaking of them as his body and blood, signs of the new covenant. He commended breaking bread and sharing a cup to remember and proclaim his death. <u>Resurrection</u> c. On the day of his resurrection, the risen Jesus made himself known to his followers in the breaking of bread. He continued to show himself to believers, by blessing and breaking bread, by preparing, serving, and sharing common meals. (W-1.3033)</p> <p><u>W-2.4002: Church in the New Testament</u> The Church in the New Testament devoted itself to the apostles’ teaching, to fellowship, to prayers, and to the common meal. The apostle Paul delivered to the Church the tradition he had received from the risen Lord, who commanded that his followers share the bread and cup as a remembrance and a showing forth of his death until he comes. The New Testament describes the meal as a participation in Christ and with one another in the expectation of the Kingdom and as a foretaste of the messianic banquet. <i>Revision moves the description of the eucharistic prayer in W-2.4003 (Thanksgiving), W-2.4004 (Remembering), and W-2.4005 (Invocation) below to the section on the Great Thanksgiving (rW-3.0412)</i></p> <p><u>W-2.4006: Communion of the Faithful</u> Around the Table of the Lord, God’s people are in communion with Christ and with all who belong to Christ. Reconciliation with Christ compels reconciliation with one another. All the baptized faithful are to be welcomed to the Table, and none shall be excluded because of race, sex, age, economic status, social class, handicapping condition, difference of culture or language, or any barrier created by human injustice. Coming to the Lord’s Table the faithful are actively to seek reconciliation in every instance of conflict or division between them and their neighbors. Each time they gather at the Table the believing community a. are united with the Church in every place, and the whole Church is present; b. join with all the faithful in heaven and on earth in offering thanksgiving to the triune God; c. renew the vows taken at Baptism; and they commit themselves afresh to love and serve God, one another, and their</p>

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 God's gift of grace and also God's call to respond to that grace. The Lord's Supper nourishes us in righteousness, faithfulness, and discipleship. The Lord's Supper renews the church in its identity and sends the church to mission in the world.

When we gather at the Lord's Supper we are drawn into the presence of Christ and united with the church in every place. We join with all the faithful in heaven and on earth in offering thanksgiving to the triune God. We renew the vows we have taken in 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 is to be celebrated as a regular part of the Service for the Lord's Day, preceded by the proclamation of the Word, in the company of the whole congregation. 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.

neighbors in the world.

W-2.4007: Foretaste of the Kingdom Meal

In this meal the Church celebrates the joyful feast of the people of God, and anticipates the great banquet and marriage supper of the Lamb. Brought by the Holy Spirit into Christ's presence, the Church eagerly expects and prays for the day when Christ shall come in glory and God be all in all. Nourished by this hope, the Church rises from the Table and is sent by the power of the Holy Spirit to participate in God's mission to the world, to proclaim the gospel, to exercise compassion, to work for justice and peace until Christ's Kingdom shall come at last.

W-2.4008: Word and Sacrament Together

In the life of the worshiping congregation, Word and Sacrament have an integral relationship. Whenever the Lord's Supper is observed, it shall be preceded by the reading and the proclamation of the Word. (W-1.1005)

W-2.4009: Time, Place, and Frequency

The Lord's Supper is to be observed on the Lord's Day, in the regular place of worship, and in a manner suitable to the particular occasion and local congregation. It is appropriate to celebrate the Lord's Supper as often as each Lord's Day. It is to be celebrated regularly and frequently enough to be recognized as integral to the Service for the Lord's Day.

W-2.4010: Special Occasions

It is also appropriate to observe the Lord's Supper on other occasions of special significance in the life of the Christian community, as long as the celebration of the Sacrament is open to the whole believing community. The Lord's Supper may be observed in connection with the visitation of the sick and those isolated from public worship as a means of extending the church's ministry to them. On all such occasions of the celebration of the Sacrament, the Word shall be read and proclaimed. Even though such a celebration may involve only a few members of the congregation, nevertheless it is not to be understood as a private ceremony or devotional exercise, but as an act of the whole church, which shall be represented not only by the teaching elder or the one authorized by presbytery to administer the Sacrament, but also by one or more members of the congregation authorized by the session to represent the church. (W-2.4012; W-3.3609-.3618; W-3.6204)

W-2.4011: Who May Receive

a. The invitation to the Lord's Supper is extended to all who have been baptized, remembering that access to the Table is not a right conferred upon the worthy, but a privilege given to the undeserving who come in faith, repentance, and love. In preparing to receive Christ in this Sacrament, the believer is to confess sin and brokenness, to seek reconciliation with God and neighbor, and to trust in Jesus Christ for cleansing and renewal. Even one who doubts or whose trust is wavering may come to the Table in order to be assured of God's love and grace in Christ Jesus.

Baptized Children

b. Baptized children who are being nurtured and instructed in the significance of the invitation to the Table and the meaning of their response are invited to receive the Lord's Supper, recognizing that their understanding of participation will vary according to their maturity. (W-4.2002)

W-3.3609: Lord's Supper: Preparing

The congregation should prepare themselves to celebrate the Sacrament of the Lord's Supper. (W-2.4006; W-2.4011; W-5.2001) 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. ...

<p>W-3.0410: Responsibility for the Lord's Supper The Lord's Supper is to be overseen by the session and administered by a teaching elder or ruling elder commissioned to pastoral service. 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. Even when such services involve only a few members of the congregation, the Lord's Supper is to be understood as an act of the whole church, not a private ceremony. (G-2.05, G-2.10, G-3.02)</p> <p>A council may authorize the celebration of the Lord's Supper in certain situations beyond the congregational setting, such as hospitals, prisons, schools, military bases, and new church developments. (G-3.02, G-3.03)</p>	<p><i>Revision reorganizes, streamlines, simplifies these sections:</i></p> <p><u>W-2.4012: Responsibility</u> a. The session is responsible for authorizing all observances of the Lord's Supper in the life of a particular church and shall ensure regular and frequent celebration of the Sacrament, in no case less than quarterly. Any other council of the church, also, may appoint times for the celebration of the Lord's Supper during their meetings. A council may also authorize the celebration of the Sacrament in connection with the public worship of some gathering of believers which is under its jurisdiction or in institutions where it has a missional witness or authorized ministry. A council may delegate the authority to approve the celebration of the Lord's Supper to an appropriate overseeing body in the institutions for which it has responsibility. (cf. W-3.6205)</p> <p><u>Chaplains or Others</u> b. Chaplains or other teaching elders serving in hospitals, prisons, schools, or other institutions, and chaplains ministering to members of the armed forces and their families, may administer the Sacrament of the Lord's Supper when authorized to do so by the council which has jurisdiction over the ministry exercised by the particular teaching elder. The terms of the authority to administer the Sacrament of the Lord's Supper shall be stated in the teaching elder's terms of call or endorsement.</p> <p><u>Administered by Teaching Elder or Ruling Elder Commissioned to Pastoral Service</u> c. For reasons of order the Sacrament of the Lord's Supper shall be administered by a teaching elder or ruling elder commissioned to pastoral service when invited by the session and authorized by the presbytery. Missional concerns may lead to exceptions as determined and authorized by presbytery. (G-3.0301; G-2.1001)</p> <p><i>Revision also incorporates this section from later in chapter three of the current directory:</i></p> <p><u>W-3.6204: Lord's Supper at Special Gatherings</u> The Sacrament of the Lord's Supper is appropriate for any special gathering</p> <ol style="list-style-type: none"> (1) when it is authorized by the council responsible for the gathering or by the presbytery within whose bounds the event will take place, (2) when a teaching elder presides and other ruling elders or deacons of the church are present, (3) when it is observed in a service of worship following the preaching of the Word or other form of proclamation authorized by the council, (4) when it is understood as participation in the life of the whole believing community rather than as a devotional exercise for a few. (W-2.4010-.4012)
<p>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 should 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</p>	<p><u>W-3.3507: Offerings</u> The tithes and offerings of God's people are gathered and received with prayer, spoken or sung. (W-2.5003) Signs of reconciliation and peace may be exchanged, if this was not done as a response to the Word of assurance of God's pardon. (W-3.3301) When the Lord's Supper is to be celebrated, gifts of bread and wine may be brought to the Table in thanksgiving for God's Word. (W-2.4003; W-3.3609)</p> <p><u>[W-3.3609: Lord's Supper: Preparing]</u> ... When the Lord's Supper is celebrated, the Table should be prepared and the elements provided to be placed on the Table before worship begins or during the gathering of the tithes and offerings.</p> <p><i>Revision suggests roles for deacons and ruling elders; revision also incorporates, streamlines, and simplifies these sections:</i></p>

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, is especially appropriate 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-2.5001: Response to Christ

The Christian life is an offering of one's self to God. In worship the people are presented with the costly self-offering of Jesus Christ, are claimed and set free by him, and are led to respond by offering to him their lives, their particular gifts and abilities, and their material goods.

W-2.5002 Offering Spiritual Gifts

Worship should always offer opportunities to respond to Christ's call to become disciples by professing faith, by uniting with the church, and by taking up the mission of the people of God, as well as opportunities for disciples to renew the commitment of their lives to Jesus Christ and his mission in the world. As the Holy Spirit has graced each member with particular gifts for strengthening the body of Christ for mission, so worship should provide opportunities to recognize these gifts and to offer them to serve Christ in the church and in the world.

W-2.5003: Offering Material Gifts and Goods

a. The offering of material goods in worship is a corporate act of self-dedication in response to God. It expresses thanksgiving to God, the giver of life and all goods, the redeemer from sin and evil. It is an affirmation by Christ's disciples of

- (1) their commitment to be stewards in all creation;
- (2) their responsibility to share the Word with and to care for all people;
- (3) their desire to share God's gifts with those to whom believers are bound in the Church universal;
- (4) their common bond in the body of Christ.

Disciplined and Generous Support

b. In the Old Testament the people of Israel were commanded to bring a tenth of their income to support the work of the house of God and those who served God in it. In the New Testament the apostles recognized that the work of the Church required disciplined support. Both in Israel and in the early Church the people were encouraged to give generously to meet the needs of the poor. God calls believers today to be disciplined and generous in giving support to the ministries of the church. (W-5.5004)

Received in Worship

c. During public worship, at an appropriate time, and as an act of thanksgiving, the tithes and offerings of the people are gathered and received.

<p>W-3.0412: Great Thanksgiving Following the offering and the preparation of the table, a teaching elder may invite worshipers to the Lord’s Supper with sentences of Scripture. At the table, the teaching elder leads the people in a three-fold 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 his 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 worshipers 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 an ascription of 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.</p>	<p><u>W-3.3612: Invitation</u> The teaching elder or one presiding shall invite the people to the Lord’s Table using suitable words from Scripture. (W-2.4011) If the words of institution (1 Cor. 11:23– 26, or Gospel parallels) will not be spoken at the breaking of bread or included in the prayer of thanksgiving, they are to be said as part of the invitation.</p> <p><u>W-3.3613: The Prayer</u> The one presiding is to lead the people in the prayer, (a) thanking God for creation and providence, for covenant history, and for seasonal blessings, with an acclamation of praise; (b) remembering God’s acts of salvation in Jesus Christ: his birth, life, death, resurrection, and promise of coming, and institution of the Supper (if not otherwise spoken), together with an acclamation of faith; (c) calling upon the Holy Spirit to draw the people into the presence of the risen Christ so that they (1’) may be fed, (2’) may be joined in the communion of saints to all God’s people and to the risen Christ, and (3’) may be sent to serve as faithful disciples; followed by an ascription of praise to the triune God, and (d) the Lord’s Prayer.</p> <p><i>Revision simplifies and streamlines these materials, incorporating the additional description of the Great Thanksgiving provided in chapter two:</i></p> <p><u>W-2.4003: Thanksgiving</u> In the Lord’s Supper the Church, gathered for worship, a. blesses God for all that God has done through creation, redemption, and sanctification; b. gives thanks that God is working in the world and in the Church in spite of human sin; c. gratefully anticipates the fulfillment of the Kingdom Christ proclaimed, and offers itself in obedient service to God’s reign.</p> <p><u>W-2.4004: Remembering</u> At the Lord’s Table, the Church is a. renewed and empowered by the memory of Christ’s life, death, resurrection, and promise to return; b. sustained by Christ’s pledge of undying love and continuing presence with God’s people; c. sealed in God’s covenant of grace through partaking of Christ’s self-offering. In remembering, believers receive and trust the love of Christ present to them and to the world; they manifest the reality of the covenant of grace in reconciling and being reconciled; and they proclaim the power of Christ’s reign for the renewal of the world in justice and in peace.</p> <p><u>W-2.4005: Invocation</u> As the people of God bless and thank God the Father and remember Jesus Christ the Son, they call upon the Holy Spirit a. to lift them into Christ’s presence; b. to accept their offering of bread and wine; c. to make breaking bread and sharing the cup a participation in the body and blood of Christ; d. to bind them with Christ and with one another; e. to unite them in communion with all the faithful in heaven and on earth; f. to nourish them with Christ’s body and blood that they may mature into the fullness of Christ; g. to keep them faithful as Christ’s body, representing Christ and doing God’s work in the world.</p>
<p>W-3.0413: Breaking the Bread</p>	<p><i>Revision reorganizes, simplifies, and streamlines these sections, also accounting for the use of other sentences of</i></p>

PRESBYTERIAN MISSION AGENCY BOARD
February 5-7, 2014
Joint PMA Board Executive Committee/COGA Meeting
Item 10.b

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 should make provision for persons with food allergies. The session will determine what form of the fruit of the vine is used; a non-alcoholic option should always be provided.

Scripture at the breaking of the bread:

W-3.3610: Bread

Bread common to the culture of the community should be provided to be broken by the one who presides. The use of the one bread expresses the unity of the body of Christ. Bread for the congregation may be broken from the same loaf or prepared in some manner suitable for distribution.

W-3.3611: Cup

A cup and pitcher may be provided for the one who presides to use in presenting the cup. The use of a common cup expresses the communal nature of the Sacrament and reflects the consistent New Testament reference to a single cup. Pouring into the cup signifies the shed blood of Christ poured out for the world. The manner of distribution used by the particular community of faith may involve the provision of one cup or a number of cups suitably prepared for the people. The session is to determine what form of the fruit of the vine is to be used. In making this decision the session should be informed by the biblical precedent, the history of the church, ecumenical usage, local custom, and concerns for health and the conscience of members of the congregation. Whenever wine is used in the Lord's Supper, unfermented grape juice should always be clearly identified and served also as an alternative for those who prefer it.

Revision discusses invitation to the table (W-3.3612) and eucharistic prayer (W-3.3613) in the context of the order of worship (see rW-3.0412)

W-3.3614: Breaking Bread

The one presiding is to take the bread and break it in the view of the people. If the words of institution have not previously been spoken as part of the invitation or in the communion prayer, 1 Cor. 11:23, 24 shall be used at this time.

W-3.3615: Presenting the Cup

Having filled the cup, the one presiding is to present it in the view of the people. If the words of institution have not previously been spoken as part of the invitation or in the communion prayer, 1 Cor. 11:25, 26 shall be used at this time.

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.

Immediately after the service, 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 should 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 should 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.

Revision reorganizes, streamlines, and simplifies these sections:

W-3.3616: Distributing Bread and Cup

The elements are distributed in the manner most suitable to the particular occasion.

The Gathering

a. The people may gather about the Table to receive the bread and the cup; they may come to those serving to receive the elements; or those serving may distribute the elements to them where they are.

The Bread

b. The bread may be broken from that on the Table and placed in the people’s hands; people may break off a portion from the broken loaf or other bread offered for distribution; or they may receive pieces of bread prepared for distribution.

The Cup

c. A common cup may be offered to all who wish to partake of it; several cups may be offered and shared; or individual cups may be prepared for distribution. Rather than drink from a common cup, communicants may dip the broken bread into the cup.

The Serving

d. The bread and the cup may be served by those in the ordered ministry of the church, or by other church members on invitation of the session or authorizing council.

e. The serving of the elements may be extended by two or more persons in the ordered ministry of the church, to those isolated from the community’s worship, provided

(1) the elements are to be served following worship on the same calendar day, or as soon thereafter as practically feasible, as a direct extension of the serving of the gathered congregation, to church members who have accepted the church’s invitation to receive the Sacraments;

(2) care is taken in the serving to ensure that the unity of Word and Sacrament is maintained, by the reading of Scripture and the offering of prayers; and

(3) those serving have been instructed by the session or authorized council in the theological and pastoral foundations of this ministry and in the liturgical resources for it (W-6.3011).

W-3.3617: Receiving the Supper

While the bread and the cup are being shared,

(a) the people may sing psalms, hymns, spirituals, or other appropriate songs;

(b) the choir may sing anthems or other appropriate musical offerings;

(c) instrumental music suitable to the occasion may be played;

(d) appropriate passages of Scripture may be read; or

(e) people may pray in silence.

W-3.3618: Blessing After Supper

When all have communed and the remaining elements have been placed on the Table, the one presiding leads the people in prayer, thanking God for the gift of Christ in the Sacrament, asking for God’s grace to fulfill the pledges made by the people in the Supper, and making supplication for the coming of the promised Kingdom. The congregation sings a psalm,

PRESBYTERIAN MISSION AGENCY BOARD

February 5-7, 2014

Joint PMA Board Executive Committee/COGA Meeting

Item 10.b

	<p>canticle, hymn, spiritual, or spiritual song.</p> <p><u>W-3.3619: Disposition of the Elements</u> When the service is ended, the communion elements shall be removed from the Table and used or disposed of in a manner which is approved by the session, and which is consistent with the Reformed understanding of the Sacrament and the principles of good stewardship.</p>
<p>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.</p>	<p><i>Revision adds this section to account for various patterns and practices of worship</i></p>
<p>W-3.05: Sending</p>	<p>W-3.3700 (5) Bearing and Following the Word Into the World</p>
<p>W-3.0501: Acts of Commitment In response to the Word we have received in the Sacraments, 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.</p>	<p><u>W-3.3701: Acts of Commitment and Recognition</u> (a) Acts of commitment to discipleship, declaration of intent to seek Baptism, and reaffirmation of the vows taken at Baptism are appropriate responses to the Word received in Sacrament. (W-2.4005; W-2.4007) As the service comes to a close, other acts of commitment and recognition may be observed. People may make commitments to and be commissioned for specific corporate and personal acts of evangelism, compassion, justice, reconciliation, and peacemaking in the world. (W-4.3000)</p> <p><u>When One Leaves</u> (b) Those leaving the fellowship of a particular church (1’) to undertake these commissions; or (2’) to move to another place for purposes of education, national service, career change, family circumstance, or health may be recognized with a farewell. This also may be an appropriate time to remember those of the congregation who have died.</p> <p><i>Revision incorporates these additional materials on acts of recognition and mission concerns:</i></p> <p><u>W-3.3505: Mission Concerns</u> Witness to faith and service and interpretation of the mission and programs of the church may be included in the service as a response to the Word. They should be presented in such a way as to reflect this response and may prepare for the people’s prayers of intercession and supplication, as well as for their self-offering and gifts in support of the ministry of Christ and the church.</p> <p><i>Revision also reflects this section of W-2.6000 (Relating to Each Other and the World):</i></p> <p><u>Mission</u> e. [Members express concern for one another] as they (1) make and renew covenants; (2) commit themselves to and are commissioned for specific corporate and personal ministries of compassion, justice, peacemaking, reconciliation, and witness.</p>

<p>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 to the people 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 especially appropriate for a deacon or ruling elder to speak the charge.</p>	<p><u>W-3.3702: Going in the Name of the Triune God</u> The service concludes with a formal dismissal. This may include a charge to the people to go into the world in the name of Christ. It shall include words of blessing, using a trinitarian benediction or other words from Scripture, such as the apostolic benediction in 2 Cor. 13:13. Signs of reconciliation and peace may be exchanged as the people depart. <i>Revision reverses blessing and charge, reflecting missional emphasis in the church and in accordance with Glory to God; revision also suggests roles for deacons and ruling elders</i></p>
<p>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.</p>	<p><i>Revision adds this paragraph, reflecting the Reformed / missional understanding of worship as connected to and inclusive of our service of God in the world; revision adds reference to Westminster Catechism</i></p>
	<p><i>Revision incorporates the remaining sections of chapter three of the current directory into later chapters:</i></p> <p>W-3.4000 4. Service of Daily Prayer (see rW-5.0102) W-3.5100 a. Sunday Services (see rW-5.0204) W-3.5200 b. Church School (see rW-5.0202) W-3.5300 c. Gatherings for Prayer (see rW-5.0204) W-3.5400 d. Services for Wholeness (see rW-5.0203) W-3.5500 e. Services for Evangelism (see rW-5.0302) W-3.5600 f. Program and Mission Interpretation (see rW-5.0102) W-3.5700 g. Special Groups in the Local Congregation (see rW-5.0204) W-3.6100 a. Councils (see rW-5.0205) W-3.6200 b. Retreats, Camps, Conferences, and Special Gatherings (see rW-5.0204)</p>
<p>Chapter Four: Pastoral and Occasional Services</p>	<p>W-4.0000 ORDERING WORSHIP FOR SPECIAL PURPOSES</p>
<p>W-4.01: Pastoral and Occasional Services</p>	
<p>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</p>	<p><i>Revision adapts this paragraph to demonstrate that occasions in pastoral ministry flow from the sacrament of Baptism; accordingly, revision introduces each section that follows with “In Baptism ...” to underscore the connection between baptism and pastoral rites</i></p> <p><u>W-4.1001: Services for Special Occasions and Purposes</u> There are special occasions and transitions in the life of the congregation and the lives of its members which are appropriately recognized in worship. Many of these are</p>

PRESBYTERIAN MISSION AGENCY BOARD

February 5-7, 2014

Joint PMA Board Executive Committee/COGA Meeting

Item 10.b

<p>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.</p>	<p>ordinarily celebrated at particular points in the Service for the Lord's Day. Others may be celebrated in the Service for the Lord's Day or in other regularly scheduled services or in a service especially appointed for the occasion. No special recognitions should be included in the Service for the Lord's Day when they would diminish the importance of hearing the Word and celebrating the Sacraments in joyful expectation of encountering the risen Lord. (W-1.3011)</p>
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<p>W-4.02: Reaffirmation of the Baptismal Covenant</p>	
<p>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, made a member of the church, welcomed to the Lord’s Supper, 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 an infant or child, the session should equip and support the parent(s) or guardian(s) in this endeavor. When a person is baptized as an adolescent or adult, the session should provide ongoing opportunities for Christian formation and instruction.</p>	<p><u>W-4.2001: Baptism and Membership</u> In Baptism a person is sealed by the Holy Spirit, given identity as a member of the church, welcomed to the Lord’s Table, and set apart for a life of Christian service. (W-3.3602– .3608; W-3.5504) These aspects of Baptism are given further expression in worship through welcoming the baptized to the Lord’s Table, confirming and commissioning, and receiving new members. (W-6.2001) These occasions are ordinarily observed in the Service for the Lord’s Day in responding to the Word. (W-3.3502)</p>
<p>W-4.0202: Welcoming to the Table When children who have been baptized begin to express a desire to receive the Lord’s Supper, 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.</p>	<p><u>W-4.2002: Welcoming to the Lord’s Table</u> It is the responsibility of the whole congregation, particularly exercised through the session, to nurture those who are baptized to respond to the invitation to the Lord’s Supper. When a person is baptized as a child, the session shall equip and support the parent(s) or those exercising parental responsibility for their task of nurturing the child for receiving the Lord’s Supper. (W-2.3012) When the child begins to express a desire to receive this Sacrament, the session should take note of this and provide an occasion for recognition and welcome.</p>
<p>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 should 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. (G-1.04, G-3.02)</p>	<p><u>W-4.2003: Confirming and Commissioning</u> The church nurtures those baptized as children and calls them to make public their personal profession of faith and their acceptance of responsibility in the life of the church. When these persons are ready, they shall be examined by the session. (G-3.0201c) After the session has received them as active members they shall be presented to the congregation during a service of public worship. In that service the church shall confirm them in their baptismal identity. They shall reaffirm the vows taken at Baptism by</p> <ul style="list-style-type: none"> a. professing their faith in Jesus Christ as Lord and Savior, b. renouncing evil and affirming their reliance on God’s grace, c. declaring their intention to participate actively and responsibly in the worship and mission of the church. (W-3.3603) <p>They are commissioned for full participation in the mission and governance of the church, and are welcomed by the congregation. (W-3.3502; W-3.3602– .3608; W-3.3701)</p>
<p>W-4.0204: New Members The congregation receives new members by transfer of certificate or by reaffirmation of faith. After they are examined and received by the session, new members should be welcomed in worship. It is appropriate for them to reaffirm the commitments made in Baptism, profess their faith</p>	<p><u>W-4.2004: Reception of Other Members</u> The service for the reception of members into a congregation by transfer of certificate or by reaffirmation of faith is an occasion to recall one’s earlier Baptism, profession of faith, and commitment to discipleship. After examination and reception by the session, these new members shall be recognized at a regularly scheduled service of public worship. (W-3.3502) It is appropriate for them to reaffirm the commitments made at Baptism, to make public again their</p>

PRESBYTERIAN MISSION AGENCY BOARD

February 5-7, 2014

Joint PMA Board Executive Committee/COGA Meeting

Item 10.b

<p>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.</p>	<p>profession of faith in Jesus Christ as Lord and Savior, and to express their intention to participate actively in the worship and mission of the church. (W-3.3602) They are welcomed into the life of the congregation and are commissioned for service as members.</p> <p><u>W-4.2005: Reaffirmation by All</u> On each occasion when people entering membership in a particular church make public their profession of faith, it is appropriate for all baptized worshipers formally to reaffirm the commitments made at Baptism.</p>
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PRESBYTERIAN MISSION AGENCY BOARD

February 5-7, 2014

Joint PMA Board Executive Committee/COGA Meeting

Item 10.b

<p>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 teaching elder and session, so that they may be acknowledged and affirmed in public worship.</p>	<p><u>W-4.2006: Renewal and Fresh Commitment</u> In the life of a believer there are times of special awakening, renewal, and fresh commitment which call for public expression, recognition, and celebration. People should be encouraged to share with the teaching elder (s) and with the session these decisive moments and stirrings of the Holy Spirit. It may often be appropriate for people to make public this sense of deepened commitment in a service of worship, and for the church to acknowledge it with prayer and thanksgiving. (W-3.3502; W-3.3701)</p> <p><u>W-4.2007: Enacting Welcome and Recognition</u> In all these services the welcoming, recognizing, commissioning, and acknowledging should be expressed in actions as well as in words. Appropriate actions may include</p> <ul style="list-style-type: none"> a. sharing the peace of Christ, b. offering hands in welcome, c. anointing, d. embracing, <p>and other acts of recognition and celebration common to the culture(s) of the participants.</p>
<p>W-4.03: Commissioning for Service</p>	<p>W-4.3000 3. Commissioning for Specific Acts of Discipleship</p>
<p>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 compassion, justice, and reconciliation. 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.</p>	<p><u>W-4.3001: Recognizing Discipleship</u> In the life of the Christian community God calls people to particular acts of discipleship to use their personal gifts for service in the Church and in the world. These specific acts may be strengthened and confirmed by formal recognition in worship.</p> <p><u>W-4.3002: Forms of Discipleship</u> Discipleship may be expressed</p> <ul style="list-style-type: none"> a. in the local church through service such as teacher in the church school, trustee, member of the choir, officer in a church organization, or adviser or helper with various church groups; b. on behalf of the local church through its ministry in and to the community; c. in the larger church as people serve in the ministries of presbytery, synod, and the General Assembly, and of ecumenical agencies and councils; d. beyond the church cooperating with all who work for compassion and reconciliation. (W-7.3000-4000) <p><u>W-4.3003: Recognition and Commissioning</u> Recognition and commissioning of people called to such acts of discipleship may occur in the Service for the Lord's Day as a response to the proclamation of the Word (W-3.3500) or as a bearing and following of the Word into the world. (W-3.3700) Recognizing and commissioning for specific acts of discipleship may also occur in services of worship provided for this purpose or in other appropriate services. (W-3.5100; W-3.5300; W-3.5600)</p>
<p>W-4.04: Ordination, Installation, and Commissioning</p>	<p>W-4.4000 4. Ordination, Installation, and Commissioning</p>
<p>W-4.0401: Called to Ministry In Baptism each Christian is called to ministry in Christ's name. God calls some persons to serve in congregations in particular ways. 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</p>	<p><u>W-4.4001: Ordination and Installation</u></p> <ul style="list-style-type: none"> 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, and called anew to service in that ministry.

PRESBYTERIAN MISSION AGENCY BOARD
February 5-7, 2014
Joint PMA Board Executive Committee/COGA Meeting
Item 10.b

<p>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 called to pastoral service, certified Christian educators, and other certified persons.</p>	
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<p>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 celebration of the Lord’s Supper. The ordination and/or installation of a teaching elder should take place at a time that enables substantial participation from the presbytery.</p>	<p><u>W-4.4002: Setting of the Service</u> The service of ordination and installation, or commissioning, may take place during the Service for the Lord’s Day as a response to the proclamation of the Word. (W-3.3503). Ordination and installation, or commissioning, may also take place in a special service that focuses upon Jesus Christ and the mission and ministry of the church and which includes the proclamation of the Word. The service of installation of a pastor or associate pastor shall be conducted at a convenient time to enable the substantial participation of the presbytery.</p>
<p>W-4.0403: Order of Worship A service of ordination, installation, or commissioning should focus on Christ and the joy and responsibility of serving him through the mission and ministry of the church. Following the sermon, a teaching elder 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 of the appropriate council (session for deacons, ruling elders, educators, and other certified persons; presbytery for teaching elders and ruling elders commissioned to pastoral service) asks them the constitutional questions, using the forms provided in this <i>Book of Order</i>. 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.) Those previously ordained will stand, if able, along with the congregation, 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</p>	<p><u>[W-4.4001]: Service of Ordination, Installation, and Commissioning</u> b. The service of ordination and installation for ruling elders, deacons, or teaching elders, and for the commissioning of ruling elders to pastoral service, certified Christian educators, and other certified persons, shall focus upon Christ and the joy and responsibility of serving him through the mission and ministry of the church, and shall include a sermon appropriate to the occasion. The teaching elder presiding shall state briefly the nature of the ministry.</p> <p><i>Revision streamlines, simplifies order of worship and proposes restoring the Constitutional Questions for Ordination, Installation, and Commissioning (W-4.4003) to their previous place in the Form of Government:</i></p> <p><u>W-4.4003: Constitutional Questions for Ordination, Installation, and Commissioning</u> The moderator of the council of those to be ordained, installed, or commissioned shall ask them to stand before the body of membership and to answer the following questions:</p> <ul style="list-style-type: none"> 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,

PRESBYTERIAN MISSION AGENCY BOARD

February 5-7, 2014

Joint PMA Board Executive Committee/COGA Meeting

Item 10.b

person to preside at the Lord's Supper in the same service; she or he will 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.

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?

W-4.4004: Ordination or Installation of Ruling Elders or Deacons

At the service of ordination or installation of ruling elders and deacons:

Questions to Congregation

a. The ruling elders- and deacons-elect having answered in the affirmative, a ruling elder shall stand with them before the congregation and shall ask the congregation to answer the following questions:

(1) 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?

(2) 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?

Prayer and Laying on of Hands

b. The members of the church having answered these questions in the affirmative, those to be ordained shall kneel, if able, for prayer and the laying on of hands by the session. Those previously ordained ordinarily shall stand, along with the congregation, if able, for the prayer of installation. The session may invite other ruling elders and teaching elders to participate in the laying on of hands.

Statement

c. The moderator shall say to those who have thus been ordained and installed: You are now ruling elders and deacons in the Church of Jesus Christ and for this congregation. Whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him. Amen.

Session Welcomes

d. Then the members of the session, and others as may be appropriate, shall welcome the newly ordained and installed, or newly installed, ruling elders and deacons into their fellowship in ministry.

PRESBYTERIAN MISSION AGENCY BOARD
February 5-7, 2014
Joint PMA Board Executive Committee/COGA Meeting
Item 10.b

	<p><u>Congregation Greets</u> e. After the service, it is appropriate for the members of the congregation to greet their new ruling elders and deacons, showing affection and support.</p> <p><u>W-4.4005: Ordination of Teaching Elder</u> At the service of ordination to the ministry of the Word and Sacrament</p> <p><u>Ordination Questions</u> a. The presbytery shall utilize the ordination questions laid out at W-4.4003, using these words for Question i (3): 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?</p> <p><u>Prayer and Laying on of Hands</u> b. The candidate, having answered the questions in the affirmative, shall kneel, if able, and the presbytery, or presbytery commission, shall, with prayer and the laying on of hands, ordain the candidate to the ministry of the Word and Sacrament. The member presiding shall then say: (Name) _____, you are now ordained a teaching elder in the church of Jesus Christ. Whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him. Amen.</p> <p><u>Presbytery Welcomes</u> c. Then the members of the presbytery, and others as may be appropriate, shall welcome the new teaching elder into the ministry of the Word and Sacrament. At the conclusion of the ordination service, the new teaching elder may make a brief statement and shall pronounce the benediction.</p> <p><u>W-4.4006: Installation of Teaching Elder</u> Every Christian is called by God to serve the church; however, God calls some persons to serve the church in particular and specific ways in congregations. When the congregation, the presbytery, and the teaching elder (or candidate) have all concurred in a call to a permanent or designated pastoral position, the presbytery shall complete the call process by organizing and conducting the service of installation. Installation is an act of the presbytery establishing the pastoral relationship. A commission may be appointed to act for the presbytery.</p> <p><u>Installation Service</u> a. On the day designated for the installation, the presbytery or commission appointed for this purpose shall convene and shall call the congregation gathered to worship. The service shall have the same focus and form as the service of ordination and the person being installed shall be asked to answer the questions asked at the time of ordination.</p> <p><u>Questions for Congregation</u> b. Following the affirmative answers to the questions asked of the person being installed, a ruling elder shall face the congregation along with the pastor-elect (associate pastor-elect) and shall ask them to answer the following questions: (1) Do we, the members of the church, accept (Name) _____ as our pastor (associate pastor), chosen by God through the voice of this congregation to guide us in the way of</p>
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PRESBYTERIAN MISSION AGENCY BOARD
February 5-7, 2014
Joint PMA Board Executive Committee/COGA Meeting
Item 10.b

	<p>Jesus Christ?</p> <p>(2) Do we agree to pray for him (her), to encourage him (her), to respect his (her) decisions, and to follow as he (she) guides us, serving Jesus Christ, who alone is Head of the Church?</p> <p>(3) Do we promise to pay him (her) fairly and provide for his (her) welfare as he (she) works among us; to stand by him (her) in trouble and share his (her) joys? Will we listen to the word he (she) preaches, welcome his (her) pastoral care, and honor his (her) authority as he (she) seeks to honor and obey Jesus Christ our Lord?</p> <p><u>Installation of Teaching Elder</u></p> <p>c. The members of the congregation having answered these questions in the affirmative,</p> <p>(1) a candidate being ordained and installed shall kneel, if able, and the presbytery shall, with prayer and the laying on of hands, ordain the candidate to the ministry of the Word and Sacrament and install him or her in the particular pastoral responsibility.</p> <p>(2) a teaching elder, previously ordained, who is being installed ordinarily shall stand, if able, for the laying on of hands and the prayer of installation.</p> <p><u>Statement to Teaching Elder</u></p> <p>d. The member presiding shall then say:</p> <p>(1) (For one being ordained and installed) (Name) _____, you are now a teaching elder in the Church of Jesus Christ and for this congregation. Whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him. Amen.</p> <p>(2) (For a teaching elder previously ordained) (Name) _____, you are now a teaching elder in and for this congregation. Whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him. Amen.</p> <p><u>Welcome</u></p> <p>e. Then the members of the presbytery, and others as may be appropriate, shall welcome the newly ordained and installed or newly installed teaching elder into their fellowship in the ministry of the Word and Sacrament.</p> <p><u>Charge</u></p> <p>f. Persons invited by the presbytery may then give brief charges to the pastor (associate pastor) and to the congregation to be faithful in their relationship and in their reciprocal responsibilities.</p> <p><u>Benediction</u></p> <p>g. At the conclusion of the service, the newly installed teaching elder may make a brief statement and shall pronounce the benediction.</p>
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<p>W-4.05: Marking Transitions</p>	<p>W-4.5000 5. Transitions in Ministry</p>
<p>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 worshipers to express their thanksgiving, support, or concern.</p>	<p><u>W-4.5001: Recognition of Transition</u> When those especially commissioned for specific acts of discipleship; those ordained as deacons, ruling elders, or teaching elders; or others serving in the church conclude a period of ministry, it is appropriate for the congregation and others associated with the ministry to recognize those persons’ gifts and service.</p> <p><u>W-4.5002: Form of Recognition</u> This recognition may be given in the Service for the Lord’s Day as a part of responding to the Word (W-3.3503) or of bearing and following the Word into the world (W-3.3701), or in another appointed service of worship. The service may include expressions of commendation and gratitude for the persons’ ministry, and should include prayers of thanksgiving and intercession on their behalf as they make this transition in their ministry.</p>
<p>W-4.0502: Departing Members When members leave a congregation, we rejoice in gifts of their presence among us, acknowledge the sense of loss that will come with their absence, and celebrate our ongoing relationship in Christ through the baptism we share. 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 should 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.</p>	<p><i>Revision incorporates this section from chapter three of the current directory:</i></p> <p><u>W-3.3504: Acts of Recognition</u> It is appropriate as a response to the Word to recognize and give thanks for life and life’s transitions, (a) commemorating significant events in the lives of individuals and in the life of the community, (b) celebrating reunions and bidding farewell, (c) noting and remembering the lives of those who have died. (Cf. W-4.5000; W-4.7000; W-4.8000)</p>
<p>W-4.0503: Conclusion of Ministry It is appropriate to recognize the conclusion of a period of ministry, giving thanks for the gifts and service 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 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 should include prayers of thanksgiving and intercession for those concluding their ministries. Other significant honors or accomplishments may also be celebrated in worship, provided that this occurs in the spirit of giving glory to God.</p>	<p>W-4.7000 7. Recognition of Service to the Community</p> <p><u>W-4.7001: Recognition of Service</u> Service given to the community beyond the particular mission of the church may be appropriately recognized as an expression of Christian discipleship with prayer and thanksgiving at a suitable time in an occasion of worship. Significant accomplishments in the lives of Christians or honors and other forms of recognition received by them may also be occasions for such celebration with the community of faith.</p>
<p>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</p>	<p>W-4.6000 6. Censure and Restoration</p> <p><u>W-4.6001: Censure and Restoration</u> Forms for censure and for restoration are set forth in the Rules of Discipline in this Book of Order. (D-12.0102; D-12.0103; D-12.0104; D-12.0105; D-12.0202; D-12.0203) In using these forms, care should be taken that they be spoken and enacted in the spirit of pastoral concern and in the context</p>

PRESBYTERIAN MISSION AGENCY BOARD
February 5-7, 2014
Joint PMA Board Executive Committee/COGA Meeting
Item 10.b

<p>the Rules of Discipline of this <i>Book of Order</i>. (D-12.01, D-12.02) These occasions should be observed in the spirit of deep prayer and pastoral concern, and in the context of worship within the appropriate community or council of the church.</p>	<p>of worship within the appropriate community.</p>
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PRESBYTERIAN MISSION AGENCY BOARD
February 5-7, 2014
Joint PMA Board Executive Committee/COGA Meeting
Item 10.b

<p>W-4.06: The Covenant of Marriage</p>	<p>W-4.9000 9. Marriage</p>
<p>W-4.0601: Christian Marriage In Baptism each Christian is claimed in the covenant of God’s faithful love. ... <i>Because of current debates about this section of the constitution, we have been advised to let it receive separate consideration, apart from the project to revise the Directory for Worship.</i></p>	
<p>W-4.07: Death and Resurrection</p>	
<p>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. In the face of death, Christians 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.</p>	<p><u>W-4.10001: Christians and Death</u> The resurrection is a central doctrine of the Christian faith and shapes Christians’ attitudes and responses to the event of death. Death brings loss, sorrow, and grief to all. In the face of death Christians affirm with tears and joy the hope of the gospel. Christians do not bear bereavement in isolation but are sustained by the power of the Spirit and the community of faith. The church offers a ministry of love and hope to all who grieve. (W-6.3006)</p>
<p>W-4.0702: Preparing for Death The session should encourage members to discuss and make necessary arrangements for the time of death. Such arrangements should include plans for worship and decisions about burial, cremation, or medical donation. These plans should express simplicity and dignity, bear witness to resurrection hope, and convey the centrality of Christian community. The session is responsible for establishing general policies concerning services on the occasion of death.</p>	<p><u>W-4.10002: Planning Arrangements</u> Because it is difficult under emotional stress to plan wisely, the session should encourage members to discuss and plan in advance the arrangements which will be necessary at the time of death, including decisions about the Christian options of burial, cremation, or donation for medical purposes. These plans should provide for arrangements which are simple, which bear witness to resurrection hope, and in which the Christian community is central. The session is responsible for establishing general policies concerning the observance of services on the occasion of death. (W-1.4004)</p>
<p>W-4.0703: Setting for the Service The service of witness to the resurrection is best 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.</p>	<p><u>W-4.10003: Setting of the Service</u> The service on the occasion of death ordinarily should be held in the usual place of worship in order to join this service to the community’s continuing life and witness to the resurrection. The service shall be under the direction of the pastor. Others may be invited to participate as leaders in the service at the discretion of the pastor. This service may be observed on any day. A request to observe such a service as a part of the Lord’s Day service or to celebrate the Lord’s Supper as a part of a service on the occasion of death requires the approval of the session.</p>
<p>W-4.0704: Order of Worship 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</p>	<p><u>W-4.10004: Form and Order</u> The service begins with scriptural sentences. It is appropriate for worshipers to sing hymns, psalms, spirituals, or spiritual songs which affirm God’s power over death, a belief in the resurrection to life everlasting, and the assurance of the communion of the saints. Scripture shall be read; a sermon or other exposition of the Word may be proclaimed; an</p>

faith in the resurrection, everlasting life, and the communion of saints. The act of confession and pardon should 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; and asking for faith and grace in this time of loss. 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, and sending the people forth with God's blessing.

In order that God will be the focus of the service, ordinarily the casket (if present) is closed; if open, it should be closed at the conclusion of the service, and remain closed. The casket may be covered with a pall, suggesting the image of being clothed with Christ in Baptism. If using a paschal candle is part of the practice of the congregation, it may be placed near the casket. Music should direct attention to God and express the faith of the church. Flowers and other decorations should 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 should be conducted separately.

affirmation of faith may be made by the people. Aspects of the life of the one who has died may be recalled. Prayers shall be offered, giving thanks to God

- (1) for life in Jesus Christ and the promise of the gospel,
- (2) for the gift of the life of the one who has died,
- (3) for the comfort of the Holy Spirit,
- (4) for the community of faith;

making intercessions

- (5) for family members and loved ones who grieve,
- (6) for those who minister to and support the bereaved,
- (7) for all who suffer loss;

lifting supplications

(8) for faith and grace for all who are present; concluding with the Lord's Prayer.

The service ends by commending the one who has died to the care of the eternal God and sending the people forth with a benediction.

W-4.10005: Alternatives and Options

This service may be observed before or after the committal of the body. In order that attention in the service be directed to God, when a casket is present it ordinarily is closed. It may be covered with a funeral pall. The service may include other actions common to the community of faith and its cultures when these actions do not detract from or diminish the Christian understanding of death and resurrection. The service shall be complete in itself, and any fraternal, civic, or military rites should be conducted separately. When there are important reasons not to hold the service in the usual place of worship, it may be held in another suitable place such as a home, a funeral home, a crematorium, or at graveside.

<p>W-4.0705: Committal The committal is to be conducted with simplicity, dignity, and brevity. The family and friends of the one who has died, along with members of the congregation, gather at the graveside or crematorium. The service includes readings from Scripture, prayers, words of committal, and a blessing. It should reflect the reality of death, express our trust in God to receive the one who has died, and bear witness to our resurrection hope.</p>	<p><u>W-4.10006: Service of Committal</u> Members and friends of the family of the one who has died should gather at the graveside or crematorium for a service of farewell, which is to be conducted with simplicity, dignity, and brevity. The service includes readings from Scripture, prayers, words of committal, and a blessing, reflecting the reality of death, entrusting the one who has died to the care of God, and bearing witness to faith in the resurrection from the dead.</p>
<p>Chapter Five: Worship and Christian Life</p>	
<p>W-5.01: Worship and Personal Life</p>	<p>W-5.0000 WORSHIP AND PERSONAL DISCIPLESHIP</p>
<p>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 faith, household worship, and Christian vocation. 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.</p>	<p><i>Revision introduces each of the sections in rW-5.01, Worship and Personal Life, with the phrase “We respond to God’s grace ...” to underscore the understanding of personal discipleship as a response to God’s initiative and gifts</i></p> <p><u>W-5.1001: Personal and Communal Worship</u> Christians respond to God both in communal worship and service and in personal acts of worship and discipleship. The life of the Christian flows from the worship of the church, where identity as a believer is confirmed and where one is commissioned to a life of discipleship and of personal response to God. The believer’s life of response and discipleship flows into the church’s life of worship and service. (W-1.1005b; W-2.1001)</p> <p><u>W-5.1002: Worship and Life</u> Through worship people attend to the presence of God in their life. From a Christian’s life in the world comes the need for worship; in worship one sees the world in light of God’s grace; from worship come vision and power for living in the world.</p> <p><u>W-5.1003: Worship and Ministry</u> The Word of God proclaimed and received in worship calls each believer to faithful discipleship in the world. From such service the disciple turns to give thanks, to confess, to intercede, and to hear Christ’s call anew. The rhythm of the life of the believer moves from worship to ministry, from ministry to worship.</p> <p><u>W-5.1004: Worship and Discipline</u> The life of a Christian is empowered by grace, is expressed in obedience, and is shaped by discipline. God has given as means of grace the elements of worship to be used by households and by individuals as well as by congregations. (W- 2.0000) The session should encourage people to use the disciplines described in this directory as expressions of their obedience and discipleship and as means for living and growing in the grace of God. (W-5.2000– .5000)</p>
<p>W-5.0102: Daily Prayer We respond to God’s grace through the gift of prayer. The Christian life is one of constant prayer. Prayer is a way of opening of ourselves to God, who desires communication and communion with us. Prayer may take a variety of forms, including: conscious conversation with God; attentive and</p>	<p>W-5.2000 2. The Discipline of Daily Personal Worship</p> <p><u>W-5.2001: Daily Personal Worship</u> Daily personal worship is a discipline for attending to God and accepting God’s grace. The daily challenge of discipleship requires the daily nurture of worship. Daily personal worship may occur in a gathered community of faith (W-1.1005; W-1.3012; W-3.4000), in households and families (W-5.7000), or in private. Scripture, prayer, self-offering, and commitments to</p>

expectant silence; meditation on Scripture; the use of service books, devotional aids, and visual arts; and singing, dancing, labor, or physical exercise. Prayer may also be expressed in action, through public witness and protest, deeds of compassion, and other forms of disciplined service.

The daily challenges of discipleship require daily disciplines of prayer. Daily 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. Daily prayer is a practice to cultivate throughout one's life, and one that will bear much fruit.

Structured services of daily prayer may occur in councils of the church, in the congregation, in small groups of believers, in households, or in private. They offer us a way of joining Christ's ceaseless prayer with the church throughout the 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. In the congregational setting these services are to be authorized by the session, but they may be led by any member of the church.

service are elements of daily personal worship. Baptism and the Lord's Supper are by their nature communal, but preparing for and remembering these Sacraments are important in daily personal worship. An aspect of the discipline of daily personal worship is finding the times and places where one can focus on God's presence, hear God's Word, and respond to God's grace in prayer, self-offering, and commitment to service.

W-5.4000 4. Prayer in Personal Worship

W-5.4001: Prayer

Prayer is a conscious opening of the self to God, who initiates communion and communication with us. Prayer is receiving and responding, speaking and listening, waiting and acting in the presence of God. In prayer we respond to God in adoration, in thanksgiving, in confession, in supplication, in intercession, and in self-dedication. (W-2.1000)

W-5.4002: Expressing Prayer

Prayer in personal worship may be expressed in various ways. One may engage in conscious conversation with God, putting into words one's joys and concerns, fears and hopes, needs and longings in life.

One may wait upon God in attentive and expectant silence.

One may meditate upon God's gifts, God's actions, God's Word, and God's character.

One may contemplate God, moving beyond words and thoughts to communion of one's spirit with the Spirit of God.

One may draw near to God in solitude.

One may pray in tongues as a personal and private discipline.

One may take on an individual discipline of enacted prayer through dance, physical exercise, music, or other expressive activity as a response to grace.

One may enact prayer as a public witness through keeping a vigil, through deeds of social responsibility or protest, or through symbolic acts of disciplined service.

One may take on the discipline of holding before God the people, transactions, and events of daily life in the world.

One may enter into prayer covenants or engage in the regular discipline of shared prayer.

The Christian is called to a life of constant prayer, of "prayer without ceasing." (Rom. 12:12; 1 Thess. 5:17)

W-5.4003: Helps in Prayer

In exercising the discipline of prayer in personal worship one may find help for shaping the form and content of one's prayers

a. in Scripture, especially the Lord's Prayer and other prayers, the psalms and other biblical songs;

b. in hymns, spirituals, and other songs;

c. in service books, prayer books, and worship aids;

d. in the heritages of prayer and devotion expressed in literature and visual arts.

Such resources may also help one see the occasions and subjects of prayer, as may the daily news and church program interpretation materials and guides to personal worship.

Revision also incorporates these sections from chapter three of the current directory:

W-3.4000 4. Service of Daily Prayer

W-3.4001: Daily Prayer

a. The Service of Daily Prayer is a service of public worship

PRESBYTERIAN MISSION AGENCY BOARD
February 5-7, 2014
Joint PMA Board Executive Committee/COGA Meeting
Item 10.b

	<p>observed regularly throughout the week. (W-1.3012; W-3.2001) This service may be offered in the morning, at midday, at the end of the day, in the evening, or at night, in keeping with the needs of the church and the community in which it ministers.</p> <p><u>Word and Prayer</u> b. The service shall include the reading and hearing of the Word and prayer.</p> <p><u>W-3.4002: Scripture</u> Scripture lessons are read, and time observed for reflection and meditation. An exposition of Scripture may be given. The Word may be expressed in music, drama, or dance. Psalms and canticles are especially appropriate to daily prayer because in using them worshipers both express and respond to the Word. (W-2.2000)</p> <p><u>W-3.4003: Prayer</u> Prayers may be spoken, sung, enacted, and offered in silence. Daily prayer affords a unique opportunity for silence and meditation in community. Prayer in all its dimensions should be offered with special attention to the public and personal concerns of the community. (W-2.1000)</p> <p><u>W-3.4004: Order</u> The Service of Daily Prayer should be ordered to move through (1) praise, (2) the reading and hearing of the Word, (3) responding to the Word in meditation, prayer, and song, (4) going forth in the name of Christ.</p> <p><u>W-3.4005: Leadership</u> The service, authorized by the session, should be planned in consultation with the pastor, and may be led by appropriately prepared teaching elders, ruling elders, deacons, or other members of the church.</p>
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W-5.0103: Other Practices of Discipleship

We respond to God’s grace through other practices of discipleship. God has given us a variety of ways to pray: 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 calls us to keep one day in seven holy. Since the earliest days of the church, Christians have observed this 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 should 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.

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 example of Christian stewardship and self-offering. We should be able to account for how we use our material goods, spiritual gifts, and time in the service of God.

W-5.5000 5. Other Disciplines in Personal Worship and Discipleship

W-5.5001: Disciplined Observance of The Lord’s Day

- a. God has given means of grace beyond Scripture, Sacraments, and prayer.
- b. Christians have received the Lord’s Day to be kept holy to the Lord. (W-1.3011, W-3.2001) It is the beginning of the believer’s week and gives shape to the life of discipleship. Disciplined observance of this day includes preparation of one’s self for
 - (1) participation in public worship,
 - (2) engagement in ministries of witness, service, and compassion,
 - (3) activities that contribute to spiritual re-creation and rest from daily occupation.

In observing this discipline, Christians whose work takes place on Sunday should set aside another day of the week for these observances.

W-5.3000 3. Scripture in Personal Worship

W-5.3001: Scripture

Scripture is the record of God’s self-revelation through which the Holy Spirit speaks to bear witness to Jesus Christ and to give authoritative direction for the life of faith. Personal worship centers upon Scripture as one reads and listens for God’s Spirit to speak. (W-2.2000)

W-5.3002: Uses of Scripture

- a. One may read Scripture for the guidance, support, comfort, encouragement, and challenge which the Word of God presents.

Study of Scripture

- b. One may study the Scriptures to understand them in their literary forms and in their historical and cultural contexts in order to hear the Word of God more clearly and to obey more faithfully.

Meditate On

- c. One may meditate upon the Word,
 - (1) committing passages of Scripture to memory,
 - (2) recalling and reflecting upon the revelation of God,
 - (3) analyzing and comparing biblical themes, images, and forms,
 - (4) finding touchpoints and exploring relationships between Scripture and life,
 - (5) entering imaginatively into the world and events portrayed in the Bible to participate in what God does and promises there,
 - (6) wrestling with the challenges and demands of the gospel,
 - (7) offering one’s self afresh for life in response to God.

W-5.3003: Helps in Using Scripture

It is often helpful to keep a record of one’s insights and personal responses to reading, studying, and meditating upon the Word, or to share them with others. Writing paraphrases, summaries, and brief reflections, making creative responses, and keeping journals are all disciplines which assist in responding to the Word of God in Scripture. It is especially important in personal worship to read widely in Scripture. Using lectionaries and various translations and paraphrases is helpful in seeking to hear the full message of God’s Word. (W-2.2004)

W-5.5002: Seasons

The seasons of the Christian year provide a rhythm and content for personal worship and discipleship. (W-1.3013; W-3.2002) Special seasons, occasions, and transitions in one’s own life also inform personal worship and discipleship.

PRESBYTERIAN MISSION AGENCY BOARD
February 5-7, 2014
Joint PMA Board Executive Committee/COGA Meeting
Item 10.b

	<p><u>W-5.5003: Disciplines of Fasting and Enacted Prayer</u> Christians observe special times and seasons for the disciplines of fasting, keeping vigil, and other forms of enacted prayer. It is also appropriate to observe these disciplines at any time, especially in preparation for specific acts of discipleship or as acts of penitence, reconciliation, peacemaking, social protest, and compassion.</p> <p><u>W-5.5004: Christian Giving</u> Giving has always been a mark of Christian commitment and discipleship. The ways in which a believer uses God's gifts of material goods, personal abilities, and time should reflect a faithful response to God's self-giving in Jesus Christ and Christ's call to minister to and share with others in the world. Tithing is a primary expression of the Christian discipline of stewardship. (W-1.3030; W-2.5000)</p>
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<p>W-5.0104: Household Worship</p> <p>We respond to God’s grace in the context of personal relationships. Christians who live together should 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. Given the complexities of contemporary life, it is especially important to cultivate these disciplines.</p> <p>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 should include recognitions of birthdays, baptismal days, and other significant anniversaries, and may also reflect the cycles of nature, civic observances, and events in the local, national, and global spheres.</p> <p>Children come to know, trust, and worship God by worshipping and praying with their parents or guardians. 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. Parents and guardians should use these opportunities 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.</p>	<p>W-5.7000 7. Worship in Families and Households</p> <p><u>W-5.7001: Household Worship</u> When Christians live together in a family or in a household they should observe times of worship together. When it is possible to worship together daily, households may engage in</p> <ul style="list-style-type: none"> a. table prayer, which may be accompanied by the use of Scripture and song; b. morning and evening prayer; c. Bible reading, study, reflection, and memorization; d. singing psalms, hymns, spirituals, and other songs; e. expressions of giving and sharing. <p>Given the complexity of schedules and the separations incurred in daily occupations, it is especially important to cultivate the discipline of regular household worship. When members of a household are not able to come together for worship, they may nevertheless observe a common time of personal worship with common readings and prayer concerns.</p> <p><u>W-5.7002: Children in Household Worship</u> The parent(s) or the one(s) exercising parental responsibility should teach their children about Christian worship by example, by providing for household worship, and by discussion and instruction.</p> <p>Children join in household worship</p> <ul style="list-style-type: none"> a. praying and singing, b. listening to and telling Bible stories, c. reading and memorizing, d. leading and sharing, e. enacting and responding. <p>Children should be taught appropriate elements of worship used regularly in the Service for the Lord’s Day. (W-2.3012–.3013; W-3.1004; W-3.3100; W-3.5202; W-6.2000)</p> <p><u>W-5.7003: Special Occasions and Seasons</u> Household worship should reflect those occasions of special recognition and celebration which occur in the life of the church and in the lives of those in the household. Birthdays, baptismal days, and other anniversaries are all appropriate occasions for special observance. It is also important in household worship to anticipate and remember the Lord’s Day and the celebration of the Sacraments of Baptism and the Lord’s Supper. Seasons of the Christian year provide direction and content for household worship, with the seasons of Advent and Lent and the celebration of Christmas and Easter being particularly appropriate to observe in worship in households. Worship in this setting will also recognize the cycle of seasons in nature and the rhythm of community, national, and world life, as well as those events and needs which remind believers of their call to live as disciples of Jesus Christ in the world. (W-2.3014; W-3.2000; W-3.3600)</p>
<p>W-5.0105: Christian Vocation</p> <p>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 in every aspect of our lives: in our work and play, in our thought and action, and in our private and public relationships. Such service and love is an act of gratitude for God’s grace. This has been a</p>	<p>W-5.6000 6. Christian Vocation</p> <p><u>W-5.6001: God’s Call</u> God calls a people</p> <ul style="list-style-type: none"> a. to believe in Jesus Christ as Lord and Savior; b. to follow Jesus Christ in obedient discipleship; c. to use the gifts and abilities God has given, honoring and serving God <ul style="list-style-type: none"> (1) in personal life, (2) in household and families, (3) in daily occupations, (4) in community, nation, and the world.

PRESBYTERIAN MISSION AGENCY BOARD
February 5-7, 2014
Joint PMA Board Executive Committee/COGA Meeting
Item 10.b

<p>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 opportunities each day to bear witness to the power of God at work within us. Therefore, for Christians, worship, work, and witness cannot be separated.</p>	<p><u>W-5.6002: Our Response</u> A person responds to God's call to faith in Jesus Christ through Baptism and through life and worship in the community of faith. Persons respond to God's call to discipleship through the ministries of God's people in and for the world. Persons respond to God's call to honor and serve God in every aspect of human life a. in their work and in their play, b. in their thought and in their action, c. in their private and in their public relationships.</p> <p><u>W-5.6003: Worship and Work</u> God hallows daily life, and daily life provides opportunity for holy living. As Christians honor and serve God in daily life, they worship God. For Christians, work and worship cannot be separated.</p>
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<p>W-5.02: Worship and the Church’s Ministry within the Community of Faith</p>	<p>W-6.0000 WORSHIP AND MINISTRY WITHIN THE COMMUNITY OF FAITH</p>
<p>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. The church’s ministry and worship are deeply connected. 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 ministries of Christian education and pastoral care, special gatherings for fellowship and prayer, and the activities of councils of the church. 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.</p>	<p><i>Revision introduces each of the sections in rW-5.02, Worship and the Church’s Ministry within the Community of Faith, with the phrase “God calls the church ...” to underscore the understanding of the church’s ministry as a response to God’s call in Jesus Christ</i></p> <p>W-6.1000 1. Mutual Ministries in the Church</p> <p><u>W-6.1001: Responding to God in Ministries</u> In communal and personal worship God calls people to faith and discipleship. Those responding to this call offer themselves and the gifts which God has given them to be used in the life of the community of faith for ministries to the world and to one another. (W-1.1000; W-5.1000; F-1.0301; F-1.0302a; F-1.0403)</p> <p><u>W-6.1002: Mutual Ministries in the Church</u> Mutual ministries to one another in the church spring from and are nourished by the Word proclaimed and heard, by the Sacraments celebrated and received, and by prayer offered and shared in worship.</p> <p><u>W-6.1003: Nurture and Pastoral Care</u> Nurture and pastoral care are ways in which Christians minister to one another. The nurture of believers and their children in the Christian community is a process of bringing them to full maturity in Jesus Christ. Pastoral care is the support which Christians offer one another in daily living and at times of need and of crisis in personal and communal life. Often nurture involves pastoral care and pastoral care furthers Christian nurture.</p>
<p>W-5.0202: 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</p>	<p><i>Revision reorganizes, streamlines, and simplifies these sections of the current directory:</i></p> <p>W-6.2000 2. Christian Nurture</p> <p><u>W-6.2001: Entering the Community</u> The Christian community provides nurture for its members through all of life and life’s transitions. The church offers nurture to those entering the community of faith, a. preparing for Baptism, b. including them in the life of the community, c. welcoming them to participate in its worship and to come to the Lord’s Table, d. assisting them to claim their identity as believers in Jesus Christ, e. equipping them to live as commissioned disciples in the world. (W-2.3012; W-2.3013; W-4.2002; W-4.2003)</p> <p><u>W-6.2002: Assuming Responsibility</u> The church offers nurture to people assuming responsibility in the world, assisting them a. with self-discovery and world awareness, b. with self-discipline and discipleship, c. with developing commitment to moral and ethical values, d. with making informed choices about education and occupations, e. with making wise commitments in personal relationships and marriage.</p> <p><u>W-6.2003: Living Out Vocation</u> As the church ministers to people who are discovering Christian vocation, so it offers nurture to those who are living</p>

<p>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 Christian educators bring special skills and expertise in teaching to the church's ministries of nurture and formation. The session should identify, encourage, and equip others who have gifts for Christian education. The session should also support parents and guardians in the nurture of their children. (G-2.02, G-2.03, G-2.05, G-3.02, G-2.11)</p> <p>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.</p> <p>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.</p>	<p>out Christian vocation in public, active life. (W-5.6000) It guides and supports them in their discipleship</p> <ol style="list-style-type: none"> a. as ministers to one another in the community of faith, b. as stewards of material resources, time, and talents, c. as members of families, especially in their own role of sharing the faith with others of their households, d. as responsible citizens, e. as servants of God for the world. <p><u>W-6.2004: Responding to Change</u> The church provides nurture to guide and support people as they continue their discipleship in circumstances offering new limitations and new freedoms.</p> <p><u>W-6.2005: Providers of Nurture in the Church</u> In the service of Baptism the congregation, trusting in the power of the Holy Spirit, and on behalf of the universal Church, pledges responsibility for Christian nurture. (W-2.3013; W-3.3603) The session and the ruling elders are responsible for providing for the development and supervision of the educational program of the church, for instructing ruling elders and deacons, and for developing discipleship among members. (G-2.0301; G-3.0201) The pastor nurtures the community through the ministries of Word and Sacrament, by praying with and for the congregation, through formal and informal teaching, and by example. (G-2.0104; G-2.0504) Some in the community of faith whose special gifts and training have prepared them for a ministry of education are called to the task of leadership in nurture. Teachers, advisers, and others appointed by the session guide, instruct, and equip those for whose education and nurture they are responsible. (W-3.3503) Parents or those exercising parental responsibility share the faith of the church with children. (W-4.3002; W-5.7000)</p> <p><u>W-6.2006: Resources and Occasions for Nurture</u> The primary standard and resource for the nurture of the church is the Word of God in Scripture. The central occasion for nurture in the church is the Service for the Lord's Day, when the Word is proclaimed and the Sacraments are celebrated. All members of the community, from oldest to youngest, are encouraged to be present and to participate. Educational activities should not be scheduled which prevent regular participation in this service. (W-3.1004) An important and continuing context for Christian nurture is the home, where faith is shared through worship, teaching, and example. The church provides other occasions for nurture</p> <ol style="list-style-type: none"> a. in the classes of the church school, b. in other groups and fellowships organized for education and nurture, c. in groups and associations gathered for service and mission, d. in committees, boards, and councils , e. in retreats, camps, and conferences. <p>The confessional documents of the church provide guidance in nurture. (F-2.00) Shape and content for study and instruction are provided by the rich resources of the liturgical, cultural, and ethnic heritages of the church. Educational materials developed for various approaches to Christian nurture are appropriate for use as approved by the session. (G-3.0201)</p> <p><i>Revision also incorporates these sections from chapter three of the current directory:</i></p>
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PRESBYTERIAN MISSION AGENCY BOARD
February 5-7, 2014
Joint PMA Board Executive Committee/COGA Meeting
Item 10.b

	<p>W-3.5200 b. Church School</p> <p><u>W-3.5201: Church School</u> When several classes of the church school assemble together for worship, there should be opportunity for prayer, singing, and reading and hearing the Word. There may be occasions when an offering of gifts is an appropriate expression of self-offering and of relating to the world.</p> <p><u>W-3.5202: Elements and Order</u> There should be regular opportunities for worship in each church school class. Such worship may be less formal and more spontaneous than in larger groups. Yet it should include prayer and song that grow out of the consideration of the Word. It may include acts and tokens of self-offering and commitment, which may lead</p> <ul style="list-style-type: none">(1) to requesting Baptism,(2) to participating in the Lord's Supper,(3) to affirming the vows taken at Baptism. <p>Worship in the church school is not to be a substitute for participation in the worship of the whole congregation on the Lord's Day. (W-3.1004; W-3.3201; W-6.2001)</p>
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W-5.0203: 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. (G-2.02, G-2.03, G-2.05)

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 should include 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

Revision reorganizes, streamlines, and simplifies these sections of the current directory:

W-6.3000 3. Pastoral Care

W-6.3001: Pastoral Care

The Christian community offers pastoral care to its members in their personal and communal life. The church may provide different levels of this mutual ministry of care.

W-6.3002: Care by All Christians

All Christians are called to care for one another in daily living, sharing joys and sorrows, supporting in times of stress and need, offering mutual forgiveness and reconciliation. This care is primarily offered as the community of faith worships together. It is also provided as people interact in community and as they come together in groups for nurture or to carry on ministries of the church. Ruling elders, deacons, and pastors are called to special responsibility for this common pastoral care. (G-2.0501; G-2.0301; G-2.0201)

W-6.3003: Pastoral Counseling

Some in the community of faith who have special gifts and appropriate training are called in the church to the particular ministry of pastoral counseling with individuals and with groups formed for this purpose.

W-6.3004: Referral

In certain circumstances the ministry of pastoral care may call for referral to teaching elders in specialized ministries or others qualified by credentials and faith-perspective to provide appropriate counseling or therapy.

W-6.3005: Care in Illness

The church offers pastoral care to people in the special needs and crises of their lives. When people are ill, Christians respond with prayer, visits, and other acts which express love and support for those who are sick and for their households, their families, and their friends. When illness is critical or is prolonged, those offering pastoral care will give special attention to the needs and stresses experienced by everyone involved. Terminal illness calls for particular care which mediates trust in God, support in suffering, comfort for distress, and hope in the face of death.

W-6.3006: Care at Death

When death comes, the church in its pastoral care immediately offers the ministry of presence, of shared loss and pain, of faith and hope in the power of the resurrection, and of ordinary acts of care and love. The church continues special pastoral care during the time of grieving and adjusting. (W-4.10000)

W-6.3007: Care in Loss

Other occasions of loss in life, such as

- a. the loss of power,
- b. the fading away of a once-important relationship,
- c. the departure of children from the home,
- d. the loss of meaningful employment, means of livelihood, or financial security,
- e. the ending of a marriage in separation or divorce, call for pastoral care which provides opportunities to grieve and offers practical help and support in the process of renewal and adjustment.

W-6.3008: Care in Broken Relationships

PRESBYTERIAN MISSION AGENCY BOARD
February 5-7, 2014
Joint PMA Board Executive Committee/COGA Meeting
Item 10.b

direction of the teaching elder, but should involve leadership from ruling elders, deacons, and others with gifts for prayer. They may take 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 should include readings from Scripture that reveal the grace of God, and may involve elements of prayer, expressions of thanksgiving, and enactments of commitment.

The church provides pastoral care which calls people to healing and seeks to support those caught up in the hurts, hostilities, and conflicts of daily living which lead to broken relationships in families and households, in the school and the workplace, in neighborhoods and communities, and in the church. (W-4.8000)

W-6.3009: Care in Sin and Forgiveness

The call to healing in pastoral care involves the recognition in each one's life of the reality of sin, which is the source of all human brokenness. The believing community announces the good news of God whose love gives people grace

- a. to confess their sin and complicity in brokenness,
- b. to repent, expressing sorrow and intention to change,
- c. to accept God's forgiveness and extend that forgiveness

to another,

- d. to forgive the other and accept the other's forgiveness,
- e. to work toward reconciliation in brokenness,
- f. to trust the power of God to bring healing and peace. (W-

4.8000)

Receiving confession and declaring God's forgiveness, calling for repentance and supporting in the struggle toward new life, encouraging people to forgive and receive forgiveness, and mediating reconciliation are appropriate acts of pastoral care.

W-6.3010: Care in the Transitions of Life

The church recognizes transitions which bring joy and sorrow in human life:

- a. children are born, grow up, become independent, find their aging parents becoming dependent upon them;
- b. people begin work, change jobs, retire;
- c. households are established, move to new locations, gain and lose members;
- d. people are empowered, restored, make new commitments.

The ministries of pastoral care support people in recognizing, accepting, and celebrating these and other such times of adjustment, assisting them in working toward a new role in life and affirming their identity through transition.

W-6.3011: Resources of Worship for Pastoral Care

The community of faith engages in the ministries of mutual care in its worship, and its members draw upon the resources of worship in giving pastoral care.

- a. Scripture is central as a resource for support, comfort, and guidance. The proclamation of the Word in sermon and song may lead to recognizing need and may provide care. (W-2.2000; W-3.3400)

- b. Prayers| silent, spoken, and sung| give thanks, intercede, make supplication, and acknowledge God's presence and power. Prayer enacted by the laying on of hands and anointing calls upon God to heal, empower, and sustain. (W-2.1000; W-3.3506; W-3.5400)

- c. Offering the Sacraments in hospital or household celebrates the presence of Christ, and extends the community of faith beyond the sanctuary. (W-2.3000- .4000; W-3.3600)

- d. The Lord's Prayer, psalms, doxologies, benedictions, and other familiar portions of a congregation's worship may extend the support and care of the community of faith to those whose special needs or circumstances have placed them in isolation and remind them of their place in that community.

- e. Times of remembrance, concerns of the people, prayers of intercession, and other such occasions in corporate worship

PRESBYTERIAN MISSION AGENCY BOARD
February 5-7, 2014
Joint PMA Board Executive Committee/COGA Meeting
Item 10.b

	<p>will bring into the worship of the community of faith those who are absent. (W-3.3500; W-3.3700)</p> <p><u>W-6.4000: Worship and Ministry</u> The worship of God in the Christian community is the foundation and context for the ministry of pastoral care as well as for the ministry of nurture in the faith.</p> <p><i>Revision also incorporates these sections of chapter three in the current directory:</i></p> <p>W-3.5400 d. Services for Wholeness</p> <p><u>W-3.5401: Healing Services</u> Healing was an integral part of the ministry of Jesus which the church has been called to continue as one dimension of its concern for the wholeness of people. Through services for wholeness, the church enacts in worship its ministry as a healing community.</p> <p><u>W-3.5402: Authorization</u> Services for wholeness are to be authorized by the session, and shall be under the direction of the pastor. Such services may be observed as regularly scheduled services of worship, as occasional services, or as part of the Service for the Lord's Day. (W-3.3506) These services should be open to all and not restricted to those desiring healing for themselves or for others of special concern to them. The services should be held in a place readily accessible to those who may be seeking healing.</p> <p><u>W-3.5403: Forms of Prayer</u> The vital element of worship in the service for wholeness is prayer since this is essentially a time of waiting in faith upon God. Thanksgiving for God's promise of wholeness, intercessions, and supplications should be offered. Adequate time for silent prayer should be provided, as well as occasions for prayers spoken and sung. Enacted prayer in the form of the laying on of hands and anointing with oil is appropriate (James 5:14). The enactment of prayers involves the presiding teaching elder together with representatives of the believing community.</p> <p><u>W-3.5404: Word and Sacrament</u> These prayers are a response to the Word read and proclaimed. Particular focus should be on announcing the gospel's promise of wholeness through Christ. The sealing of this promise in the Lord's Supper may be celebrated, and should follow the prayers and the laying on of hands. Occasion for offering one's life and gifts for ministry may be provided, as well as opportunities for reconciliation and renewed commitment to the service of Jesus Christ in the world.</p> <p><u>W-3.5405: Source of Healing</u> When a service for wholeness includes anointing and the laying on of hands, these enacted prayers should be introduced carefully in order to avoid misinterpretation and misunderstanding. Healing is to be understood not as the result of the holiness, earnestness, or skill of those enacting the prayers, or of the faith of the ones seeking healing, but as the gift of God through the power of the Holy Spirit.</p> <p><i>Revision also incorporates these sections of chapter four in the current directory:</i></p> <p>W-4.8000 8. Services of Acceptance and Reconciliation</p> <p><u>W-4.8001: Brokenness and Wholeness</u> Christians are forgiven sinners living in a sinful world, involved in brokenness which they suffer, involved in brokenness which they cause. Given this reality, a significant move toward wholeness is the recognition and acknowledgment of one's own responsibility in the brokenness and failure of a relationship</p> <p style="padding-left: 2em;">a. in friendship and in marriage,</p>
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PRESBYTERIAN MISSION AGENCY BOARD
February 5-7, 2014
Joint PMA Board Executive Committee/COGA Meeting
Item 10.b

	<ul style="list-style-type: none">b. in family and in church,c. in workplace and in school,d. in neighborhood, in community, and in the world. <p><u>W-4.8002: Services of Acceptance and Reconciliation</u> Beyond this the Christian community must recognize and acknowledge its involvement in sin, in broken structures, and in broken relationships. Opportunity is appropriately given in worship for special services of acknowledgment and recognition of failure in relationships, of grieving together over the loss of relationship, and of mutual forgiveness and reconciliation within the believing community. (W-2.6001; W-3.3301; W-3.5400; W-6.3007-.3008; W-6.3011; W-7.4004)</p> <p><u>W-4.8003: Form of a Service</u> These services include</p> <ul style="list-style-type: none">a. readings from Scripture which reveal the grace of God,b. prayers of confession, intercession, and supplication,c. declarations of forgiveness and freedom from guilt and shame,d. expressions of praise and thanksgiving for forgiveness and reconciliation,e. enactments of mutual commitment and reconciliation.
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W-5.0204: Other Gatherings

God calls the church to gather as the body of Christ at other times and places to learn, pray, serve together, 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 should be 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.

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 does not contradict the Reformed understanding of the Sacrament. (G-5.01)

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. Those who participate in interfaith events should be careful that their words and actions reflect the Christian faith, while respecting the autonomy, integrity, and diversity of others' beliefs and practices. (G-5.01)

Revision incorporates and streamlines the following sections from chapter three of the current directory:

W-3.5101: Other Sunday Services

The primary service of worship on Sunday is the Service for the Lord's Day, scheduled at the time(s) when most members can participate. Other services may be regularly scheduled on Sunday, at times in the morning, afternoon, or evening. The time and nature of these services is to be determined by the session as it considers the needs of the congregation and the community. In planning these services, care should be taken to preserve the integrity of the Service for the Lord's Day.

W-3.5102: Elements

These services include the reading and hearing of the Word, prayer, and opportunities for self-offering and for relating to each other and the world. (W-2.1000–.2000; W-2.5000–.6000) They may place special emphasis upon prayer, congregational singing, the teaching of Scripture, and interpretation of the Word through the arts. Such services may include the preaching of the Word, or other forms of proclamation authorized by the pastor and the session. (W-1.4000; W-2.2000; W-3.3400) On those occasions the Sacraments may also be celebrated.

W-3.5103: Order

The order of each service should reflect the principles of worship in this directory as they relate to the particular occasion.

W-3.5301: Prayer Meetings

In the life of a congregation people may gather for prayer in a number of settings. The session is responsible for the authorization of such gatherings. Regularly scheduled prayer meetings which are open to all may take several forms, including the midweek evening service, a morning, midday, or afternoon gathering, and prayer breakfasts and luncheons. Smaller groups may meet regularly as prayer circles, intercessory fellowships, or covenant groups. Special days and occasions in the life of the local community, the nation, and the ecumenical Church may draw people together for services of prayer.

W-3.5302: Elements

In these services the Word is read and heard, and may be proclaimed, taught, and discussed, or expressed in music and the other arts. Prayer is offered, and may be spoken, sung, enacted, or shared in silence. Opportunities may be given for the recognition and offering of gifts and for the commitment of life to Jesus Christ. Concern for one another may be shown in words and acts of welcome, reconciliation, and mutual ministry. Concern for the world may be enacted in prayer and ministries of compassion, justice, peacemaking, and witness.

W-3.5601: Services for Mission Emphasis

Interpretation of the program and mission of the church may occur in services of worship held for this purpose and regularly scheduled at appropriate seasons of the year. (W-3.2003) In these services, a primary focus is on the interpretation of the program or mission which has led the session to authorize the special service(s). Therefore a central emphasis of such worship is relating to the world and to each other. (W-2.6000)

W-3.5602: Elements

The Word should be read and heard. Prayers of thanksgiving, supplication, and intercession should be offered on behalf of the ministries interpreted in the service. Opportunities for offering of material gifts and for commitment of life may be appropriately included.

W-3.5701: Special Groups

In every local congregation there are special groups, constituted by age, gender, or interest, which meet regularly. Worship should ordinarily occur in meetings of these groups and should reflect the principles of this directory. All of the elements of

PRESBYTERIAN MISSION AGENCY BOARD
February 5-7, 2014
Joint PMA Board Executive Committee/COGA Meeting
Item 10.b

	<p>worship in Chapter Two are appropriate in these settings except celebration of the Sacraments, which are acts of worship authorized by the session, ordinarily for the participation of the entire congregation.</p> <p>W-3.6200 b. Retreats, Camps, Conferences, and Special Gatherings</p> <p><u>W-3.6201: Worship in Conferences and Retreats</u> Councils have the responsibility for authorizing worship in special gatherings under their jurisdiction. Worship is an integral part of the life of retreats, camps, and conferences. That worship shall be guided by the principles of this directory and the guidelines established by the appropriate council.</p> <p><u>W-3.6202: Order</u> The nature and focus of worship will vary with the type of gathering, its purpose, its participants, its location, the season, and the rhythm and order of its life. Worship may use the order of Daily Prayer (W-3.4000), be guided by the Service for the Lord's Day (W-3.3000), or adapt the form of other services described in this directory. (W-3.5000)</p> <p><u>W-3.6203: Elements</u> The elements of worship appropriate for every gathering are prayer, the reading and hearing of Scripture, self-offering, and relating to each other and the world. (W-2.1000; W-2.2000; W-2.5000; W-2.6000) Different elements of worship may be emphasized in different settings, such as</p> <ul style="list-style-type: none">(1) retreats for silent prayer or marriage enrichment,(2) nature camps or mission caravans,(3) youth leadership or music conferences. <p>Yet in every case, the Word shall be presented with integrity, and appropriate prayers should be offered. (W-2.1000-.2000)</p> <p><u>[W-3.6204: Lord's Supper at Special Gatherings]</u> ... The church bears strong witness to the unity of the body of Christ when Christians gather from a number of different churches or diverse ethnic or cultural groups, or in ecumenical assemblies for the celebration of the Lord's Supper. (W-2.4006)</p> <p><u>W-3.6205: Ecumenical Eucharist</u> Teaching elders invited to celebrate or participate in the celebration of the Lord's Supper in ecumenical settings have the authority to do so to the extent that the participation does not contradict the Reformed understanding of the Lord's Supper.</p> <p><i>Revision adds section on prayer in interfaith contexts</i></p>
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<p>W-5.0205: Councils of the Church God calls the church to seek the mind of Christ together in councils, through meetings of the session, presbytery, synod, and general assembly. These councils should worship regularly, in keeping with the teaching of Scripture, the witness of the confessions, and the principles of this directory. In councils beyond the session, provision should be made for the regular proclamation of the Word and celebration of the Lord’s Supper. Every meeting of a council should open and close with earnest prayer. Councils should also provide other opportunities for praise, thanksgiving, confession, intercession, and supplication in the course of their discernment and deliberation. (G-3.01)</p>	<p><i>Revision streamlines and simplifies the following sections from chapter three of the current directory:</i></p> <p>W-3.6100 a. Councils</p> <p><u>W-3.6101: Worship in Councils</u> Councils shall worship regularly and shall order that worship in accordance with the principles of this directory. Each council should establish a group charged with responsibility for and oversight of its worship. It may also adopt guidelines for the planning and conduct of worship at its meetings.</p> <p><u>W-3.6102: Word and Sacrament</u> In councils above the session, provision is to be made for the regular reading, proclaiming, and hearing of the Word, and for the regular and frequent celebration of the Lord’s Supper. (G-3.0105)</p> <p><u>W-3.6103: Prayer</u> Every meeting of a council shall open and close with prayer (G-3.0105) and should provide for adequate occasions of prayer during the course of its deliberations. The prayers should express praise and thanksgiving, confession, intercession, and supplication in relation to proceedings of the council.</p>
<p>W-5.03: Worship and the Church’s Mission in the World</p>	<p>W-7.0000 WORSHIP AND THE MINISTRY OF THE CHURCH IN THE WORLD</p>
<p>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. The church’s mission and worship are deeply connected. 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.</p> <p>In its mission to 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.</p>	<p><i>Revision introduces each of the sections in rW-5.03, Worship and the Church’s Mission in the World, with the phrase “God sends the church ...” to underscore the understanding of the church’s ministry as a participation in God’s sending through the Holy Spirit</i></p> <p>W-7.1000 1. Worship and Mission</p> <p><u>W-7.1001: Worship and Ministry</u> The church participates in God’s mission to the world through its ministry and worship. Worship presents the reality of the divine rule which God has promised in Jesus Christ as the final renewal of creation. The worshipping community in its integrity before the Word and its unity in prayer and Sacraments is a sign of the presence of the reign of God. The church in its ministry bears witness to God’s reign through the proclamation of the gospel, through works of compassion and reconciliation, and through the stewardship of creation and of life. Signs of God’s reign are also manifest in the world wherever the Holy Spirit leads people to seek justice and to make peace. (F-1.01)</p> <p><u>W-7.1002: Worship and Mission</u> God calls the church in worship to join the mission of Jesus Christ in service to the world. As it participates in that mission the church is called to worship God in Jesus Christ, who reigns over the world. (F-1.0304)</p>
<p>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.</p> <p>The Service for the Lord’s Day is the primary context in which we regularly hear the proclamation of the gospel and have the opportunity to respond in faith, committing and</p>	<p>W-7.2000 2. Proclamation and Evangelism</p> <p><u>W-7.2001: The Scope of Evangelism</u> God sends the church in the power of the Holy Spirit</p> <ol style="list-style-type: none"> a. to announce the good news that in Christ Jesus the world is reconciled to God, b. to tell all nations and peoples of Christ’s call to repentance, faith, and obedience, c. to proclaim in deed and word that Jesus gave himself to set people free, d. to offer in Christ’s name fullness of life now and forever, e. to call people everywhere to believe in and follow Jesus Christ as Lord and Savior, f. to invite them into the community of faith to worship and serve the triune God. (F-1.0304; F-1.03)

recommitting their lives to Jesus Christ. Accordingly, an invitation to prepare for Baptism and live out baptismal discipleship should 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 should be surrounded by prayer. Those who respond to Christ's invitation should receive nurture and support from the community of faith, equipping them for Christian discipleship. If they have not been baptized, they should 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 should be given the opportunity to express their renewed commitment to Christ through the reaffirmation of Baptism.

W-7.2002: Contexts of Evangelism

Worship is the primary context in which people regularly hear the proclamation of the gospel, are presented with God's promise, are given the opportunity to respond with faith and acts of commitment, and receive the nurture and support of the community. (W-2.2000; W-2.5001; W-3.3501- .3503; W-3.5500) In the life of the church, the transforming power of the Holy Spirit is manifest in mutual love and service, in self-giving and acceptance, drawing people from their separateness into the community of shared faith in Jesus Christ. As Christians daily live out their vocation in the world, they invite those they meet to come and share the life of the people of God and join in their worship.

Revision also incorporates these sections from chapter three of the current directory:

W-3.5500 e. Services for Evangelism

W-3.5501: Invitations to Discipleship

The invitation to respond to Jesus Christ should be offered frequently and regularly in the Service for the Lord's Day. (W-2.5002) It is appropriate for the session to authorize services for the particular purpose of evangelism, and to set such services at regular seasons. (W-3.2003; W-7.2000)

W-3.5502: Order

The central element of worship in services for evangelism is the proclamation of the Word, with a special emphasis on the redeeming grace of God in Christ, the claim Jesus Christ makes on human life, and his invitation to a life of discipleship empowered by the Holy Spirit. This proclamation involves

- (1) the reading and hearing of Scripture,
- (2) preaching and witness,
- (3) the Word sung, enacted, and confessed.

Surrounding this central act should be prayer,

- (4) in preparation for the services;
- (5) in the service itself as praise, thanksgiving, confession, intercession, and supplication;

(6) following the service that the new disciples be supported in their commitment and vitally included in the life of the church.

W-3.5503: Commitment

The service shall move to a clear invitation to commitment or renewed commitment to Jesus Christ as Lord and Savior and to life in the covenant community which is Christ's body, the Church. Such commitment is a sign of grace and an act of self-offering which should issue in

- (1) new relationship to one another,
- (2) new awareness of one's gifts for ministry,
- (3) new involvement in the redemptive activity of Christ in the world.

W-3.5504: Responses to New Commitment

Those who respond to the invitation shall be offered nurture and instruction to support them in their commitment and to equip them for the life of discipleship. (G-1.0304) Those who are making their first commitment shall make public the profession of their faith during a Service for the Lord's Day, with those who have not been baptized receiving Baptism in that service. Those who are renewing a commitment shall be given opportunity for public acknowledgment of their reaffirmation during a Service for the Lord's Day. (W-3.3502; W-4.2000)

<p>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. The church is called to minister directly to people’s immediate hurts and needs. The church is 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.</p> <p>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 resources 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.</p>	<p>W-7.3000 3. Compassion</p> <p><u>W-7.3001: A Ministry of Compassion</u> God sends the church in the power of the Holy Spirit to exercise compassion in the world,</p> <ul style="list-style-type: none"> a. feeding the hungry, b. comforting the grieving, c. caring for the sick, d. visiting the prisoners, e. freeing the captives, f. sheltering the homeless, g. befriending the lonely. <p><u>W-7.3002: Compassion and Worship</u> God’s call to compassion is proclaimed in worship. Those called are equipped and strengthened for the ministry of compassion by the proclamation of the Word and by the celebration of the Sacraments. The call is accepted as the faithful respond in prayers of confession and intercession, in acts of self-offering, and in offering material goods to be shared in ministries of compassion. (W-2.1002; W-2.5000; W-3.3505–.3507) Those called are commissioned and sent by the church to do acts of compassion on Christ’s behalf. (W-2.6000; W-3.3701; W-4.3000)</p> <p><u>W-7.3003: Compassion and Advocacy</u> Such acts of compassion, done corporately and individually, are the work of the church as the body of Christ. The church is called to minister to the immediate needs and hurts of people. The church is also called to engage those structures and systems which create or foster brokenness and distortion. Christians respond to these calls through acts of advocacy and compassion, through service in common ministries of the church, and through cooperation with agencies and organizations committed to these ends. (F-1.03)</p> <p><u>W-7.3004: Faithful Compassion</u> Following the example of Jesus Christ, faithful disciples today</p> <ul style="list-style-type: none"> a. with respect for the dignity of those in need, b. with openness to help even those judged undeserving, c. with willingness to risk their own comfort and safety, d. with readiness to receive as well as to give, e. with constant prayer in the midst of ministering, always in communion with the renewing power of the worshiping community. (F-1.02)
<p>W-5.0304: Justice and Peace God sends the church to work for justice in the world: exercising power for the common good; dealing honestly in personal and public business; seeking dignity and freedom for all people; promoting justice and fairness in the law; overcoming disparities between rich and poor; bearing witness against political 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.</p>	<p>W-7.4000 4. Reconciliation: Justice and Peace</p> <p><u>W-7.4001: Reconciliation in Christ</u> God sends the church in the power of the Holy Spirit to share with Christ in establishing God’s just, peaceable, and loving rule in the world. (F-1.02) God’s reconciliation in Jesus Christ is the ground of justice and peace. (Conf. 1967 9.45) The church in worship proclaims, receives, and enacts reconciliation in Jesus Christ and commits itself to strive for justice and peace in its own life and in the world.</p> <p><u>W-7.4002: Doing Justice</u> Justice is the order God sets in human life for fair and honest dealing and for giving rights to those who have no power to claim rights for themselves. The biblical vision of doing justice calls for</p> <ul style="list-style-type: none"> a. dealing honestly in personal and public business, b. exercising power for the common good, c. supporting people who seek the dignity, freedom, and

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.

respect that they have been denied,

- d. working for fair laws and just administration of the law,
- e. welcoming the stranger in the land,
- f. seeking to overcome the disparity between rich and poor,
- g. bearing witness against political oppression and exploitation,
- h. redressing wrongs against individuals, groups, and peoples in the church, in this nation, and in the whole world.

W-7.4003: Making Peace

There is no peace without justice. Wherever there is brokenness, violence, and injustice the people of God are called to peacemaking

a. in the Church universal fragmented and separated by histories and cultures, in denominations internally polarized by mutual distrust, and in congregations plagued by dissension and conflict;

b. in the world where nations place national security above all else, where the zealotry of religion, race, or ideology explodes in violence, and where the lust for getting and keeping economic or political power erupts in rioting or war;

c. in communities racked by crime and fear, in schools and workplaces marked by vicious competition and rebellion against order, and in households and families divided against themselves, scarred by violence and paralyzed by fear.

W-7.4004: Reconciliation in Worship

The ministries of reconciliation, justice, and peace are initiated and nurtured in the church's worship of God. In the proclamation of God's Word people are given assurance of freedom from the guilt and fear which keep them from fulfilling these ministries. In Baptism and the Lord's Supper believers are united in Christ, are made one in the church through the Holy Spirit, and recognize one another across all boundaries and divisions as sisters and brothers in the faith.

(W-2.3000- .4000) In prayer the faithful lift intercessions for all who experience brokenness, violence, and injustice; give thanks to God for reconciliation, peace, and justice in Jesus Christ; and commit themselves to be reconcilers seeking justice and pursuing peace. (W-2.1000; W-2.6000; W-3.3506; W-3.3700)

<p>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.</p> <p>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.</p>	<p>W-7.5000 5. Caring for Creation and Life</p> <p><u>W-7.5001: God’s Mandate</u> God calls the Church in the power of the Holy Spirit to participate in God’s work of creation and preservation. God has given humankind awesome power and perilous responsibility to rule and tame the earth, to sustain and reshape it, to replenish and renew it.</p> <p><u>W-7.5002: Worship and the Use of Creation</u> In worship Christians rejoice and give thanks to God, who gives and sustains the created universe, the earth, all life, and all goods. They acknowledge God’s command to be stewards. They confess their own failures in caring for creation and life. They rejoice in the promise of the redemption and renewal of the creation in Jesus Christ, proclaimed in the Word and sealed in the Sacraments. They commit themselves to live as God’s stewards until the day when God will make all things new. (W-1.0000)</p> <p><u>W-7.5003: Stewardship of Creation</u> As stewards of God’s creation who hold the earth in trust, the people of God are called to</p> <ul style="list-style-type: none"> a. use the earth’s resources responsibly without plundering, polluting, or destroying, b. develop technological methods and processes that work together with the earth’s environment to preserve and enhance life, c. produce and consume in ways that make available to all people what is sufficient for life, d. work for responsible attitudes and practices in procreation and reproduction, e. use and shape earth’s goods to create beauty, order, health, and peace in ways that reflect God’s love for all creatures. <p>In gratitude for the gifts of creation, the faithful bring material goods to God in worship as a means of expressing praise, as a symbol of their self-offering, and as a token of their commitment to share earth’s goods. (W-2.5000; W-3.3507; W-5.5005; W-5.6000)</p>
<p>W-5.04: Worship and the Reign of God</p> <p>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. (F-1.01)</p> <p>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).</p> <p>Amen! Blessing and glory and wisdom and thanksgiving and honor</p>	<p>W-7.6000 6. The Church and the Reign of God</p> <p><u>W-7.6001: The Church and the Kingdom</u> The church in its worship and ministry is a sign of the reign of God, which is both a present reality and a promise of the future. The church’s worship and service do not make the Kingdom of God come. In an age hostile to the reign of God, the church worships and serves, with confidence that God’s rule has been established and with firm hope in the ultimate manifestation of the triumph of God.</p> <p><u>W-7.6002: Confidence and Hope</u> In the present age the church’s ministries of evangelism and caring for creation, of compassion and reconciliation are signs of God’s reign and offer hope in the midst of life-denying situations. That hope is not dependent on the success of the church’s ministries or the effectiveness of its worship, but is sustained by the power of God present with the church as it ministers and worships.</p> <p>W-7.7000 7. Worship as Praise</p> <p><u>W-7.7001: Ascription of Praise</u> In worship the church is transformed and renewed, equipped and sent to serve God’s reign in the world. The church looks</p>

PRESBYTERIAN MISSION AGENCY BOARD
February 5-7, 2014
Joint PMA Board Executive Committee/COGA Meeting
Item 10.b

<p>and power and might be to our God forever and ever! Amen. (Rev. 7:12)</p>	<p>for the day</p> <p>when every knee shall bow, in heaven and on earth and under the earth and every tongue confess that Jesus Christ is Lord, to the glory of God the Father. (Phil. 2:9-11)</p> <p>Now to the One who is able to keep us from falling and to present us without blemish before the presence of God's glory with rejoicing, to the only God, our Savior through Jesus Christ our Lord, be glory, majesty, dominion, and authority, before all time, now, and forever. (Jude 24)</p> <p>Amen! Blessing and glory and wisdom and thanksgiving and honor and power and might be to our God for ever and ever! Amen. (Rev. 7:12)</p>
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