

## Ministry Standards 3: Power, Social Media and the Internet

### Quiz

In order to complete this quiz it is recommended that you watch the third Ministry Standards video available from [www.wtanglican.nz/ministry-standards](http://www.wtanglican.nz/ministry-standards) and access the accompanying powerpoint notes.

If you are a licenced lay minister, licenced clergy person, or you hold a PTO you must complete this quiz to retain your licence.

To pass the quiz you must achieve a score of at least 80%. Upon reaching that score you will be issued with a certificate. You may repeat the quiz as required.

\* 1. Please enter your contact details

Name

City/Town

Email Address

Phone Number

\* 2. Please enter your Parish/Ministry Unit

\* 3. Please select your office type.

- Licenced Lay Person
- Licenced Clergy Person
- Permission to Officiate
- Other office bearer (e.g. trustee, lay vestry member, lay synod member, youth worker, etc)

Morse argues that power awareness cannot be treated by a programme, it must be embedded in a culture.

\* 4. What kind of power model helps you see yourself as accountable to a community that has consented to your leadership?

- Power over people
- Power with people
- Sacrificial power

Confidentiality is fundamental to our role as pastoral carers. Care-seekers rely on us to preserve their privacy and dignity. Title D, Canon I requires us to "keep information confidential whether imparted in confession or informally in conversation and not improperly disclose it." We are also subject to Privacy law.

In some pastoral conversations you may discover the care-seeker or a third party is at risk. Unless it is an emergency, we urge you to discuss your concern with a supervisor and take advice.

\* 5. When referring a confidential matter to a supervisor (or equivalent) you should... (select one only)

- Provide all the names, dates and details of the care-seeker to the supervisor to ensure there is no ambiguity.
- Preserve the care-seeker's identity while giving the supervisor as much context as required to enable him/her to advise appropriately.
- Put the details in the pew-sheet and ask for intercessory prayer.

The pastoral quick-fire assessment invites you to ask yourself three key questions: Who am I? What am I doing? Why am I doing it?

\* 6. Which category do these questions belong to: What is my role? How does this person view me? How do I know the care-seeker? (Select one only)

- Why am I doing it?
- What am I doing?
- Who am I?

When we ask ourselves why we are doing something, we are asking about our motivation?

\* 7. Which of these answers to "why am I doing this?" may be considered a 'soft edge' or a 'red flag'? (Select one only)

- I am called to pastoral ministry
- I need to help people.
- This person is in my congregation.
- This person is in need.

\* 8. When the Bishop licences someone for pastoral ministry (lay or ordained), that person is authorised to act as a ... (select one only)

- Counsellor
- Spiritual Companion
- Tohunga
- Psychologist

As human beings, some touch is a normal part of day-to-day interaction. In pastoral-care situations we need to be more thoughtful about touch. If your inclination is to touch/embrace someone you encounter in pastoral care you need to think very carefully about your motivation. Sometimes we discover that our inclination to comfort through touch is actually driven by a need to soothe ourselves. This is not a good reason to use touch.

\* 9. Broadly speaking, touch can be experienced as 'good', 'bad' or 'confusing'. Who determines how touch is experienced? (Select one only)

- The person who initiates touch.
- A third party/observer.
- The recipient.

\* 10. Which of these strategies could you use to minimise the risk of 'bad' or 'confusing' touch? (Select one only)

- Embrace everyone you meet to ensure there are no favourites.
- Limit your physical contact to shaking hands.
- Only touch people when no one else is watching.

\* 11. What word would you use to describe the "use of power to dominate, demean and humiliate people (who consequently lose self-confidence and self-esteem)"?

- Strong leadership
- Bullying
- Divine authority

Gerald Arbuckle describes five categories of bully:

1. Persistent Critic: nitpicking, fault-finding, passive-aggressive, sarcastic
2. Skilled Manipulator: sulker, divisive, gossip, favourites and marginalised
3. Space Invader: breacher of physical, emotional and role-related boundaries
4. Benevolent Intimidator: creates dependence and abuses it
5. Irresponsible Abdicator: fails to take responsibility or maintain accountability

\* 12. Using the numbered order above, match the behaviour described below to the category of bullying.



"Do you even know what a comma is?"



"You're my favourite deacon..."



"Come on, don't be like that, just give me a hug."



"You know you're not really ready to be a lay minister, but don't worry, I've persuaded the Vestry to approve your application."



"Yes I know he's a bully, I just don't have time to deal with that right now."

\* 13. Which of the following statements describe the risk of 24/7 availability? (Select any that apply)

- Creating an expectation that you are always available.
- Communicating that you have no boundaries around your time.
- Revealing a 'need to be needed' mentality.
- A prompt response to an authentic crisis.

Some self-disclosure can be relevant and even helpful in a pastoral conversation. However, it is critical to remember what your role is. If you are offering pastoral care, then your priority is to hear the story of the care-seeker, not tell your own ...

\* 14. Which of the following self-disclosures might benefit a pastoral conversation? (Select one only)

- "Yes, my partner and I are having a terrible time at the moment too!"
- "I don't know what it's like to care for someone with a learning disability, can you help me understand what that means for you?"
- "I wouldn't worry too much, I drink a bottle of red each night myself."
- "I know exactly how you feel. Let me tell you about the death of my own ..."

CANON I, TITLE D, clause 26

"Any sexual relationship where there is power imbalance exploited by the Minister is incompatible with chastity and a significant breach of standards. The sexual abuse of any person, especially children, is an utter disregard of humanity and complete repudiation of the teaching of Christ and is also a significant breach of standards."

\* 15. True or False - Only certain kinds of people get sexually harassed.

- True
- False

\* 16. True or False - Some people like sexual harassment.

- True
- False

\* 17. True or False - If a person really wants to discourage sexual harassment s/he can do so.

- True
- False

When assessing your own motivation or behaviour, try asking yourself these questions:

1. Would I be ok if my colleague or my partner saw what I am doing or heard what I am saying?
2. What would this look like in the media?

\* 18. When communicating via social media it is safest to assume ... (Select one only)

- that all communication is private and confidential.
- that all communication will be interpreted just as you intended.
- that online communication is subject to hacking, sharing, and republication without permission.
- that online communication is the best tool for pastoral care.

Research has demonstrated that prolonged use of the internet can lead to disinhibition (i.e. the erosion of boundaries).

\* 19. What two negative behaviours from the list below are associated with poorly managed internet use?

- Overuse leading to addiction.
- Increase in personal profile and social connectedness.
- Exposure to pornography leading to addiction.
- Promotion of events and ministry opportunities.

Teenagers are especially susceptible to the effects of excessive internet use. A recent international report revealed that 15-year-old NZ teenagers spend an average of 42 hours on the internet each week. This is the third highest ranking in the OECD.

\* 20. Aside from addiction and sleep interference, what are two other negative consequences of internet use?

- Cyber bullying
- Awareness of local events and opportunities
- Anxiety and related mental health issues
- Online prayer network

The internet is not inherently bad. It offers significant opportunities for social connectedness, prayer, and promotion of events. Social media is a tool that can be used to enable these opportunities.

\* 21. True or False: I am aware of the diocesan social media guidelines available on our website.

- True
- False