



**BC SYNOD
POLICY
FOR
SPECIALIZED MINISTRY
ENDORSEMENT**

PART 1. ECCLESIASTICAL SPECIALIZED MINISTRIES ENDORSEMENT:

Definition, Roles, Core Standards and Procedures

DEFINITION OF ECCLESIASTICAL SPECIALIZED MINISTRIES (SM) ENDORSEMENT

Ecclesiastical SM Endorsement is a formal recognition by the BC Synod of the Evangelical Lutheran Church in Canada that an individual has met the required standards for theological and pastoral competence to serve in a specific ministry of SPECIALIZED SERVICE or PASTORAL CARE. It attests to the synod's assessment that an individual possesses the suitability, readiness, competence, and aptitude to serve as its representative in a particular ministry. Ecclesiastical SM Endorsement also signifies good standing in the clergy or lay diaconal ministry roster of the synod and as such is subject to the ecclesiastical authority of the synod.

The Ecclesiastical SM Endorsement process enables the synod to provide guidance and support for persons seeking to enter or serving in specialized ministries of service or pastoral care ministries. The goal is to provide consultation both to the synod and other calling/employing sources in their consideration of call/contract eligibility, and to individuals, who are seeking recognition for their competence to serve in specific forms of specialized service, care or counseling ministries.

Ecclesiastical SM Endorsement is the approved means for the synod to provide the endorsements required by professional certifying organizations, by certain employment organizations and by the synod.

Ecclesiastical SM Endorsement is a function of the church and therefore is distinguished from the certification for competence granted by a professional organization and from employment endorsements given for service in federal chaplaincies. Ecclesiastical SM Endorsement also differs from usage of the term "endorsement" related to candidates for ordained or lay diaconal ministry.

ROLES AND RESPONSIBILITIES: A PARTNERSHIP PROCESS

Responsibility for various parts of the Ecclesiastical SM Endorsement process is shared by the synod council and the Committee for Specialized Ministries. These shared responsibilities are designed to provide a standardized process for the synod and to provide appropriate support and direction to the applicant. To assure adequate communication between the synod council and the Committee the synod council appoints one of its members to serve on the Committee for Specialized Ministries as convener and liaison person, with full privileges of voice and vote.

A. Role of the Synod Committee for Specialized Ministries

The Synod Committee for Specialized Ministries meets personally with applicants seeking Ecclesiastical SM Endorsement or guidance and consultation about entering a specialized ministry.

The overall role of the Committee is to provide consultation, both to the synod and to the applicant, and to support and encourage the applicant in the achievement of his or her goals for ministry. The primary initiative for consultation rests with the applicant. Committee members and applicant enter into dialogue on items of mutual concern.

The Committee for Specialized Ministries elects a Chairperson, chosen from among the persons appointed by the synod council. The Chairperson receives the required materials submitted by the applicant, and arranges for a Committee interview. The Chairperson is also available to the applicant for personal consultation regarding the procedures or other matters of concern to the applicant about the process. It is the Chairperson's responsibility to

prepare and submit all required written reports and recommendations to the synod council.

Formation of the Committee for Specialized Ministries is the responsibility of the synod. The Committee members are generally selected from a pool of persons who have experience and expertise in specialized ministries.

The Committee may invite consultants with experience and expertise in the areas of pastoral and theological competence to assist it in evaluating written documents submitted by the applicants and to participate in their interviews.

Bylaw 12. B. of the BC Synod outlines the appointment and tasks of the Committee for Specialized Ministries as follows:

Section 1. The membership of the committee shall consist of three to four persons appointed by synod council for terms of four years. No person shall be eligible to serve more than two consecutive terms.

Section 2. The tasks of the committee shall be to:

- a) Recommend, advise, support and monitor rostered pastors or lay diaconal ministers for specialized ministries.
- b) Establish qualifications and review all applications for call to specialized ministries.
- c) Submit to synod council the names of those recommended for call to a specialized ministry and to provide synod council with the committee's rationale for such recommendation.
- d) Oversee the work of all clergy and lay diaconal ministers in specialized ministries.
- e) Ensure that there is adequate supervision of all those who are called to specialized ministries.
- f) Receive annual reports from all rostered persons serving in specialized ministries.
- g) Provide ongoing support to all rostered persons serving in specialized ministries.
- h) Provide a bond between those serving in specialized ministries and the church.
- i) Facilitate inter-disciplinary studies, e.g. meetings and conferences, etc., for those serving in specialized ministries.
- j) Foster collegiality among those who serve in specialized ministries.
- k) Ensure that people in specialized ministry be members of local Lutheran ELCIC parishes and attend synodical conventions, conference conventions, church worker conferences and congregational events.
- l) Report annually to the synod council.

B. Role of the Synod

The synod is responsible for providing ongoing support and ecclesiastical accountability for SM ministers, and to extend, or arrange for, proper calls to their ministries.

The synod is responsible for providing initial information and counsel to applicants about the Ecclesiastical SM Endorsement process. The applicant requests a letter of support from the bishop indicating the individual's roster standing, attesting to the synod's role in ecclesiastical supervision (in accordance with Part III, "Ordained Ministers" of the Administrative Bylaws of the national ELCIC, or with the Guidelines for Diaconal Ministry in the ELCIC), and recommending that the applicant seek consultation for Ecclesiastical SM Endorsement with the Committee for Specialized Ministries.

After the summary of the report and recommendations of the Committee for Specialized Ministries has been forwarded to the synod bishop, the bishop reviews the actions of the Committee, submits them to the synod council for appropriate action and provides a written statement of Ecclesiastical SM Endorsement to the applicant.

If the bishop disagrees with the action of the Committee for Specialized Ministries, a discussion ensues involving the Chairperson of the Committee, along with the applicant as necessary. If those involved in this discussion are not able to come to a mutually acceptable agreement, the applicant may request that the matter be submitted to the Synod Council for final resolution. (See page 9, Step 5 in the Process of pursuing Ecclesiastical SM Endorsement.)

ECCLESIASTICAL SM ENDORSEMENT - CORE STANDARDS

Core standards are considered basic requirements for Ecclesiastical SM Endorsement by the synod. The Committee for Specialized Ministries has responsibility for the assessment and determination of the fulfillment of all core standards and criteria.

Standard A - Rostering

All applicants for Ecclesiastical SM Endorsement, both lay and clergy, must be rostered, or eligible for active Rostering.

Standard B - Congregational Service

Applicants will have served in a congregational setting for at least three years prior to entering specialized ministry unless exceptions are made in consultation with the bishop and the synod council. Rostered lay persons must give evidence of three years of active involvement and service in congregational life before entering a specialized ministry.

Standard C - Synod

A letter from the bishop confirming the applicant's roster standing is required. This letter should indicate current roster status, the role of the synod in ecclesiastical supervision and a recommendation that the applicant meet with the Committee on Specialized Ministries to obtain guidance and/or an assessment of the qualifications and readiness for SM Endorsement.

Standard D - Educational Preparation

All applicants must hold at least a Baccalaureate degree and one graduate degree from an accredited institution. At least one of these degrees must be in theology. Normally the education called for is beyond the M. Div. or other basic requirements for entry into ministry.

Those seeking to enter specialized pastoral care or counseling ministries must have a minimum of 1200 hours (3 units, 400 hours each) of documented specialized education or supervised pastoral care or counseling experience relevant to the particular ministry required. Clinical pastoral education programs and pastoral counseling education programs, accredited by the Canadian Association for Pastoral Practice and Education (CAPPE), are the preferred and recommended means to meet this requirement.

Other academic programs, institutes, workshops, seminars, supervised ministry experiences, such as Spiritual Direction, and other educational means may apply to any specialized ministry.

In all cases documentation should include descriptions of programs or events, plus any evaluative material. Submissions should also identify the relevance of the program or event to the area of specialization.

Standard E - Certification

Individuals endorsed as specialized pastoral caregivers are required to hold and maintain, or be in the process of seeking professional certification by an approved pastoral care, counseling, or educational organization. The collegiality and opportunities for professional growth and development offered through professional certifying associations on an ecumenical and often inter-religious and inter-professional basis, provide vital support for specialized pastoral caregivers.

By requiring professional certification, the church entrusts the assessment of professional skills, conceptual knowledge, and competence in certain specific areas of specialization to a certifying organization. It also recognizes that these organizations offer means of accountability for professional practice based on codes of ethics as well as support relationships not always readily available with the church bodies.

The primary Canadian association through which certification can be obtained is the Canadian Association for Pastoral Practice and Education (CAPPE). Some organizations certifying for specific areas are also recognized and additional associations are emerging.

In the USA there are a number of such recognized and approved organizations: American Association of Pastoral Counselors (AAPC), American Association for Marriage and Family Therapy (AAMFT), National Association of Certified Mental Health Counselors (NACMHC), the College of Chaplains, etc.

Persons endorsed for specialized services, other than specialized pastoral caregivers, are not normally required to have, or seek, professional certification.

Standard F - Required Written Materials

All of the following written materials are required for those seeking Ecclesiastical SM Endorsement for Specialized Pastoral Care Ministries. Exceptions may be made at the discretion of the Committee.

1. Personal Data Form (available from the synod office).
2. Personal history essay of the applicant's life and spiritual journey, including an understanding of how one's personal history enhances ministry.
3. Description of the applicant's career/vocational goals, short and long range.
4. Documentation of the specialized education, both clinical, if applicable, and academic, that serves as preparation for the specific area(s) of ministry for which Ecclesiastical SM Endorsement is sought, including supervisory reports and self-evaluations of educational experiences, if applicable.
5. A brief statement of the applicant's theology of specialized ministry as it relates to the specific area of ministry for which Ecclesiastical SM Endorsement is sought. The statement should state how the individual understands the particular ministry specialization to be a ministry of the church, including attention to its contribution to church growth and life.
6. Two brief descriptions of pastoral or ministerial visits, relationships or experiences that demonstrate the applicant's integration and application of theological and spiritual understandings in the specific ministry for which Ecclesiastical SM Endorsement is sought.
7. A statement indicating the area(s) of specialization for which the applicant is seeking Ecclesiastical SM Endorsement and relating the specific knowledge and competence expressed in each specialty area.
8. An outline of the particular professional and personal areas about which the applicant would like to receive consultation in the interview process.
9. Letter or statement from the bishop indicating the applicant's roster standing, the role of the synod in

ecclesiastical supervision, and a request for the guidance and assessment of the Committee for Specialized Ministries.

10. Manuscript, notes or outline of a recent sermon.
11. Evidence of certification, or plans to seek certification, by an approved certifying organization, dependent on the area of specialized ministry for which endorsement is being sought.

Standard G - Pastoral and Theological Competence

Individuals are expected to demonstrate the following pastoral and theological competence through written materials and in the personal interview with the Committee for Specialized Ministries.

1. Pastoral Identity

Clear formation and integration of pastoral identity with personal and professional identity.

2. Interpersonal Competence

Ability to form personal and pastoral/ministry relationships, emphasize mutuality of personhood, and offer support, challenge, and clarification to others.

3. Conceptual Competence

Knowledge and ability to address care, counseling and ethical issues from a pastoral-theological perspective with attention to applicant's area(s) of ministry specialization.

4. Theological Competence

Congruence of pastoral praxis and Lutheran theological tradition.

5. Self-Awareness

Sufficient awareness of the influence of one's personality, attitudes, values, and assumptions upon others, and the capacity both to use one's self in ministry and to protect others from personal idiosyncrasies.

6. Pastoral Leadership

Ability to enter into and address the emotional, psychological, spiritual, and physical challenges of persons and groups as an activity of the gospel.

7. Educational Competence

Ability to communicate as an educator and consultant with colleagues of all faiths in the immediate community and in the community at large.

8. Integrative Competence

Evidence of the integration of clinical or programmatic knowledge, technique and method with theological and spiritual understandings of the human condition.

9. Personal Sensitivity

Ability to be compassionate, emotionally available, and sensitive to the joys and struggles of persons as appropriate within the ministerial role

STEPS IN THE PROCESS OF PURSUING ECCLESIASTICAL SM ENDORSEMENT

The following steps summarize the process for pursuing Ecclesiastical SM Endorsement.

Step 1. The applicant requests information from the synod office.

Applicant reviews information received and prepares required materials. (See Standard F for a listing of the required materials.)

Applicant requests that the bishop write a letter to the Chairperson of the Committee for Specialized Ministries confirming roster status, as well as the role of the synod in ecclesiastical supervision and recommending that the applicant meet with the Committee.

Step 2. The applicant submits the required materials, along with the letter of the bishop, to the Chairperson of the Committee for Specialized Ministries.

Step 3. The Chairperson arranges an interview with the Specialized Ministries Committee and informs the applicant.

If the applicant is from another synod, the bishop of the applicant's synod will be consulted and may be asked to provide a written reference and/or arrange for representation at the interview session.

Step 4. The interview with the Specialized Ministry Committee is convened.

The applicant's request and presentation of self are central to the dialogue.

The Committee and the applicant reflect on the applicant's personal history, educational background, personality, theological understandings, pastoral identity, personal integrity and attitudes.

The Committee assesses the applicant's theological integration, service and/or pastoral practices and church relationship.

Feedback and counsel are provided concerning the applicant's theological integration, service and/or pastoral practices and church relationship, along with recommendations for future personal and professional growth.

The Committee makes one of the following recommendations:

- Ecclesiastical SM Endorsement
- Ecclesiastical SM Endorsement with Provisions
- Ecclesiastical SM Endorsement not recommended
- Guidance and consultation for future direction

Step 5. The Committee for Specialized Ministries forwards its recommendation along with a confidential summary of its findings to the synod bishop and to the applicant.

The synod bishop reviews the confidential summary and submits the recommendation of the Committee to the synod council for approval.

If the applicant is from another synod, the bishop of the applicant's synod will be notified of the Committee's recommendation by the synod bishop.

If the applicant or the synod bishop do not agree on the recommendation of the Committee, the synod bishop arranges a consultation involving the Committee Chairperson, the applicant and the bishop to resolve the matter. Should this consultation fail to reach a mutually agreeable resolution the applicant may request that the matter be referred to the synod council for final resolution.

The applicant will, in such a case, be invited to provide verbal and written feedback on the consultation process.

If the applicant's Ecclesiastical SM Endorsement is approved by the synod council, the bishop is authorized to transmit a letter of Ecclesiastical SM Endorsement to appropriate certifying or employing organizations, other synods, and other entities as requested by the applicant.

RECOMMENDATIONS OF THE COMMITTEE FOR SPECIALIZED MINISTRIES

The Synod Committee for Specialized Ministries makes one of the following recommendations:

- **Ecclesiastical SM Endorsement Recommended**

The applicant meets the standards and possesses adequate theological and pastoral competence in the areas assessed. Applicants may be endorsed for one or more ministry specializations.

- **Provisional SM Endorsement Recommended**

Provisional endorsement means that an individual is in process toward full endorsement. Such endorsement may enable an individual who does not meet certain standards, but who seeks Ecclesiastical SM Endorsement for a specific ministry position, to apply for and seek the position, under certain conditions. It may also enable individuals currently holding a position to be endorsed while working toward fulfillment of all requirements. Provisional endorsement requires a plan for continuing education, and professional development aimed at meeting all endorsement standards within a specified period of time. Provisional SM Endorsement is always time limited.

- **Ecclesiastical SM Endorsement Not Recommended**

The applicant has not sufficiently met the standards and lacks competencies in one or more of the areas assessed. The Specific area(s) that need further growth and development will be identified in the report.

- **Guidance and Consultation**

Individuals may seek consultation without requesting Ecclesiastical SM Endorsement. In such cases, the committee offers guidance and consultation without action, but with recommendations to the applicant regarding further personal/professional growth and development.

PART 2. SPECIALIZED SETTINGS:

DESCRIPTIONS, SPECIFIC CRITERIA, AND STANDARDS

Specialized service and pastoral care ministries are shaped by setting. The nature and design of ministry varies with the specialty and setting of ministry required. Individuals serving in specialized settings should possess specific knowledge and expertise related to the specialization and setting.

A number of areas of specialization are identified in this section with their descriptions and the specific criteria and standards expected of persons seeking Ecclesiastical SM Endorsement in them. Other setting specializations, such as pediatric chaplaincy, workplace ministry, police chaplaincy and congregational specialized pastoral care, are emerging specialties for which descriptions along with specific criteria and standards likely will need to be developed in the future.

A. SPECIALIZED PASTORAL CARE MINISTRIES

It should be kept in mind that by education and specialized function, those serving in Specialized Pastoral Care Ministries are partners in an interdisciplinary care-giving team. They both offer and derive support from colleagues with varied training and capabilities.

It should also be noted that those serving in any pastoral care ministry are representatives of the Evangelical Lutheran Church in Canada, and are ethically bound to observe distinctive and embracing features of Lutheran practice in a manner that is no offensive to others in an inter-religious context.

I. Long Term Care Chaplaincy

A. Description

Pastoral care ministry among God's people in long-term care settings is a ministry of the church embodying grace and hope to the elderly, their families, and others who serve them. Since a unique dimension of ministry in long-term care facilities is the continuity of the community of faith, a ministry of Word and sacrament is normally called for.

Specialized pastoral care within a long-term care setting seeks to bring a prophetic word of love and acceptance to older members of society that tends to devalue the elderly on the basis of their decreasing ability to produce, consume, achieve, and compete. This word of God's love is a sign of hope to the elderly and their families, reminding them that while the elderly may have lost some or all of the ability to care for themselves, they remain under the love of God.

This ministry to the elderly must begin with humility. The chaplain is confronted by the mystery of people who have lived through many losses. They have survived the loss of friends and family, as well as the death of many dreams. They have survived the loss of places in which their lives were rooted. They have learned to live with bodies growing more fragile. In the presence of these people of loss, humility reminds the chaplain that the central focus of ministry begins with the resident's needs, and that ministry is a mutual gift that chaplain and resident share with each other.

B. Specific Criteria and Standards

1. Certification of competence by the Canadian Association For Pastoral Practice and Education (CAPPE) is preferred for a long-term pastoral care SM ministry. Certification by other recognized and approved

organizations, such as the Association of Clinical Pastoral Education (ACPE) and the American Association of Pastoral Counselors (AAPC) is acceptable.

2. The statement on specialization for Ecclesiastical SM Endorsement should relate to the applicant's knowledge and competence in gerontology, recognition of the impact of socio-cultural attitudes toward aging, an understanding of the dynamics of grief and loss and their impact on the elderly, ethical issues in aging, and the distinctive worship needs, including the specific uses of religious ritual resources, in this form of ministry.
3. The completion of at least one unit of CPE with a focus on ministry in a long-term care setting, or that involves ministry with the elderly in a significant way, is recommended.

II. GENERAL HEALTH CARE CHAPLAINCY

A. Description

Specialized pastoral care in general health care settings is an intrinsic part of the healing ministry of the church. The roles and responsibilities of such ministries include visitation of the sick but also encompass a broad range of ministry activities and specializations including education, ethics, administration, health and wellness, congregational health partnerships and parish nursing, as well as pastoral care and counseling services.

Specialized pastoral care in general health care settings seeks to foster spiritual and emotional wholeness in the service of physical well-being and healing. The chaplain is the pastor to the entire setting, ministering to staff and families, as well as patients. Chaplaincy in general health care settings augments congregational ministries of visitation to the sick and dying. It is part of the church's outreach ministry in and for the world.

B. Specific Criteria and Standards

1. Certification of competence by CAPPE is preferred. Other recognized and approved professional certifying organizations are also acceptable.
2. The statement on specialization required for Ecclesiastical SM should relate to the applicant's knowledge of contemporary health care issues, including bio-ethics, social concerns in health care, concepts of health, wellness, and wholeness from a pastoral theological perspective.
3. The completion of at least one unit of CPE in a general health care setting is expected.

III. MENTAL HEALTH CARE CHAPLAINCY

A. Description

Mental health ministries are outreach missions to those of God's family who because of emotional and mental disability are temporarily, or for extended periods of time, isolated from or without families and regular worshiping communities. Many are confined to institutions of private or public care such as hospitals, community mental centers, sanatorium, residential treatment centers, half-way houses, clinics, etc. This ministry offers personal presence, spiritual support, and guidance as part of the reconciling ministry of the church. Word and sacrament are normally a part of such a ministry.

B. Specific Criteria and Standards

1. Certification of competence by CAPPE is preferred. Other recognized and approved professional certifying organizations, such as the National Association for Certified Mental Health Counselors (NACMHC) in the USA is acceptable.
2. The statement on specialization for Ecclesiastical SM Endorsement should relate competence and knowledge of contemporary mental health treatment approaches, issues, language and clinical awareness, including an ability to identify emphases that arise out of community and family systems from a pastoral-theological perspective.
3. The pastoral relationship descriptions should provide evidence of care-giving and counseling/psychotherapy skills, including an ability to enter and maintain a professional therapeutic relationship that addresses the emotional, spiritual, psychological, and psycho-social concerns of persons.
4. The completion of at least one unit of CPE in a mental health facility or psychiatric treatment program is expected.

IV. CORRECTIONAL CHAPLAINCY

A. Description

Religion has played a significant role in corrections through the centuries. The Government of Canada and the Province of British Columbia have long recognized the role of religion in the correctional process. The individual within correctional facility and the family outside are both recipients of specialized pastoral care.

The specialized pastoral caregiver seeks to be an understanding person who helps people make life changes by providing a religious context for growth. Through outside assistance and direct services, the chaplain seeks to personalize the dimension of religion, affirming wholeness, usefulness, and responsibility to non-religious as well as religious people in correctional settings.

The chaplain may be an employee of a department of corrections, or may be financially supported by a church body or religious organization to serve in a correctional setting. The chaplain's role is multi-faceted, embracing tasks as pastor, administrator, consultant, counselor, advocate, educator, and the protector of religious freedom. In fulfilling these roles, the chaplain remains a voice for unity, fairness, personal ethics, and individual worth - a voice for the voiceless that witnesses to God's love for all of humanity.

B. Specific Criteria and Standards

1. The preferred certification organization is CAPPE. Certification may also be obtained from an approved certifying organization such as the American Correctional Chaplains Association (ACCA).
2. Individuals should relate in their written materials knowledge and sensitivity in the following areas: the criminal justice system; ethnic and cultural values in the correctional setting population; working in high stress, low hope environments; advocacy and the inter-religious nature of the ministry in the setting.
3. The completion of one unit of CPE in a correctional setting is recommended.

V. PASTORAL COUNSELING MINISTRY

A. Description

Pastoral counseling is defined as a ministry of counseling conducted by an authorized representative of the church who assumes a professional therapeutic role within a covenanted relationship using both psychological and theological frames of reference to observe, understand, interpret, and foster healing and wholeness in the process. There is a dual nature to the pastoral counselor's role-identity and expertise. The pastoral counselor participates fully in a pastoral-theological as well as a counseling-psychological process. As such, a pastoral counselor must be dually-credentialed, both by the church body and by an organization recognized in the secular society for certifying competence in counseling and/or psychotherapy.

The roles and responsibilities of the pastoral counselor allow for a wide variety of ministry activities including individual, marriage, family, and group counseling, as well as education in mental-emotional health, wellness, wholeness, and family life. Pastoral counseling is an intrinsic part of the health and healing ministry of the church, seeking to foster spiritual wholeness and mental-emotional health as a style of ministry integrated into the total mission of the church.

B. Specific Criteria and Standards

1. Certification of competency by CAPPE is the preferred. An external certifying credential is required to be to be recognized as an SM Endorsed pastoral counselor and may be obtained through any of the following recognized and approved professional organizations:

American Association of Pastoral Counselors (AAPC)

American Association for Marriage and Family Therapy (AAMFT)

American Psychological Association (APA)

Association for Clinical Pastoral Education (ACPE)

2. The statement on specialization for Ecclesiastical SM Endorsement should relate the applicant's knowledge of contemporary mental health and psychotherapeutic issues, including systemic, social and community concerns, and concepts of health, healing, wellness, and wholeness from a pastoral-theological perspective.
3. In fulfilling the educational preparation requirements, the applicant is strongly encouraged to seek out training programs accredited by CAPPE or other recognized organizations.

VI. SUBSTANCE ABUSE CHAPLAINCY/COUNSELING MINISTRY

A. Description

Specialized pastoral care in a substance abuse treatment program or facility has a two-fold dimension. One dimension is direct pastoral care to those served by the program, often involving Word and sacrament. The second dimension is programmatic, usually related to the spirituality of the individual, which is considered by many programs to be a vital treatment component for addictive disorders. The specialized pastoral caregiver may provide direct input to spirituality through lectures, individual counseling, or through staff relationships and consultations with individuals. On another level the specialized pastoral caregiver may participate as a regular member of a treatment team seeking to provide therapeutic services to individuals and groups.

B. Specific Criteria and Standards

1. Certification of competency by CAPPE is preferred for this ministry.
2. The statement on specialization for Ecclesiastical SM Endorsement should relate the knowledge and ability to

carry the specific responsibility, including models and means, for addressing spirituality in the treatment program, and an understanding of addiction dynamics and treatment from a pastoral-theological perspective.

3. The Successful completion of at least one unit of CPE in a substance abuse treatment program is required. Four units of CPE, with two at the advanced level, are strongly recommended. A graduate degree (apart from B.D. or M.Div.) in a related field may qualify as equivalent of one unit of accredited clinical pastoral education.

VII. MENTAL RETARDATION/DEVELOPMENTAL DISABILITY MINISTRY

A. Description

In Christian tradition every individual is regarded as a sinner and subject to the flesh; also each person is seen as created good in the image of God. The original creation was in harmony. After the Fall, evil and sin affected not only humanity and its relationships, but creation as well. Physical and developmental disabilities are part of the incompleteness of a creation originally intended to enhance fullness of life in community for all people.

The Gospels consider the healing miracles of Jesus to be signs of the in-breaking of God's kingdom to redeem and restore creation to God's original intention. In the healing ministry of rehabilitation hospitals, group homes, and other agencies dedicated to caring for persons in disabling circumstances, the chaplain or pastoral counselor offers the healing of Christ in word and deed with the assurance that each individual is loved by God. People struggling with disabilities can experience the healing of self-worth as they hear and experience God's forgiving, transforming gospel, explicitly or implicitly proclaimed.

Chaplains and pastoral counselors enhance this healing process in various ways: connecting individuals with congregations and ministers; advocating for the rights of those served; offering pastoral words and actions of encouragement, challenge, consolation, and forgiveness. Healing also is enhanced when the ministry helps society to allow these individuals to become more independent and responsible.

B. Specific Criteria and Standards

1. The preferred professional certifying organization is CAPPE. Other certifying organizations such as the Religion Division of the American Association of Mental Retardation, are also acceptable.
2. Interpersonal experience with persons who have severe developmental, physical or communication disabilities is expected. Experience in leading worship and using other religious ritual resources is desired. One year of employment, training, or volunteer service in a rehabilitation facility or program for persons with physical or developmental disabilities is strongly recommended.
3. The successful completion of at least one unit of CPE in a mental health or developmental disability facility is preferred.

VIII. MILITARY CHAPLAINS

A. Description

Religion has played a significant role in the military through the centuries. The Government of Canada has employed chaplains in the military for many years. Military personnel, their families, and other people are recipients of specialized pastoral care. A ministry of Word and sacrament is normally called for.

The specialized pastoral caregiver seeks to be an understanding person who ministers to people by providing

a religious context. Military chaplains all provide a wide variety of ministry activities including individual, marriage, and family counseling, as well as education in mental-emotional health, wellness, wholeness, and family life. This position may also be called on to evaluate, assist, train, and supervise other protestant military chaplains and conduct services of induction when posted to various bases.

B. Specific Criteria and Standards

1. The military chaplain is chosen by the Canadian Council of Churches, who keep a list of the need for a Lutheran chaplain, and notify the national church when a Lutheran Chaplain is sought..
2. Certification of competency is granted by Military Chaplaincy Canada. The church proposes the name of an ecclesiastically endorsed candidate.
3. The SM Committee of the synod in which the candidate resides makes a recommendation to the synod regarding the ecclesiastical endorsement of the candidate. The synod forwards the recommendation to the national church which issues the call.

B. SPECIALIZED SERVICE MINISTRIES

I. INTERIM MINISTRY

Description

Interim Ministry is a stipendary ministry of the synod to congregations and parishes during time of transition. It is initiated by the synod to address specific situations in transition, to renew direction and vision, to inform the process in preparing for calling a pastor to address the renewed vision. The Call will normally be for one year, because the particular tasks of the interim period need the better part of a year to accomplish. It is a matter of principal that the interim minister is not a candidate for call as pastor. Specific goals are set in agreement between the congregation, the interim pastor and the synod.

Roles and Responsibilities

In an Interim Ministry there are three partners: the synod, the interim pastor, and the congregation/parish.

The synod issues a Call to Specialized Service in Interim Ministry.

The congregation/parish, upon consultation with the bishop, covenants/contracts with the interim pastor. The congregation agrees to the intention of the synod to act as a resource to the congregation/parish in a time of transition and special need through engaging an interim pastor and toward achieving specific goals prior to initiating the calling of a pastor. Twenty four months is considered the maximum time period for interim ministry in one congregation. Provision shall be made for contract termination or extension, pending preparedness to call a pastor.

The interim pastor covenants/contracts with the congregation and synod to serve the needs of the congregation.

1. Responsibilities of the Bishop

The bishop or designate will execute a Call to Specialized Service in Interim Ministry and issue a letter of appointment to the interim pastor. The bishop must consent to any change, extension, or termination of the appointment in consultation with the congregation and the interim pastor.

2. Responsibilities of the Interim Pastor

The interim pastor is:

To provide worship leadership and the practice of pastoral ministry with the congregation/parish and the community.

To engage the congregation in self-study and goal setting by reviewing the past and planning for the future in such a way as to strengthen and enhance the mission and unity of the congregation/parish.

To inform the bishop concerning the health and future direction of the congregation/parish.

Prepare for the ministry of a pastor who will be duly called by the congregation/parish.

3. Responsibilities of the Congregation/Parish (See Addendum V)

The congregation/parish will covenant/contract with the interim pastor and will honour the letter of call, namely:

To receive, as pastor, and accord the love, the respect, the good will, and the cooperation due this office, and uphold the pastor in prayer.

To promise faithful assistance in the work to which the pastor is called.

To pay the interim pastor's salary, benefits, and education leave as agreed to in the letter of call.

C. Qualifications and Support of Interim Ministers

1. Aptitude for interim ministry will be assessed by the committee for Specialized Ministries, based on the nature of the candidates previous ministry experiences and the workshops, training sessions or studies the candidate has attended in such topics as: conflict management, active listening, community building, long range planning, goal setting, etc.
2. Participation in the ELCA "Interim Ministry Basic Training" program, or similar training opportunity, is advisable but not essential.
3. The Committee for Specialized Ministries will assure that all pastors involved in Interim Ministry are regularly made aware of developments and training opportunities which would be a resource for their professional development to better serve congregations in time of transition.
4. When appropriate and viable (biennially if possible), the Specialized Ministries Committee will also provide an opportunity for those involved in interim ministries to meet together, share their experiences and insights, surface needs and explore new developments

II. SUPPLY MINISTRY

Description

Supply Ministry is a non-stipendary ministry of the synod, offered to congregations/parishes that are vacant or when those officially under call are temporarily not available to provide services. It may also provide for a variety of services to assist congregations/parishes in carrying out their mission.

Supply Ministry is limited in time and to specified tasks.

All arrangements for services are made directly by the contracting congregation/parish. Payments usually include an honorarium and travel costs according to synodical guidelines.

Specific Criteria and Standards

Supply ministers are rostered synod pastors or diaconal ministers, often retired or in non-congregational positions, who have indicated their willingness to serve.

Supply ministers are endorsed and registered annually by the synod on the recommendation of the Specialized Ministries Committee. In specific circumstances the synod may issue a Call to Specialized Service in Supply Ministry. Twenty-four months is considered the maximum time period for such a call. Termination of the specialized ministry call may be negotiated with the bishop. Applications for extension shall be submitted to the Specialized Ministries Committee for recommendation to the synod.

Rostered ministers of other synods or denominations with whom the ELCIC is in fellowship, such as the Anglican Church of Canada and the ELCA, may be contracted for supply but are not required to participate in the Specialized Ministry Endorsement process. The synod bishop should be consulted before contracting with persons not rostered in BC or endorsed by the Specialized Ministries committee.

Endorsement for Supply Ministry requires a candidate to indicate availability and tasks or functions (s)he is willing to provide.

Synod Directory of Specialized Service Ministers

Congregations/parishes may select Supply Ministers to meet their particular needs from an annually updated directory. The Committee on Specialized Ministries shall prepare the synod directory of specialized service ministers

Guest speakers, workshop leaders, and consultants are listed separately from Supply Ministers. This list includes notation of their particular area of expertise and appropriate references.

Aptitude as a speaker or consultant is assessed by the Specialized Ministries Committee based on the nature of the previous specialized experiences, workshops, training sessions or studies completed, as well as personal and congregational references.

People with special expertise may suggest a fee for their services. Where there is a suggested fee, this fee is indicated in the Synod Directory of Specialized Service Ministers.

III. SPIRITUAL DIRECTION

Description

Spiritual direction takes place one-on-one, or in small groups, to guide or provide the atmosphere for clients to discern the direction in which the Spirit of God is calling them to greater fulfillment. Though it is not pastoral or family counseling, which focus on emotional needs, spiritual direction draws on many of the same counseling skills, such as listening and feedback, empathy, and non-directive support.

To provide spiritual direction is to accompany another person on a spiritual journey; to remind another person, and to be reminded in return, of experiences that accompany the journey, that signal God's presence, and that bear testimony to one's identity as a bearer of God's image.

In helping persons engage in this intentional, life-transforming experiential process, various spiritual disciplines – prayer, biblical contemplation, focused conversation, worship, solitude, fasting, simplicity, and service – are engaged in over an extended period of time.

The intended outcome is persons and groups who have a heightened sense of spiritual meaning and purpose in their lives.

Specific Criteria and Standards

Spiritual directors are persons who have themselves pursued spiritual direction and are under spiritual direction on an ongoing basis.

To be “spiritual parents,” spiritual directors must have developed a comfortable acceptance of themselves and the willingness to share their own faith journey honestly. A spiritual director, says Henri Nouwen, is “a mature fellow Christian to whom we choose to be accountable for our spiritual life and from whom we can expect prayerful guidance in our constant struggle to discern God's active presence in our spiritual lives.” The gift of relationship is essential.

Training is required. Resources for training and support in spiritual direction are available throughout North America. The list of approved training centres in British Columbia includes Queenswood, Victoria, and the Vancouver School of Theology. Training in other recognized and approved programs is acceptable. Affiliation in the North American Association of Spiritual Direction is recommended.

Recognition and Payment

Aptitude for spiritual direction is assessed by the Committee for Specialized Ministries. Assessment is based on the nature of the candidate's previous ministry experiences, and relevancy of training, study programs, and workshops.

Spiritual directors may charge a fee for service to individuals undergoing spiritual direction. Congregations and groups who request the services of a spiritual director will pay an honorarium, travel costs, and expenses for retreats and workshop events. The honorarium shall be negotiated based on the size of the group and the duration of the event.

C. ADDENDA

Explanatory documents, models and procedures regarding special circumstances related to specialized ministries are listed:

- | | |
|---------------|--|
| Addendum I. | Criteria for Evaluating Educational Preparation for the Ecclesiastical Endorsement of Specialized Pastoral Care Ministries |
| Addendum II. | Criteria and Procedures for Call to a Specialized Pastoral Care Ministry |
| Addendum III. | Criteria and Procedures for Review of Specialized Ministry Endorsement |
| Addendum IV. | Criteria and Procedures for Reinstatement of Specialized Ministry Endorsement |
| Addendum V. | Model Interim Ministry Contract |
| Addendum VI. | Application Form for Call to Specialized Ministry |

ADDENDUM I

CRITERIA FOR EVALUATING EDUCATIONAL PREPARATION FOR THE ECCLESIASTICAL ENDORSEMENT OF SPECIALIZED PASTORAL CARE MINISTRIES

This document outlines the ways and suggests the means by which an applicant may meet the requirements of 1,200 hours of education related to the area of specialization. Every Seminary graduate of an ELCIC is already required to have at least one unit, or 400 hours of clinical pastoral education (CPE). Normally additional clinical pastoral education is beyond the M. Div. or other basic requirements for entry into ministry.

CATEGORY 1 - Supervised Pastoral Care and Counseling Practicum

The requirement of 1200 hours of educational preparation is based on the model of 3 units (400 hours each) of clinical pastoral education. In this type of education preparation both the hours of actual ministerial experience and the time involved in educational supervisory activities are counted. This method of counting hours shall apply to any other closely supervised pastoral care and counseling educational program, including pastoral counseling case load supervision.

CATEGORY 2 - Formal Educational Events

Seminars, course work, academic programs, institutes, workshops, guided experiences in spiritual direction, and other formal educational events, that are not part of a regular clinical pastoral education program, shall be counted on the basis of actual time at the event, hours of study, preparation of papers, and consultations or presentations.

CATEGORY 3 - Other Educational Means

Actual ministry practice that does not involve direct clinical/pastoral supervision, such as an experience as a volunteer chaplain, or nursing home visitor, may be considered part of the educational preparation in certain circumstances. Normally, these form of education apply to experienced ministers only. Teaching or consultative work, both formal and informal, on topics related to the area of specialization also may be counted in this category. Normally, no more than 200 of the 1200 hours should be allowed in this category, but exceptions may be made.

Documentation

The documentation for educational experience in Categories 1 and 2 should include a description of the program or event plus any evaluative material - both self-evaluations and supervisory evaluations. The material should also identify the relevance of the educational program or event to the area of specialization. In Category 3, a statement is expected that identifies the activity and reflect on the effects of the experience as preparation for the area of specialization.

ADDENDUM II**CRITERIA AND PROCEDURES FOR CALL TO
A SPECIALIZED PASTORAL CARE MINISTRY**

These criteria outline the basic elements upon which the synod bases its determination of call or endorsement to serve as a minister of specialized care. They represent a basic level of expectation by the synod regarding qualifications and responsibilities for a specialized pastoral care ministry before the synod will recognize and authorize the ministry.

Criteria**A. Program of Ministry**

There shall be a clearly articulated concept of ministry that demonstrates the relationship of the work and position in the specialized setting to the purpose of public ministry and to the mission and ministry strategy of the synod. This statement should identify the uniqueness and parameters of the ministry to church growth and life. In addition this statement should include the role of spiritual care, the facilitation of this care, and a means of monitoring and assuring the quality of such care.

B. Pastoral Functions

There shall be a written position description or other document demonstrating that the following elements characterize the ministry:

1. The position involves substantial use of pastoral care and counseling skills, including the expression of the gospel in ministry.
2. The position provides opportunities for the exercise of pastoral leadership in the setting on behalf of the church, including access to the decision-making process of the setting.
3. The position affords the minister opportunities to serve as consultant, educator and/or worship leader with associate religious leaders and others in both the religious and wider community.

C. Relationship with the Church

There shall be documentation demonstrating that the agency, institution or other structure for ministry provides:

1. A context for ministry that exemplifies a connection with the ministry of the church and fits into the mission plans and strategy of the calling/contracting source.
2. A context that values and provides for activities that interpret specialized pastoral care concerns in the wider life of the church, especially in the synod and its congregations, and in the wider community.
3. A philosophy of service and policies (such as those regarding fees, operations, personnel, public relations, etc.) consistent with the ethos of the church.

D. Ministry Provisions

The position description or other documentation shall demonstrate support for the following elements related to a chaplain or pastoral counselor's professional relationship with the agency or institution:

1. An adequate compensation program, consistent with synod guidelines, should be established. The guidelines will address vacation, personal leave, pension, health benefits, continuing education, housing allowance provision, and old age security, etc.
2. Provisions for adequate leave to attend required church related activities.
3. Provisions for continuing education leave and funding compatible with church standards and programs.

E. Ministry Accountability

The specialized pastoral care minister shall be accountable to the synod in ecclesiastical and theological matters, to the institution/agency in employment matters, and to the certifying organization in professional matters.

The applicant for call is required to provide evidence of a supervisory and accountability system that includes the following elements:

1. Institutional / Agency Accountability

Direct oversight and supervision, or arrangements for such supervision, is provided by the agency, institution or other structure. An annual performance review of the chaplain or pastoral counselor normally will be part of this process.

2. Ecclesiastical Accountability

The chaplains and pastoral counselors are expected, within the constraints of their full-time ministry responsibilities, to be active members of a congregation in the synod. They are also responsible for making themselves and their expertise available to the synod, and its congregations, pastors, and lay diaconal ministers. Such availability may include regular participation in meetings and committees of rostered leaders, being available as speakers and consultants, and being active interpreters of specialized pastoral care as an extended ministry of the church.

The shall also annually submit a ministry report to the synod Committee for Specialized Ministries. This report shall include a review of goals and objectives, an analysis of problem areas, evidence of participation in the ongoing life of the church and any other areas as determined by the Committee. A personal conference with the synod bishop is strongly recommended.

3. Professional Accountability

Ongoing maintenance of a certifying credential by an appropriate recognized and approved professional certifying organization or certification in process, is expected.

F. Ministry Support Plan

There will be evidence of a plan for ministry support, normally conceived jointly by the minister and the synod Committee for Specialized Ministries. The plan may include a service of installation that acknowledges the partners in the support system by including the synod bishop and the Committee Chairperson in the service. In addition, informal mutual support networks of colleagues, friends, and family will be identified as part of the plan.

G. Individual Qualifications

An applicant for Ecclesiastical SM Endorsement must meet theological, pastoral, and professional standards viewed by the synod as an indication of aptitude to serve successfully in a particular ministry position. All

applicants for Specialized Pastoral Care Ministry calls must have a consultation regarding Ecclesiastical SM Endorsement with the synod Committee for Specialized Ministries.

H. Congregational Service Expectation

Three years of service in congregational setting is expected prior to entering a specialized pastoral care ministry.

Procedures

A. For Call

The synod shall evaluate all requests for call consistent with the following principles:

1. The bishop along with the Convener of the Committee for Specialized Ministries will be involved personally and directly in the process.
2. The candidate will be given opportunity personally to interpret the ministry of specialized pastoral care for which call is being sought.
3. A summary report and recommendations of the Committee for Specialized Ministries will be a part of the call process.

B. For Employment

1. When a Lutheran employing source determines the need for a specialized pastoral care position, the bishop normally will be invited to suggest the names of eligible candidates who have Ecclesiastical SM Endorsement, or are in the process. For positions which do not involve Lutheran employing sources, the candidate shall inform the bishop of the employment possibility.
2. Prior to finalizing employment, arrangements shall be made for a consultation involving an administrative representative of the employing organization and the synod bishop. The candidate shall assume responsibility to initiate arrangements for the consultation. The purpose of this consultation is to clarify the relationship of the church, through its calling source, to the ministry, including the expectations for the church as set forth in the Criteria and Procedures for Call or Appointment.
3. Once satisfactory employment arrangements have been made between the candidate and the employing organization, the calling source proceeds with the process for issuing a letter or call/contract for the ministry. The applicant should not accept a position without the assurance of a letter of call/contract or without the contingency that the position will be recognized as a valid ministry.
4. The synod bishop may be asked to install the candidate to the ministry.

C. For Termination of Employment

Termination of employment is the responsibility and the discretion to the employing organization. The synod bishop normally is to be consulted by the employing organization, or the specialized pastoral caregiver is expected to consult with the bishop in this process. However, all employment decisions are made by the employing organization.

ADDENDUM V

MODEL INTERIM MINISTRY COVENANT

between

Lutheran Church

and

The Reverend

For the purpose of providing interim pastoral leadership Rev. _____ will begin to service as Interim Pastor of _____ Lutheran Church on _____.

It is understood that this Covenant-Contract will be reviewed at least every six months. During this period, the Interim Pastor and congregation will, in covenant with one another and with the help of God, seek to:

- provide worship experiences and the practice of ministry with the congregation and community;
- engage in congregational self study and goal setting by reviewing the past and planning for the future in such a way as to strengthen and enhance the mission and unity of the congregation;
- prepare for the ministry of a pastor who will be duly called by the congregation.

It is further agreed that the Interim Pastor will not meet with the Pastoral Search Committee or assist in the selection of a pastoral candidate. It may be helpful, at times, to advise the committee in terms of process, but this may be done only in consultation and agreement with the Bishop's office and the chair of the search committee.

It is understood that under no circumstances may the Interim Pastor be a candidate for the position of called pastor.

OUR SHARED EXPECTATIONS

The pastoral and professional leadership provided by The Rev. _____ shall be full time or as otherwise negotiated between the Bishop's office, the Interim Pastor and the Congregational Council

Pastoral services requested include:

1. Leadership of Sunday worship, administration of the sacraments, and special services as needed
2. Counseling and /or referral in crisis situations.
3. Serving as the lead teacher and resource for the Confirmation program.

4. Visitation of hospitalized and shut-in members, as well as other pastoral calls.
5. Providing pastoral services for weddings and funerals.
6. Attending meetings of the congregation council and committees.
7. Providing leadership for adult education and Bible study groups.
8. Providing leadership and training for special emphases of the church, including congregational self study, future planning, outreach, and stewardship.
9. Providing administrative oversight for the daily affairs of the congregations. including being "head of staff"
10. Remaining active in the name of _____ Lutheran Church in the British Columbia Synod of the Evangelical Lutheran Church in Canada.

The congregation will support and cooperate with the Interim Pastor in every way and will assume responsibility for:

1. attendance at worship and meetings;
2. continued financial support for the church, its mission and ministries;
3. support of the Interim Pastor in the ministry of the congregation to the community;
4. sustained lay leadership and shared ministry;
5. the establishment of a Mutual Ministry Committee which shall consist of four members, mutually agreed upon by the Interim Pastor and the congregational council
6. support services for ministry
7. participate in the activities of the British Columbia Synod and the _____ Conference,
8. financial support and time for the Interim Pastor to engage in continuing education opportunities. (as per BC synod guidelines for ordained pastors),

It is agreed that this Covenant shall be in effect for _____ months. In consultation with the congregation, the Interim Pastor and the Bishop's office, the Covenant may be extended but normally not exceed a maximum of two years for the interim period.

Should the congregation wish to terminate the services of the Interim Pastor before the end of the Covenant, written notice shall be given and the congregation shall be responsible for maintaining the interim Pastor's regular compensation package, including accumulated vacation and continuing education time for a total of three months from the time of termination. If the Interim Pastor should wish to terminate this contract prior to the calling of a new pastor, 30 days written notice shall be given.

COMPENSATION.

For pastoral services rendered as outlined above, it is agreed that The Rev. _____ shall receive the following by way of compensation:

Guideline: The compensation package for the interim pastor shall be according to the current Salary guidelines of the BC synod. If the Covenant is less than full time, the compensation package, excluding travel, shall be prorated according to the appropriate percentage.

SALARY: \$_____

HOUSING: \$_____

AUTO/ TRAVEL REIMBURSEMENT: \$0.____ per km

CONTINUING EDUCATION

VACATION

In accepting this agreement, effective _____, we hereby attach our signatures, making this Covenant binding upon us in accordance with the above outlined terms.

Interim Pastor _____ Date _____

Congregational Officer _____ Date _____

Office held _____

Synod Bishop _____ Date _____