

The Presbytery of Essex-Kent The Presbyterian Church in Canada Standing Orders

With Revisions and Amendments. Approved Effective November 21, 2023.

(Updated on July 4, 2024, with Presbytery-approved amendments.)

1. INTRODUCTION

1.1 These Standing Orders represent the policies and procedures adopted by the Presbytery of Essex-Kent for use within its own bounds.

The Standing Orders are subject to review and may be revised by a simple majority vote of the Presbytery after notice of motion has been duly given at a previous sederunt of the court.

2. STATED MEETINGS

2.1 Regular stated meetings of the Presbytery of Essex-Kent will be held on the third Tuesday of September, November, February, April, and June.

2.2 The hours for stated meetings are from 5:30 to 6:30 p.m. for worship and business, followed by dinner, then resuming at 7:30 p.m. to the conclusion of the agenda for business, but may be adjusted as the need arises.

2.2.1 Devotions shall normally last for a maximum of twenty minutes, emphasizing glory to God through Scripture and interpretation, prayer, and singing (Minutes, p. 3285). Worship will be conducted by the host minister.

2.3. The Sacrament of Holy Communion will be celebrated by the Moderator (or Chaplain) at the beginning of the September meeting, with the minister and elders of the host church assisting.

2.4 The presbytery meets at stated intervals and at other times as frequently as its business demands. It is the duty of every member to attend, and absentees may be called to account. (BF186)

2.5 The time and place of the next meeting are fixed and recorded before adjournment. No Court can sit when any higher Court is sitting, without that court's permission, with reasons for the request given. (Note: A Session has standing leave to meet during sittings of General Assembly; BoF 8 and 8.1)

2.6 Three members (one must be the moderator or acting moderator and two others, one of whom must be a minister) constitutes a quorum (BF183).

3. OFFICERS AND COMMITTEE MEMBERS

3.1 The Administration Committee will act as a nominating committee. Nominations for officers and

members of standing committees will be presented at the June meeting, with those nominated taking office on the first day of September, with the exception of the Moderator, who will be installed at the first sederunt of the September meeting. Terms of service will be as follows:

3.2 **The Moderator** will serve for a two-year term.

3.3 **The Clerk** will serve at the court's pleasure, the appointment being reviewed and renewed annually. (Note that the clerk is allowed to make motions even if he/she is not on the constituent roll of presbytery.)

3.3.1 The annual review shall be undertaken by the Administration Committee in order to determine whether the duties assigned to that position have been fulfilled and whether changes to the role of the clerk should be considered. The committee shall recommend either reappointment or termination of the appointment.

3.4 **The Treasurer and the Assistant Treasurer** will serve at the court's pleasure, the appointments being reviewed and renewed annually.

3.4.1 The annual review shall be undertaken by the Administration Committee in order to determine whether the duties assigned to the treasurer positions have been fulfilled and whether changes to the roles should be considered. The committee shall recommend either reappointments or termination of the appointments.

3.5 **Members of Standing Committees** will serve for a three-year term. **Note:** Committee members who are not presbyters must give their consent before being nominated.

3.6 **Conveners of Standing Committees** will serve for a one-year term, with the appointment being renewable. Note that convenors of standing committees who are *not* members of Presbytery are allowed to move motions on behalf of their committees.

3.7. **Duties**

3.7.1 The duty of the Moderator is to constitute the court and preside, to open and close the meetings with prayer, to preserve order to take the vote, to announce decisions, to pronounce censure, to sign the minutes when sustained, to instruct parties to judicial process, to call meetings for emergent or special business, and generally direct the business of the court. In the absence of the moderator, his/her predecessor in office or any other constituent member chosen by the court, shall preside. (BF178). The moderator has no vote. But in the event of a tie vote, the moderator's vote will cast the deciding vote. The moderator may sit on any committee as ex officio, with a voice but no vote.

3.7.2 The duty of the clerk is to keep the record of proceedings, to transmit the same annually to the synod for review, to keep an accurate roll of members, to preserve all papers belonging to the court, to give certified extracts of minutes when instructed or applied for, or when the nature of the business requires they be given. The clerk will send out notices of meetings 10 days prior to each called meeting of the court. The clerk will send out a docket of the order of business, along with all reports that have been submitted as well as the minutes of the previous meeting(s) and ensure they are properly bound.

(BF 181)

3.7.3 The duty of the treasurer is to receive and disburse any monies belonging to the court, subject to instruction given by it, to prepare a financial statement for each regular meeting of the court, to prepare a proposed budget for each year and to prepare notice of presbytery and synod allocations for each congregation. Three persons shall be appointed as signing authorities, with any two required for each cheque.

3.7.4 The duty of the assistant treasurer shall be according to the approved instructions of the court, shall present a financial report to court in the absence of the treasurer, and shall be encouraged to replace the current treasurer when he or she retires from the position.

4. STANDING COMMITTEES

The Standing Committees of the Presbytery of Essex-Kent and their terms of reference are as follows:

4.1 Administration Committee

Responsibilities

4.1.3

- To deal with emergent matters in consultation with committee convenors, ministers, and elders.
- To prepare the agenda for stated meetings.
- To recommend the disposition of correspondence.
- To act as a nominating committee.
- To receive and refer remits and referrals from the General Assembly.
- To propose revisions to the standing orders.

4.1.4 Other areas of responsibilities include:

- Discussion with neighbouring presbyteries on matters of possible ongoing co-operation, including the possibility of formal amalgamation.
- Realignment of pastoral charges.
- Planting of new congregations.
- Examination of session records.
- Matters relating to church history.
- Recording and maintaining Records of Police Checks.
- Coordination of special congregational visitations.

4.1.5 And any other responsibilities as may be assigned by the Presbytery.

4.2 Life and Mission Committee

Primary focus of the committee will be congregational health.

Membership

4.2.1 The Life and Mission Committee will ideally consist of equal numbers of ministers and elders, together with a young adult representative.

Responsibilities

4.2.2 Congregational Life and Health

Encourage each congregation to give attention to:

- Christian education.
- Youth work.
- Social action.
- Stewardship (including Presbyterians Sharing and PWS&D).
- Eldership development.
- Oversight of *Leading with Care* policy.

Coordination of an ongoing program of congregational visitations.

Present visitation reports to presbytery.

4.2.3 Mission

- Mission education.
- Oversight of mission charges (including personnel and grant requests).
- University chaplaincy.
- Coordination of mission deputation visits.

4.2.4 Other responsibilities will include provision of support and encouragement for congregations in their Christian life and mission by:

- Providing information on programs and resources available to congregations.
- Providing leadership training opportunities for congregations.
- Identifying resource people to assist congregations.

4.2.5 Strategic planning.

The development of a strategic plan, which includes mission and/or vision statements. Following up on strategic plans. This involves contacting churches to see how they are progressing with implementing their plans, offering help where needed, and keeping strategic plans up to date.

4.2.6 And any other responsibilities as may be assigned by the Presbytery.

4.3 Ministry and Doctrine Committee

The primary focus of the committee will be personnel: care for ministers, pastoral leadership, and elders.

Membership

4.3.1 The Ministry and Doctrine Committee will ideally consist of equal numbers of ministers and elders.

Responsibilities

4.3.2 Ministry

- Support and supervision of candidates for ministry/diaconal ministry.
- Refer candidate's bursary requests to Finance and Funds committee.
- Recommend to the Presbytery the appointment of a mentor for each appointed or inducted minister who is new to the presbytery. The mentor will meet periodically with the new minister for one year for support and guidance (Minutes, p. 3193).
- The support of professional church workers within the Presbytery, and the promotion and maintenance of good relations between such workers and the congregations they serve.
- Recommend appointment of interim moderators and support of Interim Moderators.
- Appointment and support of Special Committee to deal with matters of Church discipline.
- Continuing education for clergy (including study leave requests); Ministers of the Court will give notice of requests for study leave to the Convener of the Ministry and Doctrine Committee as early as possible before the Presbytery meets. Requests for study leave will be accompanied by a brief description of the program being taken, along with the place and date of the event. Upon completion, a brief report will be given to the Ministry and Doctrine Committee, to be shared for the benefit of all members of Presbytery.
- Annual re-evaluation of all persons under agreements of employment within the bounds of the Presbytery (Minutes, p. 3312).
- Recommend to the Presbytery that approval be granted to vacant pastoral charges before a search process can begin (Minutes, p. 3568).
- Annual recertification of all students under the care of the presbytery.
- Recommend the commissioning of ruling elders to perform the sacrament of Holy Communion for two-year terms.

4.3.3 Re: Doctrine

- Co-ordinate and facilitate discussion as needed on all matters of a doctrinal or theological nature pertaining to remits and referrals.

4.3.4 And any other responsibilities as may be assigned by the Presbytery.

4.4 Sexual Abuse, Sexual and Workplace Harassment Response Team

Membership

4.4.1 The Sexual Abuse, Sexual and Workplace Harassment Response Team will consist of a minister and at least three lay persons from within the bounds of the Presbytery who have expertise and experience in dealing with matters relating to cases of sexual abuse and/or harassment, which could include a lawyer, a medical professional, a social worker and/or educator. Additional members may be appointed as necessary.

4.4.2 Given the nature of the Response Team’s work, it is understood that a balance shall be maintained between the number of male and female members.

Responsibilities

4.4.3

- The responsibilities of the Response Team shall be as outlined in the policies regarding Sexual Abuse and Sexual Harassment and Workplace Harassment of The Presbyterian Church in Canada.
- Each committee member will be responsible to be aware of the current harassment policies and processes, and to meet at least once per year to review the policies.
- When the committee is active the convenor or a representative will attend the Administration Committee for report.

4.5 Finance and Funding Committee

This committee brings together management of the presbytery’s finances and its special funds.

Membership

4.5.1 The Finance and Funds Committee will ideally consist of an equal share of ministers, elders, and members of congregations within the presbytery, together with the treasurer and assistant treasurer.

Responsibilities

4.5.2

- To receive and consider requests to the presbytery’s special funds (Emergent Support Fund, Duart Trust Fund, Congregational Support Fund, Bursary Fund) according to their terms of reference and guidelines [See Appendices] and make recommendations to presbytery.
- To assist and advise the treasurer and assistant treasurer as needed.
- To advise presbytery on investment strategies regarding its special funds.
- Matters relating to church property and capital loans.

5. OTHER COMMITTEES

5.1 The Presbytery may appoint special committees for specific tasks as necessary.

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Appendix 1: Definitions of Committees and Commissions

There are no official definitions for the terms below. What follows is an attempt to describe the wont/practice and usage of the church.

Standing Committee

Purpose: To carry out the ongoing business or functions of a court.

Life of Committee: Continuous, until the court reorders its committees.

Accountability: Reports to the court which established it.

Membership: Usually members of the court, or church members within the bounds.

Terms of Membership: Varies; one to three years.

How Appointed: Chosen by Administration Committee in consultation with each committee and approved by the court.

Special Committees

Purpose: To carry out a particular task.

Life of Committee: Limited to the completion of the task.

Accountability: Reports to the court which established it.

Membership: Usually from members of the court, or church members within the bounds.

Terms of Membership: For the duration of the task.

How Appointed: Appointed by the Administration committee.

Appendix 2: Guidelines, Duties, and Policies (re: remuneration) for Interim Moderators

Policy regarding remuneration, search process and travel cost

The role of an interim moderator is crucial when a congregation is without a minister, either because the position is vacant or because the minister is unable to fulfill their duties for a prolonged period (e.g.,

due to illness, leave, or suspension). The interim moderator acts as a bridge during this time of transition, guiding the congregation and helping maintain its functions. More often now, some churches are vacant and are not looking for a full-time minister. A significant part of the role of an Interim Moderator involves guiding the church's leadership through the search process. As such the following must be ensured:

A good fit: It is important that the Interim Moderator should be seen to be a neutral person and to act accordingly. The Interim Moderator is someone who needs to be objective and sensitive to the church's tradition, theological stance and ways of operating. Their appointment needs to be agreed by the Presbytery and ideally by the Session of the church Presbytery.

Fairness in Search Process: The Interim Moderator shall ensure that any search process is conducted in such a manner as to be fair and even-handed to all candidates. All candidates under serious consideration must be given equal opportunities, irrespective of geography or other circumstances.

Conflict of Interest: To uphold the integrity of the search process. Consequently, an Interim Moderator wanting to be considered as a candidate must first resign that position. If a candidate is serving a congregation as Interim Minister or Stated Supply or is in another staff position in the congregation, that candidate must not be a part of the search committee and shall remain at arm's length from all of its deliberations and decisions.

Duties:

What will be expected of the Interim Moderator may vary with the church involved. It will depend also on the time and skill one has to bring to the role.

Some Interim Moderators may only have time to do the essentials while others may have both the time and the expertise to encourage the development of the life of the church while the vacancy exists. Some will simply be responsible for the process of introducing a candidate; others may be willing to lead worship, chair all church meetings, make emergency pastoral visits, preside at the ordination and induction of elders, and attend social functions.

While the specific responsibilities of an interim moderator may vary based on the needs of the congregation and the presbytery's decisions, here are some general roles they might undertake:

Pulpit Supply: Ensuring that the congregation has a preacher every Sunday, whether by preaching themselves or arranging for others to do so.

Pastoral Care: Providing pastoral support or arranging for pastoral care to the members of the congregation in times of need.

Session Meetings: Moderating session meetings in the absence of the regular minister.

Guiding the Search Process: When the congregation is seeking a new minister, the interim moderator often guides and advises the search committee throughout the process. They ensure that the process is fair and impartial.

Liaising with the Presbytery: Serving as the primary point of contact between the congregation and the presbytery during the vacancy, ensuring clear communication and adherence to presbytery and denominational policies.

Administrative Tasks: Overseeing administrative functions that would typically fall to the minister, ensuring the smooth running of the church's operations.

Crisis Management: Addressing and managing any immediate crises or issues that arise within the congregation during the vacancy.

Transition Support: Assisting the congregation in the transition process when a new minister is called or appointed, ensuring a smooth handover and integration.

Spiritual Guidance: Offering spiritual guidance and support to the congregation, ensuring that its spiritual needs are met during the vacancy.

Educational Role: Sometimes, interim moderators might engage in teaching or educational sessions to help the congregation understand certain theological concepts or denominational practices.

Interim Moderator's Stipend:

Within the Presbytery, Interim Moderators will receive a monthly stipend, calculated annually, equating to no less than 5% of the basic stipend for Ordained Ministers, provided by each General Assembly, plus all out-of-pocket expenses as submitted (mileage, etc.). At the appointment of the IM, the Admin Committee will discern an appropriate compensation in consultation with the Session of the congregation, based on the needs of the congregation.

When two ministers are appointed as co-Interim Moderators, the Presbytery, upon their appointment, will determine whether they are jointly occupying one position or each acting as a full Interim Moderator. Remuneration will be adjusted accordingly.

Travel Costs: The Presbytery commits to covering travel expenses for guest preachers during ordinations and inductions, consistent with Presbytery guidelines. Honoraria provisions are not covered by the Presbytery. (Refer to Minutes, p. 3167)

In addition, all expenses deemed justifiable by the appropriate body or committee, such as postage and telephone calls, will be reimbursed. If needed, the Presbytery, via the Administration Committee, can determine alternative arrangements.

Background Check on Candidates: Interim Moderators must consult the Ministry and Church Vocations office to assess the records of candidates under consideration for calls or appointments. (A&P 1994, pp. 40, 282)

Appendix 3: Definition of a Lay Missionary

Introduction. Each Presbytery is required to define the office of Lay Missionary to suitably meet the need and the expectations of ministry within The Presbyterian Church in Canada. The title lay missionary is applicable to the candidate so designated only within the bounds of the Presbytery which makes the designation.

Definition.

A lay missionary is one who has gifts of leadership who wishes to use these skills as a paraprofessional in the service of the church and its programs. This service may be part-time or full-time. Training for such leadership positions within the programs of the church will be relevant to the specific needs of the position to be filled.

Proposed Requirements.

A lay missionary involved in **pastoral ministry** needs understanding of church government, Presbyterian doctrine, Biblical knowledge, and skills in theological reflection, communication, and conflict resolution. A lay missionary involved in a position with **pastoral care** as the main responsibility needs an understanding of the grief process and familiarity with resources on pastoral care (books, agencies, programs), and skills in dealing with anger and developing sympathy, group process, counselling, and administration.

A lay missionary involved in **Christian education** needs to be aware of lifelong learning methods, educational resources, human development theory (how people learn), and needs to have formed a theological framework in order to evaluate curriculum. She or he must have organizational and administrative skills, together with skills in dealing with groups. Knowledge of and skills in working within institutions is required.

A lay missionary involved in **mission/community outreach** requires knowledge of social processes within communities and the location of available resources, and must develop skills in problem solving and administration, together with networking and facilitating skills. Knowledge of the mission statement of the church and its practical implications for community service is also required.

A lay missionary involved in **preaching and leading in worship** requires skills in homiletics and in hermeneutics.

A lay missionary involved in **church management and pastoral care** of a congregation is required to demonstrate a variety of skills as outlined above as required by the specific needs of the position.

Eligibility.

A lay missionary candidate must have an expressed desire to serve Christ and his church, apparent gifts of faith which are made evident in pastoral and practical ways, and the demonstrated ability to cooperate with others for the sake of ministry.

A lay missionary candidate must have acceptance by a Presbytery in response to the support of the Session of the congregation and evidence of communicant membership in The Presbyterian Church in Canada.

Oversight. Such appointees are responsible to the Presbytery and/or its Ministry and Doctrine

Committee for their actions on the field.

Prescribed Training.

Involvement in a probationary study program is required following formal application, to assess the individual's personal understanding of ministry, gifts and skills for ministry, areas and locales of interest, etc., and how these are related to the required standards of the category of lay missionary.

The lay missionary training program requirements involve both self-directed, tutorial and group learning, inclusive of the following areas of development:

- necessary theological/biblical education.
- training in skills to interpret/communicate the richness of the church's faith.
- training in the motivation of people to express their faith in personal and practical ways.
- understanding of the basics of a preaching and pastoral ministry.
- on-the-field experience; and familiarity with the process of church government.

The duration of the prescribed course is dependent upon the time-line circumstances and motivation of the individual, but should not exceed two years of basic preparation, continuing education being understood as an ongoing responsibility of the appointee.

The Ministry and Doctrine Committee of the Presbytery will be responsible for the administration of the training program, tutorial assistance, group interchange, and the arrangements for examining the progress of the course requirements *Vis a Vis* the granting of the category of lay missionary.

Appendix 4: Service of Commissioning for Lay Missionaries

An Outline

Presentation of the Candidate
Narration of Steps
Mandate and Preamble
Questions and Vows
Prayer
Declaration
Right Hand of Fellowship

An Order

The Presbytery having been constituted, the person or persons to be commissioned shall enter with the Presbytery accompanied by representatives of the appointing board or agency of the church.

The Moderator leads the people saying:

There are varieties of gifts,

but the same Spirit.

There are varieties of service,

but the same Lord.

There are varieties of activity,
but the same God activates all of them in everyone.

To each is given a gift by the Spirit,
to use it for the common good.

Together we are the body of Christ,
and individually members of it. (1 Cor. 12:4-7, 27, adapted.)

Though we have different gifts, together we are called to be the church with a ministry in the world, which is led by the risen Christ.

THE PRESENTATION AND NARRATION OF STEPS

The people may be seated. The Clerk or one appointed presents the candidate to the Moderator, saying:

Moderator, I present to you _____ who has offered *himself/ herself* as a lay missionary in the Presbytery of Essex-Kent and comes now to be commissioned to the task.

There may be a brief narration of the steps which brought the candidate and the church to this decision.

MANDATE AND PREAMBLE

The Moderator shall say the following Scriptural mandates:

Of himself, Jesus said: "I am the light of the world. Whoever follows me will never walk in darkness but will have the light of life." (John 8:12)

To those who followed him, Jesus said: "You are the light of the world. A city built on a hill cannot be hid. In the same way, let your light shine before others, so that they may see your good works and give glory to your Father in heaven." (Matthew 5:14, 16)

The Presbytery of Essex-Kent recognizes that there are those whose gifts and calling are suited to the role of a lay missionary. Specifically, this Presbytery defines a lay missionary as one who has gifts of leadership who wishes to use these skills as a paraprofessional in the service of the church and its programs.

_____, we rejoice today that you have answered the call to engage in ministry as a lay missionary. We are thankful to God for the gifts of grace and knowledge which have been given to you. As we commission you to this specific ministry, we ask you, before God and in the presence of this congregation, to witness to your faith and purpose by answering these questions.

QUESTIONS

Do you declare anew your faith in one God, made known in Jesus Christ, to whom the Holy Spirit witnesses in the Scriptures of the Old and New Testaments?

I do.

Do you promise, in the strength and grace of the Lord Jesus Christ, to govern the way you live as becomes the gospel, and do you promise to serve the people with compassion, energy, intelligence, imagination, and love, for the furtherance of God's reconciling mission in the world?

I do.

Do you accept the government of this church by Sessions, Presbyteries, Synods and General Assemblies,

and do you promise to be subject to these courts and to work for the unity and peace of Christ within the church and through the Holy Catholic Church?

I do.

May God bless you and give you the grace to fulfill these vows.

Amen.

PRAYER OF COMMISSIONING

Let us pray.

We praise and glorify you, Lord God Almighty, that you have created us and called us to yourself; you have redeemed us in Jesus Christ your Son; you sustain our lives and our works through the presence and power of your Holy Spirit.

We praise and glorify you, Lord God Almighty, that you have formed throughout the world the church to be your chosen people to declare the praises of our Lord Jesus Christ.

And now we give you thanks for your servant _____, who is willing to serve you as a _____ in _____.

Spirit of God, anoint *him/her* with power to proclaim the good news of Jesus Christ in word and action. Give to *him/her* we pray good health of body, mind, and spirit. Be present through the joys and sorrows, the doubts and the triumphs, the certainties and uncertainties of the life and ministry to which you call *him/her*.

Here, prayers may be offered for the particular people and work to which the person is appointed.

Hear our prayers, in the name of Jesus Christ, through whom, with whom and in whom, in the unity of the Spirit, all glory and honour is yours, one God, forever and ever. **Amen.**

THE DECLARATION

The Moderator continues:

_____, by appointment of the Presbytery of Essex-Kent, I commission you to serve The Presbyterian Church in Canada as a _____ in _____ in the name of Jesus Christ, the only head of the church.

May the peace of our Lord Jesus Christ be with you.

Here, the Moderator and other representatives of the church as designated may offer the right hand of fellowship or other sign of peace.

(The service of worship continues.)

Appendix 5: Guidelines for the Presbytery Bursary Fund

The Bursary Fund of the Presbytery of Essex-Kent exists to support in a tangible way those students and clergy who are pursuing higher education in order that the body of Christ may be built up.

Eligibility

Eligibility is limited to:

- Students enrolled in one of the theological colleges of the Presbyterian Church in Canada intending to serve in the Presbyterian Church in Canada as professional church workers, who are members of congregations within the Presbytery of Essex-Kent. The current amount given is \$650 per course.
- Ministers on the constituent roll of the Presbytery of Essex-Kent pursuing further education to sharpen their ministry skills, where the cost of the courses/programs is such that the continuing education allowance provided by the congregation would be insufficient to pay for the courses/programs. The current given is \$600 per year or \$650 per seminary course.

This assistance may be extended to those in undergraduate Arts Studies, eventually leading to professional church work. In the event that the student does not go on to professional church work it is expected that the money received will be returned within two years.

Criteria

Bursaries will be awarded primarily on the basis of financial need, with some information as to academic progress being made by the applicant.

Administration

Those eligible to receive bursaries shall apply to the Ministry and Doctrine Committee of the Presbytery of Essex-Kent. The Committee will review applications as they are received, and, according to the funds available, make recommendations to the Presbytery regarding disbursements. Grants may be renewed annually upon application.

Appendix 6: Presbytery Trust Funds

Note that requests for financial assistance from the various funds of Presbytery must be presented to the appropriate committee *prior* to a meeting of Presbytery. Requests presented on the floor of Presbytery will not be considered until the proper committee has had ample opportunity (i.e., a minimum of 3 weeks prior to the presbytery meeting) to consider the request.

1) The Duart Trust Fund (formerly called the Memorial Trust Fund) came to the Presbytery following the closure of the Presbyterian Church in Duart, ON. for the purpose of Contemporary Worship. The money was given to the National Church and passed on to the Presbytery.

Terms of Reference for the Duart Trust Fund

The purpose of the **Duart Trust Fund** is to provide funds to individuals or groups within a congregation of the Presbytery of Essex-Kent, to support creative forms of contemporary music which will help spread the message of Jesus Christ, and further the Kingdom of God. This fund should give us the freedom to try new things that may or may not succeed without fear of dire financial consequences. Normally, projects are to be practical and innovative in nature. They are to stand on their own merit and should be completed within a two-year period.

General Guidelines

- These projects must be new and not existing ministry; the grant may not be used for maintaining projects.
- The project shall be relevant to the teaching and communicating of the Word of God. (This would include updating of sound equipment to enable the congregation's members with hearing loss to receive the message).
- The project shall have the support of the session of the congregation.
- The project should have a practical application.
- Normally, the project will be self-contained.
- The project should promote the unity of the Church.
- It is understood that the results of any study, training or research will be made available to, and should have the potential for practical application within the Presbytery. Any reports, articles, study guides, or manuals developed as a result of a Fund supported project shall give appropriate credit to the Presbytery.
- A grant of up to \$4000.00 is available for any one initiative or group project. The Administration Committee will decide the amount of the grant on a case-by-case basis.

Eligibility

- All lay people within our congregations and all ordained elders (both teaching and ruling), with vision and deep conviction, are encouraged to make application.
- This Fund will accept group projects only when a person is clearly identified as being responsible.
- Priority will be given to churches that have not yet submitted requests to this fund.

2) The Congregational Support Fund has been created out of assets that came from congregations that were closed.

Terms of reference for use of these funds.

- The purpose of the Congregational Support Fund is to provide funding support to individuals or groups within a congregation of the Presbytery of Essex-Kent to support creative projects which will help spread the message of Jesus Christ, and further the Kingdom of God. This fund will provide freedom to try new things that may or may not succeed without fear of financial consequences.
- Normally projects are to be practical and innovative in nature there to stand on their own merit and should be completed within a two-year period.
- These funds are designed to support new and not existing ministry projects that are relevant to the teaching and communicating of the Word of God.
- The project shall have the support of the session of the congregation.
- It is understood that the results of any study, training or research will be made available to, and

should have the potential for practical application within the congregations of the Presbytery. Any reports, articles, study guides, or manuals developed as a result of a project supported by the Congregational Support Fund shall give appropriate credit to the Presbytery.

- It is anticipated that the Congregational Support Fund will cover an appropriate amount of the costs while the congregation assumes some of the costs as well. This fund is established to assist congregations as they deal with some of the key struggles of a modern church such as strategic planning, visioning, transitioning, conflict resolution or other difficulties as they may arise.

Eligibility.

Individuals within our congregations are encouraged to make applications having the support of the session of that congregation. Each project must have an individual identified as being responsible for the oversight of it. Priority will be given to churches who have not previously received support from this fund.

Amount of funds provided.

The normal request for funds will have a cap of \$5000 although a project of exceptional merit might be eligible for up to \$10,000. The maximum amount provided to any congregation from these funds will be \$40,000 over a ten-year period.

General Guidelines.

1. All applications will be submitted to the Clerk of Presbytery at least one full month prior to a presbytery meeting where approval of the grant might be given. Final approval of the grant will be made by the Presbytery.
2. It is important that the application provides clarity in terms of expected goals and outcomes. It should also answer questions such as:
 - Who will be involved?
 - What is the expected timeframe for the project?
 - What is the overall purpose of the project?
 - What are you expecting in terms of measuring the success of the program?

Requests must provide a breakdown of the costs of the project and the amount you feel the Congregational Support Fund needs to provide.

3. The Congregational Support Team will make every effort to provide assistance in developing a specific proposal for funding. This is why as much advanced time as possible must be provided.
4. The team overseeing these funds will attempt to focus on the need for financial aid, the expected outcomes of the project, the overall merit of it and how it will build up the Kingdom of God in making their recommendation to presbytery.
5. A recommendation for support of a project may include a request that those presenting the project be available to represent the request at a presbytery meeting.
6. The Presbytery reserves the right to terminate funding of the project after consultation with the project holder and any funds remaining that may have been advanced shall be returned to the Presbytery.

7. The Presbytery has final authority in selecting projects and determining the amount of grants.

8. It is understood that interim reports and a final report shall be submitted to the clerk of presbytery at least 2 weeks prior to an upcoming meeting. A final report shall include a financial accounting as well as an evaluation of the success of the project in light of the goals originally laid out. If any funds remain at the end of the project they shall be returned to the presbytery.

Declaration of limits of responsibility.

The Presbytery accepts no financial responsibility beyond the amount of an award made with respect to each project submitted and approved by them. The Presbytery does not accept responsibility for escalating or unseen costs involved in the project nor does it accept liability for consequences arising out of particular projects. This liability will rest with the initiators of the project.

3) EMERGENT SUPPORT FUND

This fund will be awarded to congregations in the Presbytery of Essex/Kent and will be given either as a grant or a loan. On application these funds can be used for congregations in the Presbytery of Essex/Kent:

1. For emergencies when a congregation is seen to be in need of interim financial assistance.
2. To support a Mission Plan in the community or beyond. This Mission Plan could be instituted by a congregation of the Presbytery or the Presbytery itself.

Applications in writing must be made to the Finance and Funds Committee. This fund will be administered by the Finance and Funds Committee on approval of the Presbytery.

The Finance and Funds Committee will receive and consider each request on its own merits and make recommendations to Presbytery. Presbytery will approve or reject or amend each recommendation as it deems appropriate and necessary.

How Grants Will Be Determined

1. The committee will review the request (calling for a personal presentation if deemed necessary) and bring a recommendation (with a dollar figure attached) to the floor of Presbytery for thorough debate.
2. The Presbytery shall have absolute authority in selecting and determining the amount of the grant/loans.
3. It is understood that (if requested) a report shall be submitted to the clerk of Presbytery for presentation to Presbytery. If funds from the original grant/loan remain, they shall be returned to Presbytery.
4. To come to the floor of Presbytery, any request must be submitted to the committee at least one month prior to a regular Presbytery meeting.

Any future monies directed to the Presbytery of Essex/Kent from the closure of a congregation within the Presbytery and received from the denomination will be divided between the Congregational Support Fund and the Emergent Support Fund at the decision of the Presbytery.

(Approved by Presbytery of Essex Kent, June 15, 2021.)

Appendix 7: Guidelines for the Use of Assets from Amalgamated & Dissolved Congregations

Recognizing that we would like, if possible, to recognize the contribution that many people made to such churches over the years and acknowledging that we will endeavour to use these funds for projects that cannot easily be funded through other means, we will adhere to the following principles in the use of these funds:

1. Funds are not to be used simply to maintain what we are already doing or already have; rather, the funds are to be used for new endeavours or to expand and grow present ministries in need of an infusion of money.
2. Funds are to be used for investing in programs, ministries, and congregational initiatives where there is a reasonable expectation of measurable growth and development. Initiatives must be sustainable.
3. Priority will be given to investing in ministries within or by the presbytery. If the ministry is beyond the bounds of the presbytery, we will not simply send money for the project, but use the funds for individuals and congregations within the presbytery to engage in the outreach endeavour.
4. Priority will be given to investing in ministries and people.
5. Funds are to be used in ways that reflect the core values of our churches and must have demonstrated support.
6. Any projects funded must be a part of an overall strategic plan.

APPENDIX 8: Visitation Guidelines

Preamble:

With the continuing side-lining of Christian practice from the mainstream and with the number of congregations going through hardships, it is important that the Presbytery reach out to and form relationships with its congregations in order to provide support and encouragement for ministry in contexts that are unique. We can act as islands in our uniqueness, but there is much to be said in sharing our success and our struggles and learning with and from one another. There is also much to be gained from the unity of Christians as we seek to live out and share the Gospel of Christ. Therefore, the Presbytery is seeking to strengthen its relationships with the congregations in its bounds and encourage them to benefit from one another.

Goals

- To strengthen the bonds between Presbytery and Congregations.
- To re-establish a connection between the Presbytery and its congregations and, where

necessary enact a healing process, {recognizing that Presbytery has been absent for a long time except when there has been conflict or crisis}.

- To identify and accommodate healing of conflicts where necessary.
- To learn from one another and to share our congregational successes.
- To celebrate positive events and ministries occurring in congregations.
- To help identify congregational challenges, common and uncommon that are faced.
- To help identify available resources to assist one another from all levels of our church, in addition to those outside our denomination.
- To identify problems before they become a major crisis.
- To help congregations identify their unique profile and culture and how it may enable or hinder their ministry.

Visitation

1. Each Congregation will be visited at least once within a three-year period.
2. The first visit to a congregation will, where necessary, focus on reconnecting with Presbytery. We will confess our negligence in this task and seek forgiveness.
3. We assure congregations that we are there to be of assistance.
4. We will introduce Presbytery and its role to congregations that may be oblivious and/or indifferent, seeking to listen as to how Presbytery can better support the congregations in its bounds.
5. The first visit is a benchmark to set the scene as a snapshot, from which further visits can discern change.
6. Visitation Team will ensure they have spoken with the Minister and {if applicable and mutually agreeable} *his/her* spouse and family; Session and Board of Management; Staff; Congregation; Youth {where applicable}.

Visitation Team Composition and Process

1. Visitation Teams will be composed of members of presbytery and willing elders from Congregations within the Presbytery; three persons consisting of at least one Minister and one ruling elder and will not be from their own congregations. Efforts will be made to ensure teams express diversity along lines of gender, age, and geographic location.
2. Ruling Ministers or Elders who are not Presbytery Representatives or who are on the “Appendix to the Roll” of Presbytery may be selected for this purpose.
3. The Life and Mission Committee will be responsible for maintaining a schedule of congregational visits each year, in addition to composition of the visitation teams.
4. Teams are responsible for contacting the congregation session to arrange the visit at a time that is mutually agreeable. Major Church events such as Advent, Lent, summer months and any other busy seasons need to be avoided.
5. The Visitation Team’s report will be submitted simultaneously to both the Life and Mission

Convenor and the Session. The Life and Mission Committee, after review, will then present the report to Presbytery. Reports are to be submitted to Presbytery no later than the first meeting following the congregational visitation, i.e., a visit occurs in June then the report is presented no later than the September Presbytery meeting; a visit in October, no later than the November meeting, etc.

Visitation Content

1. Visitations seek the general sense of the health of the congregation, its leadership, its pastor and the relationships of the three.
2. Visitations are pastoral in nature, inviting honesty, truth telling and seeking to celebrate successes, share empathy and where possible counsel, {keeping in mind that the team is not a counsellor} for their struggles. Their role is to provide recommendation to Presbytery and for Presbytery to offer counsel.
3. Visits will focus on the Ministry of Congregation in five key areas:
 - a. Worship
 - b. Discipleship
 - c. Fellowship
 - d. Service
 - e. Evangelism
4. If necessary, the visitation highlights any concerns or potential issues that may impact the Congregation, so Presbytery may be aware in advance or propose aid.
5. A visitation team will also highlight the successes of a congregation and its efforts to impact the local community with the gospel of Christ.

Dear Clerk of Session,

The Presbytery of Essex Kent, Life and Mission Committee will begin a new process of regular visitation to all the congregations within its boundary, over the next 3 years. The principal reason to begin regular visitations is to strengthen the relationship between the congregation and the Presbytery and to get a deeper understanding of the dynamic ministry your congregation provides to its members and the community it serves.

The Spirit of God discerns within a community of believers. These bodies are interdependent relationships of responsibility and accountability to one another. This affirms the way we govern and that we are colleagues with equal voice and vote.

1. The goal of these visits, as approved by Presbytery, are as follows:
2. To re-establish a connection between the Presbytery and your congregations.
3. To learn from one another, sharing your unique congregational successes.
4. To help congregations identify their unique profile and culture, and how it enables or hinders their ministry.
5. To help identify challenges, common and uncommon.
6. To identify available resources to share with the church community.

The process for the Presbytery visits is as follows:

The Presbytery appoints a team of 3 Presbyters {not of your congregation/name the team} to visit. The team

The date will be mutually agreed with the visitation team and your session, taking place on a Sunday, beginning with worship service, followed by arranged meetings with the minister, session, congregation, board of managers, finance and/or property and any additional groups as suggested. To facilitate the visitation process and time sensitive to the one-day schedule for meetings, questionnaires are developed for each group to be completed prior to the visitation.

Understanding your ministry will focus on key components, i.e.) worship, discipleship, fellowship, service, and evangelism, in addition to any other components you may wish to include. This will help the visitation team to better understand the unique ways in which you have been called to the ministry work in your context.

Once the questionnaires have been distributed and collected, we request that they are returned to the convenor {name, address, email} and a copy of your annual report included if available. Following the visit, the Visitation Team's report will be submitted simultaneously to both the Life and Mission Convenor and the Session. (If the Session has comments concerning the Report, they are to be communicated – in writing - to the Life and Mission Convenor.) The Life and Mission Committee will then forward the report to the Presbytery meeting closest to the date of the visitation.

Our hope and prayer is to establish regular visitations to develop greater communication, strengthen

the relationship between the congregation and the Presbytery, being responsible for one another and keeping us connected so we are not alone when we face challenges but also to celebrate your ministry to your unique community.

DATE OF THE VISITATION _____

VISITATION TEAM

NAME OF THE CONVENOR _____

CONTACT INFORMATION FOR CONVENOR

DUE DATE FOR COMPLETION OF SURVEYS

PRESBYTERY OF ESSEX-KENT

**FOR COMPLETION BY ALL MEMBERS AND ADHERENTS
OF THE CONGREGATION**



Part 1

A. Congregational Life

1. I am glad that I am part of this congregation. Always Usually Seldom
2. I participate in a group or committee within the congregation. Yes No

B. Mission

1. I am excited about what God is doing in and through this congregation. Always Usually Seldom
2. I support Presbyterians Sharing Yes No
3. I am well informed about Presbyterians Sharing Yes No

C. Pastoral Care

1. I am satisfied with the quality of pastoral care and the frequency of contacts and visits by the minister, elders or others of the congregation Always Usually Seldom
2. I am confident that I can call on my elder for pastoral care. Yes No

D. Worship

1. God speaks to me through the sermons Always Usually Seldom
2. I find the music inspirational Always Usually Seldom
3. I find that there is a variety of music in our worship. Always Usually Seldom
4. I think that the congregation is friendly and welcoming to newcomers. Always Usually Seldom
5. My average attendance at worship is **1** **2** **4** times per month (circle one)

Part II

From what do you gain the most satisfaction from being a part of this congregation?

What do you find is least satisfying?

Identify any problem or need which you think should be addressed as a result of this visitation?

Identify any wish or dream that you have for this congregation.

Use the space below for any additional comments.

You need not sign this survey.

APPENDIX B: SAMPLE QUESTIONS FOR THE VISITATION TEAM

Worship

1. Does our worship allow people to encounter God corporately and in their day to day lives?
2. Do we express our dependence on God and our gratitude for all that God has done for us?
3. Is our membership (on the roll, including adherents) accurately reflected in those regularly attending worship? (How are those who are unable to attend worship included in the worship life of the community?)
4. What is the focus of our worship?
5. What are the biblical or theological bases for why we worship the way we do? (order of service, liturgy used, styles of music)?
6. Are our resources (people and finances) for worship internal or external to the church?
7. How is our worship supported?
8. How are we ensuring that we have ongoing faithful leadership in worship? (Not just the minister).

Discipleship

1. Discipleship means: Becoming and being a follower of Jesus who embodies the character of Christ by engaging in a lifelong, personal pursuit of transformation and doing so within a like-minded community of faith committed to being and making other disciples.
2. Does our church provide opportunities for all of its members to be equipped with practical guidance for living one's faith in the world during the week? (A helpful exercise here is to look at the various age groups in the congregation and ask the question for each group individually. Is there a group or demographic that is being left out?)
3. Are there areas of discipleship requiring further training or resources?
4. Are discipleship training opportunities happening on an ongoing or a sporadic basis? Why?
5. Listen to coffee hour conversations. How do people in our congregation talk about the role their faith has in their life during the week? What is different in these conversations from a year ago?
6. Are our resources (people and finances) for discipleship and equipping disciples internal or external to the church?
7. How are our discipleship ministries supported?
8. How are we ensuring that we have ongoing faithful leadership in equipping disciples? (Not just the minister or the session).

Fellowship

1. How does our congregation share the love of God and God's grace in and through God's people?
2. What opportunities does a newcomer or an older member have to intentionally be in community to experience the love of God? (Please note: the intentionality of sharing GOD's love, not just a social time, is crucial to differentiating the church from other organizations).

3. How does our congregation integrate new members into the community of faith (from the time they walk through the door until they grow in faith to maturity)?
4. Are our resources (people and finances) for fellowship, internal or external to the church?
5. How are our fellowship ministries (including pastoral care) supported?
6. How are we ensuring that we have ongoing faithful leadership in creating and maintaining opportunities for fellowship? (Not just the minister or the session).

Service

1. What opportunities for service in Jesus' name is our congregation involved in? (List both those things to which you contribute monetarily and those things which involve people hours.)
2. Do people in the community (not regular members or adherents) know that our church meets needs and heals hurts in Jesus' name? Do our members and adherents know this?
3. How much of the church's purpose of service is done by members or adherents in the community outside of the church walls?
4. What needs exist in our community or on a wider scale for service in Jesus' name? (This may involve some door-knocking and looking at previous census data or community studies)
5. What are the emerging needs in our community (things for which the congregation can start preparing for two or three years down the road)?
6. Are our resources (people and finances) for service internal or external to the church?
7. How are our service ministries supported?
8. How are we ensuring that we have ongoing faithful leadership in creating and maintaining opportunities for service in Jesus' name? (Not just the minister or the session).

Evangelism

1. Evangelism means spreading the gospel of Jesus Christ.
2. How are those in leadership of our church witnesses to what they have seen and known to be true of God in their lives?
3. Where (or to what demographic) is our evangelism focus? How does this focus reflect the community environment in which God has placed us?
4. What are the primary means for evangelism we do (so that people can grow as disciples of Christ)?
5. How do we provide follow-up for the evangelism we do (so that people can grow as disciples of Christ)?
6. Are our resources (people and finances) for evangelism internal or external to the church?
7. How are our evangelism ministries supported?
8. How are we ensuring that we have ongoing faithful leadership for evangelism in our community? (Not just the minister or the session)

Appendix 9: Liturgy for the Installation of the Moderator of Presbytery

The Clerk will escort the Moderator-Elect to a position standing before the current Moderator and say:

Members of the Court – please stand:

Moderator, at a Regular Meeting of the Presbytery of Essex-Kent held on, a motion was duly moved, seconded, and adopted that the be elected Moderator of Presbytery for the 2022 – 2024 two-year term. Subsequent to that motion, I now present to be installed as Moderator of the Presbytery of Essex-Kent.

THE COVENANT

The Moderator shall address the Court saying -

Members of the Presbytery of Essex-Kent – having electedto be your Moderator for the two-year term beginning today, I ask you this question:

Do you promise to accept *her/him* authority in the office of Moderator – cooperate with *him/her* in conducting the business of this Court – and support *her/him* in your prayers?

WE DO

The Moderator shall address the Moderator-Elect saying –

Do you,, with a free mind and heart, accept the responsibility of office to which this court now calls you?

I do, God being my helper.

Do you promise to uphold the standards and constitution of the Presbyterian Church in Canada?

I do, God being my helper.

Will you, in dependence on Christ who stooped to wash his servants’ feet, seek to rule with the same mind that was in Him?

I will, God being my helper.

LET US PRAY –

Sovereign God, you have called your church into being and have appointed men and women to positions of responsibility, authority, and service. We thank you for your servant who now enters upon this term as Moderator of the Presbytery of Essex-Kent. Sustain *her/him*, we pray, in health, wisdom and peace, that *her/his* life and work may be a gift of grace to this Court and your Church in the world. These prayers we offer in the name of our Lord Jesus Christ, to whom, with you and the Holy

Spirit, be all praise and glory. Amen

DECLARATION

..... – In the name of our Lord Jesus Christ, the only King and Head of the Church; and by the authority of the Presbytery of Essex-Kent, I install you as Moderator of this Court and transmit to you all the obligations and authority that belong to the office.

On behalf of all members of this court, I give you the right hand of fellowship.

The grace of the Lord Jesus Christ be with you.

Amen.

The newly installed Moderator shall be conducted to the presider's chair by the Past Moderator.

The Court shall be seated at the direction of the New Moderator.

Appendix 10: Guidelines for the Induction of Minister of Word and Sacraments

When appropriate, the date and time of induction services will be established by the Presbytery at the time of dealing with a call. When this is not possible, it will be at the call of the Moderator of the Presbytery, in consultation with the Interim Moderator of the charge, and the Clerk of the Presbytery.

The Moderator of the Presbytery is ultimately responsible for the conduct of, and the arrangements for, induction services, and this is done in consultation with the Interim Moderator of the charge, and the Clerk of the Presbytery. The Clerk, in consultation with the Moderator, will determine the order of the service and Presbytery participants, while the Interim Moderator will make all local arrangements with the organist, choir, ushers, office staff, etc.

Normally, the participants in the service will be:

- The Moderator, to conduct worship, including the service of induction.
- The Interim Moderator, to prepare and read the steps leading to the induction.
- The Clerk of the Presbytery, to preside over the signing of the formula.
- Normally, the most recently inducted minister of the Presbytery, to read the Scripture lessons and preach the sermon.
- Another member of the Presbytery, at the invitation of the Moderator and in consultation with the inductee, to deliver a single charge to both minister and congregation.
- The newly inducted minister, at the invitation of the Moderator, to pronounce the benediction.

The offering from induction services will be used for the work of the Presbytery or otherwise designated. Any arrangements for a reception or social time following the induction service are the responsibility of the Interim Moderator and the local congregation.

**SERVICE OF INDUCTION FOR MINISTER OF WORD AND SACRAMENTS
PRESBYTERY OF ESSEX-KENT, THE PRESBYTERIAN CHURCH IN CANADA**

**A SERVICE OF INDUCTION FORAs MINISTER OF WORD and SACRAMENTS To
..... PRESBYTERIAN CHURCH,, ON, DATE AND TIME**

Edict – THE CLERK OF PRESBYTERY

The Edict announcing the intention of the Presbytery to proceed with the induction of _____ has been read in this Church as directed by Presbytery. The Presbytery is now in session. As no valid objections have been raised, the Presbytery shall proceed without further delay to the service of induction.

Prelude

Presbytery Procession

The people stand as the presbytery and others who are leading the service enter the church and remain standing until after The Rite of Reconciliation

Call To Worship – THE MODERATOR

The Lord be with you.

ALL: And also with you.

Ruth 2:4.

There is one body and one Spirit,
just as you were called to the one hope of your calling,
one Lord, one faith, one baptism,
one God and Father of all.

**ALL: But to each of us grace has been given
according to the measure of Christ's gift.**

The gifts Christ gave were that some would be apostles,
some prophets, some evangelists,
some pastors and teachers,
to equip the saints for work of ministry,
for building up the body of Christ,

**ALL: until we all come to the unity of the faith
and of the knowledge of the Son of God,
to maturity as a people,
to the measure of the full stature of Christ.**

Eph. 4:4,5, 11-13, adapted.

Let us worship God.

HYMN OF PRAISE

Prayer Of Adoration

O God of infinite possibilities,
as we ponder what you have done among us,
we are moved with awe and wonder.
In your hands
a lump of clay became a human person,
a barren womb brought forth a child of promise,
a boy's lunch became a feast for a multitude,
the confession of an impulsive fisherman became the Rock on which you built
your church,
human hands pierced with nails became the sign of your saving power.
Truly, nothing is too difficult for you, Lord God Almighty!
And now as we gather together in response to your call,
we place ourselves anew into your hands,
trusting that we too may become
new creations of your love
and instruments of your grace,
through Jesus Christ our Lord. **Amen.**

The Rite of Reconciliation

The proof of God's amazing love is this: while we were sinners, Christ died for us.
In humility and faith, let us confess our sin to God.

God of Mercy:

**in Jesus Christ you call us to be your servant people,
but too often we have gone our own way,
hoping to avoid your claim on our lives.
We have not always trusted your good news to be good for us
and have resisted the transforming power of your Word.
We have allowed the empty distractions of this world
to draw us from our true vocation and
to block us from giving faithful witness to your grace.**

**Have mercy on us, O God.
In your love forgive us and set us free
to respond to your call and
to be your faithful people,
through Jesus Christ our Lord. Amen.**

Silence for reflection.

Hear the good news!

The saying is sure and worthy of full acceptance,
that Christ Jesus came into the world to save sinners.

I Tim. 1:15.

Anyone who is in Christ is a new creation.
The old life has gone; a new life has begun.

II Cor. 5:17.

In the name of Jesus Christ, you (we) are forgiven.

Thanks be to God.

Since we are reconciled in Christ, let us offer each other a sign of peace.

May the peace of Christ be always with you.

And with you also.

HYMN

The Word Proclaimed

Readings From Scripture

A lesson from the Old Testament

The word of the Lord.

Thanks be to God.

A psalm is sung or read

A lesson from the Epistles

The word of the Lord.

Thanks be to God.

A lesson from the Gospels

The gospel of Christ.

Praise to you, Lord Jesus Christ.

The Sermon

Affirmation Of Faith –

THE APOSTLES' CREED

It is appropriate to respond to the Word by repeating in unison one of the ecumenical creeds or a selection from Living Faith.

Offerings and Thanksgivings

HYMN

*During the singing of the hymn, the gifts of money may be brought forward.
The people remain standing as the Moderator leads them saying:*

There are varieties of gifts,
but the same Spirit;

There are varieties of services,
but the same Lord;

There are varieties of activities,
but it is the same God who activates all of them in everyone.

To each one is given a gift by the Spirit,
to use it for the common good.

Together we are the body of Christ,
and individually members of it. *(1 Cor. 12:4-7, 27, adapted)*

Though we have different gift together we are called to be the church with a ministry in the world which is led by the risen Christ.

The people may be seated.

The Induction

NARRATION OF STEPS – THE CLERK

The person to be inducted stands before the Moderator who The Narration of Steps may be placed before the service of worship begins or may be placed before the preamble.

THE NARRATION OF STEPS

The clerk of presbytery or other appointed person will narrate the steps in these or similar terms.

The person to be inducted is presented to the Moderator by the clerk who says:

Moderator, I now present to you, _____ and ask you to proceed with the induction

The Presbytery of _____,
meeting on the _____ day of _____,
in the year of our Lord _____

resolved to sustain a call to _____
from the congregation of _____,
[or, * an appointment by _____,]
and to meet at this time and in this place
and to induct [*recognize, install] _____ into ministry in the
_____ of _____.

* These words to be adapted as appropriate.

Listen now to what The Presbyterian Church in Canada believes concerning Christian ministry.

_____, it is this to which you give your pledge as a minister of Word and Sacraments.

The Preamble (Approved, 1970 Revised, 1992, 1998.)

All ministries of the Church proceed from and are sustained by the ministry of the Lord Jesus Christ. He is our Prophet, Priest and King, the Minister of the covenant of grace. By the operation of God's Word and Spirit, the Church is gathered, equipped, and sent out to participate in this ministry. All members of the Church are called to share the Gospel with the world, and to offer to the Father the worship and service that are due to the Creator from the creation, through Christ, the only Mediator, until he comes again. That the Church may be continually renewed and nurtured for ministry, Christ furnishes the Church with pastors and teachers. He requires and enables the Church to discern and to confirm by ordination those whom he calls to this pastoral and teaching office. The standards of his Church he entrusts in a special degree of responsibility to their care.

The Presbyterian Church in Canada is bound only to Jesus Christ, the Church's King and Head. The Scriptures of the Old and New Testaments, as the written Word of God, testifying to Christ the living Word, are the canon of all doctrine, by which Christ rules our faith and life. We acknowledge our historic continuity with the Holy Catholic Church and our doctrinal heritage in the ecumenical creeds, and the confessions of the Reformation. Our subordinate standards are the Westminster Confession of Faith as adopted in 1875 and 1889, the Declaration of Faith Concerning Church and Nation of 1954, Living Faith (*Foi Vivant*) as adopted in 1998, and such doctrine as the Church, in obedience to Scripture and under the promised guidance of the Holy Spirit, may yet confess in the Church's continuing function of reformulating the faith.

The Ordination Questions

All these things you have examined and are ready to accept. Being assured of your faith in Christ and your love for people, the Presbytery is prepared to induct you into ministry in this place. That your faith may appear in the presence of God and the people of God, we now ask you the appointed questions in terms of this preamble.

1. Do you believe in God the Father, made known in his Son Jesus Christ our Lord, to whom the Holy Spirit witnesses in the Scriptures of the Old and New Testaments?

I do.

2. Do you accept the subordinate standards of this Church, promising to uphold its doctrine under the continual illumination and correction of the Holy Spirit speaking in Scriptures?

I do.

3. Do you accept the government of this Church by sessions, presbyteries, synods, and general assemblies, and do you promise to share in and submit yourself to all lawful oversight therein, and to follow no divisive course but to seek the peace and unity of Christ among your people and throughout the Holy, Catholic Church?

I do.

4. Do you promise in the strength and grace of the Lord Jesus Christ to conduct yourself in your private and public life as becomes his gospel, and do you give yourself diligently and cheerfully to the service of Christ's word, sacraments, and discipline, for the furtherance of his reconciling mission in the world?

I do.

May the Lord bless you and give you grace to fulfil these vows. **AMEN**

Questions To The Congregation

The congregation will stand and the Moderator shall say the following or similar words:

Members and adherents of _____ congregation will please stand. The induction (recognition) of a minister is the beginning of a new partnership in service to God. These questions, therefore, I direct to you so that you may renew

your commitment to this shared ministry.

1. Do you confess anew your faith in one God who is creator and ruler of the universe, who came to us in Jesus Christ as Saviour and Lord, and who remains present among us through the power of the Holy Spirit?

We do.

2. Do you receive _____ to be your minister as from Christ?

We do.

3. Will you give of your substance as the Lord prospers you, for the maintenance of the Christian ministry and the furtherance of the gospel in this place and throughout the world?

We will.

4. Do you pledge yourselves to be co-servants with your minister under Christ, sharing in the worship of the church, offering support through prayers and friendship, announcing the gospel to the world by the power of the Holy Spirit?

We do.

May the Lord bless you and give you grace to fulfil these vows. **Amen.**

***The Induction Prayer**

The Moderator leads in prayer saying:

Praise be to you, Lord God of creation.

By your power, you created the universe to be a witness to your glory.

By your love, you became flesh and lived among us in Jesus Christ to redeem your people and to establish your kingdom on earth.

By your Spirit, you sustain and nurture your people and your purposes among us. We praise and glorify your name O God, because you have formed throughout the world a church to be your chosen people, a royal priesthood, a holy nation to declare the praises of our Lord Jesus Christ.

And now we give you thanks for your servant _____

who has been called and ordained to serve you and the church as a minister of Word and Sacraments, and who has been called/appointed to minister (among these people). May the words _____ speaks in preaching and teaching be your Word in Christ. May the sacraments _____ celebrates be lively signs of your presence among these people who have made covenant with you through Christ. May the qualities of compassion and discernment that mark _____ life among these people show forth your love in Christ from day to day.

As we pray for your servant _____ so too, O Lord, we pray for every minister and elder. May they reach out the hand of friendship, care and affection to one another. So may _____ realize that they stand not alone, but is surrounded by co-workers in Christ in whom _____ may find understanding, support and guidance.

We give you thanks, O God, for the people of this congregation. May they always remember their part in the ministry you have given to them and to all believers. Give to them high expectation that, by the power of your transforming grace, they will be renewed in their love for Christ, for one another, and for the whole world.

May _____ and the people of _____ congregation grow together as members of one body in Christ--

rooted in the gospel,
abounding in hope,
steadfast in service,

in the name of your Son, Jesus Christ our Lord, to whom, with you and the Holy Spirit, belong glory and honour, worship and praise, now and forever. **Amen.**

The congregation may pray in unison:

**God of grace,
you call us to a common ministry as ambassadors of Christ,
trusting us with the message of reconciliation.
Give us courage and discipline to follow where your servants rightly lead us,
that together we may declare your wonderful deeds and show your love to the
world; through Jesus Christ the Lord of all. Amen.**

Declaration

The Moderator says:

_____; in the name of the Lord Jesus Christ,
the only king and head of the church, and by the authority of the Presbytery of
_____, I now declare you to have been INDUCTED (*recognized,
installed*) into your ministry in _____; and I admit you to all the rights
and privileges belonging to this office.

Right Hand Of Fellowship

As we welcome you to share in ministry in this Presbytery, we extend to you the right hand of fellowship.

May the grace of our Lord Jesus Christ be with you.

The Moderator, followed by all members of the presbytery will greet the newly inducted minister by extending the right hand of fellowship.

Signing The Formula

When members of presbytery have returned to their seats, the Moderator says:

_____, in signing The Formula, you testify that you adhere to those things declared and required in the Preamble and Questions at the ordination of a minister.

The clerk directs the newly inducted minister to the table and book reserved for the purpose.

A Charge – Interim Moderator

A charge to the minister and a charge to the congregation may be combined into one.

If the Lord's Supper is to be celebrated, it will happen at this point. The Inductee is invited to share that liturgy with the Moderator of Presbytery.

The Dismissal

HYMN

A hymn of the church or discipleship is sung. If the presbytery retires at this time, the Moderator and the newly inducted minister remain to give the charge and benediction.

the charge to the people – God has shown you what is good.

What does the Lord require of you but to do justice, love mercy,
and to walk humbly with your God.

Micah 6:8.

Benediction – INDUCTEE

May the grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Spirit, be with you all. **Amen.** *II Cor. 13:13.*

Appendix 11: Checklists for Examination of Session Minutes and Records

**CHECK LIST FOR EXAMINING SESSION MUNUTES (SECTIONS 25-32 BOOK OF FORMS)
PRESBYTERY OF ESSEX-KENT**

Name of Congregation _____

- 27.1 Page Number shall be written in full where it is not printed _____
- 27.2 Every page is signed at the bottom by the Clerk (Typed & Initialed) _____
- 27.3 Time and Place of each meeting is fully stated on each page _____
- 27.4 Every page shall have in index (marginal or headings) _____
- 27.5 Date shall be indicated at the top of the page _____
- 27.6 All numbers shall be given in words and numbers _____
- 27.7 All erasures, cancellations, interlineations, or other changes
Shall be noted in the margin and initialed by the Clerk _____
- 27.8 No unnecessary vacant spaces between minutes _____
- 27.9 Loose-leaf pages are permissible. Paper must be of such quality
as to prevent ink showing on opposite page. All pages shall be
temporarily bound in a commercial-type binder with rigid fastener.
Ring Binder is NOT PERMISSIBLE. _____
- 27.11 Vacant Spaces shall be stroked through and initialed by the Clerk _____

FOR INFORMATION

- 27.10 Minutes shall NOT be reproduced. A summary is suitable for distribution.
One copy may be kept in a vault or safety deposit box for microfilming.
After microfilming is deposited with the PCC Archives, the additional
Copy is to be destroyed in the presence of the Session.
- 27.12 Ordinarily when pages total one hundred (100), they shall be bound
commercially in book form, under close scrutiny of the Clerk.
- 32. Every book is ordered to be reviewed and attested yearly by the higher court,
Save that a presbytery may call for records once every two years.

Continued to page 2 -----

Examination of Session Minutes in the Presbytery of Essex-Kent

Session Records that were examined belong to _____

The Records were found to be –

_____ NOT ACCEPTABLE for the following reasons

_____ NEATLY and CORRECTLY KEPT

_____ NEATLY and CORRECTLY KEPT WITH THE FOLLOWING NOTATIONS

Date of Examination _____

Name (s) of Examiners – PLEASE PRINT _____
And _____

ATTESTATION BY CLERK OF PRESBYTERY

Place of Examination _____

Date of Examination _____

Signature of Clerk _____

Rev. Dr. Tim Reddish, Clerk of Presbytery of Essex-Kent

**SESSION RECORDS
PRESBYTERY EXAMINATION CHECKLIST**

Church courts shall take special care that their records are carefully and correctly kept. This checklist is meant to help maintain the good order of session records. (Book of Forms 25 and 114.4)

Name of Congregation: _____

1. Session Minutes (See Book of Forms 27 and following)

✓ **the following items that are neatly and correctly included in the minutes.**

- Date and place of each meeting included on every minute page
- Subject headings clearly present
(Either in the margin or in the body of the minutes)
- Pages of the minutes sequentially numbered
(Appendices are not normally included in regular numbering)
- Erasures, cancellations, later insertions, etc. initialed by the clerk
- Vacant space, except the ordinary space between paragraphs, stroked through and initialed by the clerk
- Every page signed by the clerk
(Appendices do not require the clerk's signature)
- Each meeting signed by the moderator

✓ **one of the following recommendations to be made to the presbytery.**

- That the minutes be attested as neatly and correctly kept.
- That the minutes be attested with notes.

Notes:

2. Professing Members' Roll (See Book of Forms 125 and following)

✓ **the following items that are neatly and correctly included on the roll.**

- Names and addresses of the professing members clearly noted
- Date of enrollment and manner of enrollment clearly noted
(By profession of faith, certificate, or special resolution of session)
- Date of removal and manner of removal clearly noted
(By death, transference, or special resolution of session with reason for resolution noted)

✓ **one of the following recommendations to be made to the presbytery.**

- That the Professing Members' Roll be attested as neatly and correctly kept.
- That the Professing Members' Roll be attested with notes.

Notes:

(An approved Excel file that can be used as a template for the Roll is available from the Clerk.)

3. Baptismal Register

✓ **one of the following recommendations to be made to the presbytery.**

- That the Baptismal Register be attested as neatly and correctly kept.
- That the Baptismal Register be attested with notes.

Notes:

4. Marriage Register

✓ **one of the following recommendations to be made to the presbytery.**

- That the Marriage Register be attested as neatly and correctly kept.
- That the Marriage Register be attested with notes.
 - ▶ Ensure marriage license number as well as clergy name and license number are recorded for each marriage.

Notes:

5. *Funeral Register

✓ **one of the following recommendations to be made to the presbytery.**

- That the Funeral Register be attested as neatly and correctly kept.
- That the Funeral Register be attested with notes.

Notes:

6. Other recommendations (if needed)

Name and signature of examiner

Name and signature of examiner

Date

***Funeral Register Option:** According to Book of Forms 114.4, congregations are not required to keep a Funeral Register (Also known as Burial or Death Register). The presbytery, however, believes the information recorded in such a register can be of pastoral and historical value and therefore asks that each session maintain and submit a Funeral Register (which can be an Excel file) for examination.

Prepared by: Wynford Drive, see: <https://presbyterian.ca/gao/clerks/>

Effective: Approved on April 23, 2024 (and updated on June 15, 2024).