



CANDIDACY MANUAL

May 2022

Evangelical Lutheran Church in Canada

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[Forms are in a separate document.]

Section A — Candidacy in the Evangelical Lutheran Church in Canada

A-1 Meaning of Call

In the gift of Holy Baptism, a Christian is called by God and set apart as a member of a royal priesthood (1 Peter 2:9). All Christians are servants of God, called to minister on behalf of Christ to their neighbours in both words and actions and by lifting up others in prayer. A Lutheran congregation often welcomes the newly baptized *into the body of Christ and into the mission we share: join us in giving thanks and praise to God and bearing God's creative and redeeming word to all the world.*¹ The Holy Spirit gives gifts and guidance to the faithful, leaving no believer without some way to participate in God's mission.

All of God's people have a call to minister. Some of God's people are called to public ministries in the church and for the world. The Evangelical Lutheran Church in Canada (ELCIC) is committed to identifying members who have gifts to provide leadership in the life of the church. There are two types of public rostered ministers in the ELCIC:

1. Pastoral Ministers are ordained to a public ministry of Word and Sacrament.
2. Diaconal Ministers are ordained to a public ministry of Word and Service.

The ELCIC maintains a *Roster of Pastoral Ministers* and a *Roster of Diaconal Ministers*. A "roster" is a list of active ministers in good standing. Synods are responsible for overseeing both rosters, using national standards to admit people to and remove people from each roster.

In the Lutheran tradition, an individual's call from God has both internal and external or mediated dimensions:

1. There is an inner, personal conviction that God is calling an individual to public Christian ministry.
2. There is a corporate certification and public confirmation of the individual's character, commitment, ability and preparation to serve in a specific rostered ministry.
3. A letter of call is received and accepted to serve in a particular ministry setting.

Candidacy is the formal process of preparation and certification which the ELCIC considers a public confirmation of call to rostered ministry.

People become aware of their gifts and God's call in various ways. Some become aware in a critical moment in life. Some are urged by others in the church to consider their call. Some struggle for years with their call and their circumstances. A vital component of becoming aware of God's call occurs when rostered ministers and congregational members encourage particular individuals to explore a vocational calling to pastoral or diaconal ministry. The letter of call for pastors includes the charge to seek out and encourage qualified persons to prepare for the ministry of the gospel.

1 *Evangelical Lutheran Worship*, page 231.

A-2 A Candidate for the Whole Church

Every candidate for diaconal or pastoral ministry in the ELCIC is approved by a specific Synod Council and must be qualified for service throughout the ELCIC. Candidates are considered for service according to national standards and by means of common procedures. This church values a consistent candidacy process. Acceptance by any one Synod Council indicates approval for ministry throughout the ELCIC. The national standards and procedures have been developed through years of experience by national boards and working groups, and in consultation with leaders in the synodical candidacy process and Canadian Lutheran theological education. The national standards and procedures are documented in this *Candidacy Manual* and are authorized by the ELCIC National Church Council.

Candidates who complete the requirements and are approved by a Synod Council are recognized and available for a first call on a church-wide basis. Once a call has been received and accepted, the newly ordained diaconal minister or pastoral minister is added to a roster of the church and is recognized as a minister in Christ's church.

Candidates are expected to make every effort to respond to the leadership needs of this church at the time of their first call and throughout their ministries. This church is willing to respond with understanding to the unique circumstances of individual candidates and their families whenever possible. It is important to bear in mind that restrictions that limit a candidate's ability to serve can delay or prevent the receipt of a call to service in the ELCIC.

A-3 Partners

Candidacy involves a full and active partnership among:

- Candidates (A-3.1, page 7)
- Congregations (A-3.2, page 7)
- Synods (A-3.3, page 8)
- Synod Candidacy Committees (A-3.4, page 8)
- ELCIC Seminaries (A-3.5, page 8)
- ELCIC National Church (A-3.6, page 9)

The purpose of this partnership is to provide:

- a relationship between each candidate and this church;
- a process for discernment of various aspects of a candidate's call;
- awareness and evaluation of gifts, aptitudes and developmental needs of candidates;
- increasing awareness of the church's hopes and expectations for its pastoral and diaconal leaders;
- ongoing support during the candidacy process;
- financial aid possibilities; and
- increasing awareness across the church of the candidacy process and the needs of candidates.

A-3.1 Candidates

Personal faith and commitment to Christ are at the heart of one's decision to consider a call to serve in pastoral ministry or diaconal ministry. That decision often comes after a lengthy period of prayer and thought, and may include some uncertainty. The decision should involve others in a process of discernment and reflection about the individual's gifts and abilities for ministry. Synod offices are able to recommend resources that support the discernment process.

The decision to begin study for pastoral or diaconal ministry is one that will be tested, both by the candidate's personal experiences and by the community of faith that is the ELCIC. A decision to serve this church in pastoral or diaconal ministry involves the individual as well as his or her pastor and congregation, the synod bishop, the Candidacy Committee and the seminary faculty.

A person seeking to serve this church should contact the office of the synod in which congregational membership is held in order to begin the candidacy process. Growth and development are expected as one seeks to become equipped to both serve and lead in the church's public ministry. The candidate is expected to be a mature, responsible and trustworthy partner in the process of preparation, formation and evaluation.

Once in the candidacy process, the candidate will need to exercise initiative in completing the steps of candidacy. This includes providing reports as required and demonstrating competence in the task of theological education and practical preparation for ministry. The steps in candidacy are outlined in (Section B-4, page 25) for pastoral candidates and in (Section C-4, page 42.) for diaconal candidates. The process for registration is outlined in (Section D, page 49).

While engaged in educational and ministry experiences as part of the candidacy process, candidates are expected to comply with ELCIC policies. This includes the Sexual Abuse or Harassment Policy (Appendix 12, page 115) and the Policy for Protection of Children, Youth and Other Vulnerable People in the ELCIC (PPCYOVP) (Appendix 13, page 115).

A-3.2 Congregations

Congregations are a primary provider of support for the baptized in their ministries. Congregations are to identify and assist in the recruitment of potential leaders for public ministry in the ELCIC. Every person who seeks candidacy in the ELCIC must have been an active member of a congregation of this church for a minimum of two years and be recommended by that congregation. Extraordinary circumstances, such as a person residing too far from an ELCIC congregation to maintain active membership, may be taken into consideration by the Candidacy Committee receiving an application from such a person.

The pastor of the candidate's home congregation is encouraged to provide pastoral guidance in the discernment process and throughout preparation for ministry. A recommendation from the home pastor is required and a form is provided in the registration packet.

Congregations are asked to maintain a relationship with the candidate through the years of preparation, to pray for the candidate and, to the extent possible, provide financial assistance. While the congregation's and pastor's recommendations are important to the candidacy process, the responsibility for evaluation and approval of candidates belongs to the synods, working with and through the Candidacy Committee, the seminary, the supervising pastor, the lay intern committee and finally, the Examining Committee.

A-3.3 Synods

Within the ELCIC, synods have the primary responsibility for decision making in the area of theological education and leadership, including seminaries, candidates and continuing education.³ Each synod of the ELCIC acts on behalf of the whole ELCIC through a Candidacy Committee. (See A-3.4 below.) As well, synods are active in the candidacy process through the Office of the Bishop, the Examining Committee and Synod councils. Each synod cooperates and collaborates with the National Church and other synods to co-ordinate common standards and policies for rostered leaders.

A-3.4 Synod Candidacy Committees

Each synod of the ELCIC acts on behalf of the whole ELCIC through a Candidacy Committee. Some synods refer to this as the *Candidacy Committee (CCOM)* while other synods refer to it as *Committee for Theological Education and Leadership (CTEL)*. The acronyms CTCL and CCOM are commonly used within synods. **Candidacy Committee will be used throughout this manual to signify this committee.**

The Candidacy Committee is responsible for interviewing, evaluating and endorsing candidates. They use national standards and requirements as outlined in this manual to assess readiness at times of registration and endorsement for studies. This includes determining the readiness of persons to enter the candidacy process and begin theological education, endorsing candidates for a specific roster of this church, annual endorsement to continue in candidacy and forwarding a final evaluation of each candidate's qualifications and readiness for ministry to the synod for the use of the Examining Committee. Each step is intended to assist in the larger process of discernment that takes place as persons are prepared for continuing ministry in God's name.

Candidacy Committees are comprised of persons chosen by the synod who are responsible for assessing a person's call to public ministry and assessing the character and qualifications of applicants to the rosters of the ELCIC. Candidacy Committees provide guidance, encouragement and support throughout the candidacy process in a faithful ministry of identifying and evaluating candidates for rostered leadership.

Additional information for Candidacy Committees can be found in Section A-4, page 10.

A-3.5 ELCIC Seminaries

The seminaries of the ELCIC are important partners in the preparation of candidates. Seminaries should assist the work of Candidacy Committees, and every Candidacy Committee shall include an ELCIC seminary faculty liaison. The ELCIC seminaries shall:

- make decisions concerning the admission of a person for study and report this action to Candidacy Committees. Admission to or continuation at an ELCIC seminary for study leading to rostered ministry in the ELCIC is contingent upon a positive endorsement by a Candidacy Committee;
- assist Candidacy Committees through a seminary liaison. The liaison may participate in meetings with the committee as a consultant with voice but no vote. Expenses will normally be paid by the Candidacy Committee;
- administer financial aid to its students;

3 National Convention resolution NC-2019-18 *Relationships, Interconnectedness and Responsibilities in the ELCIC: One Body Working Together*.

- direct and evaluate the student’s practical preparation, such as contextual education and internship/field experience, in consultation with the student’s Candidacy Committee. The supervising pastor and the lay internship/field experience committee play an important role in guiding and evaluating the candidate;
- provide the Candidacy Committee with regular reports of academic progress and determine the satisfactory completion by the candidate of the requirements of the Master of Divinity, Master of Theology or other first professional degree;
- provide Candidacy Committees with an appraisal of theological courses completed by candidates attending non-ELCIC seminaries along with a recommendation regarding whether such courses meet the standards of this church; and
- upon approval by the Candidacy Committee, affiliate with candidates attending non-ELCIC seminaries to guide their Lutheran formation.

A-3.6 ELCIC National Church

The National Church Council, in co-operation with the National Bishop, is responsible for the development and management of candidacy in the ELCIC, including the standards, procedures and policies related to the recruitment, preparation, evaluation and support of candidates for rostered ministry in this church. The ELCIC also has responsibility for providing a diaconal formation event as part of the diaconal candidacy process.

The National Office relates to Candidacy Committees in the following ways:

- maintains the *Candidacy Manual*;
- convenes the Program Committee for Leadership for Ministry;
- interprets the policies of the ELCIC as required; and
- prepares and distributes the written examination.

National staff may work directly with Candidacy Committees in providing counsel and assistance in the work of the committee. While the national staff person does not vote, he or she may be present for all major decisions made by Candidacy Committees.

A-4 Candidacy Committee Policies

A-4.1 The Role of the Candidacy Committee

Candidacy Committee members are responsible for assessing the gifts and encouraging the development of those who seek candidacy for pastoral or diaconal ministry in the ELCIC. This includes determining readiness to serve as a rostered minister.

This role is carried out by developing a relationship with each candidate. The committee shall work with candidates to determine if each individual is being called to serve as a pastoral minister, or to serve as a deacon, or to continue to serve as a lay person.

The Standards for Pastoral Ministry (Section B-2, page 19) and the Standards for Diaconal Ministry (Section C-2, page 35) are the central requirements for assessing readiness to serve as a rostered minister. Each step in the *Candidacy Manual* is intended to assist in the larger process of discernment that takes place as persons are prepared for continuing ministry in God's name, whether lay or rostered. The Candidacy Committee members encourage discernment by:

- listening to the candidate;
- guiding the candidate through the candidacy process;
- identifying areas of growth that require additional training, formation and development;
- affirming the candidate's gift;
- offering clear, honest and respectful recommendations;
- praying for the candidate;
- keeping good records; and
- maintaining confidentiality.

Getting to know candidates deepens understanding of their gifts for ministry and strengthens the practice of offering honest feedback with clear recommendations. Committees shall make use of the best resources available in order to understand and advise those who seek their guidance. Candidacy Committee members may consult with other members of the ELCIC who know the candidates in educational institutions, seminary and/or in their home congregations to acquire a more complete perspective.

Candidacy Committees shall make an Initial Endorsement (Section D-5, page 59) when a person enters the candidacy process, and make an Annual Endorsement (Section E-1, page 63) in order for a candidate to continue in the process. When the Candidacy Committee believes the candidate is ready for rostered ministry, they shall make a recommendation to the Examining Committee for an examination interview. When an individual's gifts are not suited for public ministry, it is the responsibility of the Candidacy Committee to clearly indicate that assessment. The Candidacy Committee shall also support and encourage the person to faithfully live out his or her baptismal calling. See Section E, page 63 for additional information on endorsement processes.

Candidacy Committee members shall maintain confidentiality with regard to information shared by or learned about candidates.

A-4.2 Committee Membership

Whether appointed or elected, committee members should be selected for their knowledge and understanding of the ELCIC and its ministries, their respect and compassion for people in the process of evaluation and growth, their ability to communicate clearly and relate directly with people, and their capacity to make difficult decisions for the sake of the church and those seeking candidacy.

The membership composition of the Candidacy Committee should include a balanced representation of men and women reflecting the ethnic diversity of the synod. The membership of the committee shall include rostered leaders and lay persons.

Each synod determines the length and number of terms that a Candidacy Committee member may serve. Appointments and changes in Candidacy Committee membership should provide as much continuity as possible for persons in the candidacy process.

A-4.2a Role of the ELCIC Seminary Faculty Liaison

Every Candidacy Committee shall include an ELCIC seminary faculty liaison who shall serve as a consultant to the committee and as a chief liaison between the Candidacy Committee and the seminary. The seminary representative may participate in Candidacy Committee meetings with voice but no vote. Expenses will normally be paid by the Candidacy Committee.

A-4.2b Role of the Relator

Each candidate granted an initial endorsement shall be assigned a relator, appointed from the membership of the Candidacy Committee. This person shall serve as a liaison between the committee and the candidate. The role of the relator is unique and distinct from the role of a supervising pastor and/or the role of a mentor.

The role of the relator is designed to provide consistency in the candidacy process. Students will have a regular point of contact at interviews and the Candidacy Committee will benefit by having a designated person following the student's progress throughout the candidacy process.

Specifically, the role of the relator includes:

- Being present (whenever possible) at all interviews with the student;
- Writing the final report for the Examining Committee;
- Providing information to the candidate when requested by the student and when directed by the Candidacy Committee; and
- Maintaining regular contact with the student to provide assistance and track progress.

A-4.3 Candidacy Committee Policies

Candidates require annual endorsement by their synod Candidacy Committee to continue in the ELCIC candidacy process. Information about the annual endorsement process is found in Section E, page 63 of this manual.

Transfer of a candidate from one synod Candidacy Committee to another is possible only with written approval of both Candidacy Committees and both synod bishops (see Form 18).

Once endorsement has been denied, a candidate must reapply for reconsideration through the same synod Candidacy Committee.

If a person withdraws in good standing, they may reapply for consideration through any synod Candidacy Committee.

A person denied endorsement for candidacy who believes that the Candidacy Committee has not followed the authorized procedures of the ELCIC may appeal and request a review. Information on such a review is included in (Section H, page 76) of this manual.

Synods are responsible for ensuring that committee members have an understanding of the ELCIC candidacy process, and are familiar with the similarities and differences between diaconal ministry and pastoral ministry. Each Candidacy Committee is responsible for seeing that new members are adequately oriented and trained.

Each Candidacy Committee should evaluate its own effectiveness and style and reflect on its purpose, authority and process of leadership development in the ELCIC.

The ELCIC, through its national staff and related committees, offers counsel to the synods regarding administration of the national standards and requirements.

A-4.4 Responsibilities of the Candidacy Committee:

- receive registration materials and arrange for a Structured Interview (Section D-2, page 51) and Psychological Testing and Career Evaluation (Section D-4, page 55) for each applicant.
- maintain an individual's candidacy file according to the procedures determined by the ELCIC and described in this *Candidacy Manual*.
- provide support and guidance in the applicant's discernment process and recommend use of resources.
- review all materials, conduct a personal interview and make a decision on Initial Endorsement (Section D-5, page 59) of the candidate. The initial endorsement affirms that an individual is ready to enter the candidacy process. The decision shall be reported to the applicant and seminary when a student applies or enrolls in studies toward a rostered ministry.
- arrange for and conduct the Annual Developmental Interview (Section E, page 65); make annual endorsement decision and at the appropriate times, endorsement for internship and endorsement for colloquy. The endorsement shall be reported to the candidate and the seminary where the candidate is enrolled or affiliated.
- provide regular contact between members of the committee and the candidates. This may include visits with the candidates on the seminary campus or gatherings on the synod territory.
- appoint a relator to serve as liaison and to maintain communication. (Section A-4.2b, page 11.)
- committees are encouraged to provide intentional, regular opportunity for conversation with the candidate about his or her emotional, social, spiritual and academic growth.

- complete a final evaluation of the candidate and recommend the candidate to the synod's Examining Committee for colloquy.
- maintain confidentiality of discussions and files.

A-4.5 Information and Assessment

When the committee seeks further information about a candidate, it is essential that the committee and its members are very clear as to WHY they are seeking that information. Candidacy Committees are responsible for:

1. identifying potential leaders;
2. assessing gifts and qualifications for ministry;
3. treating each candidate with respect;
4. following proper procedures; and
5. representing the ELCIC and acting on its behalf.

This church may seek out information that is necessary to assess qualifications for public ministry. Each candidate should be informed from the outset of the registration process that this church has standards of character that may not be customary in secular occupations. Candidates should be informed about personal behaviours that may subject rostered ministers to discipline, as per the *ELCIC Manual Re: Discipline of Rostered Ministers*. (<http://www.elcic.ca/Documents/documents/ManualReDisciplineofRosteredMinisters-Nov2019.pdf>)

Candidacy Committee members are to conduct themselves with impartiality and lack of bias regarding candidates. Committee members are expected to declare a conflict of interest and absent themselves from any discussion about a candidate to whom they are related or with whom they have had a substantive relationship.

A-4.6 Confidentiality

Information shall be gathered with care, shared only when necessary, and guarded carefully. Unsolicited letters, notes of conversations or hearsay are to be regarded with caution. Any and all information regarding a candidate's qualifications, history, or life patterns can be valuable to a Candidacy Committee in making the candidacy decisions. Written psychological reports should be used in an ethical and appropriate way.

A-4.7 Management of Candidacy Files

All material in a candidate's file is confidential material. No material is included in the file or released without the candidate's knowledge. The candidate's file is to be arranged and maintained in a chronological order with a diary or log as the first item in the file. The candidate's file is to be kept in the Synod Office.

The Candidacy Committee will ensure that the following items are included in the candidate's file:

- Application for Registration—see page 50 for a complete list of items;
- Consent to Release Candidacy Applicant Information Form;
- Structured Interview report;
- criminal record check, the level of criminal record check required is for individuals who are working with vulnerable persons, including children;
- child abuse registry check;
- consulting psychologist's report;
- copy of Boundaries Workshop completion certificate;
- Developmental Interview reports;
- university transcripts;
- seminary transcript, provided annually by the seminary;
- fieldwork, CPE/SPE and internship reports;
- record of all Candidacy Committee candidate interviews (dates, interviewers and contents);
- record of all Candidacy Committee actions concerning the candidate;
- any other reports or data given by the candidate such as letters, communications and notes, financial aid applications and related information;
- Candidacy Committee Final Evaluation Report; and
- Candidacy Committee recommendation to the Examining Committee.

The information collected in a candidate's file will only be used for the purpose for which it was collected; information previously collected will be updated before it is further used; and information retained after the completion of an individual's candidacy will be maintained in a confidential file in the Synod Office.

The guidelines for guarding the confidentiality of the information in a candidate's file are as follows:

- a) All candidates' files are closed except to the synod bishop, the chairperson of the Candidacy Committee, and the chairperson of the examining committee. Candidacy Committee members, Examining Committee members and authorized synod staff have access through the synod bishop to materials in the file. The candidate may look at his or her file at the time of their developmental interview or with the bishop or designate at the Synod Office.
- b) When a candidate is ordained, no material from the candidate's file shall be transferred to any other file without the written permission of the candidate. This file is not intended for use in the call process. The file shall be retained in perpetuity in the Synod Office.
- c) When a candidate withdraws from candidacy, the file shall be retained in perpetuity in the Synod Office.
- d) In the case of a candidate whose endorsement is denied or who is not recommended for call, the file shall be retained in perpetuity in the Synod Office.
- e) Copies of specific information from the file may be released to the candidate only upon written request by the candidate and written consent from the person who supplied the information.
- f) Members of the Candidacy Committee shall destroy personal files and records regarding the candidate at the conclusion of the candidate's relationship with the committee or when that member no longer serves on the Candidacy Committee.
- g) When the Candidacy Committee declines or withdraws the endorsement of a candidate or when a candidate is not recommended for rostered ministry in the church by the Candidacy Committee and/or Examining Committee, that fact with the reasons for termination shall be included in the permanent records or minutes of the appropriate committee and communicated clearly to the candidate. A copy of the decision and the reasons for termination shall be placed in the candidate's permanent file.
- h) Candidacy Committees should use care when duplicating file material in preparation for meetings. Duplicated file material should be sent as CONFIDENTIAL mail and then destroyed at the conclusion of the meeting.

A-4.8 Conflicting Roles

When members of the Candidacy Committee find themselves serving in other capacities related to the candidacy process, there is a potential for conflict of interest. These situations include: serving on a lay committee for internship or field experience, serving as a supervisor, or being a member of a congregation where a candidate is placed for internship or field experience. Such situations shall be discussed by the committee.

A-5 A Summary of the Steps to Ordination in the ELCIC

The following steps describe the process set out by the ELCIC for preparation and formation leading to approval for ordained ministry in the church:

1. Two years of active membership in an ELCIC congregation is required prior to endorsement.
2. Contact with the Synod Office to obtain a registration packet;
3. Submission of the completed registration packet to the Candidacy Committee, including application, autobiographical essay, congregational recommendation and other letters of recommendation; (see page 50 for complete list);
4. Completed Consent to Release Confidential Information form;
5. Completion of a structured interview;
6. Psychological and career evaluation;
7. Endorsement for candidacy for a specific roster (pastoral or diaconal) by the Candidacy Committee;
8. Assignment of a Candidacy Committee relator to the candidate and initiation of regular contact and communication;
9. Application to seminary, acceptance and enrolment in a course of study leading to certification for ministry;
10. Completion of boundaries workshop;
11. Annual developmental interview and annual endorsement by the Candidacy Committee;
12. Completion of supervised pastoral education and submission of final evaluation to the Candidacy Committee;
13. Completion of internship (pastoral track) or supervised field experience (diaconal track) and submission of final evaluation reports from the supervisor and the lay internship committee to the Candidacy Committee;
14. Completion of academic requirements;
15. Completion of formation event (diaconal track);
16. Recommendation by the Candidacy Committee to the Examining Committee for examination interview;
17. Completion of senior dossier including written examination;
18. Examination interview and recommendation for call and ordination by the Examining Committee;
19. Approval by the Synod Council effective for one year, renewable no more than two times; and
20. Receipt and acceptance of a call.
21. Ordination by the synod bishop.

A-6 Discerning a Call

Prior to candidacy for rostered ministry, an individual, often with the assistance of a pastor, congregation, mentor or others, and through prayer, discussion and reflection, discerns a personal call to explore the potential for service in the rostered ministries of the church.

Since discernment of call is a continuum and not a step in candidacy, usually a Candidacy Committee will not work directly with individuals during this phase. Instead, this preliminary discernment will normally occur in the individual's current context, e.g. home congregation, campus ministry, and/or a Lutheran outdoor ministry setting. A person may select a discernment mentor who will assist them during this period. A mentor can be the individual's pastor, a deacon, a lay leader in the individual's congregation, a campus minister, a camp director, a college or seminary faculty person or a spiritual director.

Individuals who are sensing a call to rostered ministry may wish to contact their Synod Candidacy Committee in order to gain a better understanding of the candidacy process.

Section B — Candidacy for Pastoral Ministry

B-1 Introduction to Candidacy for Pastoral Ministry

Pastors are baptized persons whom the ELCIC calls and ordains to the church's ministry of Word and Sacrament. On behalf of the church, pastors give leadership and vision to Christian communities of faith. Pastors are called to provide faithful preaching, teaching and witness to the Scriptures and the doctrinal teaching of the ELCIC. They work in intentional partnership with bishops, other pastors, diaconal ministers, lay leaders in congregations and synods, synod and national staff, and ecumenical partners in common mission.

Called and accountable to this church, pastors also extend the ministry of Word and Sacrament beyond congregations into specialized settings such as institutional chaplaincy; colleges and seminaries; camps and missionary fields; and synodical and National offices.

In preparation for service, candidates for pastoral ministry complete a four-year Master of Divinity (M.Div.) degree, which includes a supervised internship and a unit of supervised pastoral education. The M.Div. is normally completed at a seminary of the ELCIC or of the Evangelical Lutheran Church in America (ELCA). Under certain circumstances, a candidate may study for a Bachelor of Theology or a Diploma in Theology in place of the M.Div. A candidate for pastoral ministry must be endorsed by a synodical Candidacy Committee and will be considered a candidate for service to the whole church.

B-2 Standards for Pastoral Ministry

The ELCIC is a church *In Mission for Others*. The ELCIC recognizes the emergence of a renewed emphasis upon God's mission in the world in the 21st century. Christians enter into partnership with God's work in the world through baptism into the body of Christ. Every faith community is part of a mission field. Every baptized Christian is to be an ambassador for God's mission in the world. Through Word, Sacrament and service, individuals and communities are strengthened for mission. Rostered leaders are called to *equip the saints for the work of ministry* (Ephesians 4:12).

A mission-oriented leader can be defined as someone who:

- is rooted in the gospel;
- is knowledgeable, passionate, able to articulate his or her faith and the confessional teachings of the ELCIC; and
- through the church participates in God's mission of love, redemption, justice and reconciliation.

People who have discerned a call to pastoral ministry shall demonstrate and build upon the characteristics of a missional leader. The ELCIC seeks candidates for pastoral ministry who demonstrate certain competencies. The candidacy process provides educational and formational opportunities to integrate skills, knowledge and tools for ministry in five interrelated areas:

- Spiritual and Personal Formation
- Vocational Awareness and Pastoral Identity
- Adherence to Lutheran Theology
- Missional Awareness and Cultural Context
- Capacity for Public Ministerial Leadership.

It is important to keep in mind that these areas are interrelated, as per the diagram below.



The competencies listed here have been identified to assist committees in the assessment of a candidate's formation throughout the steps in candidacy. The ELCIC values the diverse experiences, gifts and skills that individuals bring to rostered ministry.

B-2.1 Spiritual and Personal Formation

Pastors are expected to demonstrate personal faith and emotional maturity. Formation is an ongoing process before, during and after candidacy that requires practising personal spiritual discipline through prayer, Bible study, worship, reflection and active membership in a congregation or synodically recognized ministry of this church. Pastors shall demonstrate a commitment to leading a life worthy of the gospel of Christ and exemplify faithful service and gracious living.

The ELCIC places a high value on strong interpersonal skills. These skills shall be lived out in the exercise of leadership, in the practice of spiritual care, in public witness and as a public representative of this church.

Key competencies in this area include the skill to:

- Maintain a disciplined life of prayer and personal devotion.
- Demonstrate passion and imagination for sharing the gospel.
- Take responsibility for one's own actions, admit mistakes and take appropriate corrective measures.
- Listen to people's stories and assist them with interpreting their experience in light of the gospel.
- Practice wellness in one's personal life.

B-2.2 Vocational Awareness and Pastoral Identity

The grace of God revealed in Jesus Christ means that all the baptized, as members of a universal priesthood of believers, are called to a vocation of mission in their daily lives. Pastors are called to a public ministry that is accountable to the wider church and offers leadership for helping people engage in God's mission. This calling has internal and external dimensions—both an individual sense of call and an affirmation of call by the wider church. A letter of call to serve in a particular ministry setting is received and accepted prior to ordination.

Pastoral ministry is public ministry of Word and Sacrament. Pastoral ministers take on a role and identity as pastors and as leaders. This calling includes administering and celebrating the sacraments, proclaiming the gospel, and helping others participate in God's mission. The call to pastoral ministry is a lifelong commitment that supports and complements the ministry of Word and Service, and equips the baptized for ministry.

Pastors shall demonstrate a willingness to serve in response to the needs of the church, voluntarily place themselves under the legitimate authority and discipline of this church, and assent to the polity of this church. Pastors must covenant to abide loyally by the constitution, administrative bylaws, and enactments of this church and of the synod under which they serve.¹ They are called by God through the church for a ministry of servanthood, and not for the exercise of domination or coercive power. Faithfully living out this calling requires a commitment to lifelong learning.

¹ *ELCIC Constitution* Article VIII Section 2. The Constitution includes a Confession of Faith (article II) and articulates an understanding of the Nature of the Church (Article III) and of the Mission of the Church (Article IV).

Key competencies in this area include the skill to:

- Reflect theologically on the connection between pastoral and personal self-understanding.
- Reflect theologically on God's mission through the church and in the world.
- Encourage and equip individuals and communities to live out their vocation/calling.

B-2.3 Adherence to Lutheran Theology

Pastors are expected to be committed to the Scriptures as the inspired Word of God and to the Lutheran confessions of this church. This commitment is demonstrated in a life of discipleship. They shall use their understanding of Lutheran theology and history in worship, preaching, teaching, public witness, spiritual care and the practice of pastoral ministry.

The ELCIC expects pastors to teach, uphold and interpret both scripture and this church's confession of faith. This requires a broad and comprehensive knowledge of the Scriptures, the Lutheran Confessions and Lutheran theology. It also requires knowledge of the social and institutional history of Lutheran theology and how this history informs mission in the current context. This understanding of Lutheran theology is connected to the wider Christian tradition and to interfaith relationships in our current context.

Key competencies in this area include:

- Broad knowledge of the Scriptures and an ability to interpret scripture using a gospel and missional lens.
- Broad knowledge of the Lutheran Confessions, theology, church history and tradition.
- A demonstrated ability to integrate doctrine and practice.
- Ability to communicate insight from Lutheran theology and tradition.
- Basic knowledge of Christian history and various faith traditions.

B-2.4 Missional Awareness and Cultural Context

Mission occurs in a cultural context. Participating in God's mission includes studying issues in contemporary society in the light of the Word of God and responding publicly to social and moral issues as an advocate for justice and as an agent for reconciliation. The ELCIC expects pastors to be leaders in understanding, studying and engaging contemporary culture and social issues. Reflecting on context, the pastor may draw on insights from a variety of disciplines including the arts and humanities, the natural and physical sciences, and the social sciences, along with insights from theology.

Pastors are expected to have an ability to function with respect in diverse cultural contexts and to learn from a variety of people and experiences. This includes an understanding of the history of Indigenous peoples and the work of reconciliation in the Canadian context. Pastors shall help people discern God's activity in various contexts and support communities in identifying possibilities for mission through service, witness and advocacy. The ELCIC values the ability of pastors to carry out ministry in ecumenical and interfaith partnerships.

Key competencies in this area include the skill to:

- Help others reflect on their own context and experience.
- Relate theology with history, context and culture.
- Address cultural differences.
- Foster awareness of community needs and encourage others to participate in action and advocacy, especially with those most vulnerable in society.

B-2.5 Capacity for Public Ministerial Leadership

Pastors shall offer leadership for mission to both the church and the wider community. There is an expectation that they will help people discern God's mission, and equip and send disciples into the world. Pastors shall have knowledge of the ELCIC's structure and governance processes, and carry responsibility for helping church structures to build up the body of Christ through effective communication, reporting, administration and leadership.

Pastoral ministry is a public ministry of Word and Sacrament. Pastors shall possess the ability to prepare and lead worship, administer the sacraments and adapt the Lutheran liturgical tradition to local contexts. Skills for preaching and teaching are essential, including the ability to assist people in reflecting on how their own faith experience is connected with the faith experience of others and with God's story. Pastors shall express spiritual care through listening, prayer, conversation, empathy, reflection, accompaniment and advocacy.

Strong professional ethics support the credibility of public ministry, promote trust within communities, and help create a safe space for spiritual care and the sharing of stories. The ELCIC places a high value on maintaining confidentiality and respecting boundaries.

Key competencies in this area include the skill to:

- Lead worship in a way that invokes a sense of the holy, demonstrates a welcoming spirit, and has a view toward God's mission in the world.
- Preach and teach in ways that encourage people to share their faith experiences.
- Visit and offer spiritual care, with a knowledge of community resources for appropriate referrals and participation.
- Communicate and facilitate.
- Manage conflict.
- Lead others to develop vision, make plans and administer organizational accountability.
- Work in partnership.
- Mentor the community to help everyone tell stories of faith and live a Christian life.

B-3 Academic and Practical Criteria for Ordination

In preparation for ordination as a pastor of this church, a candidate is required to engage in a comprehensive program which includes: 1) theological education; 2) formation for ministry; 3) supervised pastoral education; and 4) an internship overseen by an ELCIC seminary. These steps are intended to help individuals develop the skills and character for missional leadership and public ministry as outlined in the Standards for Pastoral Ministry. (Section B-2, page 19).

B-3.1 Theological Education

A candidate for ministry in the ELCIC is expected to be a graduate of a recognized college or university and earn a Master of Divinity, Bachelor of Theology or Diploma in Theology at one of the seminaries of this church. The seminaries of the ELCIC offer programs of preparation for ministry that are of the highest academic quality, faithful to Lutheran theology and uniquely suited to meet the challenges facing this church today. The course of theological study is designed to prepare a pastor to express and reflect on this church's understanding of the gospel and the ministry of the church as expressed in the historic Lutheran confessions. This study is also designed to prepare a pastor to understand the mission of this church in today's world, both individually and as a member of society and the world.

With the approval of their Candidacy Committee, students may be permitted to study at an accredited theological school other than one of the ELCIC or ELCA. (See section B-5, page 26, Guidelines for Theological Education at Seminaries other than ELCIC or ELCA.)

B-3.2 Spiritual Formation

All candidates for pastoral ministry are expected to engage in spiritual formation through regular worship, prayer and other spiritual disciplines.

It is highly recommended that all candidates engage in a relationship with a mentor, coach and/or a spiritual director. The purpose of this type of relationship is to provide space for personal and confidential reflection and feedback in the areas of vocational identity, emotional maturity, spiritual practices, and self-awareness of how one tends to act in relationships and as a leader.

Resources for mentors are available in Appendices 7 through 10 of this manual. (Pages 100-113.)

As part of the Annual Developmental Interview, the Candidacy Committee will ask candidates to identify their plan for Spiritual Formation. It is understood that the content of sessions with mentors, coaches and spiritual directors is confidential.

B-3.3 Supervised Pastoral Education

ELCIC candidates for rostered ministry are required to complete one quarter of supervised pastoral education. Such a course provides an opportunity to practice the art of spiritual care while converting experience into learning. The usual program to meet this requirement is a unit of Clinical Pastoral Education (CPE) or Pastoral Counselling Education (PCE) accredited by the Canadian Association for Spiritual Care (www.spiritualcare.ca). Any alternative to fill this requirement must be pre-approved by the Candidacy Committee.

B-3.4 Supervised Internship

The ELCIC requires candidates to complete satisfactorily an approved internship which consists of supervision in a context designed to contribute to the formation of pastoral identity and the development of competencies for rostered leadership. Internship facilitates the integration of academic study and theological education with the practice of ministry. A positive endorsement for internship from the Candidacy Committee is required prior to placement in an internship setting.

Appendix 4: *ELCIC Internship Standards and Guidelines for Candidates for Pastoral Ministry* (page 90) offers detailed guidelines for internships that will meet the expectations of the ELCIC. The *ELCIC Candidacy Manual* shall be the national standard for internships and shall take precedence over the *Manual for Contextual Ministry* (in the case of Martin Luther University College) or *Manual for Internship and Handbook for Lay Internship Committees* (in the case of Lutheran Theological Seminary, Saskatoon).

B-4 Steps in Candidacy

Persons seeking ordination as pastors in the ELCIC are expected to participate fully in all steps of the candidacy process established by the National Church and administered by a synod Candidacy Committee.

Initial contact begins a process of discernment which explores an individual's potential for rostered ministry and readiness to begin theological study and candidacy in the ELCIC. Two years of active membership in an ELCIC congregation is required prior to endorsement.

A Summary of the Steps to ordination in the ELCIC is found in Section A-5, page 16.

The process consists of four phases described in subsequent sections of the *Candidacy Manual*;

- B-4.1 Registration** (Section D, page 49) involves completion of the registration application and forms, including recommendations from a variety of sources, a structured interview, and psychological testing including career evaluation.
- B-4.2 Initial Endorsement** (Section D-5, page 59) concludes the registration phase. Generally, candidates do not begin M.Div. studies prior to endorsement. Endorsement by the Candidacy Committee is required in order for theological courses to be credited toward fulfilling candidacy requirements.
- B-4.3 Annual Endorsement** (Section E, page 63) is required for continuation in studies and for internship. Reports of academic and contextual education are required as well as successful completion of the annual developmental interview.
- B-4.4 Final Evaluation** (see Section F, page 71) combines a final evaluation report and recommendation by the Candidacy Committee with self-evaluation by the candidate and reports from a variety of sources. A positive recommendation will bring the candidate to examination (colloquy), consisting of a written examination and interview by the synod Examining Committee. The Examining Committee may then recommend the candidate to Synod Council for first call and ordination.

B-5 Guidelines for Theological Education at Seminaries Other Than ELCIC or ELCA

A decision by a candidate to attend a seminary other than an institution of the ELCIC or ELCA should be made only after approval by the Candidacy Committee.

A non-ELCIC/ELCA seminary accredited by the Association of Theological Schools may offer resources which expand and enrich the opportunities for theological study for persons preparing for ordained ministry. Such a seminary must have a theological stance deemed to be consistent with that of the ELCIC. It is not required that candidates hold a degree from an ELCIC seminary.

A candidate who is considering attending another seminary shall register with the Candidacy Committee and come under the same candidacy requirements as those attending an ELCIC/ELCA seminary. It is expected that the student will register and obtain initial endorsement from the Candidacy Committee prior to beginning theological studies and will co-operate fully with the annual endorsement and final evaluation steps of the candidacy process. Recommendations, in writing, from the faculty of the other seminary shall be required by the candidate's synod Candidacy Committee in order to make fully informed decisions for endorsement and final evaluation.

A candidate who studies at another seminary is required to complete an internship under the supervision of an ELCIC/ELCA seminary (Section B-5.1 page 26) and fulfill the competencies outlined for Lutheran formation (Section B-5.2 page 27) at an ELCIC seminary.

Upon approval by the Candidacy Committee for attendance at another seminary, the candidate is required to apply to be an affiliate student with an ELCIC/ELCA seminary. The seminary shall assign an advisor to guide the candidate in developing an academic program that will meet the requirements for ordination. The advisor will also assist the candidate with designing a program for their Lutheran formation in an ELCIC/ELCA seminary, determine readiness for internship and assist in the process of arranging an internship. An annual affiliation fee must be paid to the seminary by the candidate and an affiliation agreement shall be signed and filed with the Candidacy Committee. The affiliate seminary shall provide the Candidacy Committee and the ELCIC/ELCA Seminary with a final evaluation of the candidate.

The faculty of the affiliate ELCIC/ELCA seminary will appraise the candidate's theological courses to determine if they meet the standards of the ELCIC/ELCA. Particular attention shall be given to adequate preparation in Lutheran theology, especially in leading Lutheran worship and in systematic theology. This appraisal is to be submitted to the Candidacy Committee.

B-5.1 Internship

All candidates for pastoral ministry in the ELCIC are required to complete an internship under the supervision of an ELCIC seminary. The candidate's Candidacy Committee may approve internship supervision by an ELCA seminary for students studying at a seminary of the Evangelical Lutheran Church in America (ELCA).

The internship year is scheduled in consultation with the Candidacy Committee and the affiliate ELCIC/ELCA seminary. In addition, the candidate may be required to return to the ELCIC seminary for an additional term following completion of the internship.

B-5.2 Lutheran Formation

A candidate who studies at another seminary is required to study at an ELCIC/ELCA seminary for Lutheran formation. The Candidacy Committee, the candidate, and the seminary will work together throughout the candidacy process to assess the candidate's adherence to Lutheran Theology as outlined in the Standards for Ordained Ministry.

Lutheran formation may be taken at any point during a student's M.Div. program or, if necessary, it may follow the completion of an M.Div. program at a non-ELCIC/ELCA seminary.

Lutheran formation will equip the candidate with the following competencies. The candidate will be able to:

- articulate a Lutheran, theological perspective based upon a working knowledge of the Lutheran Confessions, including the ability to critically discuss how this perspective informs the study of church history, Bible, worship, preaching, education, pastoral care, and ethics;
- articulate an understanding of ministry in a Lutheran context, including the ability to discuss the centrality of Word and Sacrament, the relationship between lay and ordained ministries, and a theology of call;
- exhibit a familiarity with policy and practice associated with approval, call, and mobility;
- exhibit a familiarity with the hopes and visions of the ELCIC.

ELCIC seminaries which accept students for Lutheran formation are responsible for providing a program by which the objectives of the requirement can be met. They are encouraged to make available to Candidacy Committees and candidates a description of such a program and to individualize the program to fit the needs and experience of the candidate. It may be possible for a candidate with an M.Div. degree from another seminary to work toward or earn an advanced degree while fulfilling the objectives of Lutheran formation.

Lutheran formation may be waived by the Candidacy Committee in consultation with the affiliate ELCIC seminary. If Lutheran formation is waived, the Candidacy Committee shall make every effort to ensure that the candidate is able to demonstrate adherence to Lutheran Theology as outlined in the Standards for Ordained Ministry.

B-6 Admission to the Roster of Pastors for Persons Ordained in Another Lutheran Church or Another Christian Tradition

Persons ordained in another Lutheran Church or another Christian tradition may be admitted to the roster of pastors provided that they meet and maintain the basic standards of the ELCIC for pastors and are committed to the Lutheran Confessions of this church. (ELCIC Constitution Article VIII) The evaluation of qualifications and a decision to admit to the roster are made by a synod of this church.

Pastors of the ELCA shall be received by certificate of transfer following acceptance of a valid call from a congregation, Synod Council or the National Church Council of this church with certification of their good standing on the roster of the ELCA and with the approval of the bishop of the synod in which they are to serve.

A pastor in good standing of a church with which this church has established a mutual recognition of ministers shall, upon acceptance of a call within this church, be received by a Certificate of Transfer or equivalent documentation.

Applicants for ordination or for reception from other churches shall appear before the Examining Committee of the synod and can be ordained or otherwise admitted only upon recommendation by such committee.

The candidacy process provides all applicants to the roster an opportunity to engage in mutual conversations of discernment and assessment through a supportive partnership.

B-6.1 Initial Application

The applicant shall register with the synod of residence. In the case of an applicant who does not reside in Canada, registration may be made to a synod where there is a familial or mentor relationship. The applicant shall contact the synod bishop directly to discuss the possibility of registration.

The applicant shall provide the synod with the following information:

1. Application for Candidacy
2. Academic transcripts for all post-secondary education (degree or non-degree)
3. Certificates of study (if any)
4. Documentation of supervised field experience, i.e. internship, clinical education, etc.
5. Statement or certificate of ordained status in another Lutheran Church or Christian tradition
6. Letter of reference from applicant's current or former ecclesiastical supervisor
7. Immigration documentation (for those seeking to immigrate to Canada)
8. Copy of at least one recent sermon
9. A personal statement, including the theological rationale, on why the applicant seeks to serve on the pastoral roster of the ELCIC
10. Child Abuse Registry check and criminal record check in the provincial jurisdiction. The level of criminal record check required is for individuals who are working with vulnerable persons, including children.
11. Recommendation of the ELCIC congregation where the applicant has been an active member for at least two years or explanation of circumstances when this is not possible.

B-6.2 Interview with the Bishop

Upon receipt of an application and related documents, the synod bishop shall conduct an interview with the applicant. The purpose of this interview is to determine the applicant's readiness to enter the candidacy process of this church. Entrance into the candidacy process is based upon the adequacy of the information provided by the applicant and the applicant's statement of intention to serve in the pastoral ministry of the ELCIC. If the applicant comes from a church with which this church is related, the National Office shall be consulted by the synod in order to receive any additional information regarding the applicant that is available from the applicant's church body. After the completion of the interview and the receipt of the required information, the bishop may refer the applicant to the Candidacy Committee to continue the candidacy process.

B-6.3 Initial Endorsement for Candidacy

The applicant shall participate in a psychological evaluation according to the procedures of the ELCIC and complete the usual steps prior to an initial endorsement. The Candidacy Committee shall interview the applicant and review with the candidate the academic and practical work that must be completed in order to fulfill the standards for pastoral ministry. The Candidacy Committee may require study at an ELCIC seminary, language proficiency study, supervised ministry assignments or other appropriate preparation.

After these steps are completed, the Candidacy Committee shall decide on endorsement of the applicant. The decision options of the Candidacy Committee are:

- A. **Endorsement with Expectations:** confident in the applicant's potential, with expectations for continued personal growth and professional development, recommendation for the candidate to be examined by the synod Examining Committee upon the satisfactory completion of the recommended work;
- B. **Endorsement Postponed:** a decision to reconsider the candidate upon the satisfactory completion of the recommended work; or
- C. **Endorsement Denied:** a decision not to endorse the candidate.

The Candidacy Committee shall inform the synod bishop, the National Office and the candidate in writing of its recommendation at the earliest possible time. In the case of a decision to require further study or preparation, the Candidacy Committee will maintain a relationship with the candidate. The national staff and the seminaries of this church are resources to the candidate and the Candidacy Committee during the time of preparation.

B-6.4 Examination (Colloquy)

Upon successful completion of the required work and the recommendation of the Candidacy Committee, the candidate shall complete the written examination and colloquy as scheduled by the synod Examining Committee. A positive recommendation by the Examining Committee is necessary for the synod to approve the candidate.

B-6.5 Ordination/Reception of the Candidate

After a candidate has received and accepted a letter of call, the synod bishop shall consult with the Office of the Bishop of the ELCIC in order to determine if the ELCIC recognizes the candidate's ordination by another Christian tradition. The ELCIC will receive ordained ministers from churches which believe, teach and confess the Apostles, the Nicene and the Athanasian Creeds. Those from other traditions will be ordained according to the Service of Ordination of this Church. The determination of how this policy applies in the case of each candidate is made by the Office of the Bishop of the ELCIC.

B-6.6 Pastoral Care and Support

The beginning of service in pastoral ministry for those who are received by the ELCIC from other churches is an important time. It is a time to establish significant relationships of support and growth. During the early years of service, it is recommended that the synod bishop offer the newly rostered pastor a mentor to assist in providing support and nurturance.

B-7 Alternative Route for Admission to the Roster of Pastors of the Evangelical Lutheran Church in Canada

B-7.1 PURPOSE

The Alternative Route for admission to the roster of pastors in the ELCIC is a special program designed to meet the church's need to provide pastoral leadership in specific communities which face difficulty in securing Word and Sacrament ministry through the church's regular call process.

In order to meet these needs, existing lay leaders from within such communities or identified from elsewhere in the synod are invited to prepare for pastoral service in these settings. The minimum age for such candidates shall normally be 40 years of age. Invitations to the alternative route program are only made in consultation with the community to be served and after there is clear indication that a first call placement will be made available to the applicant.

B-7.2 Step One: Eligibility and Application

Letters of Invitation: The synodical bishop shall complete an assessment of eligibility based on the Criteria Checklist (B-8, page 33) and then shall confer with and obtain approval to proceed from the Conference of Bishops. Then the synodical bishop shall send letters of invitation and a description of the program to both the identified candidate and the congregation(s) to be served. Each is invited to send written notification of their intention to participate in this program.

Filing an Application: The applicant shall forward registration materials to the Candidacy Committee.

Psychological Testing and Career Evaluation: Applicants are expected to complete psychological testing and career evaluation as defined in present policies governing ordination.

B-7.3 Step Two: Candidacy Committee Endorsement

Initial Interview: The chairperson of the Candidacy Committee shall arrange for an Initial Interview.

Applicants are expected to identify an accredited ELCIC or ELCA Lutheran seminary where the basic theological education for ministry requirements are to be completed.

Upon review of the registration materials and completion of the initial interview, the Candidacy Committee shall decide whether or not to endorse the candidate.

B-7.4 Step Three: Program of Study

In co-operation with the designated seminary, the synod Candidacy Committee shall direct and advise the candidate on a suitable program of study. The program of study may include some pre-seminary work depending on the results of the committee's assessment.

Seminaries reserve the right to deny admission to applicants who are unable to meet the necessary academic or financial requirements.

The basic theological education for ministry program will include a minimum of 30 credit hours (10 classes) and extend over a minimum of one year (two semesters); it will include study of the Scriptures, Christian theology, the Lutheran Confessions, church history, worship, preaching, and the policy and practices of the Evangelical Lutheran Church in Canada. These are minimum requirements. In consultation with the seminary, the Candidacy Committee may specify additional requirements.

The program of study requirement may be met by either:

- A minimum of one year (two semesters) of study at a seminary of this church or
- A Theological Education for Emerging Ministry (TEEM) program, as offered through a seminary of this church. The TEEM program includes brief periods of residency class time along with distance education and mentorship.

In addition, candidates will also be required to complete an internship placement as well as a single unit of Supervised Pastoral Education. In exceptional circumstances, the Candidacy Committee may waive one or both of the last two requirements.

B-7.5 Step Four: Approval Process

At the completion of the above program of study, the Candidacy Committee shall make its determination regarding the candidate. The endorsement options are:

- A. Endorsement with Expectations:** recommendation for examination of the candidate upon the satisfactory completion of the recommended work;
- B. Endorsement Postponed:** a decision to reconsider the candidate upon the satisfactory completion of the recommended work; or
- C. Endorsement Denied:** a decision not to endorse the candidate.

B-7.6 Step Five: Examining Committee, Receipt and Acceptance of Call

Upon successful examination, the candidate shall be open to call.

The synodical bishop shall then ask the Synod Council to issue a Call to Special Service for service in the congregation(s) identified in the initial application process.

Upon receipt and acceptance of call, the candidate becomes eligible for ordination.

Candidates who have participated in the Alternative Route for Admission to the Roster of Pastors are not, at any time, eligible to receive calls other than to a synodically issued Call to Special Service.

B-8 Criteria Checklist for Alternative Route for Admission to the Roster of Pastors of the Evangelical Lutheran Church in Canada

B-8.1 The Community or Area to be Served:

- Has experienced a lengthy pastoral vacancy that is not able to be filled through regular means. i.e. parish re-alignment, co-operation with Full Communion or LWF partners, long-term interim ministry.

B-8.2 The Candidate:

- Shall normally be at least 40 years of age.
- Has been identified as a respected leader within their church community.
- Is able to meet this church's application requirement for candidates seeking admission to the Roster of Pastors of this church.
- Is able to meet the entrance requirements of an accredited ELCIC or ELCA Lutheran seminary for Basic Theological Education for Ministry.
- Is able and willing to serve according to the terms of call as determined by the synodical bishop in consultation with the community to be served.
- Shall meet the criteria for public ministry within a congregation or other ministry of this church, namely:
 - a. evidence of mature Christian faith and commitment to Christ;
 - b. knowledge and acceptance of the Confession of Faith of this church; and
 - c. willingness to meet this church's expectations concerning the personal conduct and behaviour of persons serving in public ministry.

Section C—Candidacy for Diaconal Ministry

C-1 Introduction to Candidacy for Diaconal Ministry

Deacons are baptized persons whom the ELCIC calls and ordains to the church's ministry of Word and Service. A deacon in the ELCIC is called by and publicly serves the church with primary responsibility for witnessing to the gospel through a ministry of service mandated by the Word and Sacraments that enables and equips the people of God in their ministry. They work in intentional partnership with bishops, pastors, other deacons, lay leaders in congregations and synods, synod and national staff, and ecumenical partners in common mission.

The Constitution of the ELCIC (Article IV, Section 1, 2015) says that *The mission of this church... is to share the gospel of Jesus Christ with people in Canada and around the world through proclamation of the Word, celebration of the sacraments, and through service in Christ's name.* The public diaconal ministry of the church has a particular calling to strengthen and support sharing the gospel through service in Christ's name.

In order to encourage and enhance service of the whole people of God in Christ's name and to have a body of rostered church workers serving as agents of the church in interpreting and responding to needs, hopes and concerns within church and society, this church has instituted a roster of deacons. (From: *The Diaconate as Ecumenical Opportunity, The Hanover Report of the Anglican-Lutheran International Commission, 1996*)

C-2 Standards for Diaconal Ministry

The ELCIC is a church *In Mission for Others*. The ELCIC recognizes the emergence of a renewed emphasis upon God's mission in the world in the 21st century. Christians enter into partnership with God's work in the world through baptism into the body of Christ. Every faith community is part of a mission field. Every baptized Christian is to be an ambassador for God's mission in the world. Through Word, Sacrament and service, individuals and communities are strengthened for mission. Rostered leaders are called to *equip the saints for the work of ministry* (Ephesians 4:12).

A mission-oriented leader can be defined as someone who:

- is rooted in the gospel;
- is knowledgeable, passionate, able to articulate his or her faith and the confessional teachings of the ELCIC; and
- through the church participates in God's mission of love, redemption, justice and reconciliation.

People who have discerned a call to diaconal ministry will demonstrate and build upon the characteristics of a missional leader. The ELCIC seeks candidates for diaconal ministry who demonstrate certain competencies. The candidacy process provides educational and formational opportunities to integrate skills, knowledge and tools for ministry in five interrelated areas:

- Spiritual and Personal Formation
- Vocational Awareness and Diaconal Identity
- Adherence to Lutheran Theology
- Missional Awareness and Cultural Context
- Capacity for Public Ministerial Leadership.

It is important to keep in mind that these areas are interrelated, as per the diagram below.



The competencies listed here have been identified to assist committees in the assessment of a candidate's formation throughout the steps in candidacy. The ELCIC values the diverse experiences, gifts and skills that individuals bring to rostered ministry.

C-2.1 Spiritual and Personal Formation

Deacons shall demonstrate personal faith and emotional maturity. Formation is an ongoing process before, during and after candidacy that requires practising personal spiritual discipline through prayer, Bible study, worship, reflection and active membership in a congregation or synodically recognized ministry of this church. Deacons shall demonstrate a commitment to leading a life worthy of the gospel of Christ and exemplify faithful service and gracious living.

The ELCIC places a high value on strong interpersonal skills. These skills shall be lived out in the exercise of leadership, in acts of service, in the practice of spiritual care, in public witness and as a public representative of this church.

Key competencies in this area include the skill to:

- Maintain a disciplined life of prayer and personal devotion.
- Demonstrate passion and imagination for sharing the gospel.
- Take responsibility for one's own actions, admit mistakes and take appropriate corrective measures.
- Listen to people's stories and assist them with interpreting their experience in light of the gospel.
- Practice wellness in one's personal life.

C-2.2 Vocational Awareness and Diaconal Identity

The grace of God revealed in Jesus Christ means that all the baptized, as members of a universal priesthood of believers, are called to a vocation of mission in their daily lives. Deacons are called to a public ministry that is accountable to the wider church and offers leadership for helping people engage in God's mission through service. This calling has internal and external dimensions—both an individual sense of call and an affirmation of call by the wider church. A letter of call to serve in a particular ministry setting is received and accepted prior to ordination.

Diaconal ministry is public ministry of Word and Service. Deacons take on a role and identity as deacons¹ and as leaders. This calling includes serving and leading in ways that proclaim the gospel and help others participate in God's mission. Diaconal service focuses on the whole person and includes being attentive to the need for advocacy and social justice. Deacons are to be grounded in community with other deacons and committed to a common calling which serves as a reminder and model for building community in all ministry settings. The call to diaconal ministry is a lifelong commitment that supports and complements the ministry of Word and Sacrament, and equips the baptized for ministry.

Deacons shall demonstrate a willingness to serve in response to the needs of the church, voluntarily place themselves under the legitimate authority and discipline of this church, and assent to the polity of this church. Deacons must covenant to abide loyally by the constitution, administrative bylaws, and enactments of this church and of the synod under which they serve.² They are called by God through the church for a ministry of servanthood and not for the exercise of domination or coercive power. Faithfully living out this calling requires a commitment to lifelong learning.

1 All deacons ordained by the ELCIC have the right to use the title "Deacon" or "Reverend Deacon." In respect of our history, we honour those who continue to use the title "Diaconal minister" or "Deaconess" or who prefer to be addressed as "Sister." (Reimagining Our Church - Public Ministry in the ELCIC. 2019).

2 *ELCIC Constitution* Article IX Section 2. The Constitution includes a Confession of Faith (Article II) and articulates an understanding of the Nature of the Church (Article III) and of the Mission of the Church (Article IV).

Key competencies in this area include the skill to:

- Reflect theologically on the connection between diaconal and personal self-understanding.
- Reflect theologically on God's mission through the church and in the world, with particular attention to contexts where church and world overlap.
- Encourage and equip individuals and communities to live out their vocation/calling.
- Maintain a relationship with a diaconal community.

C-2.3 Adherence to Lutheran Theology

Deacons are expected to be committed to the Scriptures as the inspired Word of God and the Lutheran confessions of this church. This commitment is demonstrated in a life of discipleship. They shall use their understanding of Lutheran theology and history in service, teaching, public witness, spiritual care and the practice of diaconal ministry.

The ELCIC expects deacons to teach, uphold and interpret both scripture and this church's confession of faith. This requires a broad and comprehensive knowledge of the Scriptures, the Lutheran Confessions and Lutheran theology. It also requires knowledge of the social and institutional history of Lutheran theology and how this history informs mission in the current context. The understanding of Lutheran theology is connected to the wider Christian tradition and to interfaith relationships in our current context.

Key competencies in this area include:

- Broad knowledge of the Scriptures and an ability to interpret scripture using a gospel and missional lens.
- Broad knowledge of the Lutheran Confessions, theology, church history and tradition.
- A demonstrated ability to integrate doctrine and practice.
- Ability to communicate insight from Lutheran theology and tradition.
- Basic knowledge of Christian history and various faith traditions.

C-2.4 Missional Awareness and Cultural Context

Mission occurs in a cultural context. Participating in God's mission includes studying issues in contemporary society in the light of the Word of God and responding publicly to social and moral issues as an advocate for justice and an agent for reconciliation. The ELCIC expects deacons to be leaders in understanding, studying and engaging contemporary culture and social issues. Reflecting on context, deacons shall draw on insights from a variety of disciplines including the arts and humanities, the natural and physical sciences, and the social sciences, along with insights from theology.

Deacons are called to give particular attention to contexts where the mission of the church interacts with the needs of the world. *Diaconal ministers reach out to the excluded and marginalized on behalf of the church and bring their experiences into the midst of the community of faith. Thus the church and its mission are solidly grounded in the world, its hopes and fears, its joy and suffering.*³ Deacons carry public responsibility to speak for the needs of God's world to the church and to apply God's saving gospel to the needs of the world through the actions of God's people both individually and collectively. Deacons are committed and prepared to equip the baptized for ministry in the world and in the church, including encouraging and supporting people in ways to participate in God's mission through service, accompaniment and advocacy.

3 Final Statement, LWF global consultation on *The Diaconal Ministry in the Lutheran Churches*, São Leopoldo, Brazil, 2-7 November, 2005.

Deacons are called to function with respect in diverse cultural contexts and learn from a variety of people and experiences. This includes an understanding of the history of Indigenous peoples and the work of reconciliation in the Canadian context. Deacons shall help people discern God's activity in various contexts and support communities in identifying possibilities for mission through service, witness and advocacy. The ELCIC values the ability of deacons to carry out ministry in ecumenical and interfaith partnerships.

Key competencies in this area include:

- Ability to help others reflect on their own context and experience.
- Ability to relate theology with history, context and culture.
- Skill in addressing cultural differences.
- Ability to foster awareness of community needs and encourage others to participate in action and advocacy, especially with those most vulnerable in society.

C-2.5 Capacity for Public Ministerial Leadership

Deacons shall offer leadership for mission to both the church and the wider community. They are expected to help people discern God's mission, and equip and send disciples into the world. Deacons have knowledge of ELCIC's structure and governance processes, and carry responsibility for helping church structures build up the body of Christ through effective communication, reporting, administration and leadership.

Diaconal ministry is a public ministry of Word and Service. Deacons shall have demonstrated competence and expertise in an Area of Specialization.⁴ Deacons may serve both within and outside of congregational settings, in each case bearing responsibility for making connections between church and world. A diaconal call within a congregational setting shall be marked by a focus on extending the witness of the church into the larger community.

Deacons shall model the life of Christ-like service by addressing all forms of human need with commitment that supports and complements the ministry of Word and Sacrament, focusing on ministry to the whole person. An ability to equip people for serving is essential, including the ability to assist with reflecting on how acts of service are connected with their own faith experience, with the faith experience of others and with God's story. While preaching is not the primary focus for deacons, they shall be prepared to preach, when invited, as part of the calling to make connections between church and world. Deacons shall express spiritual care through listening, prayer, conversation, empathy, reflection, accompaniment and advocacy.

Strong professional ethics support the credibility of public ministry, promote trust within communities, and help create a safe space for spiritual care and the sharing of stories. The ELCIC places a high value on maintaining confidentiality and respecting boundaries.

⁴ A non-exhaustive list of areas of specialization for diaconal ministers is in the ELCIC *Candidacy Manual*, Section C-10, Addendum 4. (Page 48)

Key competencies in this area include:

- Expertise in an area of specialization.
- Ability to serve in ways that address human need and demonstrate care for the whole person.
- Ability to equip people for serving by addressing all forms of human need and by demonstrating care for the whole person.
- Ability to encourage people to reflect on the connections between acts of service, their own faith story, the faith stories of others and God's story.
- Skills in communication and conflict management.
- Leadership skills for developing vision, making plans and administering organizational accountability.
- Ability to work in partnership.
- Mentor the community to help everyone tell stories of faith and live a Christian life.

C-3 Academic and Practical Criteria for Ordination

In preparation for ordination as a diaconal minister of this church, a candidate is required to engage in a comprehensive program which includes: 1) theological education; 2) formation for ministry; 3) supervised pastoral education; and 4) a supervised field experience. These steps are intended to help individuals develop competencies for missional leadership and public ministry.

C-3.1 Theological and Specialized Education

Except as otherwise provided, a candidate for ordination as a deacon shall:

- A. demonstrate competence in at least one area of specialization or expertise according to guidelines established by the ELCIC (see point B);
- B. have a minimum of a bachelor's degree, college degree, a graduate degree or a professional certificate appropriate to the designated field of specialization. If the degree is in an unrelated field of study, significant work experience (minimum of three years) with leadership responsibilities appropriate to the type of diaconal ministry being sought is required. In some special cases a person not holding a bachelor's degree may be considered for candidacy under the provisions described in Equivalencies and Alternatives in Lieu of Academic Credentials. (Section C-7, Addendum 1, page 45).
- C. complete the basic foundation coursework in theological education which shall include a minimum of one year of studies at the bachelor's level (or 30 semester credit hours). At least a one-term/3-hour course must be completed in each of the following areas:
 - Biblical Studies, Old Testament
 - Biblical Studies, New Testament
 - Lutheran Theology and Confessional Writings
 - Church History
 - Ethics
 - Theology of Diaconal Ministry

Additional courses should include practical theology appropriate to the specialization. All theological credits must be earned through courses at an accredited college or seminary of this church or through a course of study approved by the Candidacy Committee based on evaluation by an ELCIC seminary. Candidates are encouraged to consider a Masters in Theological Studies offered at Lutheran Theological Seminary Saskatoon or Martin Luther University College;

- D. complete the required formational component in the preparation program for Lutheran diaconal ministry as defined by the ELCIC (see below);
- E. satisfactorily complete supervised field experience in the field of specialization as approved by the synodical Candidacy Committee (See C-3.4, page 41); and
- F. successfully complete the final evaluation by the Examining Committee.

C-3.2 Spiritual Formation

All candidates for diaconal ministry are expected to engage in spiritual formation through regular worship, prayer and other spiritual disciplines.

It is highly recommended that all candidates engage in a relationship with a mentor, coach and/or a spiritual director. The purpose of these relationship(s) is to provide space for personal and confidential reflection and feedback in the areas of vocational identity, emotional maturity, spiritual practices, and self-awareness of how one tends to act in relationships and as a leader.

Resources for mentors are available in Appendices 7 through 10 of this manual.

As part of the Annual Developmental Interview, the Candidacy Committee shall ask candidates to identify their plan for spiritual formation. It is understood that the content of sessions with mentors, coaches and spiritual directors is confidential.

Each candidate for diaconal ministry is expected to attend one **Diaconal Formation Event** as part of the candidacy process (Section C-5, page 43).

C-3.3 Supervised Pastoral Education

ELCIC candidates for rostered ministry are required to complete one quarter of supervised pastoral education. Such a course provides an opportunity to practise the art of spiritual care while converting experience into learning. The usual program to meet this requirement is a unit of Clinical Pastoral Education (CPE) or Pastoral Counselling Education (PCE) accredited by the Canadian Association for Spiritual Care www.spiritualcare.ca. Any alternative to fill this requirement must be pre-approved by the candidate's Candidacy Committee.

C-3.4 Supervised Field Experience

Supervised Field Experience facilitates the integration of academic study and theological education with the practice of diaconal ministry. A positive endorsement for field experience from the Candidacy Committee is required prior to placement in a field experience setting. (Appendix 5, page 94).

C-4 Steps in Candidacy

Persons seeking ordination as deacons in the ELCIC are expected to fully participate in all steps of the candidacy process established by the National Church and administered by a synod Candidacy Committee. Initial contact begins a process of discernment which explores an individual's potential for rostered ministry and readiness to begin theological study and candidacy in the ELCIC. Two years of active membership in an ELCIC congregation is required prior to endorsement.

A Summary of the steps to ordination in the ELCIC is found in Section A-5, page 16.

The process consists of four phases described in subsequent sections of the Candidacy Manual.

- C-4.1 Registration** (Section D, page 49) involves completion of the registration application and forms including recommendations from a variety of sources, a structured interview, and psychological testing and career evaluation.
- C-4.2 Initial Endorsement** (Section D-5, page 59) concludes the registration phase. Generally, candidates do not begin diaconal studies prior to endorsement. Endorsement by the Candidacy Committee is required in order for theological courses to be credited toward fulfilling candidacy requirements.
- C-4.3 Annual Endorsement** (Section E, page 63) is required for continuation in studies and for internship. Reports of academic and contextual education are required as well as successful completion of the annual developmental interview.
- C-4.4 Final Evaluation** (see Section F, page 71) combines a final evaluation report and recommendation by the Candidacy Committee with self-evaluation by the candidate and reports from a variety of sources. A positive recommendation will bring the candidate to examination (colloquy), consisting of a written examination and interview by the synod Examining Committee. The Examining Committee may then recommend the candidate to Synod Council for first call and consecration.

C-5. Diaconal Formation Event

A diaconal ministry formation event will be offered at least every second year under the sponsorship of the ELCIC. A candidate must be endorsed by the Candidacy Committee of their synod prior to participation in a formation event. Successful completion of this event meets the formation component requirement for approval as a candidate for ordination to the diaconal ministry.

C-5.1 Purpose:

The formation event is considered integral to the preparation of diaconal ministry candidates. Ideally the formation event precedes theological studies and will assist candidates in shaping their course of study and field experience. Candidates will:

- study and explore biblical, theological, historical and ecumenical roots and expressions of diaconal ministry;
- examine current diaconal approaches and models for ministry in a variety of settings through study and field trips;
- gain deeper understandings of Lutheran theology as it relates to all forms of ministry, call and ecclesiology; and
- develop spiritual insights and disciplines for active ministry through worship, prayer and group processes designed for spiritual formation, development of community and mutual vision for diaconal ministry.

C-5.2 Components:

A variety of learning and community building experiences will include lectures, reading, writing, small group and individual reflection, field trips to diaconal ministry sites and optional tutorials. Worship, spiritual formation and community life are central to the experience. Seminary faculty, guest lecturers and ecumenical guests may all be involved.

C-5.3 Expectations:

All participants will be asked to be in residence for housing and meals at the chosen venue for the entire event. Applicants who are accepted will be sent a reading list to complete prior to arrival. A journal/evaluation is to be kept during the event and given to the event co-ordinator following the event. The journal may be shared with the candidate's Candidacy Committee.

C-6 First Call and Ordination

After a successful final evaluation by the Examining Committee of her or his synod and approval by the Synod Council, the bishop shall recommend the candidate for call. Those persons currently serving in a position, who wish to remain in that position, may do so providing the appropriate call process is followed under the direction of the synodical bishop. Deacons may be called by congregations, synods or the National Church as identified in the ELCIC Bylaw Part V, section 3b as congregations, synods, National Church Council and, in the case of National officers, the convention of the ELCIC.

Once a candidate has received and accepted a letter of call, he or she is ordained a deacon according to the rite of this church. The service for ordination is arranged and conducted under the direction and oversight of the bishop in the synod where the first call is received, but may be delegated to another bishop, as particular circumstances require.

Deacons will be presented with a medallion and a diaconal stole at the service of ordination and the stole shall be worn during liturgical functions.

C-7 Addendum 1: Equivalencies and Alternatives in Lieu of Academic Credentials

Persons interested in serving as diaconal ministers who have not completed the necessary academic requirement of a bachelor's degree may in some cases be considered for candidacy. This exception is reserved for those persons who for reason of age and prior experience may find it is not appropriate to complete a bachelor's degree. Such persons may apply for consideration upon evaluation of gifts for ministry, the needs of the church, and the demonstrated abilities of the individual. Age alone is not an acceptable criterion for consideration under this provision.

The ELCIC Program Committee for Leadership for Ministry will evaluate all requests received from a Synod Candidacy Committee (see #3 below) for consideration under this provision. Following evaluation, a recommendation will be made to the appropriate Candidacy Committee for an alternative course of study and/or the granting of equivalencies. Evaluations will be based upon experience in non-degree studies and in demonstrated work performance comparable to that expected of a person holding a bachelor's degree. A candidate granted equivalency to academic credentials will not have credentials with which to study at the seminary and will need to complete their theological education at the bachelor level through an Association of Theological Schools (ATS) accredited college. A list of ATS accredited colleges can be found at www.ats.edu.

The basic theological education requirement may not be met by equivalency. The basic requirement is one course each in Old Testament, New Testament, Lutheran and/or Canadian Church History, Lutheran Confessions and Christian Ethics.

The following is an outline of the procedure to be followed by those wishing consideration under this provision.

1. Applicant completes all requirements for registration.
2. Applicant submits a written request and rationale for consideration under this provision. Based on this request and all materials submitted, the Candidacy Committee will determine whether the applicant should proceed under this provision.
3. Upon determination of appropriateness for consideration, the Candidacy Committee shall request a review and recommendation by the Program Committee for Leadership for Ministry (PCLM). This request should be forwarded to the ELCIC national staff person for Leadership and include all of the following material:
 - a. a copy of the application for registration;
 - b. a copy of the written request and rationale for consideration;
 - c. a detailed listing of the applicant's work experience, including relevant volunteer experience;
 - d. a detailed listing of all education completed, including related continuing education. All available transcripts should be included;
 - e. a detailed current position description;
 - f. three letters of recommendation from persons well acquainted with the candidate's background and work. Letters of recommendation should include more than character references and should include knowledge and illustration of the person's demonstrated ability. References should include the applicant's pastor, a congregational leader familiar with the applicant's demonstrated leadership ability and gifts for ministry, and a person with competence and knowledge consistent with the candidate's area of specialization.
4. The staff person shall forward the recommendation and documentation to the Candidacy Committee.

Having received the evaluation and recommendation of PCLM, the final decision regarding equivalency or alternative study rests with the appropriate Candidacy Committee. Following a decision regarding equivalency or alternative study eligibility, the Candidacy Committee shall proceed with endorsement, oversee the designated course of study and appropriate supervised field education, and provide at least one annual endorsement before the final evaluation and approval of the candidate for ordination.

C-8 Addendum 2: Candidacy for the Deaconess Community of the ELCA

Since its inception, the ELCIC has been served by deaconesses of the Deaconess Community of the ELCA. Canadian Lutheran women have been active for decades as deaconesses of this community both in Canada and in the United States. The 1995 convention of the ELCIC approved the following motion, “That those persons who have been set apart as deaconesses and currently serve in the ELCIC be considered lay diaconal ministers and included in the lay diaconal ministry roster” (NC 95–50). The 2009 convention removed the word “lay” in reference to diaconal ministers.

ELCIC women seeking membership in the Lutheran Deaconess Community are approved through their synodical Candidacy Committee in partnership with the Committee on Education and Candidacy of the Deaconess Community of the ELCA and are ordained for service upon receipt and acceptance of a letter of call.

C-9 Addendum 3: Candidacy Through the Lutheran Diaconal Association

Deaconesses of the Lutheran Deaconess Conference with their training centre at the Lutheran Diaconal Association (LDA), Valparaiso University, Valparaiso, Indiana, have faithfully served the ELCIC. The LDA formally changed its name from Lutheran Deaconess Association to Lutheran Diaconal Association in 2018.

ELCIC members who are training through the LDA, Valparaiso, Indiana, follow the common application and endorsement procedures with their synodical Candidacy Committee and may be rostered as diaconal ministers following a successful final evaluation, call and consecration according to the requirements of the ELCIC. Consecration as a deaconess of the LDA does not qualify as ordination to the diaconal ministry of the ELCIC. The rite of ordination of diaconal ministers in the ELCIC is conducted by the bishop after a call has been received and accepted. The two rites may be combined.

C-10 Addendum 4: Areas of Specialization for Diaconal Ministers

Examples of areas for specialization in diaconal ministry are listed below. In each case the diaconal minister serves under call from a congregation, Synod Council or National Church Council. The list is not exhaustive.

Worship

- Church musician (equips others in the area of music, uses music as a form of community outreach and engagement with people outside the congregation).

Learning

- Christian education director (encourages and assists community groups with educational concerns to use the church facilities and brings community education concerns to the congregation).
- Community educator working, for example, in daycare or a high school equivalency program.

Witnessing

- Congregational outreach co-ordinator (equips others for the work of evangelism and outreach in service to the community, bringing needs in the community to the attention of the congregation).
- Youth worker (seeks ways to serve youth in the community through schools and community groups as well as the congregation; brings the needs of youth in the community and the world to the attention of the congregation).

Service

- Parish worker (equips others with skills for visitation and other tasks, seeking ways to engage the members of the congregation with those in need in the community).
- Parish nurse (equips others to assist with health and wellness care within the community, extending these services to members of the community when appropriate, advocates for health care concerns with and in the congregation).
- Community organizer or social worker serving in an agency under Synod Council call.

Support

- Parish administrator (attempts to extend administrative assistance to those in need in the community, for example in assisting older persons and immigrants with tax forms).
- Ecumenical Centre administrator
- School administrator in a church-related institution.
- Health care administrator in a church-related institution.
- Synod administrator.

Section D—Registration for Candidacy—Ordained Ministry

D-1 Discernment and Readiness

Registration is the first indication of a person's intention to prepare for a church occupation. It is a process which identifies an individual's intention and potential for rostered ministry in the ELCIC. Individuals begin the candidacy process by establishing contact with a Synod Candidacy Committee. The synod may provide the individual with resources and other opportunities for discernment. Completion of the registration phase, including application, recommendations and interviews, leads to a decision by the Candidacy Committee on whether or not to endorse the candidate for preparation for ministry. Key components leading to endorsement are discernment and readiness.

The process of discernment is the time for an individual to explore ministry as a baptized child of God and to reflect on the potential for service in public ministry as a deacon or pastor. This process provides a means of engaging in the important work of assessing one's own gifts for mission and ministry. Conversations with pastors, deacons, spiritual guides and other trusted persons are encouraged during an extended time of discernment prior to beginning the candidacy process.

This time of discernment may result in a clear sense of call for some individuals. For others the call to public ministry may be uncertain and undefined. Such seekers shall not be discouraged from continuing in the process, but rather encouraged to engage in further discernment. For some who show clear potential for rostered ministry, the next logical step is to begin theological study while continuing in a process of discernment. Others may benefit from spending additional time exploring the various options in rostered ministry. At the time of registration, a potential candidate need not have made a final decision regarding which form of rostered ministry to pursue. Registration determines ecclesial readiness to begin study and preparation for one of this church's rostered ministries as a pastor or deacon.

For those considering a role of leadership in this church, the registration process provides an opportunity to assess readiness to engage in a disciplined program of preparation and formation. The primary characteristics of readiness include faith in Jesus Christ, vocational focus, and a basic understanding of the nature of ministry. An individual should possess intellectual ability for critical and reflective thinking and a healthy self-awareness. A basic acquaintance with the Scriptures and the catechism are assumed as part of a minimum two-year active membership in an ELCIC congregation. It is also valuable to have a broad background in the liberal arts, including English, history, modern languages, philosophy and the social sciences.

Diversity among applicants makes it inevitable that there will be significant differences in academic readiness among applicants. Seminaries of the ELCIC may advise students of varying academic backgrounds on how to come to an acceptable level of readiness within the program of studies.

D-2 Registration Components

Several steps must be completed for registration with the Synod Candidacy Committee. The synod shall encourage and assist the individual in discernment. Information may be provided about retreats and discernment events. The applicant's file will reflect information about the following components:

- Use of discernment resources;
- Minimum of two years active membership in an ELCIC congregation;
- Application for registration, including:
 - Application form
 - Autobiography
 - Statement from pastor of home congregation
 - Recommendation from Congregational Council
 - Statement from non-relative
 - Consent to release candidacy applicant information
- Child abuse registry and criminal record checks; with copies to be sent by the synods to the seminaries. The level of criminal record check required is for individuals who are working with vulnerable persons, including children.
- Consent to release confidential information form;
- Psychological and career evaluation report;
- Structured interview; and
- Initial endorsement by Synod Candidacy Committee.

Sample letters, application and registration forms are found in the "Forms" section of this manual.

D-2.1 Autobiography

In the autobiography, the Candidacy Committee is interested to learn about the candidate's personal life story, including significant life events and relationships. Particular attention should be given to factors that have led the candidate to consider a career in the church.

D-2.2 Statement from Pastor of Home Congregation

The letter of call for pastors includes the charge to "seek out and encourage qualified persons to prepare for the ministry of the gospel." The pastor's statement provides the Candidacy Committee with an appraisal from one who is personally familiar with the candidate. The statement from the pastor assists the Candidacy Committee with evaluating the candidate's personal qualities for ministry.

D-2.3 Congregational Recommendation

Every candidate for rostered ministry in the ELCIC is expected to share in the life of a congregation through its Word and Sacrament ministry and the community of God's people. The congregation is an important partner in the candidacy process. A congregation is charged with identifying potential leaders for the public ministries of this church. The congregational recommendation is a statement about the candidate's potential to serve in public ministry.

D-2.4 Statement from Non-Relative

Ministry requires strong interpersonal relational skills and other qualities that can be assessed through a variety of situations. The non-relative may be an employer, a campus pastor, a colleague, a neighbour or community member, or a friend.

D-2.5 Psychological and Career Evaluation

Upon receipt of the completed Consent to Release Candidacy Applicant Information Form, the Candidacy Committee will arrange for a psychological and career evaluation. The purpose of the evaluation is to assist the committee in understanding the prospective candidate and the candidate to develop better self-understanding, and to guide the candidate toward an occupation that makes the best use of the candidate's gifts, abilities and interests.

The psychologist selected by the Candidacy Committee shall administer tests and evaluation interviews in such areas as personality, interests and intellectual ability (see complete list on page 57).

The psychologist shall review the report with the prospective candidate, answer any questions and provide the applicant with a signed copy of the report. A signed copy shall be sent to the Synod Office for placement in the applicant's file.

The psychologist's report helps the Candidacy Committee determine a candidate's probable suitability for rostered ministry.

D-2.6 Structured Interview

Each candidate shall meet with the structured interview team designated by the Candidacy Committee to discuss, in a structured interview, the individual's discernment of call, readiness for preparation, sense of vocation, personal involvement in the church, faith life experience and understanding of ministry. Preferably, two or more persons will conduct the interview together. *The Structured Interview Guide* and report form are provided in the "Forms" section of this manual (Form 3 and 4).

Rostered Candidates

Pastors or deacons already in good standing on a roster of the ELCIC who apply for candidacy on a different roster are normally not required to have a structured interview or psychological and career evaluation unless personal circumstances so indicate.

D-3 Recommendation of a Candidate by the Congregation

D-3.1 Introduction

A congregation is an important partner in the candidacy process of the ELCIC. Every congregation of the ELCIC has an opportunity to participate in identifying their members' gifts and call to particular forms of ministry: lay and rostered. Among the baptized people of God who faithfully engage in the ministry of congregations, some might be identified who have gifts and abilities which equip them to provide leadership through service on one of the two rosters of this church. A congregation is the community of God's people where a person might first be invited to consider a call to serve as a pastor or deacon.

Every person seeking candidacy in the ELCIC must be an active member of an ELCIC congregation for a minimum of two years prior to endorsement and preparation for rostered ministry. One of the first steps in the process of candidacy is recommendation by the congregation. In the time prior to registration, the congregation can provide support and encouragement as a person explores gifts and potential for public ministry. Prayer, study and reflection by the potential candidate are important elements of the process as others assist a person with discernment.

D-3.2 Standards

This church's understanding of the basic standards for persons to be admitted to pastoral or diaconal ministry in the ELCIC is foundational to the discernment of suitable candidates. These standards are outlined in Section B-2, page 19 for pastoral candidates, and in Section C-2, page 35 for diaconal candidates.

D-3.3 Congregational Recommendation

The pastor and lay leaders of the candidate's home congregation may engage in a process of discernment with the applicant in the context of a community of the faithful. A congregation may be able to discern those personal qualifications, including leadership abilities and competence in interpersonal relationship skills, which are important qualities for rostered ministry. Resources to assist in discernment are available and can be recommended by the synodical Candidacy Committee.

The recommendation form asks a congregation, through its pastor and Congregational Council, to indicate the applicant's involvement in the life of the congregation, areas where growth might be needed, and any personal factors that might adversely affect the applicant's service as a pastor or deacon. The congregation's recommendation is *not* a decision on whether a person will serve this church as a rostered minister; it is rather a statement of a person's *potential* to serve in a rostered ministry of this church.

The Candidacy Committee may contact congregational leaders and rostered ministers as part of the process of reviewing the congregational recommendation.

The Candidacy Committee will consider the congregation's recommendation and all other registration materials in evaluating the candidate's readiness for their study and candidacy. Should a decision to end a person's candidacy be made by the candidate or by the Candidacy Committee, the individual should be encouraged to participate fully in the life of the congregation of which they are a member and to use their individual gifts in other forms of lay ministry in daily life.

A sample letter to congregations in the “Forms” section (Form 2) of this manual is provided for the Candidacy Committee to send as explanation of the role of the congregation in the candidacy process.

D-3.4 Congregational Support

Congregations of the ELCIC are encouraged to support members who are preparing for rostered ministry in this church. Preparing for ministry may require sacrifice of time, loss of income, relocation and considerable expense. Many students find it necessary to find employment. Most students carry substantial educational debts with them to their first call, which may be difficult to repay on the modest salaries of first-call leaders.

Congregations are encouraged to lift the candidate up in prayer, to be mindful of the journey of preparation and formation, and to include the candidate in the life of the congregation throughout the process. Invitations to preach or assist in worship can reflect the support and commitment made by the members of the congregation.

Congregations are also encouraged to consider making a financial commitment to the theological education of candidates. Contributions may be sent to the synod or the financial-aid office of the seminary where the candidate is enrolled or provided to the student directly. The financial contributions of all congregations help to equip people for leadership and service in church and society.

D-4 Psychological Testing and Career Evaluation

Persons seeking to serve in rostered ministry in the ELCIC are required to complete a program of psychological testing and career evaluation. This policy has been developed by the ELCIC for use by Candidacy Committees.

D-4.1 Purpose

God's people are given a variety of gifts for ministry. Candidacy in the ELCIC is based on a biblical understanding of this diversity of gifts. These gifts may be expressed in a variety of ways, including ministry in daily life, ministry of Word and Sacrament, or ministry of Word and Service. Each of these ministries is integral to the life and mission of this church. The process of discernment and reflection in the registration process should assist each person in gaining a better understanding of the gifts and abilities needed for these forms of public ministry.

As a part of the registration process, the psychological testing and career evaluation is intended to help the individual gain greater self-understanding and appreciation of the variety of ways in which the applicant's gifts could be used in ministry. The ELCIC desires an evaluation that is experienced not as a barrier, but as supportive of those who believe they may be called to ministry. Whatever the decision of the Candidacy Committee, the results of the psychological testing and career evaluation should be helpful in the identification and use of the applicant's gifts for ministry—whether for lay ministry in daily life or for service in one of the two rostered ministries in the ELCIC.

D-4.2 Responsibilities of the National Church

The ELCIC is responsible for:

- establishing church-wide policies, guidelines and programs for evaluating candidacy;
- providing financial grants to assist synods in the cost of evaluation; and
- periodically evaluating the program to meet changing needs.

D-4.3 Responsibilities of the Candidacy Committee

The Candidacy Committee is responsible for the evaluation and care of the candidate throughout the candidacy process, all of which can be understood as a part of the individual's growth as a Christian toward a more faithful stewardship of gifts by way of vocational discernment. Regarding psychological testing and career evaluation, the Candidacy Committee is responsible for:

1. Contracting with a licensed professional psychologist who understands the goals of the candidacy process.
 - a. In addition to appropriate education, training and credentials, the psychologist shall demonstrate a commitment to the underlying intent of the evaluation process, which is to identify gifts and the forms of ministry for which those gifts are especially well-suited. The psychologist should express interest in working with the ELCIC and an understanding of the theological concerns and ecclesiastical goals of the candidacy process. He or she should be familiar with the standards and criteria by which the ELCIC determines its rostered leaders.

- b. Whenever possible, it is desirable for the psychologist to meet with the Candidacy Committee at least annually to review the psychologist's approach to reporting to the committee and to provide assistance to the committee members in utilizing the evaluation reports.

The cost for the psychological evaluation and career consultation is to be paid by the synod. Reimbursement for a portion of the cost may be requested from the National Office.

- c. After receiving the completed registration package (see page 50) and the signed Consent to Release Candidacy Applicant Information Form, the Candidacy Committee shall ask the applicant to contact the psychologist to arrange for a psychological and career assessment. The Candidacy Committee shall contact the psychologist, inform him or her of the pending assessment request and provide the psychologist with a copy of the signed Consent to Release Candidacy Applicant Information Form.

2. Concerns and complaints about contracted psychologists.

The applicant may secure a second opinion from another professional psychologist approved by the Candidacy Committee. Applicants will be financially responsible for this additional opinion. When a second evaluation is requested by the applicant, it is required that both reports be released to the Candidacy Committee in order for the applicant to be considered for candidacy in the ELCIC.

D-4.4 Responsibilities of Psychologist

1. Expectations

The psychologist is expected to:

- understand and implement the assessment program in ways that are consistent with the theological purposes of the evaluation and the goals of the ELCIC for the candidacy process;
- be sensitive to the ways that race, language, gender, age and ethnicity may affect the discernment of gifts for ministry;
- use inventories which have been demonstrated to be valid for assessing persons for vocational screening;
- offer each applicant not only an assessment of personal strengths and areas for possible growth, but also an evaluation of whether an individual is psychologically and situationally suited for rostered ministry;
- provide the Candidacy Committee with specific suggestions to best support the applicant's continuing growth as a person in ministry, including ways that the seminary might help should the person be enrolled or subsequently enrol in a seminary; and
- assist the Candidacy Committee and the applicant in discerning which form of ministry may be appropriate for the individual as informed by the evaluation.

2. The Interview and Testing

Once the completed application package has been received by the Candidacy Committee and the applicant has applied to seminary, a copy of the signed Consent to Release Candidacy Applicant Information Form will be forwarded to the psychologist with a request to conduct a psychological assessment. The psychologist shall be provided with the list of report expectations found below. It is the applicant's responsibility to contact the psychologist to arrange psychological and career evaluation test and interview date(s).

Every assessment should evaluate the applicant's self-image, self-awareness, self-esteem, health of the family, relational systems issues, interpersonal skills, personal and career priorities/values, emotional maturity, psychological and situational health, spiritual maturity, personal qualities (including potential for leadership), as well as any perceived deficiencies which would impede a person from beginning preparation for rostered ministry.

The psychologist shall provide the applicant with face-to-face interpretation and feedback, help the prospective candidate develop a better self-understanding and guide her or him toward an occupation that makes the best use of the candidate's gifts, abilities and interests. Special attention should be given to the areas that are in need of development. The applicant shall be given a signed copy of the written psychological/career evaluation report. A signed, written copy shall be forwarded to the Synod Office for placement in the applicant's file. The report will be used by the Candidacy Committee in the ongoing pastoral guidance and evaluation of the candidate.

If the psychologist advises follow-up counselling, this should be discussed with the applicant during the evaluation feedback session. It is the responsibility of the Candidacy Committee to decide whether or not the recommended counselling/therapy should be completed prior to an initial endorsement decision and the beginning of theological study. If endorsement is postponed for this reason, the choice of a counsellor or therapist should have the prior approval of the Candidacy Committee. (It may or may not be the professional who provided the evaluation.) The Candidacy Committee shall decide the number of sessions they will pay for and will require a signed, written counseling/therapy report from the therapist for the candidate's file.

3. Reporting to the Candidacy Committee

The psychologist shall provide a written report to the applicant and to the Candidacy Committee, including the following:

- personal identity/level of self-awareness and self-esteem;
- quality of past and present family relationships;
- sense of vision/imaginative ability;
- intellectual capacity and integrity;
- emotional maturity/coping ability and durability;
- motivation for religious service;
- empathy and affective expression;
- interpersonal relationship skills;

- any history of, or current deviant or pathological maladaptation;
- any history of, or current medical or psychiatric illness;
- any history of, or current substance use/abuse;
- flexibility;
- leadership style;
- assets and liabilities relating to leadership roles in the ELCIC, as described in the documents of the church provided to the psychologist; and
- personal and professional values/priorities.

The report should be descriptive and interpretive of the individual in the categories listed above. It is the responsibility of the Candidacy Committee to decide whether the applicant is psychologically and situationally ready to begin theological study and preparation for rostered ministry. The psychologist's report is only one of the factors used by the committee in making that determination.

D-5 Initial Endorsement

Initial endorsement is the official action of the Candidacy Committee by which candidacy is conferred upon a person seeking to serve in a specific rostered ministry of the ELCIC. An individual who receives an initial endorsement decision by the Candidacy Committee enters preparation and formation for rostered ministry.

The endorsement decision is made by the Candidacy Committee after all the registration information is gathered and after the candidate has been active in an ELCIC congregation for at least two years. Form 1 is used to register as a candidate. A list of registration components can be found in section D-2, page 50.

D-5.1 Decisions available to the Candidacy Committee:

A. Endorsement with Expectations

Endorsement with Expectations indicates the committee's confidence in the applicant's potential and readiness to begin/continue vocational preparation and formation as a candidate. This decision means that the applicant demonstrates some gifts and abilities for rostered ministry as pastor or deacon, and that the applicant has the potential and the will to develop these abilities through formation, education and the candidacy process. Every endorsement comes with expectations because every endorsed candidate is continuing to develop.

For each candidate, the committee shall provide, in writing, the expectations for the candidate's next steps in the coming year. This includes the candidate's goals for formation and learning based on the standards for pastoral or diaconal ministry. The committee may also identify any concerns for the candidate to address before the next interview, along with the expectations for how the concerns shall be addressed.

B. Endorsement Postponed

When postponement is recommended, the Candidacy Committee shall prepare a written report which clearly communicates the reasons for the decision.

When the committee identifies more significant limitations in the candidate's potential to become a rostered minister, it shall be very clear about the expectations. The Candidacy Committee may suggest a specific course of action be taken, and/or a candidate may be asked to provide a written response outlining how the concerns are to be addressed.

The applicant is asked to develop a plan for addressing the identified concerns. The applicant and the Candidacy Committee determine how progress will be monitored, when reconsideration may be scheduled and what procedure will be followed for reconsideration. A candidate is encouraged to provide a written response stating an understanding of how concerns are to be addressed.

C. Endorsement Denied

Endorsement Denied indicates that the committee has determined that there are specific functional or personal reasons why the applicant is not an acceptable candidate for rostered ministry in this church. As such, the application process is ended. The committee is communicating that the church is not able to affirm a call to rostered ministry, and that the applicant will continue their vocational discernment by exploring their call as a baptized lay disciple.

When endorsement is denied, the Candidacy Committee shall ensure appropriate pastoral care is provided when the decision is communicated and that support and follow-up care is available. The committee may provide guidance to the person in identifying and affirming where her or his particular gifts for ministry might be more appropriately used in the church and community, and encourage further career counselling.

When endorsement is denied, the Candidacy Committee shall prepare a written report which clearly and specifically communicates the precise reasons for the decision.

The applicant may reapply at a later date.

D-6 Following Endorsement

D-6.1 Reporting Endorsement Decisions

The decision of the Synod Candidacy Committee is to be reported in writing to the candidate and the seminary (if appropriate).

D-6.2 Assigning a Relator

Personal contact with a candidate throughout the candidacy process is essential as preparation and formation bring development and new understanding. The Candidacy Committee shall assign a relator to each candidate granted endorsement. This person serves as a liaison between the committee and the candidate to communicate mutual concerns throughout candidacy. The role of the relator is described in Section A-4.2b, page 11.

D-6.3 Seminary Admission

In consultation with the Candidacy Committee, individuals may apply to a seminary of this church and follow the seminary's admissions process. Candidates may apply to either ELCIC seminary and need not be geographically restricted. Those who consider study at a theological school or seminary other than an ELCIC seminary should discuss their plans for study and ELCIC seminary affiliation (Section B-5, page 26) and obtain the Candidacy Committee's approval before making a final decision. A program of preparation for candidates for diaconal ministry which does not include study at an ELCIC seminary will need to be determined in consultation with the Candidacy Committee prior to the beginning of such study.

The ELCIC regards theological education to be part of the candidacy process. ELCIC candidates are required to be endorsed by their Synod Candidacy Committee for each academic year of their theological study. Theological course credits earned by an individual while not endorsed by the Candidacy Committee require the approval of the Candidacy Committee in order to be used toward the fulfillment of candidacy expectations. For members of the ELCIC, admission to an M.Div. program at an ELCIC seminary is normally reserved for those who are endorsed for candidacy for pastoral ministry. Seminaries and Candidacy Committees shall be diligent in communicating this connection between endorsement and M.Div. studies.

A positive Candidacy Committee endorsement does not guarantee seminary admission. A seminary may deny admission for academic or other reasons. The seminary is to receive a copy of the child abuse registry and criminal record checks. The level of criminal record check required is for individuals who are working with vulnerable persons, including children.

The responsibility for monitoring continued theological and pastoral growth of the candidate is the Candidacy Committee's, assisted by the seminary. The Candidacy Committee may provide suggestions for an appropriate internship setting or other specific recommendations concerning preparation. The seminary shall provide regular transcripts to the Candidacy Committee.

D-6.4 Spiritual Formation Plan

It is highly recommended that all candidates engage in a relationship with a mentor, coach and/or a spiritual director. The purpose of these relationships is to provide space for personal and confidential reflection and feedback in the areas of vocational identity, emotional maturity, spiritual practices and self-awareness of how one tends to act in relationship and as a leader. On an annual basis, the Candidacy Committee will ask the candidates about their spiritual formation plan.

D-6.5 Mentoring: Mentoring is a one-to-one relationship, based on mutual trust, respect, openness and confidentiality in which the mentor, drawing on a fund of experience, offers encouragement, counsel and guidance. Commonly, a mentor serves in a similar field to the candidate; in the ELCIC, normally a rostered minister. Guidance on mentorship is provided in Appendices #7–10.

D-6.6 Coaching: *The term coaching typically refers to methods of helping others to improve, develop, learn new skills, find personal success, achieve aims, and manage life change and personal challenges. Coaching commonly addresses attitudes, behaviours, and knowledge, as well as skills, and can also focus on physical and spiritual development.¹*

D-6.7 Spiritual Direction: The ministry of spiritual direction, sometimes referred to as spiritual guidance or spiritual companionship, has ancient roots in the Christian Church. It is primarily a one-on-one ministry (hence is adaptable to the need of the individual) which takes place in a caring atmosphere of acceptance, confidentiality and trust.

The Shalem Institute, the foremost ecumenical centre for training spiritual directors describes the ministry as follows: It is an ongoing relationship in which one person (the directee) is desirous of being attentive to his or her spiritual life, meets another person (the director) on a regular basis, especially for the purpose of becoming more sensitized to the presence of God's Spirit in order to respond more fully to that Presence in all of life.²

D-6.8 Review Procedures

A candidate denied endorsement, who believes that a committee has not followed the procedures of the ELCIC, may request a review of the process. Information on such a review is available from the Synod Office. (Section H, page 76.)

1 www.businessballs.com/coaching.htm

2 <http://albertasynod.ca/ministries/special-ministries/spiritual-directors/>

Section E—Annual Endorsement – Pastoral and Diaconal Ministry

E-1 Annual Endorsement Process

Continuation in candidacy requires annual endorsement by the Candidacy Committee.

Annual endorsement includes a developmental interview in which an individual's progress in formation for ministry is reviewed and assessed with the candidate. This interview is part of the discernment process for the candidate and an opportunity for the Candidacy Committee to hear how the candidate is doing. Developmental issues identified earlier may be reviewed in this annual assessment. A decision on renewal of endorsement is made by the Candidacy Committee and communicated in writing to the candidate and the seminary.

Candidates may engage in full-time or part-time studies. Candidates are to report their study plans to the Candidacy Committee on an annual basis as part of the annual endorsement review.

Normally, full-time studies are completed within five years and part-time studies are completed within seven years. When a candidacy is not completed within seven years, the Candidacy Committee shall do a formal review of the candidate's plans.

The Standards for Pastoral Ministry (Section B-2, page 19) and the Standards for Diaconal Ministry (Section C-2, page 35) are a primary focus for the annual developmental interview. The following areas of development are considered:

- Spiritual and Personal Formation
- Vocational Awareness and Pastoral Identity
- Adherence to Lutheran Theology
- Missional Awareness and Cultural Context
- Capacity for Public Ministerial Leadership.

The Candidacy Committee shall work with the candidate to set goals for the coming year.

Annual endorsement serves to encourage and affirm those who clearly demonstrate the gifts and qualities for a specific ministry in this church.

When the Candidacy Committee has concerns about the candidate's progress and readiness, the goal setting shall be used as an opportunity to help the candidate address the concerns.

Endorsement with expectations by the Candidacy Committee is required before the candidate may participate in an ELCIC internship or field experience.

The endorsement process may determine that an individual is not suitable for service in one of the rostered ministries of this church. Such a decision may be made by either the individual or the Candidacy Committee. All of God's people have a call to minister. Some of God's people are called to public ministries in the church and for the world. The Candidacy Committee is responsible for determining readiness to serve as a rostered minister, including determining whether or not a candidate should continue the candidacy process.

With each endorsement decision, it is important for the Candidacy Committee to be specific about deficiencies in readiness and clear about next steps for training, formation and development.

It is to be acknowledged that a denial of endorsement will usually be painful and difficult for an individual. There is an inherent tension when the church is not able to affirm someone's sense of inner, personal call. Nevertheless, the internal and external dimensions are central to the ELCIC's understanding of call. (Section A-1, page 5.) While it will be difficult to hear, a denial of endorsement is an affirmation of call to lay ministry. The Candidacy Committee may consider trying to help an individual identify a next step in discernment, such as consulting with their congregation, a rostered minister, mentor, coach or spiritual director.

E-1.1 Annual Endorsement Components

Prior to the developmental interview, each interviewer shall review the following items in the candidate's file:

- initial endorsement report and other file materials as appropriate;
- annual developmental interview form completed by the candidate when required to do so (form 8 or 9)
- Supervised Pastoral Education (SPE) report (if completed prior to this annual renewal of endorsement);
- reports for all academic work that has been completed (transcripts or report from the faculty if deemed necessary); and
- Internship or supervised field experience report (mid-term or final) if completed.

The annual developmental interview forms are provided in the "Forms" section of this manual (Form 8 and 9).

E-2 Developmental Interview

The developmental interview is a valuable opportunity to check in with the candidate. Ideally, this process will be done for each candidate in every year following the initial structured interview. It could easily take two hours per candidate to complete. The Candidacy Committee may consider using a conference call or video conferencing, especially for a part-time candidate.

Candidates shall meet with the interviewers at a time and place determined by the Candidacy Committee. Interviews should inform the candidate that no final decisions are made by the interviewers; the decision concerning renewal of endorsement is made by the Candidacy Committee using the interview team's recommendation and other available information.

Normally, a candidate will submit an annual developmental interview form (8 or 9) prior to the interview. The Candidacy Committee may waive the requirement to submit Form 8 or 9 prior to the interview and instead ask the candidate to fill out Form 8 or 9 as part of the interview process. Such a process may be particularly appropriate for a part-time candidate.

The candidate and the Candidacy Committee shall review the Annual Developmental Interview Form (8 or 9) as part of the Developmental Interview.

E-3 Developmental Interview Guide

This guide is written for the Candidacy Committee developmental interview teams. It is not meant to be prescriptive, but to describe the flow of a thorough interview process. Each synodical committee may adapt the basic elements of the guide to meet its own style and needs. The process is expected to take 1½ to 2 hours with the interview itself taking the largest block of time.

The interview provides an opportunity to affirm gifts, abilities and progress, and will assist the Candidacy Committee with making its endorsement.

E-3.1 Pre-interview Briefing

Prior to the developmental interview, the two interviewers shall review the candidate's file material. On the basis of materials and knowledge of the candidate, the team may identify primary topics and formulate lead questions for each of the areas covered by the annual developmental interview form.

E-3.2 The Developmental Interview

The interview shall be convened by one of the interviewers, usually the candidate's relator. The practice of beginning with prayer is encouraged.

The interview team shall describe the process to the candidate, establish a conversational tone, and invite the candidate to engage in dialogue based on a relationship of mutual interest, trust and exploration. It is helpful to remind the candidate that this is a time to assess *with* them their strengths and growth areas as they prepare for ministry in the church. By posing leading questions, listening carefully, and demonstrating empathy and concern, the interview team members shall enable the candidate to receive the greatest benefit from this experience. In the event of unusual circumstances or special needs, the team may schedule a longer time segment to permit more extensive discussion.

E-3.3 Reflection and Consultation

Following the interview, the interview team and the candidate shall separate to complete the following tasks:

- a) The candidate shall reflect privately on the interview and respond to the content of it by formulating specific personal goals for the coming year, following the format outlined in the Annual Developmental Interview Form (Form 8 or 9).
- b) The interview team shall spend this period in consultation and discussion about the candidate. Included may be identifying developmental and growth needs for the candidate, recommendations concerning renewal of endorsement, and any suggestions and comments the interview team wishes to convey to the candidate.

E-3.4 Wrap-Up

The interview team shall invite the candidate back for the purpose of sharing the results of their reflections. The candidate shall present his or her specific personal growth goals for the coming year, plus any special concerns relevant to her/his relationship with the Candidacy Committee. The interview team shall respond to the candidate's proposed growth goals, may relate its recommendations for renewal of endorsement, and communicate any other insights, concerns or suggestions it deems pertinent. The candidate and interview team should arrive at a mutual agreement concerning these goals and other matters. This part of the interview is often the most substantive and meaningful part of the interview process.

The process of reflection and consultation described above is helpful, providing information and stimulating thoughtful discussion. However, there may be situations when undertaking this lengthy process is not feasible. It is suggested that, in such circumstances, the form be completed with the student (Annual Developmental Interview Form—Form 8 [pastoral candidates] or Form 9 [diaconal candidates]) as part of the interview.

E-3.5 Conclusion

Once interviews have been completed, the respective interview teams shall share summaries of each interview with the the Candidacy Committee, reporting growth goals of the candidate and the teams' recommendations for endorsement. Then the Candidacy Committee shall make a decision about each candidate's annual endorsement.

E-4 Annual Endorsement Decision

The annual endorsement shall be made by the full Candidacy Committee using all information available. The recommendation of the interview team is an important factor in this decision. Normally, the recommendation of the team and the decision of the committee should be no more than one level of decision apart. If a team recommends endorsement, a committee may endorse with expectations or postpone, but not deny endorsement. Similarly, a team recommendation to deny endorsement may lead to a committee decision to deny or postpone endorsement but not to a decision to endorse with expectations. If the team and the Candidacy Committee are not in agreement within one level of decision, then the Candidacy Committee shall consult with the faculty representative on the Candidacy Committee for assistance in coming to a decision. Faculty members shall be informed when the decision is different from the recommendation. This process honours the partnership between seminary and committee while retaining the final responsibility in the Candidacy Committee. The decision of the Candidacy Committee shall be communicated in writing to the candidate and the seminary.

The options for annual endorsement are outlined below.

E-4.1 Decisions available to the Candidacy Committee:

A. Endorsement with Expectations

Endorsement with Expectations indicates the committee's confidence in the candidate's gifts, abilities and potential to continue vocational preparation and formation as a candidate for rostered ministry. This decision means that the candidate demonstrates growth toward meeting the standards for pastoral or diaconal ministry, and that the candidate is willing to continue developing through formation, education and the candidacy process. Every endorsement comes with expectations because every endorsed candidate is continuing to develop.

For each candidate, the committee shall provide, in writing, the expectations for the candidate's next steps in the coming year. This includes the candidate's goals for formation and learning, based on the standards for pastoral or diaconal ministry. The committee may also identify any concerns for the candidate to address before the next interview, along with the expectations for how the concerns shall be addressed. When the committee identifies more significant limitations in the candidate's potential to become a rostered minister, it shall be *very clear* about the expectations.

The Candidacy Committee may suggest a specific course of action to be taken and/or a candidate may be asked to provide a written response outlining how concerns are to be addressed.

B. Endorsement Postponed

Endorsement Postponed indicates that the committee has determined that the candidate is not yet ready to continue vocational preparation and formation as a candidate. This decision means that the candidacy will be paused, and that the individual will benefit from developing their gifts and abilities through experiences outside of the candidacy process.

When postponement is recommended, the Candidacy Committee shall prepare a written report which clearly communicates the reasons for the decision.

The applicant is asked to develop a plan for addressing the identified issues or difficulties. The applicant and the Candidacy Committee determine how progress will be monitored, when reconsideration may be scheduled and what procedure will be followed for reconsideration. A candidate is encouraged to provide a written response stating an understanding of how concerns are to be addressed.

C. Endorsement Denied

Endorsement Denied indicates that the committee has determined that there are specific functional or personal reasons why the individual does not have the potential to develop the abilities for rostered ministry in this church. As such, the candidacy process is ended. The committee is communicating that the church is not able to affirm a call to rostered ministry, and that the individual will continue their vocational discernment by exploring their call as a baptized lay disciple.

When endorsement is denied, the Candidacy Committee shall ensure appropriate pastoral care is provided when the decision is communicated and that support and follow-up care is available. The committee may provide guidance to the person in identifying and affirming where her or his particular gifts for ministry might be more appropriately used in the church and community, and encourage further career counselling.

When endorsement is denied, the Candidacy Committee shall prepare a written report which clearly and specifically communicates the precise reasons for the decision.

The applicant may reapply at a later time.

E-4.2 Withdrawal of Endorsement

Endorsement, though a strong word of confidence, does not ensure the committee's final approval of the candidate. Endorsement may be withdrawn by the Candidacy Committee at any time during the candidacy process and communicated in writing with reasons clearly stated. A decision to withdraw endorsement shall be made on the basis of a determination that the individual is not qualified to serve in rostered ministry. A decision to withdraw endorsement ends the individual's candidacy.

E-4.3 Recommendation to Examining Committee

Endorsement continues with annual renewal throughout the candidate's preparation for ministry. When all requirements for preparation are completed, and following a positive vote by the Candidacy Committee, the relator or committee chair shall complete a final evaluation report for the candidate's senior dossier. The evaluation will provide an assessment of the candidate's preparation for ministry for consideration by the Examining Committee.

E-4.4 Review Procedures

A candidate denied endorsement who believes that the committee has not followed the procedures of the ELCIC may request a review of the process. Information in this regard is available from the Synod Office and in Section H, page 76 of this manual.

Section F—Final Evaluation for Pastoral or Diaconal Ministry

F-1 Process

In the Lutheran tradition, a person's call from God to public ministry is understood as both internal and external or mediated:

1. through an internal, personal sense of call that God is leading a person to public Christian ministry.
2. through public affirmation that the person has the character, commitment, preparation and ability to serve in a specific public ministry, either pastoral or diaconal.
3. through the receipt and acceptance of a letter of call to serve in a particular ministry setting.

The responsibility for approval of candidates for rostered ministry in the ELCIC rests with the synods. The Synod Examining Committee is responsible for examining candidates and recommending for or against approval. The terms of the Examining Committee are written in the synod constitution.

The decision to approve a candidate for rostered ministry is of major significance, not only for the individual candidate, but for the church and the ministry settings to be served by the candidate during her or his years of ministry. A decision to approve the candidate for call is confirmation that this person is suitable to serve in a designated rostered ministry of the ELCIC, according to the Constitution and Bylaws of the ELCIC.

The candidate is responsible to obtain senior dossier forms from the ELCIC seminary with which they are affiliated or from the Synod Office. The senior dossier forms are 15 for pastoral and 16 for diaconal. The dossier includes:

1. Dossier Request and Release (Form 15b or 16b)
2. Information Pertaining to Ordination (Form 15c or 16c)
3. Self-Evaluation (Form 15d or 16d)
4. Faculty Evaluation (Form 15e or 16e)
(May be individual or panel; selected by seminary chief exec. officer)
5. A copy of the candidate's CPE/SPE supervisor's final report
6. A copy of the candidate's own evaluation of her/his CPE/SPE experience
7. A copy of the candidate's
 - (a) Supervisor's mid-term internship report
 - (b) Supervisor's final internship report (if internship is complete)
 - (c) Lay Committee's mid-term internship report and
 - (d) Lay Committee's final internship report (if internship is complete)
8. A copy of the candidate's own evaluation of her/his internship/field experience
9. An official seminary transcript
10. A final evaluation report from the Synod's Candidacy Committee (Form 15f or 16f)

The student shall submit the completed dossier to the Synod Office.

Before an examination interview can take place, all required material of the dossier must be received by the Synod Office.

F-2 Written Examination

The candidate shall obtain the written examination from the Synod Office.

The written examination is prepared for all rostered ministry candidates each year by the National Church and distributed by the synods of the ELCIC. The Office of the National Bishop appoints a church-wide panel of bishops, pastors, deacons and seminary faculty to develop the essay questions.

The essay questions provide an opportunity for a candidate to demonstrate readiness for rostered ministry through integration of her or his own theology and practical reflection on ministry. Candidates will also be required to provide a sermon. It is the responsibility of the candidate to send the completed exam to his or her Synod Office by the required date.

F-3 The Examination Interview or Colloquy

The examination interview or colloquy is the setting for the Examining Committee's evaluation of the candidate. The members of the committee shall read the candidate's responses to the written examination in preparation for this interview, as well as all other pertinent material from the candidate's dossier. The purpose of the examination interview is to review and inquire in depth into the candidate's readiness for rostered ministry, and determine that the candidate meets the requirements for ministry established by the National Church.

The areas of readiness reviewed during the interview are:

1. Theological and academic competence:
The interview will focus on the candidate's knowledge of and commitment to the Christian gospel and the Lutheran Confessions. Is the candidate able to "tell the story"? Is the candidate equipped theologically and academically to be a leader within this church? Can the candidate articulate the mission of this church?
2. Spirituality and faith commitment:
The focus is on the candidate's personal faith in Jesus Christ and her/his spiritual maturity to demonstrate that faith as an example to others. Can the candidate give expression to a faith that is vibrant and alive? Can the candidate witness to the presence of the Triune God in his or her life?
3. Personal integrity and leadership abilities:
The issues addressed are personal integrity, the ability to care for and be respectful of others, and the commitment to live one's life as an example to others. Is the candidate able and willing to serve in the public ministry of this church in a manner that is both responsible and caring? Can this person assume a position of servant leadership in the church?
4. Call to ministry and ministry gifts:
Does this candidate have the gifts, character, commitment, preparation and ability to be called to serve the whole church?

F-4 The Decision to Recommend for Call

The Examining Committee shall make a recommendation regarding the candidate following the examination interview. Three options are available:

1. **Recommendation for call and ordination** confirms readiness for public ministry. The committee affirms the candidate's character, commitment, preparation and ability to serve as a called leader in this church. This recommendation is made to the Synod Council, which gives final approval.
2. **Postponement of Recommendation** indicates there are issues or conditions that must be resolved prior to being considered again. The committee shall provide clear directions in writing to the candidate to work on specific developmental goals prior to returning to meet with the committee at a later date. The candidate may be encouraged to provide a written response stating an understanding of how concerns are to be addressed.
3. **Denial of Recommendation for call and ordination** requires that reasons for this decision be clearly stated to the candidate in writing. This decision ends the person's candidacy. The committee should ascertain that the candidacy process has been faithfully followed. Appropriate pastoral care should be arranged.

The Synod Council, upon receiving a recommendation from the Examining Committee for call and ordination, shall act on the recommendation. The Synod Council may approve or deny approval for ordination upon receipt and acceptance of a letter of call. The Synod Council's approval is valid for one year after which the Synod Council must determine whether to renew the approval.

F-4.1 Withdrawal of Recommendation for Call and Ordination

After approval by Synod Council, the same Synod Council may withdraw a candidate's approved status at any time prior to the candidate's receipt and acceptance of a letter of call. This action may be taken when the Synod Council believes that the candidate no longer is qualified to serve in rostered ministry. Such reason may be related to conduct that is inconsistent with or violates the standards and expectations of this church, or to a change in the candidate's personal life which would disqualify the candidate from accepting a letter of call.

Action to withdraw approval should be taken by a Synod Council only after consultation with the bishop of the synod to which the candidate is assigned. Such action shall be reported to the synod bishop, the National Office and the seminary of the candidate.

F-4.2 Renewal

An approved candidate who has not received and accepted a letter of call within one year of Synod Council approval must obtain a renewal of the approval decision by the Synod Council. An interview is not required for such a decision but may be requested by the Synod Council. The renewal decision, like the original approval decision, is effective for one year and may be renewed two times. A request for renewal shall be made in writing by the approved candidate. The decision shall be communicated in writing to the candidate.

F-4.3 Re-approval

If three years elapse without the receipt and acceptance of a letter of call by the candidate, the candidate may make a request to the synod bishop to be considered for re-approval. The re-approval process may require that the candidate:

1. complete the current written examination; and
2. take part in an Examination Interview with the Examining Committee.

The bishop may require a psychological and career evaluation of the candidate. Re-approval is valid for one year and can be renewed no more than two times.

F-5 Appeal of the Candidacy Process

A candidate who is denied approval by an Examining Committee or whose approval is postponed *and who believes that the committee has not followed the procedures of this church* may request a review of the process. Information on this process is available in Section H, page 76, and is also available from the Synod Office.

Section G—Guidelines Related to Initial Calls for Deacons and Pastors

G-1 Initial Calls

Initial calls for pastors shall ordinarily be issued by congregations, in support of congregationally based ministries. A Call to Specialized Ministry is not normally intended as an initial call for pastors and may only be issued as such by a Synod Council upon approval by the Conference of Bishops.

Initial Calls for deacons may be issued by a congregation or by Synod Council as a Call to Specialized Ministry. In the latter case, permission by the Conference of Bishops is not required.

Compensation for all initial calls shall ordinarily be at a level that allows for participation in the ELCIC Pension and Benefits Plan. Compensation for all initial calls shall be at a level that allows for participation in the ELCIC Pension and Benefits Plan. Exceptions to this rule must follow the policy for non-stipendiary calls and receive approval by the Conference of Bishops as requested by a Synod Council.

Approved by National Church Council
March 2020

Section H — Disputed Decisions Regarding Candidates for Rostered Ministry

H-1 Guidelines for Appeal

These guidelines are for the use and instruction of the Synod Candidacy Committee, Examining Committee, and the National Bishop in those instances in which a candidate challenges a decision made regarding candidacy or recommendation for ordination. A decision may be appealed only with respect to whether or not due process was followed by the committee whose decision is being appealed.

As provided in the *ELCIC Constitution*, Articles VIII and IX, and synod constitutions, the synod has the decision-making authority in all matters regarding candidacy in pastoral and diaconal ministry, acting according to the guidelines of the ELCIC and the synod.

H-1.1 Seeking Clarification from the Candidacy Committee or the Examining Committee

The first recourse to challenge a Candidacy Committee or Examining Committee action is for the candidate to request in writing that the committee provide clarification of the process. The chairperson of the Candidacy Committee or Examining Committee shall respond to the candidate in writing within 60 days. If the candidate wishes to meet in person with the committee, this should happen at the next regularly scheduled meeting. The Committee may uphold its decision or reconsider its decision.

If the candidate is unsatisfied, the second recourse is to seek a review by the National Bishop.

H-1.2 Seeking a Review of the Candidacy Committee or Examining Committee Decision

If a candidate seeks a review of the decision made by the Candidacy Committee or the Examining Committee, a written request stating the reason for the review shall be sent to the National Bishop (or the person or body in the National Office with responsibility for guidelines for candidacy) with a copy to the chairperson of the committee whose decision is disputed. The request for review may only be made with respect to whether or not the committee followed due process in making the decision. In the event of a request for review, the chairperson of the committee shall furnish to the National Bishop or designate a complete record of information and a written response to the request for review. The National Bishop or designate shall make a determination about whether due process was followed in the making of the decision and communicate the same in writing to the candidate and to the chairperson of the committee. The decision of the National Bishop is final.

If in the opinion of the National Bishop or designate the committee did not follow due process, the candidate is entitled to re-enter the candidacy process.

Section I—Reinstatement to the Roster – Pastoral or Diaconal Ministry

I-1 Reinstatement and Administrative Bylaws

Reinstatement to the Roster of Pastors of the ELCIC is the responsibility of the synod where the applicant was last under call. The process for reinstatement is by application to the Examining Committee, as per the *ELCIC Administrative Bylaws, Part IV, section 9* (Appendix 3, page 85).

Reinstatement to the Roster of Deacons of the ELCIC is the responsibility of the synod where the applicant was last under call. The process for reinstatement is by application to the Examining Committee, as per the *ELCIC Administrative Bylaws, Part V, Section 7* (Appendix 3, page 88). Any person removed from a diaconal roster that existed prior to 1986 must apply for acceptance to the roster of deacons under the standards, criteria, policies and procedures that apply currently in the ELCIC.

Disputed decisions regarding reinstatement can be addressed as per Section H, page 76 of this manual.

I-2 Reinstatement Guidelines

I-2.1 Reinstatement Process

- A. Reinstatement to a roster of the ELCIC is the responsibility of the synod where the applicant was last under call as a pastor or deacon of the ELCIC.
- B. In the case of an applicant whose last call was in one of the ELCIC predecessor churches, the ELCIC synod on the geographical territory has the responsibility.
- C. In the case of an applicant whose removal from the roster was the result of: 1) the official disciplinary process of this church, or 2) resignation or removal from the roster in lieu of the disciplinary process, or 3) where the person was on leave or without call after conduct or allegations that could lead to disciplinary charges, the disciplinary guidelines of the ELCIC shall be followed.
- D. In the event that the conduct precipitating C. 1, 2 or 3 above no longer warrant disciplinary consideration due to a change in the policies of this church, the application for re-instatement shall proceed as per the following procedure.

I-2.2 Application

- A. The applicant shall submit to the synod the completed application for reinstatement to the appropriate roster of the ELCIC.
- B. Upon receipt of the application, the synod bishop shall forward a copy to the National Bishop of the ELCIC and request any pertinent information the National Office may have concerning the applicant.
- C. With the approval of the ELCIC secretary, the reinstatement process may be transferred from the synod of previous roster to the synod of current residence, upon the written agreement of both Candidacy Committees and both synod bishops. The original synod shall provide the receiving synod with all information and documentation concerning the applicant.

- D. The bishop shall arrange an interview with the applicant. The purpose of this interview is to determine the applicant's eligibility to be a candidate for ministry in the synod.
- E. In the case of an applicant who was removed from the roster due to expiration of "on leave from call" status, the synod bishop may determine if the applicant is to be recommended for call. An applicant who is so recommended is added to the appropriate roster upon receipt and acceptance of a letter of call.
- F. In the case of an applicant for whom inappropriate conduct or allegations of misconduct led to resignation or removal from the roster, the synod bishop shall examine the applicant for indications of repentance and amendment of life, and shall document the corrective actions that have occurred before proceeding with the reinstatement process.
- G. In the event that the conduct precipitating F. above no longer warrant disciplinary consideration due to a change in the policies of this church, the bishop shall confirm the change and recommend the applicant to the examining committee.
- H. In the case of an applicant who has been off the roster or without a call for more than five years, the bishop may require the applicant to participate in the Psychological Testing and Career Evaluation, according to the policies of the ELCIC. The expense of this evaluation is the responsibility of the applicant.
- I. The applicant shall be considered for reinstatement by the Examining Committee when the application is forwarded to the committee by the bishop. The applicant must prepare an essay or examination and submit it to the Examining Committee. A current complete Dossier shall be provided to the Examining Committee by the applicant. The bishop may, at his or her sole discretion, refuse the application or may forward the application to the Examining Committee with a written statement of the bishop's opinion of the application.

I-2.3 Action on the Application

- A. The bishop may request additional information from any source deemed necessary in order to determine the applicant's readiness for ministry and suitability for reinstatement to the roster.
- B. The Examining Committee shall interview the applicant to explore all concerns related to reinstatement, including but not limited to:
 - 1. the circumstances surrounding the removal of the applicant from the roster, including the applicant's reason(s) for leaving the roster;
 - 2. the applicant's reason(s) for requesting reinstatement to the roster with a special focus upon what has changed in the person's life, faith, attitudes and circumstances since the time of removal; and
 - 3. discussion of the applicant's understanding of ordained ministry in the ELCIC, and the applicant's willingness to serve in response to the needs of this church.

I-2.4 Decision

- A. The Examining Committee shall make a recommendation to the Synod Council on the applicant's suitability to serve as a rostered minister of this church. *The examining committee may recommend:*
1. approval of the candidate for reinstatement upon receipt and acceptance of a letter of call;
 2. in exceptional circumstances, with the approval of the Conference of Bishops, reinstatement to the roster with retired status.
 3. postponement of approval with specific recommendations for remedial or developmental work before further consideration for reinstatement; or
 4. denial of approval for reinstatement.
- B. If the Examining Committee denies an applicant recommendation for reinstatement, that decision is final and shall be provided to the applicant in writing along with reasons for denial. Any such applicant who desires reconsideration must begin the process again by applying under I-2.2A above.
- C. If an applicant who was removed from the roster under circumstances described in paragraph I-2.2F above is recommended for reinstatement by the Examining Committee, such recommendation is not effective unless affirmed by a two-thirds majority vote of the total membership of the Synod Council. After the Examining Committee reports its recommendation and the reasons for that recommendation to the Synod Council, the Synod Council may obtain whatever additional information or advice it deems necessary (including legal advice) before reviewing the decision of the Examining Committee.

I-2.5 Approval

- A. An approved candidate is eligible for a call for a period of one year after approval by the synod.
- B. The process for renewal of approval, as defined by this *Candidacy Manual*, is the same as that for other candidates for rostered ministry.
- C. Upon receipt and acceptance of a properly issued and duly attested letter of call, the candidate is reinstated to the appropriate roster of this church.

ELCIC Candidacy Manual

Appendix 1—Glossary of Terms

Association of Theological Schools (ATS)—an accrediting body for theological schools in North America.

Candidacy—the process of registration, endorsement, preparation and certification of persons for rostered ministries of the ELCIC.

Candidacy Committee (CCOM)—a committee in each synod responsible for assessing the gifts and encouraging the development of those who seek candidacy for ordained ministry in the ELCIC. In some synods, the committee is commonly referred to by the abbreviation CCOM and in other synods it is called CTEL. *Candidacy Committee* is used throughout the manual to mean both CTEL and CCOM.

CCOM—abbreviation used for *Candidacy Committee*. See above.

Colloquy Committee—see *Examining Committee* below

Colloquy/Final Examination—the final evaluation of a candidate by the Examining Committee including a written examination and evaluation interview, resulting in a recommendation to the Synod Council for approval for call.

Committee for Theological Education and Leadership (CTEL)—in some synods, the name given to the committee with the responsibility for assessing the gifts and encouraging the development of those who seek candidacy for ordained ministry in the ELCIC. *Candidacy Committee* is used throughout the manual to mean both CTEL and CCOM.

CTEL—abbreviation for *Committee for Theological Education and Leadership*. See above.

Developmental Interview—annual interview by Candidacy Committee members with a candidate to affirm gifts, abilities and progress, identify annual growth goals and assist the Candidacy Committee with making its endorsement.

Diaconal Minister/Deacon—a person called and ordained to serve the church with primary responsibility for witnessing to the gospel through a ministry of Word and Service mandated by the Word and Sacraments that enables and equips the people of God in their ministry.

Dossier/Senior Dossier—a file of materials collected by the candidate for use by the Examining Committee in final evaluation and by synod bishops in recommendation for first call.

Endorsement—approval given by the Candidacy Committee for a candidate to enter theological studies and otherwise prepare for rostered ministry. Students are required to receive annual endorsement to continue in preparation for ordained ministry.

Examining Committee / Colloquy Committee—a synod committee responsible for examining candidates for ordination or for reception from other Lutheran churches with whom mutual recognition of ministry has not been established and to present recommendations to the Synod Council.

Formation Event—an event for diaconal ministry candidates to gain insight and knowledge about diaconal ministry and assist them in shaping their course of study and field experience in preparation for ordained ministry.

Lutheran Formation—for candidates attending a non-ELCIC seminary, a requirement to complete a program which equips candidates in outlined competencies at an ELCIC seminary.

MA—Master of Arts in Theology. Students may obtain an MA in theology without having registered with their Synod Candidacy Committee. An MA degree does not qualify an individual to become an ordained minister. See also MTS.

M.Div.—Master of Divinity. It is the degree most commonly associated with theological study for pastoral ministry.

MTS—Master of Theological Studies. Students may obtain an MTS without having registered with their Synod Candidacy Committee. An MTS degree does not qualify an individual to become an ordained minister. See also MA.

Ordination—the worship service through which a person becomes an ordained minister of the church — either a pastor or a deacon.

Pastor—a person called and ordained to serve through a ministry of Word and Sacrament as a means of creating and nourishing faith in the church.

Public Ministry—service under call of the church in one of the rostered ministries of the ELCIC, namely pastoral ministry and diaconal ministry.

Registration—the application process by which a candidate seeks endorsement from the Candidacy Committee. A candidate is registered when all application materials are filed with the Candidacy Committee.

Relator—a Candidacy Committee member assigned to be a liaison and conduit of information between the Candidacy Committee and the candidate during the candidacy process.

Rostered Ministry—service under call of the church in one of the two authorized public ministries of the ELCIC, namely pastoral ministry and diaconal ministry.

Seminary Affiliation—a signed agreement with an ELCIC seminary required for candidates attending non-ELCIC seminaries.

Structured Interview—during registration, two Candidacy Committee members (usually one is the student's relator) meet with a candidate to discuss the individual's discernment of call, readiness for preparation, sense of vocation, personal involvement in the church, faith life experience and understanding of ministry.

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Appendix 2—*ELCIC Constitution: Articles on Rostered Leaders*

ARTICLE VIII Rostered Pastors

Section 1. The administrative bylaws of this church shall define the standards for acceptance into ordained ministry as a pastor, and for the admission and continuance of individuals on its roster of pastors in a manner consistent with this article. Each synod shall establish and maintain a roster of pastors in accordance with such standards.

Section 2. Each pastor shall covenant to abide loyally by the constitution, administrative bylaws, and enactments of this church and of the synod under which they serve.

ARTICLE IX Rostered Deacons

Section 1. The administrative bylaws of this church shall define the standards for acceptance into ordained ministry as a deacon, and for the admission and continuance of individuals on its roster of deacons in a manner consistent with this article. Each synod shall establish and maintain a roster of deacons in accordance with such standards.

Section 2. Each deacon shall covenant to abide loyally by the constitution, administrative bylaws, and enactments of this church and of the synod under which they serve.

(2019, Seventeenth Biennial ELCIC National Convention)

ELCIC Candidacy Manual

Appendix 3—ELCIC Administrative Bylaws: Sections on Rostered Leaders

PART IV ROSTERED PASTORS (Constitution, ARTICLE VIII)

- Section 1. Standards for Admission
To be eligible for ordination or admission onto the roster of pastors of this church, a candidate must have accepted a call (which call may be subject to the candidate's ordination) and must have met the standards set forth in the *Candidacy Manual* of this church.
- Section 2. Colloquy
Synodical examining committees shall interview all candidates for ordination and all persons applying for admission to the roster of pastors and shall ensure their:
- a. Acceptance of and adherence to the Confession of Faith of this church;
 - b. Fulfilment of academic requirements; and
 - c. Personal qualifications for carrying out the functions of ordained ministry as a pastor.
- Section 3. Continuance on the Roster of Pastors
- a. In order to remain on the roster of pastors of this church, each pastor must be in possession of a proper call, be on leave from call, retired, or be an individual who has been suspended from exercising the office and privileges of the ordained ministry as a pastor, in accordance with these administrative bylaws. A Synod Council may remove an individual from the roster of pastors in accordance with the provisions of this Part.
 - b. Calls may be issued for the ministries specified below by the agencies indicated:

	<u>Type of Ordained Ministry</u>	<u>Source of Call</u>
i.	Parish pastor	Congregation
ii.	Bishop of this church	Convention of this church
iii.	Staff of this church	National Church Council
iv.	Synod bishop and other officers	Synod Convention
v.	Staff of synod	Synod Council
vi.	Staff of an educational or charitable institution or agency	Synod Council on whose territory the institution or agency carries out its functions.
vii.	Staff of Federation of Lutheran Churches	National Church Council
viii.	Staff of nationwide Inter-Lutheran Agency	National Church Council
ix.	Staff of a provincial agency or institution	Synod Council
x.	Staff of an interdenominational agency	National Church Council
xi.	Chaplain in the Armed Forces or in an institution operated by the federal government.	National Church Council
xii.	Pastor developing a new congregation	Synod Council

xiii.	Pastor in a synodically recognized ministry	Synod Council
xiv.	Pastor of an independent congregation in Canada	National Church Council
xv.	Pastor serving an institution or agency outside of Canada	National Church Council
xvi.	Global missionary	National Church Council
xvii.	Pastor serving in a congregation under synod supervision	Synod Council
xviii.	Ministries not otherwise provided for (as in conjunction with occupations in unusual ministries in approved situations)	Synod Council on whose territory the ministry is located or National Church Council if the ministry involves more than one synod or is outside Canada, upon recommendation of the Conference of Bishops
xix.	Pastor ordained through alternate routes recognized by this church	Synod Council

- c. All pastors of this church shall make an annual report of their ministry to their synod bishop.
- d. Each pastor shall, when eligible, participate in the benefit plan and in the pension plan referred to in Part XIV unless, with respect to the pension plan, such pastor is required to participate in another registered pension plan as defined in section 147.1 of the Income Tax Act. A pastor required to participate in another registered pension plan shall provide proof of such participation to the board appointed to administer the pension plan referred to in Part XIV.

Section 4. No pastor of this church shall divulge any confidential disclosure given in the course of the care of souls or otherwise in a professional capacity, except with the express permission of the person involved, or where required by law, or in order to prevent the commission of a crime.

Section 5. Pastors on the faculty of the Lutheran Theological Seminary Saskatoon must maintain status on the roster of pastors of the British Columbia Synod of the Evangelical Lutheran Church in Canada, the Alberta Synod of the Evangelical Lutheran Church in Canada, the Saskatchewan Synod of the Evangelical Lutheran Church in Canada or the Manitoba/Northwestern Ontario Synod of the Evangelical Lutheran Church in Canada. The synod in which the faculty member will be rostered will be decided by the Board of Governors of Lutheran Theological Seminary. Pastors on the faculty of Martin Luther University College must maintain status on the roster of pastors of the Eastern Synod of the Evangelical Lutheran Church in Canada.

Section 6. A pastor of this church who accepts a call in a full communion partner church or another church with which this church has exchangeability of clergy shall, upon application to the bishop of the synod, be entitled to a Certificate of Transfer.

Section 7. If a pastor resides at too great a distance from any congregation or synodically recognized ministry of this church or a full communion partner church to be able to sustain a living relationship thereto, the bishop of the synod may grant permission to hold membership in a congregation of another church.

Section 8. Other than serving as pastor to and/or joining a full communion partner church, or except as provided for in Section 7 above, a pastor of this church who enters the ministry or joins a congregation of a church other than this church shall cease to be a member of this church and shall be removed from the roster of pastors.

Section 9. A pastor may voluntarily resign from the roster by giving written notice to the bishop of the synod. Request for reinstatement shall be submitted to the synod examining committee. Upon favourable action by this committee, the bishop shall declare the person eligible for a call. Upon acceptance of a call, the person shall be reinstated on the roster of pastors.

A person who has failed to be approved by one synod may re-apply only to the same synod. If the second application is declined, the candidate may appeal to the National Church Council through the bishop of this church for an exception to this limitation.

Section 10. A pastor serving under a call shall not engage in an additional occupation without approval of the calling authority and the bishop of the synod. The approval shall not be unreasonably withheld.

Section 11. A pastor desiring to remain on the roster without call shall make application to the bishop of the synod, who shall bring the request to the Synod Council for action. The Synod Council may grant the application for a period of up to three (3) years. An application for an extension of "on leave from call" status for an additional five (5) years may be granted by the Synod Council for the purpose of parental leave or study leave.

The status of "on leave from call" shall be subject to an annual review by the Synod Council and may be cancelled by the Synod Council as a result of this review. Before cancelling the status of "on leave from call," the Synod Council shall give the pastor ninety (90) days written notice of the intent to cancel. The action of the Synod Council may be appealed to the Court of Appeal within forty-five (45) days of receiving notification of the intent of the Synod Council to cancel the "on leave from call" status. The decision of the Court of Appeal shall be final.

At the end of the approved "on leave from call" period, the Synod Council shall remove the pastor from the roster of pastors and shall notify that pastor of such action. This action of the Synod Council is not subject to appeal.

Section 12. Upon application, the status of "retired" shall be granted by Synod Council to a pastor who has attained the age of fifty-five (55) years or who has thirty (30) years of service.

Section 13. Discipline

Synod Councils shall undertake to put in place the following provisions for discipline of pastors:

- a. Synod Councils shall subject a pastor to discipline, including but not limited to, suspension or removal from the office and privilege of ordained ministry as a pastor, for:
 - i. preaching or teaching of doctrine in conflict with the Confession of Faith of this church (Constitution, ARTICLE II);
 - ii. conduct unbecoming of a pastor;
 - iii. willful disregard for or violation of the functions and standards established by this church for the office of Word and Sacrament; or

- iv. willful disregard of the constitution, administrative bylaws or enactments of this church or the synod.
- b. After three (3) years a pastor suspended from the office and privileges of ordained ministry as a pastor by a Synod Council shall be removed from the roster of pastors by the Synod Council which suspended such individual unless, within three (3) years of the date of such suspension, that Synod Council received evidence satisfactory to it of repentance and amendment of life.
- c. A pastor under discipline by a synod or otherwise removed by it from the roster of pastors must be restored by that synod to good standing before becoming eligible for acceptance by another synod. If not restored by that synod, the pastor may appeal to the Court of Appeal for an exception to this ruling.
- d. Upon reinstatement by a Synod Council, a pastor who was suspended from the office and privileges of ordained ministry as a pastor may apply for status of "on leave from call."

Section 14. The National Church Council may, from time to time, establish guidelines to define or to assist in the interpretation of the above grounds for discipline.

Section 15. The National Church Council shall also maintain a *Manual on Discipline of Rostered Ministers* containing material which provides guidance to synods and individuals involved in a process dealing with a complaint against, or the discipline of, a pastor.

PART V ROSTERED DEACONS
(Constitution, ARTICLE IX)

Section 1. Standards for Admission
To be eligible for ordination or admission onto the roster of deacons of this church, a candidate must have accepted a call (which call may be subject to the candidate's ordination) and must have met the standards set forth in the *Candidacy Manual* of this church.

Section 2. Colloquy
Synodical examining committees shall interview all candidates for ordination and all persons applying for admission onto the roster of deacons and shall ensure their:

- a. acceptance of and adherence to the Confession of Faith of this church;
- b. fulfilment of academic requirements; and
- c. personal qualifications for carrying out the functions of ordained ministry as a deacon.

Section 3. Continuance on the Roster of Deacons

- a. In order to remain on the roster of deacons, each deacon must be in possession of a proper call, on leave from call, retired, or be an individual who has been suspended from exercising the office and privileges of the ordained ministry as a deacon, in accordance with these administrative bylaws. A Synod Council may remove an individual from the roster of deacons in accordance with the provisions of this Part.

b. Calls may be issued for the ministries specified below by the agencies indicated:

<u>Type of Diaconal Ministry</u>	<u>Source of Call</u>
i. Congregational Deacon	Congregation
ii. Staff of this church	National Church Council
iii. Synod officer	Synod Convention
iv. Staff of the synod	Synod Council
v. Staff of an educational or charitable institution or agency	Synod Council on whose territory the institution or agency carries out its functions
vi. Staff of Federation of Lutheran Churches	National Church Council
vii. Staff of a nationwide Inter-Lutheran Agency	National Church Council
viii. Staff of a provincial agency or institution	Synod Council
ix. Staff of an inter-denominational agency	National Church Council
x. Chaplain in an institution operated by the federal government	National Church Council
xi. Deacon of a synodically recognized ministry	Synod Council on whose territory the ministry is situated
xii. Deacon serving an institution or agency outside of Canada	National Church Council
xiii. Global missionary	National Church Council
xiv. Ministries not otherwise provided for (as in conjunction with occupations in unusual ministries in approved situations)	Synod Council on whose territory the ministry is located or National Church Council if the ministry involves more than one synod or is outside Canada, upon recommendation of the Conference of Bishops

c. All deacons shall make an annual report of their ministry to their synod bishop.

d. Each deacon shall, when eligible, participate in the benefit plan and in the pension plan referred to in Part XIV unless, with respect to the pension plan, such deacon is required to participate in another registered pension plan as defined in section 147.1 of the Income Tax Act. A deacon required to participate in another registered pension plan shall provide proof of such participation to the committee or board appointed to administer the pension plan referred to in Part XIV.

Section 4. No deacon shall divulge any confidential disclosure given in the course of the care of souls or otherwise in a professional capacity, except with the express permission of the person involved, or where required by law, or in order to prevent the commission of a crime.

Section 5. If a deacon resides at too great a distance from any congregation or synodically recognized ministry of this church or a full communion partner church to be able to sustain a living relationship thereto, the bishop of the synod may grant permission to hold membership in a congregation of another church.

- Section 6. Other than serving as deacon to and/or joining a full communion partner church, or except as provided for in Section 5 above, a deacon of this church who enters the ministry or joins a congregation of a church other than this church shall cease to be a member of this church and shall be removed from the roster of deacons.
- Section 7. A deacon may voluntarily resign from the roster by giving written notice to the bishop of the synod. Request for reinstatement shall be submitted to the synod examining committee. Upon favourable action by this committee, the bishop of the synod shall declare the person eligible for a call. Upon acceptance of a call, the person shall be reinstated on the roster of deacons.
- A person who has failed to be approved by one synod may re-apply only to the same synod. If the second application is declined, the candidate may appeal to the National Church Council through the bishop of this church for an exception to this limitation.
- Section 8. A deacon serving under a call shall not engage in an additional occupation without approval of the calling authority and the bishop of the synod. Approval shall not be unreasonably withheld.
- Section 9. A deacon desiring to remain on the roster without call shall make application to the bishop of the synod, who shall bring the request to the Synod Council for action. The Synod Council may grant the application for a period of up to three (3) years. An application for an extension of "on leave from call" status for an additional five (5) years may be granted by the Synod Council for the purpose of parental leave or study leave.
- The status of "on leave from call" shall be subject to an annual review by the Synod Council and may be cancelled by the Synod Council as a result of this review. Before cancelling the status of "on leave from call," the Synod Council shall give the deacon ninety (90) days written notice of the intent to cancel. The action of the Synod Council may be appealed to the Court of Appeal within forty-five (45) days of receiving notification of the intent of the Synod Council to cancel the "on leave from call" status. The decision of the Court of Appeal shall be final.
- At the end of the approved "on leave from call" period, the Synod Council shall remove the deacon from the roster of ministers and shall notify that deacon of such action. This action of the Synod Council is not subject to appeal.
- Section 10. Upon application, the status of "retired" shall be granted by Synod Council to a deacon who has attained the age of 55 years or who has 30 years of service.
- Section 11. Discipline
- Synod Council shall undertake to put in place the following provisions for discipline of deacons:
- a. The Synod Council shall subject a deacon to discipline, including, but not limited to, suspension or removal from the office and privilege of ordained ministry as a deacon, for:
 - i. preaching or teaching of doctrine in conflict with the Confession of Faith of this

- church (Constitution, ARTICLE II);
 - ii. conduct unbecoming a deacon;
 - iii. willful disregard for or violation of the functions and standards established by this church for the office of Word and service; or
 - iv. willful disregard of the constitution, administrative bylaws or enactments of this church or of the synod.
- b. After three (3) years, a deacon suspended from the office and privileges of the ordained ministry as a deacon by a Synod Council shall be removed from the roster of deacons by the Synod Council which suspended such individual unless, within three (3) years of the date of such suspension, that Synod Council receives evidence satisfactory to it of repentance and amendment of life.
- c. A deacon under discipline by a synod or otherwise removed by it from the roster of deacons, must be restored by that synod to good standing before becoming eligible for acceptance by another synod. If not restored by that synod, the deacon may appeal to the Court of Appeal for an exception to this ruling.
- d. Upon reinstatement by a Synod Council, a deacon who was suspended from the office and privileges of the ordained ministry as a deacon may apply for status of "on leave from call."

Section 12. The National Church Council may from time to time establish guidelines to define or to assist in the interpretation of the above grounds for discipline.

Section 13. The National Church Council shall also maintain a *Manual on Discipline of Rostered Ministers* containing material which provides guidance to synods and individuals involved in a process dealing with a complaint against, or the discipline of, a deacon.

(2019, Seventeenth Biennial ELCIC National Convention)

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Appendix 4—ELCIC Internship Standards and Guidelines for Candidates for Pastoral Ministry

The ELCIC National Church Council, based on recommendations from the Program Committee for Leadership for Ministry (PCLM), has established standards and guidelines for internship for candidates for Word and Sacrament ministry. Each seminary, in turn, shall create policies and procedures for implementing those standards.

Purpose

The ELCIC requires candidates to complete satisfactorily an approved internship which consists of supervision in a context designed to contribute to the formation of pastoral identity and the development of competencies for rostered leadership. Internship facilitates the integration of academic study and theological education with the practice of ministry.

General

1. An ELCIC seminary, in consultation with the synodical bishop where the site is located and the appropriate Candidacy Committee, shall approve internship sites.
2. An approved internship shall consist of a minimum of one year at an approved site.
3. A pastoral internship supervisor shall meet with an intern on a regular basis and document the meetings. An internship supervisor may be on-site or off-site.
4. A lay internship committee selected from members of the ministry site shall meet regularly with the intern during the internship. It is recommended that such meetings be held at least once a month.
5. An intern shall have opportunities to experience the full scope of pastoral duties, including worship leadership, regular preaching, teaching the faith, relationships across the spectrum of ages, pastoral visitation, administration and, as much as possible, participation in significant life events like baptisms, confirmations, weddings and funerals.
6. Both the supervisor and the lay internship committee shall submit regular reports to the seminary and the Synod Candidacy Committee. Reports from the internship supervisor and the lay internship committee are to be available to the seminary, to the Candidacy Committee and to the Examining Committee as part of the assessment process.
7. The internship site and the seminary shall agree upon remuneration for the intern, including housing and benefits.
8. Successful completion of internship includes approval by the seminary and endorsement by the Candidacy Committee. Endorsement occurs after the supervising pastor's final report and the lay internship committee's final report have been reviewed by the Synod Candidacy Committee.

Responsibilities of ELCIC seminaries

The seminary shall:

1. Provide adequate policies, procedures, resources, support and faculty staffing to maintain an internship program consistent with the expectations of the ELCIC.

2. Place eligible students on internship in accordance with the expectations of the ELCIC and the policies and procedures of the seminary. Eligibility is dependent upon prior endorsement by the Synod Candidacy Committee.
3. Distribute seminary policies and procedures concerning internships to appropriate personnel at the internship site.
4. Maintain effective communication with synodical bishops concerning settings and supervisors and with Synod Candidacy Committees regarding internship candidates prior to placement.
5. In partnership with the synods, provide common programs to orient and train new supervisors and further the development of experienced supervisors.
6. Maintain effective processes for student placement and orientation prior to internship, as well as student reflection following internship.
7. Receive and review pastoral supervisor's written reports at least twice during an internship.
8. Confer with Synod Candidacy Committees as necessary and provide summary evaluations at the conclusion of internships prior to colloquy.
9. Provide guidance and support during the internship in a variety of ways, including site visits.
10. When necessary, terminate an internship after appropriate consultation.

Responsibilities of synods

The synodical bishop or designate shall:

1. Identify and encourage congregations and pastors to consider applying for an internship through an ELCIC seminary.
2. Maintain effective communication with seminary field education offices relative to settings and potential supervisors.
3. Provide opportunities for ELCIC interns in the territory of the synod to participate in the programs and functions of the ELCIC and the synod.

The Candidacy Committee shall:

1. Upon receiving a completed application, conduct an initial interview and assign a relator to each seminary student.
2. Conduct annual interviews and make decisions regarding annual endorsement as well as endorsement for internship and endorsements for colloquy.
3. At endorsement, convey any recommendations to candidates and the appropriate internship directors.
4. Advise candidates at non-ELCIC seminaries to affiliate with an ELCIC seminary during the first year of their academic program in order to meet prerequisites for an eventual ELCIC internship.
5. Receive written mid-term and final evaluations from the pastoral supervisor and the lay internship committee regarding the candidates' internship experiences prior to approval for colloquy.

Interns

Interns are candidates who are enrolled in or affiliated with an ELCIC seminary and approved for internship placement by that seminary and endorsed for internship by their Synod Candidacy Committee to serve in a sustained supervised ministry experience.

To assist seminaries in internship placement, candidates will consult with the appropriate Candidacy Committee and the seminary internship director. Interns will conduct themselves in a manner consistent with the policies and practices of the ELCIC.

Criteria and standards for candidates for internship

Interns shall:

1. Apply for internship through the internship office of the appropriate ELCIC seminary or, if attending a non- ELCIC seminary, through the ELCIC seminary of affiliation.
2. In consultation with the Candidacy Committee and seminary faculty, develop broad learning goals for the internship to be used in considering placement.
3. Once placement has been made, develop specific and agreed upon learning goals with the pastoral supervisor and the lay internship committee.
4. Develop and maintain sound and effective relationships with the pastoral supervisor, other staff, the lay internship committee, the relator and members of the congregation.
5. Maintain appropriate contacts with the synodical bishop, the Candidacy Committee, and the seminary. While on internship, interns shall submit reports and evaluations as requested in a timely manner.
6. Engage in personal prayer, study and theological reflection/discussion on issues related to ministry and be accountable to the internship supervisor. It is recommended that candidates continue to engage with their mentor, coach and/or a spiritual director as part of this reflection.
7. Attend internship cluster meetings, conference meetings and synodical events, and participate in appropriate community groups and activities.
8. Become familiar with ELCIC and seminary policies, programs and curricula, including official ELCIC documents and statements.
9. Inform the seminary internship director in a timely manner of any concerns or difficulties that develop during the internship.

Supervisors

A supervisor is normally an ordained ELCIC pastor who has served a minimum of three years in a parish and at least one year in the internship setting. Supervising pastors serve as effective models and guides for interns with regard to faith, spiritual discipline, personal habits, public ministry and participation in the wider church. Supervisors shall provide opportunities for interns to participate in all dimensions of pastoral ministry with supervision and reflective feedback. All supervisors shall participate in training provided by ELCIC seminaries.

Supervisors are expected to be committed to internship as an educational component in the preparation of candidates for Word and Sacrament ministry. Each ELCIC seminary, in consultation with the synodical bishop and field education colleagues, shall approve pastors to serve as internship supervisors.

Criteria and standards for supervisors

Supervisors shall:

1. Share with and appropriately involve an intern in all aspects of parish ministry.
2. Collaborate and share accountability with an intern to achieve mutually agreed upon learning goals.
3. Through weekly supervisory sessions, reflect with the intern on pastoral ministry and the intern's work and well-being.
4. Guide an intern in developing responsible and effective partnership in ministry with laity.
5. Know and support the polity, policies and positions of the ELCIC, including sacramental practices.
6. Participate in the life of the synod and provide opportunities for an intern to experience and participate in synodical programs and events, as well as in appropriate local ecumenical, interfaith and community organizations and activities.
7. Participate in continuing education.

8. Support the lay internship committee and facilitate its functioning (but not a member of the committee).
9. Regularly attend internship cluster meetings.
10. Co-operate with the seminary regarding policies and practices contained in its *Internship Manual*.
11. At least twice during the internship, provide to the seminary written evaluative reports that include perspectives on discerning growth and progress, as well as pertinent concerns in an intern's ministry.
12. Participate in the placement process as requested by the seminary.

Internship Sites

Internship sites provide opportunities for interns to be broadly engaged in appropriate ministry practices, including occasions unique to each site. Such opportunities are an expression of the site's commitment to internship as an educational component in the candidate's preparation and formation for rostered leadership in the ELCIC.

Criteria and standards for internship sites

1. Internship sites are normally open to any ELCIC candidate.
2. After consultation with the synodical bishop, an ELCIC seminary shall choose and periodically evaluate each internship site.
3. Normally internship sites are congregations.
4. There is an expectation that internship sites shall have written policies for sexual ethics, sick leave and lifelong learning.
5. Sites shall apply for internship to only one ELCIC seminary.
6. Sites shall ensure that the necessary resources (e.g. financial, supervisory, etc.) are available.
7. Sites shall make a commitment to internship as an educational component in the preparation of candidates for Word and Sacrament ministry.
8. Sites shall provide opportunities for an intern to be broadly engaged in appropriate ministerial activities.
9. Sites shall provide adequate support to an intern (and family), including forming a committee of lay members to provide both the intern and the supervisor with feedback and evaluation.
10. In accordance with ELCIC policies, interns shall not preside at baptisms, except in an emergency; nor shall an intern preside at the Eucharist or perform marriages. They are, however, encouraged to assist whenever opportunities arise. Any exceptions to this must comply with ELCIC policy and practice.
11. An internship site shall model awareness of and connectedness with the ELCIC as a whole with ongoing supportive relationships, including but not limited to mission support.
12. ELCIC and ELCA seminaries may co-operate in arranging for placements throughout Canada and the United States, and take into consideration both the desires of candidates and the availability of placements.
13. If a potential setting is considered in another country or in a global mission context, the ELCIC National Office should be consulted.

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Appendix 5—ELCIC Field Experience Standards and Guidelines for Candidates for Diaconal Ministry

The ELCIC National Church Council, based on recommendations from the Program Committee for Leadership for Ministry (PCLM), has established standards and guidelines for field experiences for candidates for Word and Service ministry.

Purpose

The ELCIC requires diaconal candidates to complete satisfactorily an approved field experience which consists of supervision in a context designed to contribute to the formation of diaconal identity and the development of competencies for rostered leadership. Field experience facilitates the integration of academic study and theological education with the practice of ministry.

General

When a diaconal candidate is enrolled at an ELCIC seminary, the field experience will normally be carried out as part of the seminary internship program, with the seminary and the internship director contributing their leadership to the process. In principle, the seminary's policies and procedures for internship would apply. With the approval of the seminary and the Candidacy Committee, the field experience may be referred to as an "internship" when it is provided through an ELCIC seminary program.

When a diaconal candidate is studying at other educational institutions, the Candidacy Committee shall take responsibility for ensuring that the field experience meets the ELCIC standards and guidelines for field experiences for candidates for Word and Service ministry.

Supervised field experience may begin after the candidate has completed the application requirements and been endorsed by the Synod Candidacy Committee. Supervised field experience may occur concurrently with studies or following the completion of required course work. Candidates who are enrolled in an academic degree program at a seminary or university shall work with their institution for site selection and candidate supervision. They shall submit their plan for approval to the Synod Candidacy Committee.

Contexts for Diaconal Formation

Because a diaconal calling can be lived out in a great variety of contexts beyond congregations, it is not assumed that the field experience site will be a congregation. This makes selecting an appropriate diaconal field experience both more complicated and more flexible than an internship for a pastoral candidate. In selecting an appropriate field experience site, consideration should be given to the candidate's area of specialization, the candidate's goals for learning and formation, and the site's capacity to provide appropriate supervision.

In some cases, the candidate and the Candidacy Committee will need to begin by imagining settings that are appropriate to the candidate's ministry skills. Candidates who are not enrolled at an ELCIC seminary have a responsibility to work in partnership with the Candidacy Committee to make arrangements for their field experience and appropriate candidate supervision. This responsibility is rooted in the perspective that the candidate's area of specialization can help the church identify innovative contexts for a diaconal ministry field experience.

1. For candidates enrolled in an ELCIC seminary, the seminary shall approve field experience sites in consultation with the synodical bishop where the site is located and the candidate's Synod Candidacy Committee. For other candidates, the synodical bishop, in consultation with the Candidacy Committee, approves field experience sites.
2. When a candidate is enrolled in an educational institution other than an ELCIC seminary, the candidate's Synod Candidacy Committee may work in partnership with that institution in order to arrange an appropriate field experience that meets ELCIC standards and policies.
3. A field experience supervisor shall meet with a candidate on a regular basis and document the meetings. A field experience supervisor may be on-site or off-site. It is recommended that they meet weekly.
4. A field experience committee selected from lay members of the ministry site shall meet regularly with the candidate during the field experience. It is recommended that they meet at least monthly.
5. A candidate shall be provided with opportunities to experience the full scope of diaconal ministry duties. A candidate who has significant experience in her/his area of specialization shall reflect on what it means to serve as a designated minister and on formation of diaconal identity.
6. Both the supervisor and the field experience committee shall submit regular reports to the seminary and the Synod Candidacy Committee.
7. For candidates enrolled in an ELCIC seminary, the field experience site and the seminary shall agree upon remuneration for the candidate, including housing and benefits. For other candidates, the field experience site and the synod shall agree upon remuneration for the candidate, including housing and benefits.
8. Successful completion of field experience includes endorsement by the Candidacy Committee. If enrolled at an ELCIC seminary, approval by the seminary is also required.
9. Reports from the field experience supervisor and the lay committee are to be available to the seminary, to the Candidacy Committee and to the Examining Committee as part of the assessment process.

Responsibilities of ELCIC seminaries

ELCIC seminaries shall:

1. Provide adequate policies, procedures, resources, support and faculty staffing to maintain a field experience program consistent with the expectations of the ELCIC.
2. Place eligible students on field experience in accordance with the expectations of the ELCIC and the policies and procedures of the seminary.
3. Distribute seminary policies and procedures concerning internships to candidates and supervisors.
4. Maintain effective communication with synodical bishops concerning field experience sites and supervisors as well as with Synod Candidacy Committees regarding field experience candidates prior to placement.
5. In partnership with the synods, provide common programs to orient and train new supervisors and further the development of experienced supervisors.
6. Maintain effective processes for placement and orientation prior to field experience, as well as reflection following internship.
7. Receive and review supervisor's written reports at least twice during an internship.
8. Confer with Synod Candidacy Committees as necessary and provide summary evaluations at the conclusion of field experience prior to colloquy.
9. Provide guidance and support during the field experience in a variety of ways, including site visits.
10. When necessary, terminate a field experience after appropriate consultation.

Responsibilities of synods

The synodical bishop or designate shall:

1. Identify and encourage congregations and rostered ministers to consider hosting a field experience through an ELCIC seminary and/or through the synod.
2. Maintain effective communication with seminary field education offices relative to field experience sites and potential supervisors.
3. Provide opportunities for ELCIC field experience candidates in the territory of the synod to participate in the programs and functions of the ELCIC and the synod.

The Candidacy Committee shall:

1. Advise candidates who are not enrolled at ELCIC seminaries of the policies and prerequisites for field experience and of the option of affiliation with an ELCIC seminary.
2. Conduct annual interviews with the candidates and write reports which are to be placed in each candidate's file.
3. Write annual endorsement documents including any appropriate recommendations. Convey endorsement information and recommendations regarding field experience to candidates and the appropriate internship director. Place a copy in the candidate's Candidacy Committee file.
4. Receive written evaluations regarding candidates' field experiences prior to endorsement for colloquy.

Additional Responsibilities of the Candidacy Committee [for candidates not enrolled at an ELCIC seminary]

1. Provide adequate policies, procedures, resources, support and staffing to maintain a field experience program consistent with the expectations of the ELCIC.
2. Place eligible students on field experience in accordance with the expectations of the ELCIC and the policies and procedures of the synod.
3. Distribute policies and procedures concerning field experience to candidates and supervisors.
4. Maintain effective communication with synodical bishops concerning field experience sites, supervisors and the formation needs of field experience candidates prior to placement.
5. In partnership with the synods, provide common programs to orient and train new supervisors and further the development of experienced supervisors.
6. Maintain effective processes for orientation prior to field experience and reflection when the field experience has been completed.
7. Receive and review supervisor's written reports at least twice during an internship.
8. Receive and review the lay field experience committee's written reports at least twice during an internship.
9. Provide guidance and support during the field experience in a variety of ways, including site visits.
10. When necessary, terminate a field experience after appropriate consultation.

Field Experience Candidates

Field experience candidates are candidates who are endorsed for field experience by the Candidacy Committee to serve in a sustained supervised ministry experience. To assist in field experience placement, candidates shall consult with the appropriate Candidacy Committee.

Candidates who are enrolled in or affiliated with an ELCIC seminary shall be approved for field experience by that seminary and endorsed by the Candidacy Committee to serve in a sustained supervised ministry experience. To assist seminaries in field experience placement, candidates shall consult with the appropriate Candidacy Committee and the seminary internship director.

Field experience candidates shall conduct themselves in a manner consistent with the policies and practices of the ELCIC.

Field Experience Criteria and Standards for Candidates

1. Candidates attending an ELCIC seminary shall apply for field experience through the internship office of the appropriate ELCIC seminary or, if attending a non-ELCIC seminary, through the ELCIC seminary of affiliation.
2. Candidates not attending an ELCIC seminary shall work in partnership with their Candidacy Committee to make arrangements for field experience and supervision.
3. In consultation with the Candidacy Committee and seminary faculty, candidates shall develop broad learning goals for the field experience to be used in considering placement.
4. Once placement has been made, specific and agreed upon learning goals shall be developed by the candidate with the supervisor and field experience committee.
5. The candidate shall develop and maintain sound and effective relationships with the supervisor, other staff, the field experience committee, and other people associated with the site.
6. The candidate shall maintain appropriate contacts with the synodical bishop, the Synod Candidacy Committee, and the seminary. While on field experience, the candidate shall submit reports and evaluations as requested in a timely manner.
7. The candidate shall engage in personal prayer, study and theological reflection/discussion on issues related to ministry. The candidate shall be accountable to the field experience supervisor. It is recommended that candidates continue to engage with their mentor, coach and/or a spiritual director as part of this reflection.
8. The candidate shall attend field experience cluster meetings, conference meetings and synodical events, and participate in appropriate community groups and activities.
9. The candidate shall become familiar with ELCIC and seminary policies, programs and curricula, including official ELCIC documents and statements.
10. The candidate shall inform the seminary internship director or their Synod Candidacy Committee relator in a timely manner of any concerns or difficulties that develop during the field experience.

Supervisors

A supervisor is normally an ELCIC rostered minister who has a minimum of three years experience in public ministry. Given the variety of diaconal contexts, the supervisor may or may not be serving in the field placement context. Supervisors serve as effective models and guides for candidates with regard to faith, spiritual discipline, personal habits, public ministry and participation in the wider church. They provide opportunities for candidates to participate in all dimensions of diaconal ministry with supervision and reflective feedback. All supervisors participate in training provided by ELCIC seminaries and/or synods.

Supervisors are expected to be committed to the field experience as an educational component in the preparation of candidates for Word and Service ministry. Each synodical bishop approves rostered ministers to serve as field experience supervisors for diaconal candidates.

Criteria and standards for supervisors

Supervisors shall:

1. Share with and appropriately involve a candidate in all aspects of ministry in the field experience setting.
2. Collaborate and share accountability with a candidate to achieve mutually agreed upon learning goals.
3. Through regular, commonly weekly, supervisory sessions, reflect with the candidate on diaconal ministry and the candidate's work and well-being.

4. Guide the candidate in developing responsible and effective partnership in ministry with laity.
5. Know and support the polity, policies and positions of the ELCIC, including sacramental practices.
6. Participate in the life of the synod and provide opportunities for the candidate to experience and participate in synodical programs and events, as well as in appropriate local ecumenical, interfaith and community organizations and activities.
7. Participate in continuing education.
8. Support the lay internship committee and facilitate its functioning (but not a member of the committee).
9. When feasible, regularly attend field experience cluster meetings.
10. Co-operate with the seminary regarding policies and practices contained in its *Internship Manual*.
11. At least twice during the field experience, provide to the seminary written evaluative reports that include perspectives on discerning growth and progress, as well as pertinent concerns in a diaconal candidate's ministry.
12. Participate in the placement process as requested by the seminary.

Field Experience Sites

Field experience sites provide opportunities for candidates to be broadly engaged in appropriate ministry practices, including occasions unique to each site. Such opportunities are an expression of the site's commitment to field experience as an educational component in the candidate's preparation and formation for rostered leadership in the ELCIC.

Criteria and Standards for Field Experience Sites

1. Field experience sites are commonly selected to address the candidate's area of specialization and the candidate's goals for learning and formation.
2. When the field experience is arranged through an ELCIC seminary, the seminary's policies and procedures apply.
3. When the field experience is arranged by the candidate in consultation with the Candidacy Committee, the synodical bishop needs to approve the setting.
4. It is not required for field experience sites to be in congregations. For candidates who are already employed, in some cases the field experience may be in their existing workplace. The Candidacy Committee may determine that the candidate is required to have a field experience outside their existing workplace. The Candidacy Committee will keep the candidate's goals for learning and formation in mind when selecting sites.
5. There is an expectation that field experience sites shall have written policies for sexual ethics, sick leave and lifelong learning.
6. Sites shall ensure that the necessary resources (e.g. financial, supervisory, etc.) are available.
7. Sites shall make a commitment to field experience as an educational component in the preparation of candidates for Word and Service ministry.
8. Sites shall provide opportunities for a candidate to be broadly engaged in appropriate ministry activities.
9. Sites shall provide adequate support to a candidate (and family), including forming a committee of lay members to provide both the candidate and the supervisor with feedback and evaluation.
10. In compliance with ELCIC policies, diaconal candidates do not preside at baptisms, except in an emergency; nor will a candidate preside at the Eucharist or perform marriages. Any exceptions to this must comply with ELCIC policy and practice.
11. If a potential setting is considered in another country or in a global mission context, the ELCIC National Office shall be consulted.

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Appendix 6—Approved Theological Courses for Candidates for Pastoral Ministry

Candidates for pastoral ministry in the ELCIC are expected to be a graduate of a recognized college or university and earn a Master of Divinity (M.Div.), Bachelor of Theology or Diploma in Theology at one of the seminaries of this church.

Normally, candidates attend a seminary of the ELCIC. The ELCIC has two seminaries:

- Lutheran Theological Seminary Saskatoon, Sask. www.lutherantheological.ca
- Martin Luther University College, Waterloo, Ont. www.luther.wlu.ca

The ELCIC works in partnership with these seminaries to provide theological education and relies on the seminaries to provide theological courses for candidates for pastoral ministry.

The seminaries provide a program that helps prepare candidates for pastoral ministry to achieve the standards for pastoral ministry. Studies normally include integrated skills, knowledge and tools for ministry in five interrelated areas:

- A. Spiritual and personal formation, worship;
- B. Vocational Awareness and pastoral identity, including professional ethics;
- C. Adherence to Lutheran Theology, including biblical studies, Lutheran Confessions, church history and systematic theology;
- D. Missional awareness and cultural context, including practical theology and leadership skills for mission; and
- E. Capacity for public ministerial leadership, including homiletics, ethics and spiritual care.

With the approval of their Candidacy Committee, students may be permitted to study at an accredited theological school other than one of the ELCIC. When studying at a non-ELCIC seminary, students are normally required to choose a school accredited by the Association of Theological Schools.

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Appendix 7—Guidelines for Mentors and Candidates for Pastoral and Diaconal Ministry

These guidelines were prepared by the Eastern Synod of the ELCIC for use in their synodical Candidacy process. PCLM motion 2005.25 states “that we adopt the Eastern Synod document ‘Guidelines for Mentors and Candidates for Pastoral and Diaconal Ministry,’ and include it in the Candidacy Manual for use in the synods both for the candidacy process and first call program.

1. What is Mentoring?

Mentoring is a one-to-one relationship based on mutual trust, respect, openness and confidentiality in which the mentor, drawing on a fund of experience, offers encouragement, counsel and guidance.

2. What Might a Candidate Expect of A Mentor?

- Experience of pastoral and/or diaconal ministry and/or of life.
- An understanding of the church and its culture, of the aims of the seminary curriculum, and of the candidacy process.
- Commitment to a professional relationship of mutual trust, respect and confidentiality in which boundaries are observed and the mentoring relationship is not used to address the mentor’s personal needs.
- Willingness to take the time to serve as a mentor and to be accessible to the candidate.
- Commitment to the candidate as a person in the process of discerning the call to such ministry and/or preparing for pastoral or diaconal ministry and/or in the initial call process.
- Non-judgmental empathy and encouragement along with honesty about pastoral and/or diaconal ministry, its joys and sorrows.
- Referral for professional help if the mentor deems that is needed.
- Willingness to give advice and counsel when requested by the candidate but not so as to foster dependency.
- Openness to the candidate who may be struggling with a variety of questions—vocational, academic, theological, financial, family and relationships.
- No connection with the Synod Candidacy Committee or in a position of evaluating the candidate (e.g., a professor or a contextual placement supervisor).

3. What Might a Mentor Expect of a Candidate?

- Commitment to a professional relationship of mutual trust, respect and confidentiality in which boundaries are observed.
- Commitment to the mentoring relationship, to meeting regularly and/or as desired by the candidate.
- Openness to the mentoring relationship and its benefits.

4. How does mentoring benefit the mentor?
 - Sharing of experience and knowledge.
 - Contributing to a candidate's development.
 - Reflecting on one's own vocation.
 - Providing possibilities for networking relationships in the church.
5. How does mentoring benefit the candidate?
 - Offers the opportunity to share openly and in confidentiality personal and professional concerns and to profit from the mentor's experience.
 - Enhances understanding of the church, one's role in it, and future ministry options.
6. How does mentoring benefit the church?
 - Assists the church and specifically a Synod Candidacy Committee in the recruitment and development of pastors and diaconal ministers.
 - Fosters communication and sharing of values among clergy and future clergy.
7. Who is eligible to be a mentor?

Any pastor or diaconal minister on a roster of the ELCIC is eligible to serve as a mentor with the exception of someone connected with the Candidacy Committee or in a position of evaluating the candidate, such as a professor or contextual placement supervisor.

See also:

- ***Sample Mentoring Agreement, p. 100***
- ***Suggested Criteria for Selection of a Mentor, p. 103***
- ***Mentor's Handbook, p. 104***

Adopted: Eastern Synod Candidacy Committee—January 2002

Adopted: ELCIC Program Committee for Leadership for Ministry—October 2005

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Appendix 8—Sample Mentoring Agreement

Student and mentor pairs are encouraged to draw up a mentoring agreement to help clarify their respective roles and expectations. The agreement, while not binding, sets the framework of the relationship. It should be drawn up at the beginning of a mentoring relationship and reviewed each year.

We are entering voluntarily into what we trust will be a mutually beneficial mentoring relationship in which each will respect and observe the expectations outlined in *Guidelines for Mentors and Candidates for Pastoral and Diaconal Ministry*. It is understood that the mentor does not make reports or pass on information regarding the candidate to the Candidacy Committee or to the seminary.

1. Duration of the mentoring program. _____

2. Frequency of meetings. _____

3. Mentoring activities. _____

Signed: Mentor _____

Address _____

Phone _____ Email _____

Signed: Candidate _____

Address _____

Phone _____ Email _____

See also:

- *Suggested Criteria for Selection of a Mentor, p. 103*
- *Guidelines for Mentors and Candidates for Pastoral and Diaconal Ministry, p. 100*
- *Mentor's Handbook, p. 104*

Adopted: Eastern Synod Candidacy Committee—January 2002

Adopted: ELCIC Program Committee for Leadership for Ministry—October 2005

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Appendix 9—Suggested Criteria for Selection of a Mentor

1. It must be clearly understood that the mentor is not to function as recruiter for or liaison with the seminary, nor in the capacity of professional counsellor, nor in any way as a liaison with the Candidacy Committee or the Examining Committee.
2. Any pastor or diaconal minister on a roster of the ELCIC is eligible to serve as a mentor with the exception of someone connected with the Candidacy Committee or in a position of evaluating the candidate, such as a professor or contextual placement supervisor.
3. When choosing a mentor, the candidate should look for:
 - Someone with experience of pastoral and/or diaconal ministry and/or of life.
 - Someone willing to enter into a relationship of mutual trust and respect and to take the time to serve as a mentor and to be accessible to the candidate in that capacity.
 - Someone empathetic and encouraging but also challenging and honest about pastoral and/or diaconal ministry, its joys and sorrows.
 - Someone committed to the candidate as a person in the process of discerning a call to and aptitude for pastoral or diaconal ministry.
 - Someone able to discern when a candidate needs to be referred for professional help.
 - Someone trustworthy, especially regarding confidentiality.

See also:

- ***Guidelines for Mentors and Candidates for Pastoral and Diaconal Ministry, p. 100***
- ***Sample Mentoring Agreement, p. 102***
- ***Mentor's Handbook, p. 104***

Adopted: Eastern Synod Candidacy Committee—January 2002

Adopted: ELCIC Program Committee for Leadership for Ministry—October 2005

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Appendix 10—Mentor's Handbook



MENTOR'S HANDBOOK

For Mentors of Candidates for Rostered Ministry

Evangelical Lutheran Church in Canada

Adopted by NCC, March 8, 2013

PREAMBLE

March 14, 2013

This handbook has been developed to provide a tool for those engaged in mentoring a candidate for diaconal or pastoral ministry in the ELCIC. It has been adapted from resources of the Lutheran Diaconal Association (LDA), Valparaiso, Indiana. The ELCIC is grateful to the LDA for sharing these resources and for offering permission to adapt them.

The handbook is prepared under the auspices of the ELCIC's Program Committee for Leadership for Ministry (PCLM). PCLM is indebted to members of the deacon roster for initiating this concern, for seeking out LDA resources as a starting point, and for preparing initial drafts.

PCLM considers mentorship to be valuable for candidates for both diaconal and pastoral ministry. In February 2012, PCLM revised a draft document and circulated it for additional comments. In 2013, PCLM made revisions, and it was adopted by the National Church Council as a resource for the candidacy process.

Additional information regarding candidacy may be obtained by contacting a synod office, or by contacting the ELCIC National Office:

Deacon Gretchen Peterson, Assistant to the Bishop, Youth Ministry and Leadership
gpeterson@elcic.ca
www.elcic.ca

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A. Information for Mentors

1. What is mentoring?

Mentoring is a one-to-one relationship based on mutual trust, respect, openness and confidentiality in which the mentor, drawing on a fund of experience, offers encouragement, counsel and guidance:

- The mentoring relationship offers an opportunity to serve each other, following the example of Jesus.
- Building relationship is an ongoing process, changing over time, involving feelings and perceptions from both parties. The hope is for a growing, strengthening, long-lasting relationship.
- Mentoring is a mutual covenant that allows the candidate to be a learner—not a peer. By granting authority to the mentor, the candidate opens up to learning, allowing the mentor to shape and guide without forcing submission.
- In the relationship, the mentor may be reminded of previous experiences of candidacy or ministry. For the mentor, this is a chance to grow in self-awareness and to explore doing things differently.

2. Why mentoring?

The education and formation of candidates for rostered ministry, pastoral or diaconal, involves more than academic study and skill acquisition. The mentor/candidate relationship is a primary way to support a candidate's development, with a focus on the formation of identity and spiritual growth, to aid in grounding and connecting with community (e.g. within the ELCIC diaconal community), and in an understanding of public ministry.

3. Is it useful for every candidate to have a mentor?

Yes. The *ELCIC Candidacy Manual* recommends that every candidate have a mentor. In some places, mentors are selected by the candidate. In other places, a mentor may be assigned or ratified by a synod. It is possible in some situations that a mentor may live in a different synod.

A mentor relationship is of potential benefit throughout the candidacy process. Candidates are encouraged to establish a mentor relationship early in the candidacy process. Seminary or synod programs may have particular expectations or recommendations for a mentorship process.

4. How does mentoring benefit the candidate?

Having a mentor offers the opportunity to:

- Openly share personal and professional concerns in a context of confidentiality, and to profit from the mentor's experience through support and encouragement.
- Enhance understanding of the church, one's role in it and future ministry options.
- Process feedback (affirmation, critique and challenge).
- Grow in understanding and empathy for self and others.
- Be vulnerable in safe and healthy ways.
- Establish an immediate supportive relationship with at least one rostered minister in our community.

5. How does mentoring benefit the mentor?

Formation is an ongoing process of discernment and responsive service to a world in need of God's care. Mentors are also in a continual formation process of lifelong learning and growth in ministry. Therefore, mentoring is mutually beneficial to the development of both the candidates and the rostered leaders.

Being a mentor offers the opportunity to:

- Make a considerable contribution to the ministry of the church by helping in the process of formation and development of candidates for rostered ministry.
- Develop a significant relationship with a new candidate.
- Grow personally in ability to share pertinent experience and expertise in ministry.
- Renew an understanding of diaconal/pastoral ministry through reflection with the candidate.

6. What is the mentor's role?

The mentor:

- Forms a supportive relationship with the candidate through regularly scheduled meetings that work for both the mentor and the candidate.
- Is available to the candidate for conversation, using available methods of communication such as phone and skype.
- Listens with attention, care and interest, and provides feedback to the candidate, allowing the candidate to grow at his/her own pace.
- Shares, relates, gives feedback, encourages dreaming, has fun.
- Suggests resources for areas where the candidate may need growth.
- Recognizes that the candidate brings diversity from her/his own background.
- Supports and encourages the candidate's discernment and process.
- Encourages discussion around ministry skills, interpersonal skills and knowledge.
- Enhances education requirements through readings, non-classroom learning, attitude-shaping experiences and preparation for colloquy.
- The mentor is NOT an evaluator, a problem solver, or a lone ranger in the discernment process.
- The mentor is NOT a counsellor or therapist. Referral for professional help should be made if the mentor deems that this is needed.
- There is no remuneration for serving as a mentor.
- Candidacy commonly lasts four years or more. Approximately every two years, mentors might consider reviewing their capacity to continue to serve in the mentorship role.
- Mentors may enable candidates to meet diaconal and pastoral ministers in your area, in order to hear a variety of perspectives and reflections on ministry, spirituality, theology and the diaconal/pastoral community. You might include appropriate local area gatherings of the diaconal community or the ministerial in the mentoring experience.

7. Sample agenda for regular meetings:

Regularly scheduled meetings protect the mentor's time, encourage responsibility, prevent interruptions, and reduce the possibility for problems to build. This allows the candidate to prepare and use the time wisely. Mentor and candidate will mutually agree on date, time, place, length, frequency, format and agenda of meetings.

Here's a sample agenda for the meeting:

- What's going on in the candidate's process of preparation?
- Reflect on diaconal/pastoral identity.
- Reflect on relationship to community and ministry colleagues.
- The mentor may have experienced some of the same things as the candidate. The mentor may be able to offer insight from his/her experiences, as well as from the perspective of our church's history of diaconal and pastoral ministry.
- Pray together.

8. Confidentiality

Be clear about what may or may not be shared with others when topics are confidential. At times, a candidate may wish to disclose private information to his/her mentor before being willing to share it with others. The mentor/candidate relationship may be a safe place to verbalize thoughts and feelings, and to sort out what action to take. If the mentor needs guidance from another person, the mentor must ask for the candidate's permission to share some of the information in order to get guidance.

For issues involving the candidate's health or safety, including emotional issues, the mentor has an ethical responsibility to refer the candidate for additional help and support.

9. Resolving issues between candidate and mentor

Mentor/candidate problem solving:

- Suggest possible actions that might improve the situation. Try it/them. Reflect. Evaluate. Adjust. Move forward.
- Involve the bishop or another designated person as needed.

Mentors maintain contact with other mentors. Share about the process of the relationship. Use other mentors for support. Be committed to the success of this process between yourself and the candidate you mentor.

10. What a candidate and mentor might expect of each other

- Pray for each other.
- Openness to the mentoring relationship, the process and its benefits.
- Commitment to a professional relationship of mutual trust, respect and confidentiality in which boundaries are observed.
- Commitment to meet regularly and to respond appropriately to emerging concerns.
- An understanding of the church and its culture, the aims of the seminary curriculum and the candidacy process.
- Openness to a variety of questions and concerns.
- Non-judgmental empathy and encouragement; honesty about pastoral and/or diaconal ministry, its joys and sorrows.
- Commitment to understand call as an ongoing discernment process.
- Take responsibility for transferring out of mentorship relationship when life situations change.

B. Progression of Meetings

1. Initially:

- Set the tone. Mentors create an environment where trust is built. Tell your story. Show your faith. Verbalize your care for the candidate.
- Get to know each other. Take several meetings (or emails, phone conversations) to find out basics: family background, where she/he grew up, favourite movies, music, activities. What common ground do you have? How did she/he (and you) find your way to diaconal/pastoral ministry?
- Clarify expectations regarding the mentoring relationship. A safe place for this kind of learning requires openness, hospitality and boundaries.
- Pray for each other between meetings.

2. First three to four months:

- Build a relationship by telling each other your backgrounds, how you were called to diaconal or pastoral ministry and why you said “yes.”
- Talk about formation events (diaconal or other) and the experience with other diaconal/ordained ministers.
- Talk about how diaconal/ordained ministers in your area work together, meet, who attends, what they do, etc.
- Learn about the candidate’s ministry interests, learning goals, courses worked on, etc.
- Confirm plans for next meetings.

3. In the middle—sharpening your mentoring skills

- Maintain trust. Stay on track, follow through with commitments, be available and flexible. Maintain confidentiality—and define what kind of information can be shared with anyone, with other mentors, with each other only.
- Be open to learning from the candidate as well.
- Set an agenda at the beginning. Solicit topics from both candidate and mentor. Recognize “teachable moments.” Know the formation goals of the candidate for the coming year.
- Offer your network. Enable the candidate to connect to resources.
- Offer perspective. Help the candidate stay focused on why we’re doing what we do and for whom we’re doing it.
- Listen and ask purposeful questions. Invite the candidate into self-reflection. “What was going on inside of you when that happened? What were you thinking about?”
- Challenge assumptions, the candidate’s and your own. Encourage and guide. Stretch.
- Improve your own competency to *challenge*. Identify actions or work habits inconsistent with the candidate’s stated goals and commitment. Never *challenge* beyond your own willingness to stay alongside the person and become part of the solution.
- Allow time for candidate’s questions.

4. The next year or two

- Candidates have a Candidacy Committee relator during their studies. Refer candidates to *them* for questions concerning their education and courses, field work/internship, CPE, etc. Remind them that relators are there to help them achieve their goals for ministry.
- Keep asking what experiences the candidate might need in order to fulfill Candidacy Committee requirements. Ask how the candidate plans to get the experience. Remind candidate to make sure courses are the ones needed and needed ones are offered.
- Offer to hear about the candidate's field work, CPE, internship or early experiences in ministry.
- Invite reflections about meetings with other diaconal/ordained ministers.
- Discuss questions about ministry in general, e.g.: "What is a diaconal/ordained minister?" "Am I engaged in servant ministry?" "How am I different than any other service provider?" "How do I need to grow?" "Where is God leading me now?" "How is ministry of Word and Service different from ministry of Word and Sacrament?"
- Mid-term, your relationship might have become mutual, so the candidate provides you with support as well. Identify and affirm this quality in the candidate.

5. Mentoring is not for the impatient

- As one of the most effective ways of developing effective Christians, mentoring is also time-consuming.
- Education and formation as diaconal/ordained ministers is a lifelong process. You are beginning a relationship that has time to unfold in this community. Enjoy!

6. Final months

Before colloquy and/or before the end of an intentional mentorship:

- Acknowledge that you both will make a transition from the candidate/mentor relationship to colleagues. Identify what might help each of you to make this transition.
- Review and discuss the candidate's statements on community, theology, ministry and spirituality.
- Plan for the goodbye and send-off. Attend to the natural grief that comes with change.
- Celebrate. You have helped to equip another servant. This candidate is onto another stage of the journey, just as you are.

C. Additional Guidelines for Mentors

Candidates change. What is needed at the beginning might be different after a year or two in the process. Here are a few challenges:

- The beginning of the process is full of excitement and anxiety. Candidates look forward to being part of a community of caring and common values. After the “honeymoon,” some candidates experience a letdown when the reality of work and/or study begin. Your candidate may need help integrating and renewing his/her commitment and decision to enter the education/formation process/ministry.
- As a candidate encounters new insights, contextual education challenges, or conflicts within the community, she/he may consider leaving the candidacy process. Be prepared to listen to concerns as the candidate sorts out whether to stay or leave the process.
- Some candidates have leadership skills that have been reinforced for many years. Explore and compare different ways for different contexts—perhaps by stronger/quieter leading, by sharing vulnerabilities, or by being gentle with self and others.
- Ministers are not always united on all points of theology/politics/service. It may be discouraging for candidates new to the experience to see this. How might you help the candidate process what is seen and heard?
- Pre-internship: Preparing for internship can bring its own set of concerns. Some candidates have their hearts set on a particular place. Some have no idea what they want to do. What experience or insight do you have to help a candidate be open to God’s direction? What might you share with the candidate to help him/her affirm his/her gifts, possible internship locations and God’s call?
- Complaints come with the territory. Some candidates may resist “following the program.” How might you redirect your candidate when needed? How might you manage hearing criticism of the program while being supportive of the process at the same time?
- Experienced mentors can tell you a great deal about challenges. And they can tell you how certain issues were resolved. How will you get connected to people who can help you be an effective mentor to the candidate?

D. Suggested Criteria for Selection of a Mentor

It must be clearly understood that the mentor is not to function as recruiter for or liaison with the seminary, nor in the capacity of professional counsellor, nor in any way as a liaison with the Candidacy Committee or the Examining Committee.

Any pastor or diaconal minister on a roster of the ELCIC is eligible to serve as a mentor with the exception of someone connected with the Candidacy Committee or in a position of evaluating the candidate, such as a professor or contextual placement supervisor. Some candidates may find an effective mentor from a partner church.

When choosing a mentor, the candidate should look for:

- Experience of pastoral and/or diaconal ministry and/or of life.
- Willingness to enter into a relationship of mutual trust and respect and to take the time to serve as a mentor and to be accessible to the candidate in that capacity.
- An empathetic and encouraging but also challenging individual who can be honest about pastoral and/or diaconal ministry, its joys and sorrows.
- Commitment to the candidate as a person in the process of discerning a call to and aptitude for pastoral or diaconal ministry.
- Ability to discern when a candidate needs to be referred for professional help.
- Trustworthiness, especially regarding confidentiality.

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Appendix 11—Confidential Information Guidelines for ELCIC Candidacy Committees

All material in a professional ministry candidate's file is confidential material. No item is included in the file without the candidate's knowledge. The candidate's file will be arranged and maintained in a chronological order with a diary or log as the first item in the file.

A candidate's file shall include the following items:

- Registration forms
- Structured interview report
- Consulting psychologist's report
- Developmental interview reports
- Fieldwork, CPE/SPE, internship reports
- Record of all Candidacy Committee candidate interviews
- Record of all Candidacy Committee actions concerning the candidate
- Copies of the Candidacy Committee initial, annual endorsement, and endorsement for internship/fieldwork and colloquy.
- Any other reports or data given by the candidate, such as letters, communications and notes, financial aid applications and related information.
- Senior Dossier
- ELCIC candidate's examination
- Candidacy Committee final evaluation

The guidelines for guarding the confidentiality of the information in a candidate's file are as follows:

- a) All candidates' files are closed, except to the synod bishop or bishop's representative. The candidacy committee members and examining committee have access to materials in the file appropriate to their mandate. Members of the Candidacy Committee preparation sub-committee will destroy their own files and records regarding the candidate at the conclusion of the candidate's relationship with the committee or when that member no longer serves on that sub-committee.
- b) When a candidate is ordained, certified or set apart, the file shall be retained in perpetuity in the Synod Office.
- c) When a candidate withdraws from candidacy for professional ministry, the file shall be retained in perpetuity in the Synod Office.
- d) No material will be transferred to any other file without the written permission of the candidate.
- e) Copies of specific information from the file will be released to the candidate only upon written request by the candidate and written assent by the person who supplied the information. If the assent is not given, the information will be destroyed.
- f) When the Candidacy Committee declines or withdraws the endorsement of a candidate or when a candidate is not recommended for professional ministry in the church by the Examining Committee, that fact with the reason for termination shall be included in the permanent records or minutes of the appropriate committee and in the candidate's file.

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Appendix 12—ELCIC Sexual Abuse or Harassment Policy, 2006

See: www.elcic.ca/docs/SexAbusePolicy2006.pdf

Appendix 13—Policy for Protection of Children, Youth and Other Vulnerable People in the ELCIC, 2004

See: www.elcic.ca/Documents/documents/Policytoprotectchildrenyouthandothervulnerablepeople.pdf