

Guidelines for an Installation/Ordination Service in Baltimore Presbytery

Installation Process — For Minister to be installed

1. The Minister sets a date and time for the installation. This is done in consultation with
 - a. Session
 - b. Moderator of Presbytery
 - c. COM liaison
2. This service normally is held at 4 PM on Sundays so that other minister members of Presbytery are able to attend.
3. The Minister asks at least five to serve on his or her commission for installation. The COM regional representatives may be helpful in suggesting members if the Minister is new to the Presbytery.
4. The date of Installation and the membership of the Commission must be approved by the COM liaison one month BEFORE the date of installation. The Minister emails or sends the Installation Commission Form to:
 - a. Chair of the COM
 - b. Stated Clerk of Presbytery
 - c. Moderator of Presbytery
5. The Minister and congregation send invitations to other churches in the presbytery. Mailing labels are available from the Presbytery office. To obtain mailing labels for all of the churches, call or email the Presbytery office.
6. The Minister creates the liturgy for his or her installation service and makes copies for the service. This Service of Worship will follow the normal liturgical pattern for worship, with “The Service of Installation” following the Sermon. We recommend the Service for Installation of a Pastor and/or the Service for Ordination to the Ministry of Word and Sacrament outlined in the *Book of Occasional Services*.
7. In planning your worship service you should designate individuals to:
 - a. Preach a sermon
 - b. Deliver a Charge to the Congregation
 - c. Deliver a Charge to the Minister
 - d. Use other members of the Commission for other parts of the service.
8. An offering is taken at the Installation/Ordination Service and sent to the Presbytery of Baltimore to be used for emergency relief for Ministers and their families.

Installation Process — For COM Transitions Team

1. Assist the minister to be installed with setting a date and time for the installation and securing members of the commission. Once all these are determined the COM liaison,

with the COM chair, may approve the Commission. This should occur one month prior to the Installation.

2. Make sure that the minister has cleared the date with the Moderator and sent the Form to the Chair of COM, Moderator, and the Stated Clerk.
3. Make sure that the minister has asked the members of the commission to participate and given them their assignments.
4. Help the minister, if requested, to create the Service of Worship.

Installation Commission

In forming the Installation Commission the following rules apply:

1. Must have 5 or more members.
2. One must be the Moderator or the Moderator's designee who shall Chair the Commission.
3. Must have an equal number of Clergy and Elders. If there is an odd number of commissioners, the extra can be either.
4. Must have at least one woman and at least one man.
5. You are encouraged to have a racial ethnic member.
6. All must be clergy members of this presbytery or elder members of presbytery churches.
7. May have no more than one elder from one church. No such rule for clergy.
8. Additional people, from other presbyteries, denominations, or from a Baltimore Presbytery church can be corresponding members.
9. Any members of the commission, corresponding members, or guests may be invited to participate in the service.
10. The Moderator asks the questions of the person being installed.
11. Usually a local elder asks the questions of the congregation.
12. Anyone can preach or give the charges to the congregation and the minister.
13. The Moderator will sign the Commission Report Form and send it to the Stated Clerk.

Resources

- *The Book of Order*
 - G - 2.07 Ordination
 - G - 3.0109b The Commissions for the Installation/ordination of Ministers
 - W - 4.4000 Ordination, Installation, and Commissioning
- Appendix 5-1 of "Churches and Pastors in Transition," on the Committee on Ministry page of the presbytery website: www.baltimorepresbytery.org
- Theology and Worship Ministry Unit of the Presbyterian Church, *Book of Common Worship*, (Louisville: Westminster John Knox, 1993).

- Presbyterian Church (USA), *Book Of Occasional Services: A Liturgical Resource Supplementing The Book Of Common Worship* (Louisville: Westminster John Knox Press 1999).

INSTALLATION REPORTING FORM

INSTALLATION COMMISSION FOR _____ (Name)

Church: _____

Date and Time of Service: _____

MEMBERS OF COMMISSION

MINISTER MEMBERS

ELDER MEMBERS

Name

Church

CORRESPONDING MEMBERS

(Indicate church, presbytery, or denomination)

I hereby attest that the Service of Installation was held, the minister answered the constitutional questions in the affirmative, and the Commission asked to be dissolved.

Signature of Moderator: _____

Once the date and commission members are determined the Minister should:
Email, fax, or mail form to Presbytery's Moderator, Stated Clerk, and COM's Chair:
Presbytery of Baltimore, 5400 Loch Raven Blvd., Baltimore, MD 21239
Fax: (410) 433-2066 Voice: (410) 433-2012; Office@baltimorepresbytery.org

After the Installation, the Moderator will send the signed form to the Stated Clerk

INSTALLATION/ORDINATION REPORTING FORM

INSTALLATION/ORDINATION COMMISSION FOR _____ (Name)

Church: _____

Date and Time of Service: _____

MEMBERS OF COMMISSION

MINISTER MEMBERS

ELDER MEMBERS

Name

Church

CORRESPONDING MEMBERS

(Indicate church, presbytery, or denomination)

I hereby attest that the Service of Installation/Ordination was held, the minister answered the constitutional questions in the affirmative, and the Commission asked to be dissolved.

Signature of Moderator: _____

Once the date and commission members are determined the Minister should:
Email, fax, or mail form to Presbytery's Moderator, Stated Clerk, and COM's Chair:
Presbytery of Baltimore, 5400 Loch Raven Blvd., Baltimore, MD 21239
Fax: (410) 433-2066 Voice: (410) 433-2012; Office@baltimorepresbytery.org,
statedclerk@baltimorepresbytery.org, comchair.pofb@gmail.com

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INTRODUCTION TO THE SERVICES OF ORDINATION AND INSTALLATION

From the Presbyterian Church (U.S.A.) Book of Occasional Services (Geneva Press, 1999), 6–8.

Occasions of ordination and installation have to do more with the ministry of the whole church than with any individual. Those ordained and installed to office fulfill a particular role in the larger ministry of the church.

Ordination to different forms of ministry may have different functional emphases, though none is exclusive of the others. Consistently the ordination of deacons is named first, followed by elders and ministers of the Word and Sacrament. This is to emphasize the diaconal foundation of all ordained ministry as service of God and neighbor. Ordination of deacons provides for the church's ministry of compassion. Elders are ordained to assure that the governance of the church reflects an integrity of theology and polity. Ministers of Word and Sacrament are responsible for the "true preaching of the Word of God," and "the right administration of the sacraments of Christ Jesus" (*Scots Confession, Chapter XVII*). Yet deacons, elders, and ministers are all involved in decision making, ministries of compassion, and liturgical service. It is appropriate for deacons and elders to share with ministers in liturgical leadership in these ordination services. Some suggestions are offered.

Ordination services provide for candidates to be presented at the beginning, as the whole congregation remembers the Christian calling of baptism. The services also include opportunity for all present to reaffirm the baptismal covenant.

When a minister of the Word and Sacrament is installed at a time and place separate from the ordination, the candidate is presented later in the service. The two occasions are different and have different emphases. Ordination is primary and emphasizes the ministry of the whole church, while installation presupposes ordination and focuses on the particular congregation. Both services, however, stress the foundation of baptism.

When candidates kneel for the laying on of hands, it is suggested that the candidates face the congregation, and those laying on hands stand behind them. This enables the act of ordination to be more visible to all present. The laying on of hands takes place only during that portion of the ordination prayer asking the outpouring of God's Holy Spirit on those being ordained.

The charge given to the ordained and installed deacons, elders, and ministers of the Word and Sacrament is from the words of Holy Scripture. The challenge of each office is made clear by the use of such scriptural admonitions. Similarly, a charge to the congregation at the time of installation is also offered in biblical terms. Personal words of encouragement, for the ordained and installed as well as for the congregation, are best held for a time following the service, so as not to detract from the force of the biblical charge.

Symbols appropriate to the particular office may be presented to the newly ordained. A Bible and communion ware, for example, are symbols of the office of minister of Word and Sacrament. The *Book of Order* and *Book of Confessions*, a cross, or other symbols might be appropriate to the offices of deacon and elder. Care should be taken that gifts presented in the context of worship have appropriate symbolic value.

Services of Ordination and Installation

From the Companion to the Book of Common Worship (Geneva Press, 2003).

Within the community of the church, some are called to particular service as deacons, elders, and as ministers of the Word and Sacrament. Ordination is Christ's gift to the church, assuring that his ministry continues among us, providing ministries of caring and compassion in the world, ordering the governance of the church, and preaching the Word and administering the sacraments. (Book of Occasional Services, 19)

There are a variety of gifts of service in the church. All are necessary for the body of Christ to function properly (Romans 12). Within the church, some are gifted for specific leadership roles. The Presbyterian church sets apart persons to serve as presbyters (ministers of Word and Sacrament or elders) and a baptized member of the church is called through election for service as a presbyter. The office of elder, deacon, and minister of Word and Sacrament is perpetual. The purpose and pattern of leadership in the church in all its forms of ministry is to be understood in terms of service, not power. Jesus came as a servant; to serve rather than be served. The example he gave to his disciples and to us is a master who washes feet (John 13). We follow his example by practicing servant ministry.

Ordination is the act by which the church sets apart persons who have been called through election by the church to serve as presbyters with prayer and the laying on of hands. Installation is the act by which the church sets apart those previously ordained to the office and called anew to service to it with prayer. The services of ordination and installation are rooted in the baptismal covenant of the church. All participants in a service of ordination and/or installation are reminded of their own calls to discipleship in Jesus Christ.

The Setting for a Service of Ordination and/or Installation

A Service of Ordination or Installation may occur in either of two settings. The first option is for the service to take place during "The Service for the Lord's Day" as a response to the proclamation of the Word. The second option is for a special service of ordination and installation that focuses on Jesus Christ and the mission and ministry of the church. This special service will always include a proclamation of the Word (W-4.4002).

The Focus of the Service

The focus of the Service of Ordination and Installation is Jesus Christ and the joy and responsibility of serving him through the mission and ministry of the church.

Form and Order. The form and order for the Service of Ordination and Installation is determined by the Book of Order. The rite follows the proclamation of the Word. Specific details and instructions for the service are outlined in the Directory for Worship. These are carefully followed by the one planning and organizing the ordination and/or installation. The service provided in the BOS is long in length. It can be celebrated in its integrity even if it is shortened.

Components of the Service of Ordination and Installation

Gathering. The service begins with a presentation of those who are to be ordained and/or installed. The rubric suggests that after assembling at the entrance of the place of worship, those to be ordained and/or installed are brought before the congregation accompanied by the members of the session. Another possibility is that they are seated together within the congregation and are asked to stand at the time of the presentation.

The presentation is followed by the ordinary elements of “The Service for the Lord’s Day”: The Call to Worship, Prayer of the Day, Hymn of Praise, Confession and Pardon, The Peace, and a Cantic of Praise. It is important to include a rite of confession and pardon as preparation for ministry which is characterized by humble service.

The Word. The Readings from Scripture are typically those appointed for the day by the Revised Common Lectionary or specifically chosen for the occasion (BOS 113–116). The rubrics suggest that an elder read one or more of the readings and a deacon read the Gospel. A youth or a child could also read a lesson as a reminder that all are called in baptism—men, women, boys and girls. A child reading Scripture calls to mind Jesus’ teaching that we are to have faith as a child.

The Sermon is appropriate for the occasion. It could incorporate the theological understanding of baptism as the foundation for all service in the church. The model of the servant ministry of Jesus could be uplifted as the primary example of leadership for the church. The entire congregation could be affirmed in their baptismal calling to discipleship and service.

The response to the sermon is the order for Ordination and Installation. Having heard the Word read and proclaimed, we respond in faith by offering ourselves in lives of service. The Sentences of Scripture are taken from 1 Corinthians 12:4–7, 27. They should be read responsively. They may be divided between liturgist and congregation or between two different groups within the congregation (for example, women, men).

The moderator then reads a Statement interpreting the ordination and/or installation for the congregation. The names of those who are to be ordained and installed are read. The individual(s) proceed forward and face the congregation.

The Reaffirmation of the Baptismal Covenant may follow (BOS 20, 53). The rite takes place next to the baptismal font. All baptized Christians present participate in this liturgy. It serves to remind the congregation that their common calling is grounded in the waters of baptism. All are given the opportunity to affirm their faith, to be renewed, and to have their commitment strengthened. If the reaffirmation is omitted, the Apostles’ Creed is included directly after the sermon, and may be led from the font.

Those who are to be ordained and/or installed then move to the front of the place of worship for the questions. The Constitutional Questions (BOS 23, 57, 93) are mandated in the *Book of Order*. The moderator asks the current questions of the candidates. An elder asks the questions of the congregation. It is appropriate to educate the congregation on the purpose of the questions. The ministry of deacon, elder, and minister of the Word and Sacrament is not to be entered into lightly. The questions outline in detail the commitment required for service. The commitment requires a number of affirmative responses for both the candidates and the congregation.

The Prayer of Ordination and the Laying On of Hands by the session (BOS 25, 59, 96) follows the constitutional questions. The session may invite other elders and ministers of Word

and Sacrament to participate in the laying on of hands. Those who are to be ordained kneel, facing the congregation with the presbyters behind. Those already ordained remain standing. Several options are given for the actual prayer. The rubric calls for the laying on of hands during one portion of the prayer. It is also appropriate to lay on hands for the entire prayer. Following the prayer the newly ordained rise and stand with those formerly ordained.

In the Declaration of Ordination (and Installation) (BOS 30, 66, 99), the moderator addresses them using a formula provided in the *Book of Order*. The presbyters are welcomed by the elders and ministers. A time of greeting by the congregation is appropriate after the service. A Charge may be given but is not required. Traditionally, charges have been minisermons or exhortations offered to the candidates. This form may be appropriate and meaningful. However, the *Book of Occasional Services* offers several scriptural charges (BOS 31, 66, 100). These words of charge have been given to disciples for centuries and are, therefore, most appropriate on this occasion.

At this point Symbols of Ministry may be presented (BOS 32, 68, 102). These symbols serve as visual reminders of the office of ministry. Appropriate symbols include: pectoral cross, Bible, *Book of Order*, *Book of Confessions*, *Book of Common Worship*, *Companion to the Book of Common Worship*, *BCW: Daily Prayer Edition*, shell (reminder of baptism), basin and towel. A minister of Word and Sacrament could be given Communion ware, a vessel for anointing with oil, preaching stole, robe, or a book to record baptisms, marriages, funerals, or other services at which the minister presides.

Other symbols may be appropriate for particular ministry settings.

The Eucharist. The newly ordained and installed along with all of the baptized community of faith share in the meal where Christ himself is host of the table. In the Sacrament of the Lord's Supper, the Word is sealed and the worshiping community is renewed and strengthened for service. A liturgy for the Lord's Supper is included in the BOS (32, 70, 102) or another from the BCW may be used.

Sending. A deacon dismisses the congregation using the charge given in the BOS (42, 79, 111) or another from the BCW. The minister then gives God's blessing to the congregation. The newly ordained and installed exit the place of worship during the hymn ahead of the congregation so that they may be greeted.