



Presbytery of the Cascades
Presbyterian Church (USA)



Vice Moderator Reference Manual

In this Manual you will find:

- A sample installation service Welcome & Announcements [Page 2]
- A sample Ordination service with Installation from the PCUSA [Page 3]
- Here is the link to [Land Acknowledgements for all Churches](#)
- **Reference only:** The “*Planning Your Installation and the Administrative Commission*” info. sheet given to new Pastors entering Cascades Presbytery. [Page 19]
- **Reference only:** The “*Planning Your Ordination and the Administrative Commission*” info. sheet given to soon-to-be-ordained and installed Pastors. [Page 20]
- The Installation Report form to be completed & sent to presbytery when the service is completed. [Page 21]

Thank you for your service as our Vice Moderator!

Any other questions can be directed to clark@potc.life

Revised: April, 2021

SAMPLE: WELCOME AND ANNOUNCEMENTS **for Services of Installation and/or Ordination**

Usually offered by the Vice Moderator in conjunction with a representative of the host church

(Introduction of self and role)

Land Acknowledgement:

*(see “**Land Acknowledgements, Individual Church Statements**” document found [CLICK HERE](#))*

We acknowledge that this gathering of the Presbytery of the Cascades, being held at _____ Presbyterian Church, City, State, is occurring in the traditional land of the _____ people, and we offer our gratitude to the elders, past and present, who have stewarded it through the generations.

General Greetings:

I also bring you greetings from your sisters and brothers of the other 95 congregations of our Presbytery of the Cascades of the Synod of the Pacific of The Presbyterian Church (U.S.A.). We are a Presbytery that covers some 65,000 square miles from the Pacific Ocean to the high desert in Central Oregon and from Clark County, Washington to Tulelake, California. We are rural churches and urban churches, small churches and large churches, all representing the Church of Jesus Christ in its Reformed, Presbyterian tradition.

I am pleased to be here on this occasion of the installation/ordination of _____, to represent the Presbytery, and share in your celebrations this afternoon.

This is a service conducted by The Presbytery of The Cascades through an Administrative Commission authorized by the presbytery to install. The members of the Administrative Commission representing and doing the work of the presbytery are: *(introduce members of AC)*.

Administrative Commission (AC): *(at least two ministers and two elders, plus the regional vice moderator are required. They must also represent several different churches from the presbytery. You can always add more people to the commission, but this is the minimum.*

Vice Moderator or their designee

Elder (name, church)

Elder (name, church)

Minister (name, church)

Minister (name, church)

Additional welcome from host church

PCUSA ORDINATION OF A TEACHING ELDER Including the Installation of a Pastor

———— GATHERING ————

PRESENTATION

The candidate, the presbytery commission, and other worship leaders enter the place of worship.

The moderator of the presbytery commission addresses the people:

As many of you as were baptized into Christ *Gal. 3:27*
have clothed yourselves with Christ.

There is one body and one Spirit, *Eph. 4:4*
just as we were called to the one hope of our calling.

All may stand as the moderator presents the candidate:

In *his/her* baptism, N. was clothed with Christ,
and is now called by God through the voice of the church
to enter into ministry as a teaching elder.

**We remember with joy our common calling to serve Christ,
and we celebrate God’s particular call to our *brother/ sister* N.**

CALL TO WORSHIP

All may stand.

GREETING

The grace of our Lord Jesus Christ, *2 Cor. 13:13*
the love of God,
and the communion of the Holy Spirit
be with you all.

And also with you.

SENTENCES OF SCRIPTURE

The minister continues:

Proclaim with me the greatness of the Lord; *Ps. 34:3*
let us exalt the name of the Lord together.

Come, let us sing to the Lord; *Ps. 95:1*
let us shout for joy to the Rock of our salvation.

PRAYER OF THE DAY OR OPENING PRAYER

Let us pray.

After a brief silence, the prayer of the day (BCW pp. 50–52 or 165–400) may be said.

All may remain standing.

CONFESSION AND PARDON

CALL TO CONFESSION

If we say that we have no sin,
we deceive ourselves,
and the truth is not in us.
But if we confess our sins,
God who is faithful and just
will forgive us our sins
and cleanse us from all unrighteousness.

In humility and faith
let us confess our sin to God.

CONFESSION OF SIN

**Mighty and merciful God,
you have called us to be your people
and claimed us for the service of Jesus Christ.
We confess that we have not lived up to our calling.
We have been timid and frightened disciples,
forgetful of your powerful presence
and the strength of your Spirit among us.**

Silent prayers of confession may be offered.

**O God, forgive our foolish and sinful ways.
As you have chosen us,
and claimed us in our baptisms,
strengthen us anew
to choose Christ's way in this world.
Give us your Holy Spirit
that each one in ministry
may be provided with all the gifts of grace
needed to fulfill our common calling;
through Jesus Christ our Lord and Savior.**

“Lord, have mercy” may be sung.

**Lord, have mercy.
Christ, have mercy.
Lord, have mercy.**

Kyrie
PH 565, 572–574

DECLARATION OF FORGIVENESS

The mercy of the Lord
is from everlasting to everlasting.

I declare to you, in the name of Jesus Christ,
you are forgiven.

May the God of mercy,
who forgives you all your sins,

strengthen you in all goodness,
and by the power of the Holy Spirit
keep you in eternal life.

THE PEACE

Let the peace of Christ rule in your hearts.
To this peace we were called as members of a single body.

The peace of Christ be with you.

And also with you.

The people may exchange with one another, by words and gesture, signs of peace and reconciliation.

CANTICLE, PSALM, HYMN, OR SPIRITUAL

A canticle (such as “Glory to God”), psalm, hymn, or spiritual may be sung.

**Glory to God in the highest,
and peace to God’s people on earth.**

Gloria in Excelsis
PH 566, 575, 576; PS 173

The people may be seated.

———— THE WORD ————

PRAYER FOR ILLUMINATION

Let us pray.

After a brief silence, the following is said:

Overwhelm us with your Spirit, O God,
that the words we hear
will speak to our hearts as your Word,
made known to us in Jesus Christ the Lord. **Amen.**

It is appropriate for an elder to read one or more of the readings,
and for a deacon to read the Gospel.

The reader may say:

Hear what the Spirit is saying to the church.

Rev. 2:7, 11, 17, 29; 3:6, 13, 22

Before each reading:

A reading from _____.

At the conclusion of the reading:

The Word of the Lord.

Thanks be to God.

FIRST READING [Scripture Passage]

PSALM [Scripture Passage]

The psalm for the day is sung or said.

SECOND READING [Scripture Passage]

ANTHEM, HYMN, PSALM, CANTICLE, OR SPIRITUAL

An anthem, hymn, psalm, canticle, or spiritual that reflects the scriptures for the day may be sung.

GOSPEL READING [Scripture Passage]

SERMON

HYMN [Hymn Title] [Hymn Number]

ORDINATION AND INSTALLATION

The moderator addresses all present:

SENTENCES OF SCRIPTURE

There are varieties of gifts,
but it is the same Spirit who gives them.

1 Cor. 12:4–7, 27

**There are different ways of serving God,
but it is the same Lord who is served.**

God works through each person in a unique way,
but it is God’s purpose that is accomplished.

**To each is given a gift of the Spirit
to be used for the common good.**

Together we are the body of Christ,
and individually members of it.

STATEMENT ON ORDINATION

The following or similar interpretation of ordination shall be given.

We are all called into the church of Jesus Christ by baptism,
and marked as Christ’s own by the Holy Spirit.

This is our common calling,
to be disciples and servants of our servant Lord.

Within the community of the church, some are called to particular service
as teaching elders, as ruling elders, and as deacons.

Recognizing the importance of each office, the church ordains
in order to assure fulfillment of the primary responsibilities
of preaching the Word and administering the sacraments,
ordering the governance of the church,
and providing for ministries of care and compassion in the world.

Representing the one, holy, catholic, and apostolic church,
the Presbytery of N., by means of this commission,
now ordains N. to ministry as a teaching elder,
and installs *him/her* as *pastor/associate pastor* of the N. Church.

REAFFIRMATION OF THE BAPTISMAL COVENANT

The congregation may stand.

The candidate and worship leaders gather at the baptismal font or pool, which shall be filled with water.

The moderator or worship leader continues:

Ordination calls the whole church to renewed commitment, and reminds us all to bear gladly the yoke of Christ given in the covenant of baptism.

Let us, therefore, reaffirm our baptismal vows, renouncing all that opposes God and God's rule and affirming the faith of the holy catholic church.

RENUNCIATIONS

The moderator or worship leader addresses all present:

Trusting in the gracious mercy of God,
do you turn from the ways of sin
and renounce evil and its power in the world? **I do.**

Do you turn to Jesus Christ
and accept him as your Lord and Savior,
trusting in his grace and love? **I do.**

Will you be Christ's faithful disciple,
obeying his Word and showing his love?
I will, with God's help.

PROFESSION OF FAITH

The worship leader continues:

With the whole church let us confess our faith.

Do you believe in God the Father?
**I believe in God, the Father almighty,
creator of heaven and earth.**

Do you believe in Jesus Christ, the Son of God?
**I believe in Jesus Christ, God's only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.
On the third day he rose again;
he ascended into heaven,
he is seated at the right hand of the Father,
and he will come to judge the living and the dead.**

Do you believe in God the Holy Spirit?
**I believe in the Holy Spirit,
the holy catholic church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.**

THANKSGIVING FOR BAPTISM

Water is poured visibly and audibly into the font or pool.

The following prayer is then led by the minister:

The Lord be with you.

And also with you.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

Eternal and gracious God, we give you thanks.

In countless ways you have revealed yourself in ages past,
and have blessed us with signs of your grace.

We praise you that through the waters of the sea
you led your people Israel out of bondage,
into freedom in the land of your promise.

We praise you for sending Jesus your Son,
who for us was baptized in the waters of the Jordan,
and was anointed as the Christ by your Holy Spirit.

Through the baptism of his death and resurrection
you set us free from the bondage of sin and death,
and give us cleansing and rebirth.

We praise you for your Holy Spirit,
who teaches us and leads us into all truth,
filling us with a variety of gifts,
that we might proclaim the gospel to all nations
and serve you as a royal priesthood.

We rejoice that you claimed us in our baptism,
and that by your grace we are born anew.

By your Holy Spirit renew us,
that we may be empowered to do your will
and continue forever in the risen life of Christ,
to whom, with you and the Holy Spirit,
be all glory and honor, now and forever. **Amen.**

The minister may place his or her hand into the water of the font or pool, lift up some water, let it fall back into the font or pool, and then make the sign of the cross over the people while saying:

Remember your baptism and be thankful.

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

ANOINTING

A member of the commission may anoint the candidate, making the sign of the cross on the forehead with oil and saying:

N., child of the covenant,
I sign you with the cross
that you may remember your baptism
and be thankful.

The candidate responds:

Thanks be to God.

The congregation may sit.

CONSTITUTIONAL QUESTIONS

W-4.4003

The candidate moves to the front of the place of worship to answer the questions required by the Constitution of the Presbyterian Church (U.S.A.).

The moderator addresses the candidate:

Do you trust in the Lord 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? **I do.**

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? **I do.**

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? **I do and I will.**

Will you fulfill your ministry in obedience to Jesus Christ, under the authority of Scripture, and be continually guided by our confessions? **I will.**

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? **I will.**

Will you in your own life seek to follow the Lord Jesus Christ, love your neighbors, and work for the reconciliation of the world? **I will.**

Do you promise to further the peace, unity, and purity of the church? **I do.**

Will you pray for and seek to serve the people with energy, intelligence, imagination, and love? **I will.**

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? **I will.**

An ruling elder of the church addresses the congregation:

Do we, the members of the church, accept N. as our *pastor/associate pastor*, chosen by God through the voice of this congregation to guide us in the way of Jesus Christ? **We do.**

Do we agree to pray for *him/her*, 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? **We do.**

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? **We do and we will.**

PRAYER OF ORDINATION

The candidate kneels, facing the congregation. Teaching and ruling elders stand behind the candidate.

The Lord be with you.
And also with you.

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

Gracious and eternal God,
with joy we give you all thanks and praise.

Throughout the ages
you have been faithful to your covenant people
whom you have called out of bondage
and redeemed to be your own.

In every time and place
you have chosen servants from among your people
to point the way to salvation.

We are grateful for ancestors in the faith
who followed without fear,
placing their trust in you alone.

We give you thanks for judges and monarchs
who ruled in righteousness and peace.

We praise you for prophets and apostles
who spoke your bold words of mercy and of truth.

We thank you for pastors and teachers
who have nurtured your people in faith and faithfulness.

Above all we praise you for Jesus Christ,
who came not to be served, but to serve,

and to give his life to set others free.

Anointed by your Holy Spirit,
he proclaimed your reign on earth,
revealing your saving love
in all he said and did.

Those gathered around the candidate lay hands on *him/her*.

All present may pray together:

**Gracious God,
pour out your Spirit upon your servant N.,
whom you called by baptism as your own.**

**Grant *him/her* the same mind
that was in Christ Jesus.**

**Give *him/her* a spirit of truthfulness
rightly to proclaim your Word in Christ
from pulpit, table, and font,
and in the words and actions of daily living.**

**Give *him/her* the gifts of your Holy Spirit
to build up the church,
to strengthen the common life of your people,
and to lead with compassion and vision.**

**In the walk of faith and for the work of ministry,
give to your servant N.,
and to all who serve as pastors among your people,
gladness and strength,
discipline and hope,
humility, humor, and courage,
and an abiding sense of your presence.**

The laying on of hands is completed.

The moderator continues:

Gracious God,
pour out your Spirit of power and truth
upon the whole church,
that we may be for you a holy people
baptized to serve you in the world.

Sustain this congregation in ministry.

Ground them in the gospel,
secure their hope in Christ,
strengthen their service to the outcast,
and increase their love for one another.

Show them the transforming power of your grace
in their life together,
that they may be effective servants of the gospel,
offering a compelling witness in the world
to the good news of Christ Jesus our Lord. **Amen.**

The newly ordained minister shall stand.

The moderator addresses *him/her*:

N., you are now a teaching elder in the church of Jesus Christ and for this congregation.

Be faithful and true in your ministry so that your whole life will bear witness to the crucified and risen Christ.

The newly ordained teaching elder responds:

Amen.

WELCOME

Members of the presbytery and others as appropriate welcome the newly ordained minister into the ministry as a teaching elder.

CHARGE TO THE NEWLY ORDAINED

The newly ordained teaching elder remains standing to receive the charge.

The following, or other appropriate scripture (see BOS 66–68) may be used.

Matt. 28:18–20

And Jesus came and said to them, “All authority in heaven and on earth has been given to me. 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.”

PRESENTATION OF SYMBOLS OF MINISTRY

Symbols appropriate to pastoral ministry may be presented.

CHARGE TO THE CONGREGATION

A charge may be given to the congregation, using the following, or another appropriate scripture (see BOS 69):

1 Peter 4:8–11

Above all, maintain constant love for one another, for love covers a multitude of sins. Be hospitable to one another without complaining. Like good stewards of the manifold grace of God, serve one another with whatever gift each of you has received. Whoever speaks must do so as one speaking the very words of God; whoever serves must do so with the strength that God supplies, so that God may be glorified in all things through Jesus Christ. To him belong the glory and the power forever and ever. Amen.

HYMN

[Hymn Title]

[Hymn Number]

———— THE EUCHARIST ————

INVITATION TO THE LORD’S TABLE

The newly ordained teaching elder may preside at the Lord’s table.

The people are invited to the table using this or a similar invitation.

Friends, this is the joyful feast of the people of God!

See Luke 13:29 and Luke 24:30, 31.

They will come from east and west,
and from north and south,
and sit at table in the kingdom of God.

According to Luke,
when our risen Lord was at table with his disciples,
he took the bread, and blessed and broke it,
and gave it to them.

Then their eyes were opened
and they recognized him.

This is the Lord's table.

Our Savior invites those who trust him
to share the feast which he has prepared.

OFFERING

An offering may be received for a purpose designated by the presbytery.

It is appropriate for deacons to gather the people's gifts.

Let us return to God the offerings of our life
and the gifts of the earth.

The teaching elder addresses the congregation using these or other appropriate scripture sentences:

Remember the words of the Lord Jesus:
It is more blessed to give than to receive.

Acts 20:35b

As the offerings are gathered, there may be an anthem or other appropriate music.

The teaching elder(s) and ruling elders prepare the table with bread and wine during the gathering of the gifts. The bread and wine may be brought to the table, or uncovered if already in place.

The offerings may be brought forward. A psalm, hymn of praise, doxology, or spiritual song may be sung.

The people stand.

The teaching elder leads the people in the following or another great thanksgiving appropriate to the season (*BCW* pp. 126–156, 165–400):

GREAT THANKSGIVING

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

It is truly right and our greatest joy
to give you thanks and praise, eternal God, our Creator.

You formed us in your image,
loved us with an everlasting love,

and graced us with gifts for serving.

In covenant with your people Israel,
you raised up leaders,
judges, monarchs, and prophets,
to show us your path of truth
and nurture us in righteousness.

When we were faithless and would not follow,
you forgave us and returned us to your way.

In the fullness of time,
you sent Jesus, your only Beloved,
to be for us the way, the truth, and the life.

By your Holy Spirit,
he anointed all who would follow him
to live a new life in your love.

Therefore we praise you,
joining our voices with the choirs of heaven
and with all the faithful of every time and place,
who forever sing to the glory of your name:

The people sing or say:

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

Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

The teaching elder continues:

You are holy, O God of majesty,
and blessed is Jesus Christ, your Son, our Lord.

Baptized as one among us,
he received the gift of your Spirit,
and claimed his calling as a servant of your reign.

Jesus proclaimed good news to the poor,
and by the power of your Word
set people free from all that bound them.

He broke open the bread of life for all who were hungry,
and upon the hurt and the lost
poured out the living waters of your grace.

In humble obedience, Jesus went to his death on the cross,
and was raised up by your power to reign in glory.

In the resurrection the gifts of his Spirit
were poured out upon your people,
that the church might embrace his ministry
and live as his body in the world.

We give you thanks that the Lord Jesus,
on the night before he died, took bread,
and after giving thanks to you,

he broke it, and gave it to his disciples, saying:
Take, eat. This is my body, given for you.
Do this in remembrance of me.

In the same way he took the cup, saying:
This cup is the new covenant sealed in my blood,
shed for you for the forgiveness of sins.
Whenever you drink it, do this in remembrance of me.

Remembering all your mighty and merciful acts,
we take this bread and this wine
from the gifts you have given us
and celebrate with joy the redemption
won for us in Jesus Christ.

Accept this our sacrifice of praise and thanksgiving
as a living and holy offering of ourselves,
that our lives may proclaim the One crucified and risen.

The people sing or say:

Great is the mystery of faith:
Christ has died,
Christ is risen,
Christ will come again.

The teaching elder continues:

Gracious God,
pour out your Holy Spirit upon us
and upon these your gifts of bread and wine,
that the bread we break
and the cup we bless
may be the communion of the body and blood of Christ.

By your Spirit unite us with the living Christ
and with all who are baptized in his name,
that we may be one in ministry in every place.

As this bread is Christ's body for us,
send us out to be the body of Christ in the world.

It is appropriate for a deacon to offer intercessions for the church and the world, including intercessions for the congregation and its ministry.

O God, by water and the Spirit,
you have claimed us as your own,
and anointed us for your service.

Build up the body of Christ in your love,
and equip the church for the work of ministry.

Make us one body in Christ,
where each one's gifts are honored
and used for the good of all,
where all submit to one another
in humility and the bond of the Holy Spirit.

Send us out into the world to do justice, to show mercy,
and to walk humbly with you in trust and faith.

Give us strength to serve you faithfully
until that promised day of resurrection,
when with the redeemed of all the ages
we will feast with you at your table in glory.

Through Christ, all glory and honor are yours, almighty God,
with the Holy Spirit in the holy church, now and forever. **Amen.**

LORD'S PRAYER

The teaching elder invites all present to say the Lord's Prayer:

As our Savior Christ has taught us, we are bold to pray:

All pray together.

**Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done, on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those who sin against us.
Save us from the time of trial
and deliver us from evil.
For the kingdom, the power,
and the glory are yours
now and forever. Amen.**

BREAKING OF THE BREAD

The teaching elder says:

Because there is one loaf,
we, many as we are, are one body;
for it is one loaf of which we all partake.

1 Cor. 10:16–17

The teaching elder breaks the loaf in full view of the people, saying:

When we break the bread,
is it not a sharing in the body of Christ?

The teaching elder lifts the full cup in view of the people, saying:

When we give thanks over the cup,
is it not a sharing in the blood of Christ?

COMMUNION OF THE PEOPLE

Holding out both the bread and the cup to the people, the minister says:

The gifts of God for the people of God.
Thanks be to God.

The teaching elder and those assisting receive Communion, and then serve the bread and the cup to the people.

It is appropriate for ruling elders and deacons to serve the people.

The people may gather around the table to eat and drink, or they may go to persons serving the elements, or they may be served in their places. Silence may be observed; or psalms, hymns, anthems, or spirituals may be sung.

The following may be said in giving the bread:

The body of Christ, given for you. **Amen.**

In giving the cup:

The blood of Christ, shed for you. **Amen.**

PRAYER AFTER COMMUNION

The prayer may be said by the teaching elder or by all together:

Gracious God,
you have gathered us at this table
with all the company of your people
in heaven and on earth.
In your mercy we have been nourished
by the living bread, Jesus Christ,
and we have been refreshed
by the power of your Holy Spirit.
May we, who have shared this holy meal,
go out as glad disciples of our Lord,
following in his way,
proclaiming his truth,
and living his love for the world. **Amen.**

————— SENDING —————

BLESSING

All present may stand.

The newly ordained teaching elder gives God's blessing to the congregation.

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

2 Cor. 13:13

Alleluia!

CHARGE

It is appropriate for a deacon to dismiss the congregation using the following or a similar charge (BCW pp. 159–160).

Go out into the world in peace;
have courage;
hold on to what is good;
return no one evil for evil;
strengthen the fainthearted;
support the weak, and help the suffering;
honor all people;
love and serve the Lord,

*See 1 Cor. 16:13; 2 Tim. 2:1; Eph. 6:10;
1 Thess. 5:13–22; and 1 Peter 2:17.*

rejoicing in the power of the Holy Spirit. **Amen.**

HYMN

[Hymn Title]

[Hymn Number]

During the singing, the newly ordained teaching elder may lead members of the commission and other worship leaders in procession from the place of worship.



Presbytery of the Cascades

245 S. Bancroft St., Suite D

Portland, OR 97239

503.227.5486

www.cascadespresbytery.org

Planning Your Installation and the Administrative Commission

In the Presbytery of the Cascades, newly called pastors are invited to design their own installation service. Ideally, this service will occur within three-months of the new pastor's start date and be on a day and time which is both sensible in the worshipping life of the calling church and accessible to other members of the presbytery.

For the service, an Administrative Commission (AC) needs to be established by the Presbytery to conduct the installation [see G-3.0109b(2)]. Serving on the AC shall be the regional Vice Moderator, or their designee, who will preside at the service as an officer of the presbytery and ask the Constitutional Questions of the pastor being installed. Additionally, there shall be a minimum of two ruling elders and two teaching elders representing different ministries within the presbytery. The newly called pastor is responsible for inviting members to serve on the AC, and when needed, can request assistance from the regional Commission on Ministry in locating suitable people for this role. The names, titles, and home churches of each member of the commission should be submitted to the regional COM in advance of the service so that the COM can officially commission the group. Additional people of significance to the pastor or congregation may also be invited to take part in the installation service and are not required to be members of this presbytery or the PC(USA) denomination.

The service itself should be a full worship service in the Reformed tradition, but should also be expressive of the worshipping life of the calling church and the new pastor. A sample liturgy for the service of installation can be found at the PC(USA) website at:

<https://www.presbyterianmission.org/resource/teaching-elderpastor-installation-service/> .

The structure of the Installation portion of the worship service should look something like:

- **Litany for Ministry/Litany of Gifts**
- **Presentation of the Minister of the Word and Sacrament**
- **The Constitutional Questions to Minister of the Word and Sacrament**
- **The Constitutional Questions to Congregation**
- **The Installation Prayer (*ordinarily, laying on of hands is reserved for times of ordination*)**
- **The Declaration of Installation and Welcome**
- **The Charge to the Pastor**
- **The Charge to the Congregation**

Cascades Presbytery also asks that an offering be taken for the Presbytery's Ministerial Assistance Fund. The offering should be indicated in the installation ceremony bulletin with an announcement similar to "The offering will be donated to the Presbytery of the Cascades' Ministerial Assistance Fund, which provides relief and emergency support to ministers and their families during times of need." The offering should be collected and accounted for by the hosting church and sent to the presbytery as part of their regularly scheduled remittance notating *Ministerial Assistance Fund* on the Remittance Form. Checks should be mailed to Cascades Presbytery, 245 S. Bancroft, Suite D, Portland, OR 97239.



Presbytery of the Cascades

245 S. Bancroft St., Suite D

Portland, OR 97239

503.227.5486

www.cascadespresbytery.org

Planning Your Ordination and the Administrative Commission

In the Presbytery of the Cascades, Candidates for ministry are invited to design their own ordination service. When appropriate, the service may also include the installation of the ordinand. Ideally, this service will occur in close proximity with the new pastor's start date, and be on a day and time which is sensible in the worshipping life of the local congregation and accessible to other members of the presbytery.

For the service, an Administrative Commission (AC) needs to be established by the Presbytery to conduct the ordination [see G-3.0109b(2)]. Serving on the AC shall be the regional Vice Moderator, or their designee, who will preside at the service as an officer of the presbytery and ask the Constitutional Questions of the Candidate. Additionally, there shall be a minimum of two ruling elders and two teaching elders representing different ministries within the presbytery. The Candidate is responsible for inviting members to serve on the AC, and when needed, can request assistance from the regional Commission on Ministry in locating suitable people for this role. The names, titles, and home church of each member of the commission should be submitted to the regional COM in advance of the service so that the COM can officially commission the group. Additional people of significance to the Candidate may also be invited to take part in the installation service and are not required to be members of this presbytery or the PC(USA) denomination.

The service itself should be a full worship service in the Reformed tradition, but should also be expressive of the worshipping life of the calling church and the Candidate. A sample liturgy for the service of ordination can be found at the PC(USA) website at:

<https://www.presbyterianmission.org/resource/teaching-elderpastor-installation-and-ordination-service/>.

The structure of the Ordination portion of the worship service should look something like:

- **Statement on Ordination and Presentation of the Ordinand**
- **The Constitutional Questions to the Ordinand**
- **The Constitutional Questions to Congregation (when also being installed)**
- **The Ordination Prayer including Laying on of Hands**
(ordinarily, the candidate kneels, facing the congregation during this prayer)
- **The Declaration of Ordination, Installation, and Welcome**
- **The Charge to the Newly Ordained**
- **The Charge to the Congregation**

Cascades Presbytery also asks that an offering be taken for the Presbytery's Ministerial Assistance Fund. The offering should be indicated in the ceremony bulletin with an announcement similar to "The offering will be donated to the Presbytery of the Cascades' Ministerial Assistance Fund, which provides relief and emergency support to ministers and their families during times of need." The offering should be collected and accounted for by the hosting church and sent to the presbytery as part of their regularly scheduled remittance notating *Ministerial Assistance Fund* on the Remittance Form. Checks should be mailed to Cascades Presbytery, 245 S. Bancroft, Suite D, Portland, OR 97239.



Presbytery of the Cascades

245 S. Bancroft St., Suite D
Portland, OR 97239
503.227.5486
www.cascadespresbytery.org

SERVICE OF ORDINATION AND/OR INSTALLATION REPORT FORM

As the Chair/Convener of the Administrative Commission constituted by the Presbytery of the Cascades to ordain/install NAME HERE to the ministry of the Word and Sacrament at CHURCH, CITY, STATE at TIME on DATE, I affirm that the following members of the commission were present:

Ministers:

Ruling Elders (including congregation of membership):

I affirm that:

The Administrative Commission named above, did in the name of the Presbytery of the Cascades perform duties of the commissioning as instructed (ordain and/or install).

The Administrative Commission was convened with prayer.

The Constitutional questions of the minister being ordained/installed were asked and were answered in the affirmative.

An offering for the Ministerial Assistance Fund of The Presbytery of the Cascades was received and the receipts will be sent to the presbytery office in Portland.

Vice Moderator or Chair of Commission

Date

=====

Return this report to the Presbytery to be filed with official papers of the Presbytery. If possible, please include a bulletin from the service that can be filed in the church's historical file.

We appreciate your service to the Presbytery!

Return by mail to:

Stated Clerk
Presbytery of the Cascades
245 S. Bancroft St. Suite D
Portland, OR 7239
e-mail: office@potc.life