## Appendix A – GCE 6 – The Candidacy Pathway

**GCE 6 - The Candidacy Pathway**
**Origin: Executive of the General Council**
**Financial Implications:**
**Staffing Implications:**
**Source of Funding:**

It is proposed:

**That the 40th General Council 2009 approve the following policy directions of the Candidacy Pathway and its purpose to call forth, identify, accompany, equip, assess, authorize, and celebrate those persons whom God calls to and endows for the Order of Ministry, offering diaconal and ordained leadership in Christ's diverse ministries contributing to God's mission in creation:**

1.  *Call Forth: God calls persons to lead and serve*
    *   All ministry settings share in the responsibility for calling forth the God-given gifts of the members of the Body of Christ and will be offered tools for this task.
    *   Ongoing discernment of God's call and one's faithful response to that call is vital to discipleship and to calling forth persons for ordered ministry.
    *   Persons active in United Church community ministries and congregations who experience God's call to ordered ministry may apply for identification as to promise and suitability for candidacy regardless of formal United Church membership status.
    *   One or more companions from the applicant's home ministry setting are named to provide support and mentoring.
    *   Presbytery/district education and students committees are re-mandated from screening and assessment roles to giving leadership in calling forth and accompanying potential and identified candidates.

2.  *Identify: the Church tests the person's giftedness for ministry and identifies candidates for the Order of Ministry.*
    *   A Conference board is created to determine promise and suitability for candidacy.
    *   The Conference board role is undertaken by skilled and trained persons, representative of the diversities of the church membership, and appointed by the Conference.
    *   When a person applies to the Conference board, identification as to promise and suitability for candidacy is determined using various tools, including vocational assessment tools, medical and psychological reports, a written application and interview.

3.  *Accompany: the Church accompanies candidates on the Pathway.*
    *   Following identification of candidacy, persons are accompanied by a formal 'Circle of Accompaniment' named by the person, by presbytery, and confirmed by the Conference board.
    *   The Circle of Accompaniment plays a crucial ongoing role in 'walking with' persons to support, discern, and mentor them throughout the Candidacy Pathway.

- Mechanisms will be in place to ensure a candidate's concerns about the process are heard and directed appropriately. The process for appeals regarding Decisions remains unchanged from The Manual 2007 section 549. An individual may only appeal the appropriateness of the procedures used to arrive at the Decision.

### 4. Equip: the Church provides opportunities for candidates to be educated for ordered ministry.

- With the Leadership Outcomes Framework as guideline, UCC theological schools will continue to be the key resource for theological education of candidates for ordered ministry.
- In keeping with the Association of Theological Schools guidelines, schools enhance curricula, with particular focus on integration through increased opportunities for reflection on the practice of ministry in field education requirements.
- Supervised ministry education continues to be a requirement for commissioning and ordination as follows:
  - In ministry-based education programs, the supervised ministry education requirement continues to be integrated into the five year program and the requirement for a presbytery student supply appointment.
  - In campus-based education programs, the supervised ministry education requirement is fulfilled with a post graduation two year candidate supply appointment.
  - Supervised ministry education may take place in pastoral charges, other presbytery accountable ministries, and presbytery recognized ministries.
  - Supervised ministry education will include participation in a peer learning group for reflection on the practice of ministry and for support and mutual learning.
  - Supervision by a trained supervisor of ministry candidates is required.
  - Candidates must be members of the United Church in order to be appointed to a presbytery vacancy. The General Council minimum salary and allowances schedule for ministry personnel in pastoral relationships governs the remuneration for student and candidate supply appointments.
  - The supervised ministry education appointment replaces the 8 and 16 month national internship program.

### 5. Assess: the Church ensures candidates are gifted and prepared for ordered ministry.

- The Conference board has the primary role to identify promise and suitability for candidacy and to assess candidates' readiness for leadership in ordered ministry.
- The Conference Board is responsible for assessing a candidate's growth in the Leadership Outcomes, for determining readiness for a Supervised Ministry Education appointment, and effectiveness in the practice of ministry.
- Candidates for ordered ministry are interviewed on a regular basis and provide self assessment reports, including a demonstration of growth in the Leadership Outcomes.
- Upon completion of the assessment process, the Conference board provides a recommendation to Conference regarding commissioning or ordination.
- Candidates approved for commissioning or ordination are subject to the Church's by-laws governing transfer and settlement.

*6. Authorize: the Church affirms the readiness of candidates for ordered ministry.*
   - The Conference makes the Decision about candidates' commissioning and ordination.
   - The Transfer and Settlement process authorizes the call or settlement of the candidate.
   - Processes for ongoing and regular evaluation of the Candidacy Pathway are created.

*7. Celebrate: the Church gives thanks to God for those offering to serve in ordered ministry.*
   - Appropriate acknowledgement and celebration takes place at all stages in the Candidacy Pathway.
   - Regardless of the direction God's call takes the person, the community of faith gives thanks for God-given gifts discerned, named, and offered to the church for contributing to God's mission in the world.
   - Together with the Circle of Accompaniment and the Presbytery, the home community of faith celebrates the person's response to God's call, identification of promise and suitability for candidacy for ordered ministry.
   - Achievements in theological education and formation for ordered ministry are celebrated.
   - Commissioning and ordination are celebrated by the church at an appropriate worship service held by the Conference.

**That the 40th General Council 2009 direct the Executive of the General Council, to develop a policy based on the aforementioned policy directions and an implementation strategy, including any required revisions to The Manual.**

(Commons, pp. 30-32)

**Disposition:**

**The Candidacy Pathway (GCE 6)**
Stéphane Vermette gave an update and background to the Candidacy Pathway report and proposal. Discussion and questions were raised including motions passed in the Commissions.

**Motion: Vic Wiebe/Leigh Sinclair**                                              **GC 40 2009 - 021**
That having considered the Candidacy Pathway proposal, that the General Council refer it to the Executive of the General Council for more detail and development

**Motion to Amend - Jim Christie/John Young**
To approve in principle the Candidacy Pathway Report and refer it to the Executive of the General Council for more detail and development.

The Moderator ruled the amendment out of order.

**Motion - carried**

**(Record of Proceedings, 2009, pp. 166-167)**

## Appendix B – Core Values and Principles

**Core Values and Principles**

- God calls people to diverse ministries in the Church and in the world.

- The Candidacy Pathway acknowledges and is grateful for God's gift of leaders to strengthen the Church's participation in God's mission.

- It is the responsibility of the whole Church to call forth leaders for the Church by encouraging people to open themselves to the call of God and by naming and nurturing gifts for ministry leadership.

- God's call is heard within diverse communities of faith and ministry settings.

- The Candidacy Pathway recognizes the growing diversity of contexts, situations, and cultural backgrounds of candidates, with attention to aboriginal, francophone, and intercultural ministries.

- God's call is directed to and heard by people of all ages, gender identities, sexual orientations, and cultural backgrounds.

- Discernment is a dynamic, life-long process of attending to the Spirit.
- Persons responding to God's call to ministry leadership need the companionship and accompaniment of people in their home community of faith (congregation or other ministry setting) and their presbytery.

- The Candidacy Pathway processes should be simple, streamlined, effective, less regulatory, understandable, and trusted by all participants.

- The Conference has the responsibility to affirm a person's giftedness, and assess suitability, readiness, and effectiveness for ministry leadership.

- Candidates have a responsibility to demonstrate growth, readiness, and effectiveness for ministry leadership.

- Theological schools recognized by The United Church of Canada are key resources in preparing an educated ministry leadership.

- The Learning Outcomes for Ministry Leadership and the Standards of Practice and Ethical Standards for Ministry Personnel articulate the qualities, skills, and sensitivities needed for ordered ministers.

- Supervised ministry education is indispensable in the formation of ordered ministers and crucial in determining effectiveness in and readiness for ordered ministry.

- Both the ministry-based and campus-based models of theological education and preparation for ordered ministry are valid alternatives for completing the Church's educational requirements for ordered ministry.

- Membership in The United Church of Canada is a prerequisite for a candidate seeking appointment. A minimum of two years membership is required to be ordered (commissioned to Diaconal Ministry or ordained).

- Ongoing intentional evaluation of the pilot process is necessary to determine effectiveness of the policy directions in the Candidacy Pathway.

- The Spirit's leading, individual growth, and the blessing of a new generation of ministry leadership is to be is celebrated at all stages of the Candidacy Pathway.

## Appendix C – The Seven Phases of the Candidacy Pathway

### 1. *Call Forth: God calls persons to lead and serve*

Ongoing discernment of God's call and one's faithful response to that call is vital to discipleship and to calling forth persons for ordered ministry. All levels of the Church must engage in this discernment and exploration of call to build up the body of Christ by supporting the individuals in their response to God's call.

### Goals

- to discover our God given gifts
- to discern how to respond to God's call using our gifts
- to be intentional about noticing the gifts of other people
- to invite people to consider ministry as a vocation
- to raise awareness of the need for ministry leadership in the Church

### Target Groups

- congregations
- members and adherents of the United Church
- young people in church and community groups
- ministry personnel
- ethnic minority congregations
- presbytery
- Conference

### Activities include:

- study groups on call and vocation
- use spiritual gifts inventories
- 'recognition of gifts' worship focus
- call and vocation worship focus
- intentional 'tap on the shoulder' process
- call and vocation focus for presbytery and Conference
- share call stories
- share stories about different vocations

2. *Identify: the Church tests the person's giftedness for ministry and identifies candidates for the Order of Ministry.*

The Church supports those who discern a call to ministry leadership by providing vocational and spiritual gift assessment tools to assist in naming 'promise' for ministry leadership and suitability for candidacy.

## Goals

- to encourage the identification of gifts and skills for the vocation of ministry
- to provide vocational assessment tools
- to help individuals clarify the specific nature of their call to ministry
- to support those who demonstrate promise and suitability for ministry leadership
- to select appropriate candidates for various forms of ministry

## Target Groups

- individuals who have been 'called forth'
- individuals who have discerned a call to ministry
- those who have named gifts and skills
- Conference Board members
- leaders, elders, supportive companions from the community of faith

## Activities include:

- opportunities for reflection on the vocation of ministry are created
- vocational assessment tools are engaged
- establish a Conference Board
- provide training for the Conference Board in interviewing and interpreting assessment reports
- a letter of support from a mentor or leader of the community of faith is provided to the Conference Board indicating the individual's gifts for ministry
- individuals are interviewed by the Conference Board
- intentional support and accompaniment is provided

### 3. *Accompany: the Church accompanies candidates on the pathway.*

The community of faith and presbytery form a 'Circle of Accompaniment' to encourage, support, name, and nurture those individuals who have been identified as having promise for ministry leadership and those who have been named candidates.

The circle plays an important role in 'hearing into speech' candidates concerns and providing support through Conference assessment processes.

## Goals

- to provide a circle of people to walk with the individual along the Candidacy Pathway
- to support, encourage, challenge, and celebrate the individual's call to ministry and journey on the pathway
- to provide a non-judgmental place for individuals to express their concerns
- to celebrate the individual's growth and response to God's call

## Target Groups

- individuals who have been identified as having promise and suitability
- members of the community of faith or ministry setting
- presbytery

## Activities include:

- persons from the community of faith or ministry setting and from presbytery are chosen to form a circle of accompaniment
- the individual's community of faith maintains a relationship with the individual through prayer support, encouragement, and, as possible, financial assistance
- opportunities are created for intentional networking with other individuals on the pathway
- an orientation/training process is created for circles of accompaniment

4. ***Equip: the Church provides opportunities for candidates to be educated for ordered ministry.***

Supervised ministry education plays an integral role in the preparation and formation of candidates for the order of ministry and is a requirement to be ordered.

Supervised ministry education may take place in pastoral charges, presbytery accountable ministries, or in presbytery recognized ministry appointments.

Supervised ministry education includes supervision by a trained supervisor of ministry candidates and participation in a peer learning group for reflection on the practice of ministry and for support and mutual learning.

## Goals

- to integrate skills, knowledge, values, and faith while engaged in the practice of ministry
- to contribute to a candidate's vocational growth, experience, and effectiveness in ministry
- to reflect on learning experiences with peers
- to experience a supportive collegial network
- to support and encourage lifelong learning
- to ensure there are suitable ministry sites for candidates' appointments

## Target Groups

- candidates who have been assessed as ready to engage in supervised ministry education
- individuals who have been trained as supervisors
- presbytery and Conference committees

## Activities include:

- provide candidates with appropriate supervised ministry education experiences
- develop a process for peer learning groups
- identify, equip, and certify supervisors who reflect the diversity of the Church
- promote, identify, equip, and certify appropriate learning sites that reflect a variety of ministry possibilities

5. *Assess: the Church ensures candidates are gifted and prepared for ordered ministry.*

Conference will have responsibility to assess the promise, suitability, readiness, and effectiveness of candidates to be ordered.

A Conference Board will be trained in interview and assessment skills and resources.

The Learning Outcomes for Ministry Leadership and the Ethical Standards and Standards of Practice will be used to assess readiness and effectiveness. Candidates will be required to demonstrate growth and readiness to be ordered.

## Goals

- to assess promise and suitability for candidacy, readiness for supervised ministry education, effectiveness in ministry, and readiness to be ordered
- to ensure that assessment is done by skilled, trained individuals who understand the diversity of the Church
- to monitor individual growth in the learning outcomes for ministry leadership
- to provide assessment tools
- to ensure that candidates have appropriate academic knowledge and information

## Target Groups

- individuals who have been called forth and seek to engage the candidacy pathway
- candidates
- individuals named by Conference to constitute the Conference Board

## Activities Include:

- establish a Conference Board
- provide training for Conference Board in interviewing, interpreting assessment reports, and relating gifts and skills to the vocation of ministry
- conduct regular interviews of candidates

**6. Authorize: the Church affirms the readiness of candidates for ordered ministry.**

The Church affirms the call, response, readiness, and effectiveness of candidates for the Order of Ministry.

The Church validates the participation and ministry of many people who have walked with persons on the Candidacy Pathway.

The Church demonstrates its ongoing support to candidates entering the Order of Ministry.

**Goals**

- to provide a recommendation to Conference regarding commissioning to Diaconal Ministry or ordination
- to ensure the court of Conference makes a decision regarding those who enter the Order of Ministry

**Target Groups**

- members of the Conference Board
- members of the court of Conference
- candidates being recommended for ordering

**Activities include:**

- Conference Board determines criteria for recommendation based on Learning Outcomes for Ministry Leadership
- Conference determines process for decision
- ordain and commission suitable candidates

**7.** *Celebrate: the Church gives thanks to God for those offering to serve in ordered ministry.*

Celebration takes place in community at all stages in the Candidacy Pathway for all who participate.

Regardless of the direction God's call takes a person, the community of faith gives thanks for God-given gifts discerned, named, and offered to the Church.

## Goals

- to give thanks for God given gifts and call to serve the Church
- to give thanks for individuals who live out a call to discipleship and to leadership in the Church
- to give thanks for new communities formed and strengthened

## Activities include:

- an individual's home congregation or ministry setting acknowledges gifts and call in public worship
- Courts of the Church acknowledge individuals in the Candidacy Pathway in public meetings
- Courts of the Church provide opportunities for candidates to celebrate with their peers

## Target Groups

- all who are part of the Candidacy Pathway

**Appendix D – Learning Outcomes for Ministry Leadership**

**Learning Outcomes for Ministry Leadership**

**Goal Areas**
There are four goal areas.  They are:
1.  Spiritual, Vocational, and Personal Formation
2.  Teach and Facilitate Learning in and of the Christian Faith
3.  Cultural and  Contextual Sensitivities and Analyses
4.  Leadership within the Faith Community and Wider Community

These four goal areas are consistent with the four areas in which the Association of Theological Schools (ATS) articulates the need to educate M.Div. students.  It is against the outcomes of these educational endeavours that ATS evaluates individual M.Div. programs and schools (see Section Eight of the ATS "Handbook of Accreditation").  These goal areas are also consistent with the approach to theological education used in the First Nations and Diaconal schools in the United Church educational network.  The goal areas were affirmed during the development of the Learning Outcomes by those consulted.

It is intended that the Spiritual, Vocational, and Personal Formation Outcome be the foundation around which the other outcomes are woven.  Essential to this Outcome, but also relevant to the others, is the underlying importance of vocational formation into the Order of Ministry and its two expressions:  the Diaconal Ministry of Education, Service, and Pastoral Care and the Ordained Ministry of Word, Sacrament, and Pastoral Care. In addition to Learning Outcomes (detailed below in the table) that are specific to vocational formation, it is intended that the Learning Outcomes be assessed in light of the particularities of each of the two expressions of Ordered Ministry in the United Church.

**General Learning Outcome**
The General Learning Outcome offers a summary statement of what the student is expected to know, and be able to demonstrate minimal proficiency in, within a particular goal area.

**Learning Outcome Elements**
In the Learning Outcomes Framework table below, the left hand column entitled Learning Outcome Elements represents the broad outcomes statements that are be used to guide the development of learning goals. There is a progression from personal development through community development.

**Examples for the Implementation of the Learning Outcome Elements**
The right hand column, Examples for the Implementation of the Learning Outcome Elements, offers descriptions of how the learning goals can be demonstrated. It should be emphasized that these are descriptions and not prescriptions of the expected outcome. Each outcome consists of an action verb and a learning statement.

**Note**:  In organizing the Learning Outcome Element and Examples for Implementation of the Learning Outcome Elements the table begins with individual learning and moves towards

working with others. This does not imply an ordering of how people learn but is simply a way of organizing the learning elements and examples.  One needs to look at all the elements together and not assume that each example can represent the whole learning.


**GOAL AREA 1.        SPIRITUAL, VOCATIONAL, AND PERSONAL FORMATION**

<u>**General Learning Outcome**</u>**:  At the appropriate stages of assessment, the candidate of The United Church of Canada will be able to demonstrate their personal faith and vocational identity and to display emotional maturity and moral integrity in themselves and in relation to others.  It is understood that personal faith is inherently relational as one interacts with the Divine and others (both human and the cosmos).**

| *Learning Outcome Elements* | *Examples for the Implementation of the Learning Outcome Elements* |
| --- | --- |
| 1.1.a Discern one's own process of spiritual health and growth (use of spiritual direction, spiritual formation, discipline, prayer life, and a sense of vocation) | • *Be clear about one's sense of call and be able continually to discern and to articulate it.*<br>• *Know and have experience with diverse forms of prayer and spiritual practice.*<br>• *Develop practices of regular spiritual discipline.*<br>• *Know the works of the main spiritual disciplines.*<br>• *Develop personal habits that support mental, physical, emotional, sexual, financial, and spiritual health.*<br>• *Understand the implications for ministry of one's own race, class, age, sexual orientation, gender, culture, language, and religion.*<br>• *Acknowledge one's own strengths and weaknesses.*<br>• *Be rooted/grounded in faith community* |
| 1.1. b Nurture personal and professional relationships | • *Intentionally develop and maintain personal relationships that are supportive to one's emotional, physical, mental, and spiritual health and growth.*<br>• *Develop supportive professional relationships with ministry personnel and others.*<br>• *Develop skills for critical analysis.*<br>• *Monitor time to ensure balance of work, recreation, spiritual discipline, family, and friends.* |
| 1.1.c Risk Authenticity | • *Identify and accept one's own personal and role privilege, power, and vulnerability.*<br>• *Develop confidence in one's own personhood (self-differentiate) in order to be authentic and open to difference in others.* |
| 1.1.d Articulate clearly the role of God, Jesus Christ, and the Spirit in one's spiritual life and | • *Demonstrate a comprehensive understanding of Christian Trinitarian theologies and discern how they are integrated into one's faith.*<br>• *Describe the experience of the Spirit in one's life and in* |

| *Learning Outcome Elements* | *Examples for the Implementation of the Learning Outcome Elements* |
|---|---|
| the lives of others | *others.* <br> • *Reflect on the lives of those who exemplify a faith-filled life.* |
| 1.1.e Actively participate in the life of the faith community | • *Participate in activities within a faith community or other ministry settings.* <br> • *Encourage and facilitate the faith community's activities.* <br> • *Theologically reflect on and participate in community activities outside of the faith community.* <br> • *Encourage opportunities for the faith community to connect to the wider United Church.* <br> • *Participate in and understand the life functions of the presbytery, Conference, and General Council.* |

## GOAL AREA 2.     TEACH AND FACILITATE LEARNING IN AND OF THE CHRISTIAN FAITH

**General Learning Outcome:  At the appropriate stages of assessment, the candidate of The United Church of Canada will be able to articulate the faith traditions of the Church, to work with the faith community to establish a learning community and to enable its growth in the understanding of personal and collective faith, and to implement a continuous learning plan.**

| *Learning Outcome Elements* | *Examples for the Implementation of the Learning Outcome Elements* |
|---|---|
| 2.1. a Teach the heritage of the Christian traditions and The United Church of Canada tradition in particular in the context of world ecumenism | • *Articulate the faith traditions of The United Church of Canada.* <br> • *Know and teach the significance of historic documents, policy statements, and actions of The United Church of Canada.* <br> • *Demonstrate a basic understanding and respect for other major world religions.* <br> • *Demonstrate a basic understanding of the historic documents and debates of the Christian faith.* <br> • *Understand the importance and implication of mission history.* |
| 2.1. b Interpret the Christian heritage and make it accessible to the community | • *Articulate the core historical doctrines of the Christian Church.* <br> • *Develop an ability to identify operative doctrine of the Church in current and historical situations – e.g. the wide consensus and declaration about apartheid being a heresy.* <br> • *Articulate his/her relationship to the historical and current doctrines of the Church and identify what* |

| *Learning Outcome Elements* | *Examples for the Implementation of the Learning Outcome Elements* |
|---|---|
| | *influences that relationship.* <br>• *Appreciate that the heritage of the Christian church and its practice is continually in flux.* <br>• *Appreciate Judaism as another development of the biblical tradition.* <br>• *Empower the faith community to develop its own theology within its current socio-ecological context (social, political, economic, and ecological) within United Church ethos.* <br>• *Recognize that increased diversity brings a variety of faith traditions into The United Church of Canada, which has the potential to enrich and renew the Church.* |
| 2.1. c Respect and appreciate traditions of non-Christian faiths and practices | • *Comprehend the essential tenets of the major faith traditions of the world.* <br>• *Recognize the interconnections of all major faith traditions.* <br>• *Encourage the faith community in the study of other faith traditions.* <br>• *Dialogue with the significant faith traditions within the faith community's context.* |
| 2.2. a Be committed to the learning of the faith community | • *Assess the learning needs and goals of one's faith community.* <br>• *Provide a variety of learning opportunities.* <br>• *Practice a process for establishing personal and community learning covenants.* <br>• *Integrate diaconal conviction to empower, through education, the whole community of ministry.* |
| 2.2. b. Interpret the Bible and make it accessible to the community | • *Model significant, relevant, and thorough ways to engage the Bible.* <br>• *Present the Bible as the foundational text for Christian engagement with God.* <br>• *Apply interpretive methodologies to the biblical witness.* <br>• *Contrast and compare various historical interpretations and structures of the Bible.* <br>• *Demonstrate a theology of respect for Creator and creation.* |
| 2.2.c. Provide training and support for leadership and participation in church governance | • *Know The United Church of Canada structures and communicate their relationship to the mission and ministry of the Church.* <br>• *Understand and communicate the significance of actions taken by the courts of the Church.* <br>• *Utilize current United Church of Canada study documents and resources in educational ministry.* |

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| Learning Outcome Elements | Examples for the Implementation of the Learning Outcome Elements |
|---|---|
| 2.3.a Appreciate one's own learning style and commitment to lifelong learning | • *Integrate one's learning through various learning methods and styles of research.*<br>• *Use the knowledge of one's own learning style to develop a plan for personal growth and continuing education.*<br>• *Approach learning and leadership as a co-learner with others.*<br>• *Facilitate one's own learning using a variety of formal and informal methods.*<br>• *Practice a variety of methods of self-directed study.*<br>• *Incorporate scholarly activity into one's practice of ministry.* |

## GOAL AREA 3.     CULTURAL AND CONTEXTUAL KNOWLEDGE

**General Learning Outcome:  At the appropriate stages of assessment, the candidate will be able to understand and relate to the cultural and systemic realities of the environment in which The United Church of Canada lives and carries out its mission. This includes an awareness of contemporary social culture and the development of a global multicultural and intercultural knowledge.**

| Learning Outcome Elements | Examples for the Implementation of the Learning Outcome Elements |
|---|---|
| 3.1.a Ability to do contextual/critical analysis to inform/guide participation in God's mission in the world | • *Model effective observation and analytical skills when interacting with others.*<br>• *Demonstrate an ability to discern current reality of one's faith community.*<br>• *Demonstrate an ability to articulate a clear understanding of the vision and mission of a community of faith.*<br>• *Demonstrate an ability to help a faith community live out its vision and find the needed resources.*<br>• *Integrate theological belief which addresses systems of injustice and exclusion, such as sexism, racism, hierarchy, and heterosexism.*<br>• *Understand social analysis and facilitate others in doing social analysis.* |
| 3.1.b Provide theological insight, guidance, and wisdom to the community of faith with respect to its call to participate in God's mission in the world | • *Educate and empower committees and boards to see all of their work within the context of the community.*<br>• *Articulate theological issues that impact upon or arise from the decision-making process from a cultural-contextual perspective.*<br>• *Know the policies of the United Church of Canada regarding current theological, social, and economic issues and advise accordingly.* |

| *Learning Outcome Elements* | *Examples for the Implementation of the Learning Outcome Elements* |
|---|---|
| 3.1. c Engage the community with a gospel vision to recognize and respond to needs beyond their own | • *Enable the development and pursuit of social justice, advocacy, and outreach programs consistent with the United Church ethos.*<br>• *Identify and pursue eco-sustainable ways of living a life of faith.*<br>• *Facilitate lay participation and leadership in developing and articulating its vision.*<br>• *Be committed to social ministry as an essential part of diaconal ministry.* |
| 3.1. d Engage with the Church and the broader ecumenical and inter-faith community | • *Participate in ecumenical and inter-faith activities for one's own spiritual development and the development of the community.*<br>• *Demonstrate an ability to engage in respectful dialogue with other faith traditions.*<br>• *Be familiar with diaconal networks denominationally, regionally, and internationally.* |

## GOAL AREA 4.     LEADERSHIP WITHIN THE FAITH COMMUNITY AND WIDER COMMUNITY

General Learning Outcome:  **At the appropriate stages of assessment, the candidate will be able to demonstrate vocational identity, practice faithful ministry, and provide responsible leadership in both ecclesial and public contexts. Learning Outcome Elements 4.1-4.4 refer to all ministry leadership while Elements in 4.5 refer to specific ministries.**

| *Learning Outcome Elements* | *Examples for the Implementation of the Learning Outcome Elements* |
|---|---|
| Testimony<br>4.1. a Bear witness of one's faith for the encouragement of others | • *Be open about one's own faith journey and ongoing discernment.*<br>• *Share faith stories that inspire and challenge.*<br>• *Preach and teach with passion, compassion, sensitivity, insight, and with biblical, prophetic, and contextual relevance.*<br>• *Seek feedback from those with whom one witnesses.*<br>• *Understand sacramental responsibility exercised on behalf of the whole community.* |
| 4.1. b Encourage discernment of the role of God, Jesus Christ, and the Spirit in the life of the community | • *Listen to the faith stories of others.*<br>• *Describe how the teachings and presence of Jesus and the Holy Spirit influence his/her life.*<br>• *Recognize, respect, and articulate the different understandings of Jesus in the faith community.*<br>• *Enable the faith community to articulate the roles of God, Jesus Christ, and the Spirit in their lives.* |

| *Learning Outcome Elements* | *Examples for the Implementation of the Learning Outcome Elements* |
|---|---|
| | • *Encourage the emergence of faith stories.* |
| Ethics<br>4.2. a. Articulate and apply an ethical framework to personal decision making and action | • *Achieve a level of self-awareness that enables working for the greater good of others.*<br>• *Be intentional about one's accountability to self, God, and the Church.*<br>• *Identify conflicts of interest or biases, real or perceived.*<br>• *Behave with personal integrity that seeks to act within the law.*<br>• *Know, understand, and respect personal boundaries.*<br>• *Know, understand, and respect the role of professionals and professional boundaries.*<br>• *Be aware of the consequences to self, church, and community of any action(s) that contravenes or appears to contravene the law.*<br>• *Acknowledge one's own limitations and skills.*<br>• *Know and practice the Exercise of Discipline of Ministry Personnel within The United Church of Canada.* |
| 4.2. b Enable the faith community to design and apply an ethical decision making process to community issues | • *Facilitate theological reflection and exploration of ethical frameworks to current issues.*<br>• *Discern and make connections between sociological issues that impact and arise from ethical decision making.*<br>• *Empower the community to design ethical decision-making processes/practices for the life of the community.*<br>• *Articulate one's own understanding of the impact of the gospel on daily life and engage the community in examining current issues in light of the gospel.*<br>• *Discern in the community when leadership requires prophetic action and risk.* |
| 4.2. c Participate in the ethical decision making of the wider community | • *Demonstrate an awareness of and sensitivity to a variety of ethical, decision-making frameworks.*<br>• *Articulate a faith-based understanding of justice and how it relates to the wider community.* |
| Communications<br>4.3. a Communicate effectively | • *Use a variety of communication methods, including silence, with competence.*<br>• *Listen actively.*<br>• *Speak clearly and concisely.*<br>• *Reframe comments to elicit meaning.*<br>• *Write with clarity for a variety of purposes.*<br>• *Comprehend and interpret complex theological ideas.* |
| 4.3. b Demonstrate cultural and intercultural | • *Use United Church of Canada guidelines on inclusivity to insure communication that is culturally sensitive and avoids* |

| *Learning Outcome Elements* | *Examples for the Implementation of the Learning Outcome Elements* |
|---|---|
| sensitivity | *ageism, heterosexism, sexism, racism, classism, and religious discrimination.*<br>• *Demonstrate the intercultural and cross-cultural skills to offer effective ministry in the ethnically and racially diverse Canadian context.*<br>• *Demonstrate an understanding of the social, theological, and pastoral dimensions of racial justice.* |
| Transformative Leadership<br>4.4. a Lead worship consistent with traditions and guidelines of The United Church of Canada | • *Integrate the history, liturgy, sacraments, and preaching of the Church into worship.*<br>• *Use United Church of Canada and other appropriate worship resources.*<br>• *Describe the role of ministry personnel in enabling the conduct of worship.*<br>• *Appreciate the responsibility, power, and authority of sacramental leadership.*<br>• *Design worship that is sensitive, responsive, and contextual.*<br>• *Facilitate the faith community's efforts to identify and shape worship that is faithful and meaningful for their context.*<br>• *Create appropriate prayers and liturgical elements.*<br>• *Encourage and support lay participation and leadership in worship.*<br>• *Design worship that is creative and will engage the passion and creativity of the participants (facilitates the encounter with God).* |
| Specific Ministries<br>4.5.a Embody the call to a Diaconal Ministry of Education, Service, and Pastoral Care OR an Ordained Ministry of Word, Sacrament, and Pastoral Care | • *Identify and articulate one's own role and identity in diaconal ministry and within the diaconal tradition.*<br>• *Understand and be committed to diaconal perspectives on ministry  OR*<br>• *Understand and value the history of ordained ministry as it informs one's own practice of ministry.*<br>• *Understand oneself as an Ordained/Diaconal minister and relate to others within that role.* |
| 4.5. b Design and facilitate processes for on-going pastoral care | • *Provide and receive pastoral care.*<br>• *Engage the faith community in identifying the components of pastoral care required by the community.*<br>• *Enable and support the faith community to be a community of pastoral care.*<br>• *Facilitate lay involvement in receiving and offering pastoral care.* |
| 4.5. c Seek justice and equity in all relationships | • *Understand issues of discrimination and inequity theoretically and theologically.*<br>• *Represent one's skills, knowledge, and abilities truthfully and accurately to others.* |

| Learning Outcome Elements | Examples for the Implementation of the Learning Outcome Elements |
|---|---|
| | • *Be clear and transparent about the nature of relationships.*<br>• *Self-disclose appropriately.*<br>• *Be aware of the needs and vulnerabilities of others.*<br>• *Seek to provide ministry to all regardless of personal bias and know when to refer to other professionals.* |
| 4.5. d Encourage an openness to the leading of the spirit towards the transformation of the community | • *Model ongoing spiritual growth and transformation within oneself.*<br>• *Respond appropriately to the spiritual needs of others.*<br>• *Encourage spiritual growth in others.* |
| <u>Leadership</u><br>4.6. a Model effective leadership | • *Demonstrate an ability to offer leadership that is visionary, prophetic, and pastoral.*<br>• *Assess and apply appropriate leadership theories.*<br>• *Delegate appropriately.*<br>• *Facilitate and lead, where appropriate, an effective meeting.*<br>• *Build relationships of respect with other ministry personnel and members/adherents of the faith community.*<br>• *Demonstrate an integrated understanding of the call to ordered ministry.*<br>• *Respect the call and placement of other ministry personnel.*<br>• *Manage time effectively including time for self-care.*<br>• *Behave ethically according to the standards of The United Church of Canada.* |
| b Evaluate and enable the leadership gifts in the faith community | • *Nurture a healthy ministry of the whole people of God.*<br>• *Work with the faith community to identify its leadership needs.*<br>• *Facilitate a process for developing leadership in the faith community.*<br>• *Encourage and enable the leadership gifts of the laity.*<br>• *Examine the relationship of ministry personnel and lay leadership.*<br>• *Demonstrate an awareness of clericalism and conduct ministry that empowers others.* |
| 4.6. c Work in and with teams effectively | • *Work effectively and appropriately with volunteer boards.*<br>• *Give and receive feedback respectfully.*<br>• *See ministry leadership as a shared experience among all the leaders and participants.*<br>• *Develop, articulate, and practice effective methodologies for teams.*<br>• *Work in a collegial way with other ministry personnel.* |
| 4.6.d Respond to and manage conflict constructively | • *Identify one's own preferred response(s) to conflict and how that may impact a situation.*<br>• *Understand conflict as an engaged process that can lead to* |

| Learning Outcome Elements | Examples for the Implementation of the Learning Outcome Elements |
|---|---|
| | *effective change.* <br> • *Be prepared to name conflict and model that working with conflict is a necessary part of the leadership.* <br> • *Understand and have the ability to practice various methods of dealing with conflict and reconciliation.* |
| 4.6.e Carry out administrative responsibilities | • *Describe and accept the legal responsibilities of ministry personnel in both the secular and church context.* <br> • *Understand the role and responsibilities of the Courts of the Church.* <br> • *Understand the role and responsibilities of officers of the Courts (Chair, secretary, etc.).* <br> • *Describe and locate required legal documents.* <br> • *Complete and file documentation in a timely manner.* <br> • *Demonstrate understanding in how to develop and implement process and committee structures where gaps exist.* <br> • *Be able to read and interpret financial statements and budgets, and relate them to the mission of the Church.* |

**Appendix E – Biblical Passages**

Biblical passages for reflection at times along the pathway

A person first steps forward for consideration as a candidate

- Exodus 3:1- 6                          - the call of Moses
- 1 Samuel 3:10                        - the call to Samuel
- Jeremiah 1:4-10                    - the call of Jeremiah
- Matthew 4:18-22                   - Jesus calls Peter and Andrew
  (Mark 1:16-20; Luke 5:1-11)

A person is received as a candidate

- Exodus 16:1- 12        - the people of Israel learn to journey in the wilderness
- Matthew 4:1-11         - after Jesus is baptized he driven into the wilderness
- Acts 9:10-19; 26-30   - Ananias and Barnabas prepare Saul for his new role

A person pursues other forms of ministry

- Ruth 1:16-18.                       - Ruth promises to continue to journey with Naomi
- Acts 1:23-26                        - the choosing of Matthias and not Justus to be added to the twelve
- Acts 15:36-41                      - Paul and Barnabas disagree and part company
- 1 Corinthians 12:4-27        - in the body of Christ there are many members and gifts

A person is ready for an appointment

- Exodus 3:7-12                      - Moses is sent to Egypt
- 1 Kings  19:11-15              - God speaks to Elijah and gives him an assignment
- Luke 10:1-11                        - the Mission of the Seventy

A person is ready to be authorized

- Matthew 28:16-20        - the Great Commission
- John 13:1-16                - Jesus washes the disciples' feet as an example for them
- John 21:15-18              - feed my sheep;  be prepared to lead where you do not wish to go
- Acts 1:6-11, 2:1-4        - the ascension of Jesus and the coming of the Holy Spirit

## Appendix F – Summary Reports on the Candidacy Pathway Pilot Projects

**<u>Bay of Quinte Conference</u>** began its Candidacy Pathway pilot project in March 2011.  It established the Conference Candidacy Coordinating Committee (4C) to develop, implement, oversee, and evaluate the pilot project and to create policies, educate, and train others on all matters relating to the Candidacy Pathway.  The Conference Executive created the Conference Assessment Board (CAB) to assess and evaluate students throughout their process in order to facilitate readiness for ministry.  The CAB handles all aspects of assessment, including the previous duties of the Presbytery Education and Students Committees.  It also carries out the duties of the previous Conference Interview Board for Admissions and Designated Lay Ministry applicants, rather than run concurrent processes.  Presbytery level Education and Students Committees were renamed Ministry Vocations Committees.

Initially, between 25 and 30 individuals transitioned from the previous process into this pilot project.  The Conference has held a number of "Discernment Weekends", beginning in October of 2011, with 33 individuals attending.  Leadership continues to be provided from the 4C, the CAB, chaplains to the event, representatives of various streams of ministry, and the Conference Executive Secretary.  Recently, the number of participants has dropped to about six per weekend, the minimum number of participants required to hold the event.  This has meant dealing with interview needs has become easier. However, with more candidates for Ordained Ministry ready for Supervised Ministry Education (SME) experiences, keeping up with site and supervisor requests has become one of the greater challenges.

The pilot project implemented a 24-month Supervised Ministry Education model, requiring the student to serve in at least a half-time ministry position.  Finding trained supervisors who are willing to commit to this longer term experience is still an issue.  A new educational supervision course was established which includes new modules on off-site supervision, longer-term supervision, supervision in conjunction with The Learning Outcomes, and the use of technology in supervision.  However, there has not been sufficient interest to run the course.

As a result of the decision of Queen's University's School of Religion to suspend admissions to its M.Div. program, the pilot project has more students contemplating enrollment in Atlantic School of Theology's summer distance program. This has resulted in increased pressure to find learning sites for student appointments in order for them to participate in the distance program.

4C has advocated for a Ministry Vocations Month in each Presbytery (encouraging all pastoral charges to consider it as well). The Conference Executive supported and approved the initiative; appropriate resources were developed and supplied.

Communication to all involved with the pilot project and to any who might simply be interested in the process has become easier since all the documents and other resources have been placed on the Conference website. The new site was completed early in 2014 and is now available to assist anyone interested in finding out more about the Candidacy Pathway and the pilot project.

The feedback received from both students and Ministry Vocation Committees is that the Circles of Accompaniment are running more effectively now.  Various resources for Ministry Vocation

Committees were either developed in or updated in 2013. Ministry Vocation Committees are fully aware of the new process and this is providing improved support for students and improved communication and knowledge base for all.

There is a clear need for feedback from the pastoral charge when the student is serving in a Supervised Ministry Education appointment, specifically from a Ministry Reflection Group (MRG). With off-site supervision it is critical that the CAB hear from the people on the pastoral charge to get a true picture of how a student is doing.  This pilot project concluded that the need for MRGs extends beyond simply having the group speak with the educational supervisor from time to time.  There also needs to be a group of people from whom the student can hear about how the student is being perceived.

The CAB has questioned the value of having Vocational Assessment Reports done.  The CAB has found them less helpful than initially expected and finds the reports are often too general.

Effective communication between the CAB and 4C is critical to the Candidacy Pathway. Sharing information is done using "dropbox".  As 4C is the final decision-making group, it requires detailed information on students from the CAB in order to make better informed decisions. This requires having more of the sensitive and sometimes confidential information available to them.

Both 4C and the CAB continue to identify things that need adjusting in the pilot project and then makes the required adjustments.  They continue to respond to requests for feedback to assist presbyteries and they work to improve how the work is done. Those involved in the pilot project describe it as "Exhausting, but satisfying", as the pilot project continues to improve and move forward.

**Other Key Findings**
- there was no additional funding provided to support or aid the pilot project, which resulted in a 300% increase to the Conference budget for candidacy
- Designated Lay Minister applicants ought to have been integrated into the system from the beginning to avoid having to operate two parallel committee structures
- there is a high level of energy and collegiality within the leadership of Conference Candidacy Coordinating Committee and the Conference Assessment Board but the volume of work is overwhelming
- initially limiting the CAB  to nine members was problematic, as the members must interview and oversee the assessment of 88 students;  a decision was made to expand the number to 12 – 15 in order to make the workload manageable;  there are currently 12 members and that is not proving to be enough

**British Columbia Conference** recruited volunteers in the late spring of 2011 to serve on the Candidacy Pathway Implementation Team and on the Candidacy and Admissions Board (CAB). The implementation team chose a "go live" date of January 1, 2012.  Overall, the pilot project has been well received.

The Conference developed resources in support of the pilot project in the early stages and, as new processes came online, candidates were moved into the new system. Candidates scheduled to complete their candidacy in 2012 were not moved into the new system. All other students were integrated into the Candidacy Pathway pilot project by the end of June 2012. At the beginning of the pilot project, British Columbia Conference had 43 "active files" and another 15-20 which the Conference was working with, in consultation with the presbyteries, to determine where to place them into the Candidacy Pathway.

Over the years, the pilot project continued with a steering committee (formerly the Candidacy Pathway Implementation Team, now called the Candidacy Pathway Committee). The change in name reflects the slight change in purpose – from implementation to more management and evaluative functions. The Candidacy and Admissions Board's mandate is limited to interviewing, evaluating, and reporting. The Candidacy Pathway Committee (CPC) continues to be populated by individuals who have focus areas related to each phase of the pathway. The most significant change in this work has been the addition of a term employee to tend to the ongoing project and to maintain its momentum in a Conference that is currently piloting a number of areas of change.

The most recent priorities have been to improve communication and education for volunteers at various points on the Pathway. This included access, completion, and distribution of a Traveling Companion Handbook; updated, fillable forms and directions on the Conference website; database development on candidates; further training for CAB members, and a day-long training for Presbytery Circle of Accompaniment coordinators (former Education and Students Committee members).

There has been an increased demand in requests for Supervised Ministry Education learning sites, given that a number of the individuals who began in the new pathway in 2011 are now ready for this phase of their formation. So far, the committee has been able to respond to this demand. The pilot project has also worked to provide training for educational supervisors through the Ministry of Supervision course (now part of BC Conference's Leadership Modules) and a special mentor training event in June 2014. SME experiences for candidates for ordained ministry are 12 – 24 months in length.

Twenty-two persons attended the first introductory event on the Candidacy Pathway in November 2011. In the past year, two discernment weekends have been offered at different locations in the Conference. There continues to be significant interest in these events although the most recent two have had lower attendance than the first few (average of 10 participants per event). There have been over 65 individuals attend one of these retreats with approximately 30% of those participants continuing on to interviews for formation for ministry. There are currently 50 people relating to the Candidacy and Admissions Board in some capacity, whether as pre-candidates, candidates in theological education, candidates in supervised ministry education appointments, or applicants for admission from other denominations. It is a priority of the pilot project to focus recruitment on older youth and young adults.

The issue of frequency of interviews with students and clarity about what competencies must have been demonstrated at each threshold (i.e. Promise and Suitability; Candidacy; Readiness for

Supervised Ministry (ordained stream), Mid-point (diaconal stream); and Commissioning and Ordination) continues to be under discernment by the CAB. The CAB flags any areas of growth required before candidates complete their pathway. Representatives of the pilot project met with staff of the Vancouver School of Theology and with staff of the Centre for Christian Studies to discuss methods of communication and reporting from the education centres. A continuing priority is achieving greater clarity on what the CAB needs in a student's portfolio.

Training was provided to former Education and Students Committees (now the Circle of Accompaniment). The Candidacy Pathway Committee has concluded that it would have been better to disband E&S Committees and recruit members for the Circle with a newly defined task of "accompaniment", in order to avoid resistance and lack of clarity in the transition.

The pilot project has observed an increased confidence in the implementation of the Pathway and has received positive feedback from students. The workload for the CAB is significant due to the number of candidates and the need to be prepared at each interview, given where the student is on the candidacy pathway.

**Other Key Findings**
- a lot of developmental work needed to be carried out and infrastructure put in place to implement the pilot project fully; it was a much bigger project than was anticipated
- Designated Lay Ministry applicants need to be part of the pilot – otherwise, both the old and the new systems will have to be run concurrently
- the capacity to respond to individual circumstances is greatly increased by the Candidacy Pathway model and this is perceived as being very positive
- there is a concern about the lack of communication between the "ground level" (presbytery and congregation) and the Candidacy and Admissions Board – the Circle of Accompaniment has no communication with the Candidacy and Admissions Board and there is no provision for a Lay Supervision Team – the only communication is from the Supervisor and the student themselves; so, particularly in terms of the Supervised Ministry Education experience, the challenge is: how to put appropriate checks and balances in place without duplicating the oversight function of the presbytery?
- with the number of candidates, geographic diversity, and a small budget, the biggest challenge has been how to maintain annual contact between the student and the Candidacy and Admissions Board.

**Manitou Conference** began its work on the pilot project in April 2011 and during the next two months, appointed six individuals to serve on the Evaluation Team and another six to serve on the Conference Board. The Conference Interview Board was dissolved for the duration of the pilot project. The development of (only) three new forms, norms for the Circles of Accompaniment, and clarification of their roles and responsibilities took place in September 2011. In October, the Conference Board developed questions and interview tools for use at each of the (newly developed) five stages of the interview process. A bulletin cover was developed in the fall for use in January 2012 in all pastoral charges of the Conference; it highlighted the various ministries of Manitou Conference. In addition the President of Manitou Conference authored a "Minute for Ministry" piece which was used in most Manitou Conference pastoral

charges in January 2012.  Feedback was very positive on how these served to raise awareness of ministry vocations.

Manitou Conference committed early on to letting go of existing processes and to being creative and imaginative in developing new ways of being.  Due to the small number of students (3) in process within the Conference, those individuals were permitted to continue with the existing system.  Because of the small number of candidates, most of the focus of this pilot project has been on the "Calling Forth" stage.

In May of 2013, a discernment day was held.  Advertisements were sent to all pastoral charges and the event was advertised in person and via e-mail invitation in the early spring to all presbyteries.  The Conference Personnel Minister (CPM) also made individual contact with individuals who had been asking questions about ministry.  Leadership was provided by the CPM and a member of the Candidacy Pathway Evaluation Team.  Seven people attended the event.  As a result, one person applied for candidacy; two people have started discernment processes for Designated Lay Ministry; and three people registered in the Licensed Lay Worship Leader program and are using this course as an opportunity for further discernment.  After the event, the Conference Personnel Minister initiated follow-up conversations with all participants around next steps.

The person applying for candidacy was asked to prepare two documents:  a short biographical statement and a summation of the person's faith journey.  These documents supplemented the general questions that the Committee had prepared.  The individual was interviewed and the Committee found the applicant has "suitability and promise" for vocational ministry.  A Vocational Assessment was completed and the Committee was advised by the candidate that the candidate found the vocational assessment process helpful for growth and development on a personal level.  The Committee used the Vocational Assessment Report during the second interview to form the basis for developing learning goals.  Following a third interview in March of 2014, the person was made a "candidate" for ordination.   An evaluation of the interview process was completed by the applicant.  Seven short questions were asked of the applicant; the positive responses informed the Evaluation Team and the interview team that they had done a good job.

On March 27 and 28, an interview was conducted with Manitou Conference's second applicant to be a candidate.  The group found this applicant to have suitability and promise for vocational ministry.  The applicant has now been referred for a vocational assessment.  In addition to these two new applicants, the pilot project in Manitou Conference has received an application for a transfer of a candidate for ordained ministry from the Bay of Quinte pilot project to its pilot project.  This individual is currently serving in a Supervised Ministry Education appointment in a pastoral charge located within Manitou Conference.

**Other Key Findings**
- initially the feeling was that the Candidacy Pathway model would not work in remote and geographically isolated areas;  the work done so far on "Calling Forth" and on establishing good interview procedures "has changed our minds";  "we are now huge supporters of this project"

- the program is intended to be respectful and caring of our candidates
- "it allows us to try things that are better suited to our context"; it has helped name what does not work and focus on what might work – a call to excellence "for us to be better than we currently are"
- it uses the best skills of people who have done Education and Students Committee for years and invites them to offer their wisdom without duplicating multiple processes
- it lifts up all the important aspects of call, vocation, and preparing for ministry leadership; it removes front-end barriers (two years of membership, one year of discernment) and offers possibilities rather than closed doors.

**St. Andrew's College** is piloting a specific program at the "equipping" phase of the Candidacy Pathway.  The College offers a Master of Divinity program leading to testamur for ordination.  It may be completed in four years – two years of academic study followed by the 20-month Supervised Ministry Education residency being piloted.  The residency is comprised of a half- to three-quarters time ministry residency combined with a third- to half-time of ongoing study. The study components include 5 mandatory learning circles, of an average length of eight days, involving faculty and student colleagues and up to four one week intensive courses taken at the college or another approved learning site.  Ministry residency is in a presbytery-accountable appointment, with commensurate salary and benefits.  It is the deep integration of ministry experience and practice with ongoing academic reflection and study that represents the uniqueness of the St. Andrew's model being piloted.  Planning for the pilot project began in September of 2010.  The first student entered the model in September of 2011.

The ongoing integration of practice and study in the third and fourth years of preparation continues to be regarded by the students and their learning sites as an experience of significant value.  The entering class of nine in 2012 is the largest first-year class at St. Andrew's in well over a decade.  Ongoing inquiries indicate to the College an interest and appreciation for the model being offered.

The first graduate of the model was celebrated in May, 2013.  The student was ordained in 2013 and accepted a call from the pastoral charge that had served as the learning site.  Two students began their residency experience in September, 2012;  two others began in 2013.  Eight students are expected to begin residency in the autumn of 2014.  The members of this diverse group have requested to be matched with pastoral charges in BC, ANW, SK, MNWO, and M&O Conferences. Two of these students are seeking to combine time in Canada with supervised ministry experience with partner denominations in Korea and Philippines.

The Ministry Residency Coordinator receives inquiries from pastoral charges, especially in SK and ANW Conferences, interested in being matched with a Ministry Resident. The cost of a Student Supply appointment presents a difficulty for some small congregations; however, many are attracted by the continuity provided by the twenty-month residency. The possibility that the student might be re-appointed as Candidate Supply, following the completion of the residency until ordination, is an additional attraction.

Because the model provides for a presbytery-accountable appointment, a new level of complication has been introduced with the model and has demanded significant time, thought,

and consultation with presbyteries and learning sites. The greatest challenge currently foreseen is the ability to secure future residency opportunities and learning sites. With a now growing student population, the requirement for learning sites will only grow. With the change in settlement policy of the Church, the pilot project is in some ways becoming a victim of its own success in that students and learning sites are electing to continue their relationship post graduation and ordination. The shrinking resources available from the national Church for the learning sites, accompanied by the ongoing demographic shift in small communities who have been traditional learning sites and the higher level of financial commitment required to support a presbytery appointed ministry all add to the challenge.

The College's Residency Coordinator works closely with the Conference Committees on Internship and Educational Supervision to develop new learning sites, to match students with learning sites, and to prepare and support all participants. Communication with Education and Students Committees is resulting in clearer understanding of the Ministry Residency model. The College will pursue contacts with presbytery Pastoral Relations Committees to affirm their respective responsibilities.

Through the College's Residency Coordinator, good working relationships have developed with the General Council Office, the three prairie Conferences, and a number of our Presbyteries and congregations. The College seeks to work closely with the Church in developing new learning site opportunities and perhaps new models of residency experience that can meet the requirements of the Church and the college for graduation, testamur, and ordination.

**Other Key Findings**
- With the cost of students' remuneration increased from stipend to salary, pastoral charge learning sites need to receive grant funds from the General Council Office (GCO) in order to continue this ministry. The complexity of the process for pastoral charges to be approved as learning sites and to complete the paperwork for the GCO grant is a deterrent
- The number of committees at different levels of the Church involved in the process of matching students with learning sites and monitoring supervised ministry education experiences gives rise to a need to ensure lines of communication are well-defined and convenient
- Changes in membership of presbytery- and Conference-level committees create a need for new members to have an understanding of and clear focus on the committees' responsibilities and deadlines.