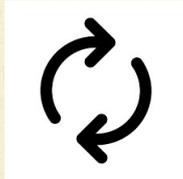


Ministry Standards
Diocese of Waikato and Taranaki
Webinar 3



REFRESH

*We offer representative ministry
Representative of whom?
Representative with whom?*

Internet and Practice

1. Refresh
2. Quick fire assessment
3. What's happening here – some markers
4. On-line and off-line
5. Check list

Community of Care and Support

Gathered around Jesus in Word and Sacrament

3

Ministers must guard themselves against the possibility of misunderstanding and over dependence.

Ministers must preserve appropriate interpersonal disciplines and boundaries.

Aware of the power of the Minister's position Ministers must avoid abuse of that power, and any manipulation of a person in the guise of giving counsel.

It is a serious abuse of power to use a calling of a pastoral position to further a personal relationship of an emotional or sexual nature and it is a breach of duty.

Title D, Canon 1, 18.

(N)

Those whom God calls to ministerial leadership through the church have responsibilities to exercise accountable oversight to those for whom a Minister has pastoral responsibility and shares the ministry of the church. They shall observe all provisions and implications for the welfare of children and young persons under civil law, have and maintain reliable and effective communication at all levels of church life, keep confidential information received in their role as ordained ministers or lay ministers, and comply with Privacy legislation.

Title D, Canon 1, 14.



Look and see



Power awareness cannot be treated by a programme, it must be embedded in a culture.
Morse, 186.

“If you have the model of **power with** instead of **power over** then you see yourself as being accountable to that community that has consented to your being in a position of leadership.”

(N)

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Power

We have considered power as the capacity to influence that is offered and received in communities.

We can see the effects of power if we ask :

Who gets to speak?

Who is silenced?

Who has resources – who has not.

Culture, context, history, social norms offer power.

(N)

Growing reflexivity

Community based ethics

A culture forms people, their character and actions



Consider the swamp / lake
we are all in this together

Using power well

Claiming space Sharing space

- Identify your own assumptions – respect that all people are loved by God, their responses are theirs.
- Genuine engagement – empathy.
- Be transparent - know what you are doing and why.
- Partnership – what would you like to talk about?
- Be kind.
- Do you want to talk about this?
- Practise gentleness.
- Trust the person - follow up with care.

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Quick fire assessment



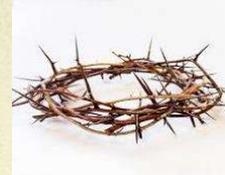
Who am I?
Which role?
How do I know this care-seeker?
How does this person view me?

What am I doing?
Who is centre of this encounter?
Does this benefit me?
Name : thoughts/words/actions

Why am I doing it?
Is this one of my 'soft edges'? Or a red flag?
Is this about 'me' getting something from the other person?
Does this fit with Jesus shaped community standards?
I am accountable to church and to God.



Who am I?



Ministers are accountable and responsible
To maintain standards whatever the other
person says or does



Title D, 10

(To) exercise the pastoral role of spiritual counsel
and advice, but avoid moving improperly from that
role of pastor into the role of professional counsellor
or Tohunga;

What am I doing?



The usual culprits

- Confidentiality
- Touch
- Bullying
- Social Media
- Sexual

It is the care-seeker's call

Title D, Canon 1

..... keep information confidential whether imparted in confession or informally in conversation and not improperly disclose it;

Clause 10

keep confidential information received in their role as ordained ministers or lay ministers, and comply with Privacy legislation

Clause 14

Confidentiality

- How do we manage confidentiality in ministry?

What or when is appropriate to tell your ministry team/vicar?

How do you protect a care-seeker's confidentiality?

- Would you post on FB or Instagram about your ministry role?
- What can go wrong if we are careless with confidentiality?
- When is confidentiality overridden?



Touch

SP adapted

- **Good** : receiver recognises these as support and affirmation.

When / how can this be offered in a ministry relationship?

- **Bad** : hurt the receiver. They disregard the person's feelings. The receiver experiences these as manipulative, coercive, abusive and frightening.
- **Confusing**: the receiver feels uneasy, confused and unsure.

Whether a touch is good, bad or confusing
is determined by how the receiver experiences it.
The toucher's *good* intentions are irrelevant. (N)

Bullying

The use of power to dominate, demean and humiliate people (who consequently lose self confidence and self esteem).

Gerald Arbuckle, *Dealing with Bullies A Gospel Response to the Social Disease of Adult Bullying*, Collegeville: St Paul's Publication, 2003, 38.

Title D, Canon 1, 21

- Ministers are able to influence others in the exercise of their office and must avoid any improper influence in fact or intention upon those to whom they minister in order to obtain some material benefit.
- Malicious gossip must be shunned as much as defamation.
- Ministers must be wary of gifts intended as bribes or other influence, or relationships and confidences intended to implicate or manipulate.

- Benevolent Intimidator
- Skilled manipulator
- Space Invader
- Persistent Critic
- Irresponsible Abdicator
- Reverse bullying

(N)

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On line and Off line



- Availability are there times to be offline?
- Insta – what is the pressure to respond?
how long is reasonable?
- What is the difference between 'You are amazing'
and 'That's amazing'?



On line and Off line

Self Disclosure



- What is appropriate to disclose about
yourself
your ministry setting
your personal life and family

What is 'trolling' and why does it happen?

FB lasts forever.

On line and Off line

Congruence

Would I say this about a person if they were in the room?

How could this be interpreted without physical clues of tone, or gesture?

Reminder

It is how the other interprets the text /email and not the intention of the caregiver that matters.

On line and Off line

Tips

When to click Send...

Daylight hours

Push Pause

Are you available 24/7?

- Instagram / Facebook
- Do people have your home numbers?



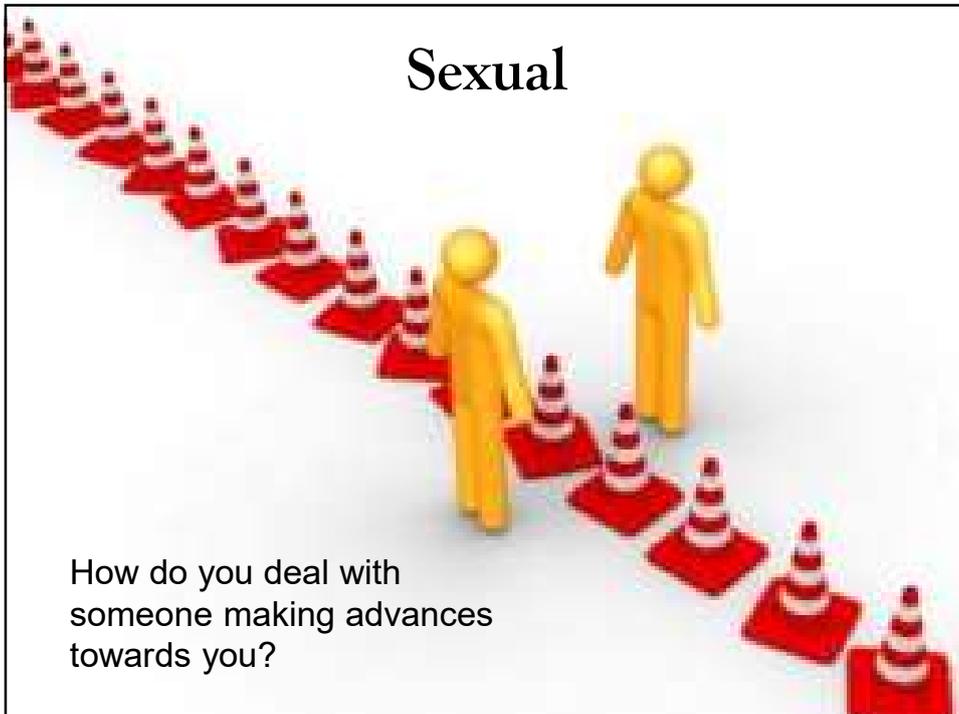
How to say 'no'

- take time
- ask trusted others
- look at the whole
- not obliged to explain

(Sarah Park adapted (N).

Sexual

How do you deal with
someone making advances
towards you?



Sexual misconduct is when.....

A person uses a person who has less power, or who lacks the ability or will to protect themselves, for their own sexual gratification.

This is sexual abuse.

A person coerces another into unwanted sexual relationship or seeks to exchange sex for favour or creates an intimidating, offensive environment through unwelcome verbal, visual or physical contact of a sexual nature.

This is sexual harassment.

Title D, Canon 1, 26 (N)

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SP

Sexual Harassment Myths

- Only certain kinds of people get sexually harassed.
- If a person really wants to discourage sexual harassment, s/he can do so.
- If a woman/man is unattractive s/he is not getting harassed. It's only wishful thinking.
- If you ignore it, it will go away.
- Some people like it.



Stating the Obvious

- **It is never OK** for a parent, caregiver, minister, youth leader, counsellor, therapist, teacher, employer or anyone entrusted with authority to sexually abuse or harass someone within his or her care.
- **It is never appropriate** for anyone entrusted with authority to offer sexual comfort to someone within his or her care.
- **Sexual abuse can happen to anyone**, regardless of age, gender, culture, or personal appearance.
- **Sexual abuse is a crime** – it demeans the person by violating the most intimate part of one's being.

Sarah Park Faith and Trust Institute

Why am I doing this?

Supervision is

meeting a person we trust with whom we have the courage to be honest, so that we are accountable and improve our ministry.

Developing Awareness of our own 'soft edges'

What sort of situations seem to recur in supervision?

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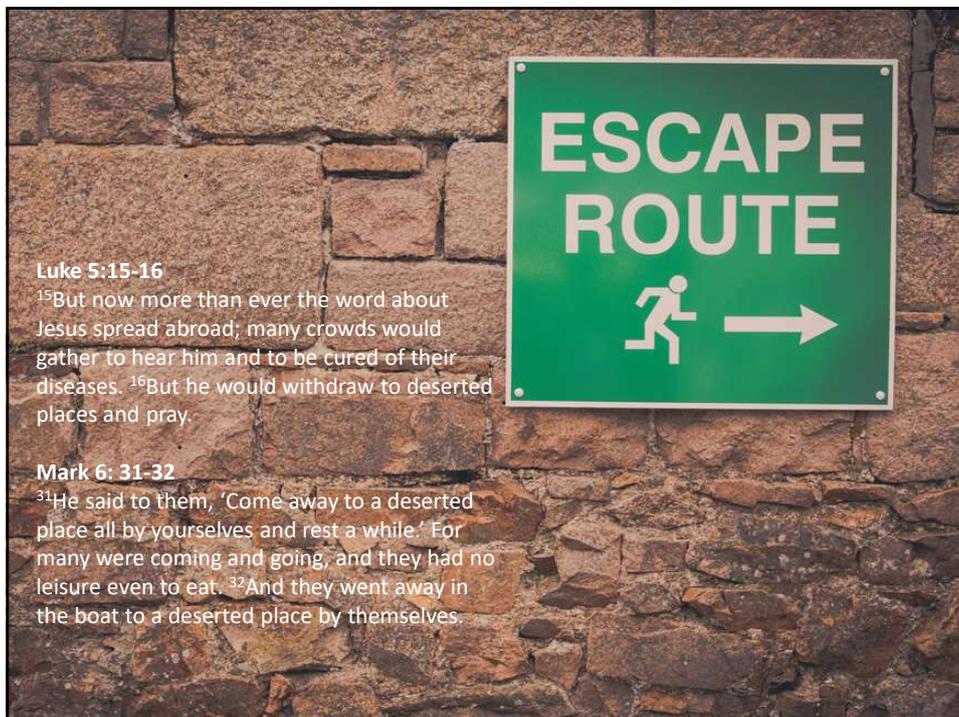
David Crawley on Philippians 2

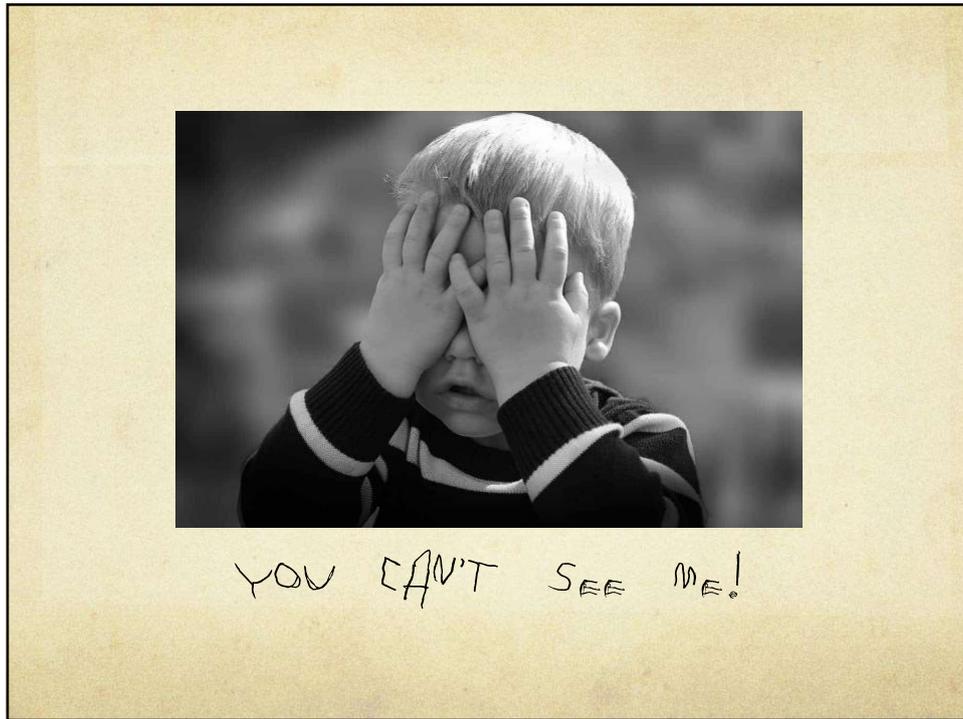
Let the same mind be in you that was in Christ Jesus, so that even if your qualifications grant you the comfort of expertise, or your social context positions you with power, do not regard these privileges as something to be exploited, but instead focus on the priority of love. With the Spirit's help, encounter others as they are, not who you would prefer them to be, and risk vulnerability in offering yourselves to them as fellow humans, co-learners, and companions on the journey towards life.

Lex McMillan and others, *Stories of Faith: Stories of Therapy*. Eugene, Oregon: Wipf and Stock, 2017, 36.

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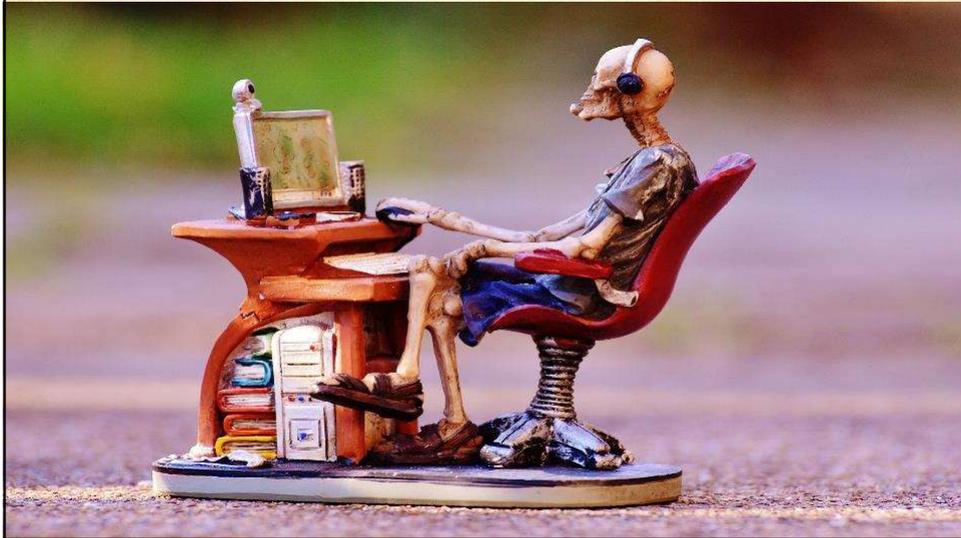




What could possibly go wrong?

- Overuse: leading to addiction and compulsivity
- Pornography
- Infidelity
- Risky behaviours

Seriously, I just sat down ...



Communication Culture

- The internet is not a bad thing
- Teens spend about 42 hours per week online
 - Addiction
 - Sleep interference
 - Cyber bullying
 - Anxiety and related mental health issues
- ‘In the world, not of the world.’
- “Am I an antidote?”
- Dynamic: Information v Pastoral Care

Social Media Guidelines

- Be safe
- Be respectful
- Be kind
- Be honest
- Take responsibility
- Be a good ambassador
- Disagree well
- Credit others
- Follow the rules