

Anglican Diocese of Riverina



Faithfulness in Service

(How to be faithful in ministry)

A code of conduct guidebook for the personal behaviour and the practice of pastoral ministry by clergy and church workers

This Code of Conduct is built around:

- a) the Anglican response to the Royal Commission into Child Abuse:
https://www.childabuseroyalcommissionresponse.gov.au/sites/default/files/2018-12/final_report_-_anglican_church_of_australia_annual_report_2018.pdf
- b) the document *Faithfulness in Service*¹
- c) Study of Reported Child Sexual Abuse in the Anglican Church:
https://www.childabuseroyalcommission.gov.au/sites/default/files/CEBS.0004.001.0020_1.pdf
- d) the document *Being Together*
- e) *Living in Love and Faith* project:
<https://www.churchofengland.org/about/leadership-and-governance/general-synod/bishops/living-love-and-faith>
- f) Resolution 1.10 of the Lambeth Conference (1998)

and affirms as the Church's *Safe Ministry Policy Statement*:

"The Anglican Church of Australia is committed to the physical, emotional and spiritual welfare and safety of all people, particularly within its own community. The Church will:

¹ Dioceses which have adopted the Safe Ministry to Children Canon 2017 are required to comply with the standards and guidelines of *Faithfulness in Service* so far as they relate to children (Section 5).

- ☒ carefully recruit and train its clergy and church workers;
- ☒ adopt and encourage safe ministry practices by its clergy and lay church workers;
- ☒ respond promptly to each concern raised about the behaviour of its clergy and lay church workers;
- ☒ offer pastoral support to any person who has suffered abuse; and
- ☒ provide pastoral support to and supervision of any person known to have abused a child or another vulnerable person.”

(b) adopts the *Safe Ministry Check* in the Report of the Child Protection Committee as the national applicant and referee questionnaires for the selection of ordination candidates and for the screening of clergy and church workers who have contact with children in their ministry.

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1 ABOUT THIS CODE

Faithfulness in Service

As Christians we live and minister in a world built around a diverse range of societies and cultures. We acknowledge that within our own Anglican communities we have both people in positions of power and people who are vulnerable. We believe Jesus taught his disciples to not be like the rulers of the day who exercised authority over others but rather to be servants of others. However, this does not mitigate the power or influence Christian leaders or representatives may wield, and we are aware that within any system where there is power, there is the ability to abuse it. The Anglican Diocese of Riverina rejects and condemns abuse in all its forms. When we are faithful in ministry we are alert to, and on guard against, potential and actual abuses and minister and live in such a way that these abuses can not occur.

When James, the brother of Jesus and the first bishop of the Church wrote about pure and undefiled religion before God, he wrote of it being to visit orphans and widows in their trouble, *and* in keeping oneself uncorrupted from the world. As such, drawing from the prophets of the Old Testament, Christians are to learn to do right, seek justice, correct the oppressor, defend the fatherless, and plead for the widow.

And when Jude, another of Jesus' brothers wrote to early Christian communities he warned that there have been some intruders, godless persons, who pervert the grace of God into licentiousness and who deny Jesus Christ. We too are called to watch out for evil and abusers within our Christian communities today.

The Church is the fellowship that nurtures and sustains Christians as they seek to follow Christ faithfully and participate in God's mission. Its leaders especially are to be examples of Christian faith and obedience as they exercise their vocation, in dependence on the Holy Spirit.

The personal behaviour and practices of pastoral ministry required of clergy (bishops, priests and deacons) of the Anglican Church of Australia are specified in the Holy Scriptures as well as in its Constitution, canons, ordinances, the Book of Common Prayer and the Ordinal. Although not bound by the promises made by clergy, church workers (lay persons who are employed or hold a position or perform a function within the Anglican Church of Australia) are expected to conform to the same behaviour and practices as clergy—except in areas that apply only to clergy.

Purpose

This Code is intended to identify the personal behaviour and practices of pastoral ministry that will enable clergy and church workers to serve faithfully those among whom they minister. If the behaviour and practices it outlines are followed, our communities will be safer places for everyone, where integrity is honoured, accountability is practised and forgiveness encourages healing, whilst at the same time not concealing misconduct.

Implementation

Jesus sums up all codes of Christian conduct when he said that the greatest Commandment is to love: to love the Lord your God with all your heart and mind and soul and strength, and to love your neighbour as yourself². All Anglican conduct should be reviewed in light of this command.

Since the General Synod of the Anglican Church of Australia adopted a code of conduct in 2004, known as Faithfulness in Service, as the national code for personal behaviour and the practice of pastoral ministry by clergy and church workers, that code has undergone numerous changes across multiple Anglican dioceses. It is with sadness and a sense of shame that such a document was required to prevent, mitigate, and hold people accountable, for abuse. This Faithfulness in Service code is a continuing adaptation of that national code designed to better reflect our ministry within the Riverina and a growth in community understandings and expectations in order to prevent abuse from occurring within our communities.

It is important that this Code be understood by clergy and church workers and is designed to clearly cover all expectations of behaviour by and within our leaders and institutions. Clergy and church workers undertaking pastoral ministry will need to apply the standards and guidelines of this Code in their specific circumstances. As new or emerging areas of engagement arise, methods to maintain best practice of mitigating misconduct will be added.

Format and presentation

Each section of this Code consists of three parts:

- a *preamble* which introduces the section;
- *standards* which state the Church's expectations for personal behaviour and the practice of pastoral ministry;
- *guidelines* which explain and illustrate best practice and highlight practical ways to achieve it.

Throughout the Code, all key terms appear in **bold text** the first time they appear in a section and their definitions are contained in the section headed 'Key Terms'.

² <https://www.churchofengland.org/our-faith/transforming-world/commandments>

2 KEY TERMS

Faithfulness in Service

abuse in relation to an adult means the following conduct:

- bullying;
- emotional abuse;
- harassment;
- physical abuse;
- sexual abuse; or
- spiritual abuse.

bishop (also known as the Ordinary) is defined as the Anglican Diocesan Bishop, or the Administrator, of Riverina. An Ordinary (from Latin *ordinarius*) is an officer of a church or civic authority who, by reason of office, has ordinary power to execute laws. Diocesan bishops are Ordinaries as they are officials who exercise power to govern because they hold an office to which the law grants governing power.

bullying is defined as when an individual or group of individuals repeatedly behave unreasonably towards another and that behaviour creates a risk to health and safety. As such, bullying is behaviour directed to a person or persons which:

- is repeated;
- is unreasonable (being behaviour that a reasonable person, having considered the circumstances, would see as unreasonable, including behaviour that is victimising, humiliating, intimidating or threatening); and
- creates a risk to their health and safety.

Depending on the nature and context of the conduct, bullying behaviours can include:

- belittling or humiliating comments and/or jokes including about someone's appearance, lifestyle, background, or capability;
- communicating in an abusive manner;
- dismissing or minimising someone's legitimate concerns or needs;
- touching someone threateningly or inappropriately;
- invading someone's personal space or interfering with their personal property;
- displaying or distributing written or visual material that degrades or offends;
- the making of vexatious allegations against a worker;
- spreading malicious, rude, and/or inaccurate rumours or innuendo about an individual;
- conducting an investigation in a grossly unfair manner;

- aggressive and intimidating conduct;
- victimisation;
- practical jokes or initiation;
- exclusion from work-related events, information, or activities;
- unreasonable work expectations.

Reasonable management action, which may include pastoral oversight, when carried out in a reasonable manner is not bullying and includes:

- disagreeing with or criticising someone's belief or opinions or actions in an honest, fair and respectful way;
- giving information about inappropriate behaviour in an objective and confidential way;
- setting reasonable performance goals, standards or deadlines;
- giving information about unsatisfactory performance in an honest, fair and constructive way;
- taking legitimate disciplinary action.

Cyberbullying is using technology to bully someone. This is a form of bullying that involves the use of information and communication technologies. Cyberbullying behaviour might include:

- abusive texts and emails;
- hurtful messages, images or videos;
- imitating others online;
- excluding others online;
- humiliating others online;
- spreading nasty online gossip and chat;
- creating fake accounts to trick someone or humiliate them.

child means anyone under the age of 18.

child abuse means the following conduct in relation to a child:

- bullying;
- emotional abuse;
- harassment;
- neglect;
- physical abuse;
- sexual abuse; or
- spiritual abuse.

child exploitation material means material that describes or depicts a person who is or who

appears to be a child –

- engaged in sexual activity; or
- in a sexual context; or
- as the subject of torture, cruelty or abuse (whether or not in a sexual context)

in a way that a reasonable person would regard as being, in all the circumstances, offensive.

Child exploitation material can include any film, printed matter, electronic data, computer image and any other depiction.

child pornography means sexually explicit or suggestive material depicting children. Child pornography is a form of child exploitation material.

church means the Anglican Diocese of Riverina.

church authority means the person or body having authority to ordain, license, appoint, dismiss or suspend a member of the clergy or church worker.

church body includes a parish, school, or any body corporate, organisation or association that exercises pastoral ministry within, or on behalf of, or in the name of, the Church.

church worker means a lay person:

- who is licensed or authorised by the bishop of a diocese;
- who is employed by a church body in respect of whom this Code is part of their employment contract; or
- who, for payment or not, holds a position or performs a function with the actual or apparent authority of a church authority or church body: including any office or position within the Anglican community recognised to have standing within the Diocese where this Code has been adopted.

civil authorities means the police and the relevant State or Territory government child protection authority.

clergy means bishops, priests and deacons of the Church.

corporal punishment is the use of physical force, particularly towards a child, for the purpose of control and/or correction. It is a disciplinary technique applied to the body with the “intention of causing some degree of pain or discomfort, however light”³. Corporal punishment is also known as physical punishment, smacking, spanking, belting or hitting.

Director of Professional Standards means the person in a diocese who has responsibility for the maintenance of professional standards of clergy and church workers.

³ United Nations Committee on the Rights of the Child [UNCRC], 2006

emotional abuse means acts or omissions that have caused, or could cause emotional harm or lead to serious behavioural or cognitive disorders. It includes:

- subjecting a person to excessive and repeated personal criticism;
- ridiculing a person, including the use of insulting or derogatory terms to refer to them;
- threatening or intimidating a person;
- ignoring a person openly and pointedly; and
- behaving in a hostile manner or in any way that could reasonably result in another person feeling isolated or rejected.

Domestic Violence also known as domestic or family violence is violent, abusive or bullying behaviour or actions towards a partner or former partner to scare and control them. It can happen at home or outside the home. It causes fear and harm to the body, mind and spirit. Domestic and family violence can be between:

- married and de facto couples
- separated or divorced couples
- former partners and exes
- boyfriends and girlfriends
- LGBTIQ (lesbian, gay, bisexual, transgender, intersex, question) couples
- carers
- relatives
- long-term residents in a residential facility, such as a retirement village
- extended family or kin in Aboriginal communities.

The abuse can include:

- verbal abuse
- psychological abuse
- emotional abuse
- financial abuse
- physical abuse
- sexual abuse
- harassment and stalking
- spiritual or religious abuse
- reproductive abuse
- image-based abuse

Verbal abuse

- swearing and continual humiliation, in private or in public
- attacks on intelligence, sexuality, body image and capacity as a parent / spouse
- ridiculing religious beliefs or ethnic background
- screaming, shouting, name-calling, put-downs

Physical abuse

- direct assault on the body (choking, strangulation, shaking, eye injuries, biting, slapping, pushing, spitting, burning, punching, kicking, pulling hair)
- use of weapons including objects
- hurting the children
- locking the victim in or out of the house or rooms
- forcing the victim to take drugs
- not allowing medication, food or medical care
- not allowing sleep

Psychological abuse

- creating fear, such as driving dangerously, possessing weapons, angry looks
- destroying property or valued possessions
- hurting or killing pets in front of family members
- making threats regarding custody of any children
- saying that the police and the courts will not help, support or believe the victim
- threatening to 'out' the person

Emotional abuse

- blaming the victim for all problems in the relationship
- constantly comparing the victim with others to undermine their self-esteem and self-worth
- sporadic sulking
- withdrawing all interest and engagement (for example, weeks of silent treatment)
- emotional blackmail and suicidal threats

Social abuse

- isolation from family and friends such as ongoing rudeness to family and friends to alienate them, or limiting contact with family and friends
- instigating and controlling the move to a location where the victim has no established social circle or work opportunities
- restricting use of the car or telephone
- forbidding or physically preventing the victim from going out and meeting people

Financial abuse

- forbidding access to bank accounts
- providing only a small 'allowance'
- not allowing the victim to work or have a job
- forcing the victim to sign documents or make false declarations
- using all the wages earned by the victim for household expenses
- controlling the victim's pension
- denying that the victim is entitled to joint property

Sexual abuse

- any form of pressured or unwanted sex or sexual degradation causing pain during sex
- assaulting genitals (hurting your private parts)
- forced sex without protection against pregnancy or sexually transmitted disease
- making the victim perform sexual acts unwillingly (including taking or distributing explicit photos without their consent)
- criticising or using sexually degrading insults

Harassment and stalking

- following and watching
- telephone and online harassment
- tracking with Global Positioning Systems (GPS)
- being intimidating
- coming into your own place without permission

Spiritual or religious abuse

- using spiritual or religious beliefs to scare, hurt or control you
- stopping you or shaming you for practising your spiritual or religious beliefs
- forcing you or your children to take part in spiritual or religious practices when you don't want to

- forcing you to raise your children according to spiritual or religious beliefs you don't agree with
- using religious or spiritual leaders or teachings to force you to stay in the relationship or marriage, as an excuse for their violent and abusive behaviour, stop you or your children from getting medical or health care, force you into a marriage you don't want

Reproductive abuse

- forcing or pressuring you to have unprotected sex, become pregnant or have an abortion
- passing on a sexually transmitted infection they know they have
- doing things to stop your birth control, such as throwing them away, hiding them, stopping you from buying them
- preventing or limiting your access to sexual health services and information
- forcing you to have operations to remove parts of your genitals

Imaged-based abuse

- also known as "revenge porn", it's when a nude or sexual image of you is taken and shared without your permission
- sharing or threatening to share intimate, nude or sexual photos or videos of you to friends, family, strangers in person, on the internet, on social media sites, or through a text message or app
- accessing personal computer files to steal images
- Photoshopping a person's image onto a sexually explicit photo or video
- taking images of a woman's cleavage or under her skirt
- secretly filming sexual activity or sexual assault

grooming is the manipulative cultivation of a relationship in order to initiate or cloak sexual abuse of an adult or a child. In the case of child sexual abuse, an offender may groom not only the child, but also those who exercise authority over the child, including the child's parents or caregivers, as well as the community to which they belong. Such behaviour may occur long before intended victims are even present.

harassment means unwelcome conduct, whether intended or not, in relation to another person which causes alarm or distress. Harassment is conduct that creates an environment that a reasonable person would consider intimidating, hostile, or abusive, and where, with good reason, a person feels in all the circumstances offended, belittled or threatened.

Such behaviour may consist of a single incident or several incidents over a period of time. It need not be the same conduct on each occasion. Harassment includes:

- making unwelcome physical contact with a person;
- making gestures or using language that could reasonably give offence, including continual and unwarranted shouting;
- making unjustified or unnecessary comments about a person's capacities or attributes;
- putting on open display pictures, posters, graffiti or written materials that could reasonably give offence;
- making unwelcome communication with a person in any form (for example, phone calls, email, text messages); and
- stalking a person.

hazing means the practice of rituals, challenges, and other activities involving harassment, abuse

or humiliation used as a way of initiating a person into a group. Hazing can range from relatively benign pranks, to protracted patterns of behaviour that rise to the level of abuse or criminal misconduct. Hazing is often prohibited by law or prohibited by institutions because it may include physical, sexual or psychological abuse.

individual pastoral ministry means pastoral ministry carried out one-to-one. It includes spiritual direction, or pastoral counselling arising out of bereavement, divorce or other life crises.

neglect means the failure to provide the basic necessities of life where a child's health and development are placed at risk of harm. It includes being deprived of:

- food;
- clothing;
- shelter;
- hygiene;
- education;
- supervision and safety;
- attachment to and affection from adults; and
- medical care.

offensive language is the offence of using language in a way which could cause offence to a reasonable person in, near, or within hearing or view of a public place or school. This offence is a “contextual” offence and must be considered on a case-by-case basis depending on the circumstances. It includes blasphemy, verbal harassment, racial and other forms of vilification, personal insult or comment and obscene words.

pastoral ministry means the work involved or the situation which exists when a member of the clergy or church worker has responsibility as part of their role for the wellbeing of others. This includes the provision of spiritual advice and support, education, counselling, medical care, and assistance in times of need.

pastoral relationship means a relationship between clergy or church workers and any person for the purposes of pastoral ministry.

physical abuse means any intentional or reckless act, use of force or threat to use force causing injury to, or involving unwelcome physical contact with, another person. This may take the form of slapping, punching, shaking, kicking, burning, shoving or grabbing. An injury may take the form of bruises, cuts, burns or fractures. It does not include lawful discipline by a parent or caregiver.

professional supervision/consultation is a formal, collaborative process which a more senior or experienced person uses to develop and support a person in their ministry. This relationship is confidential, evaluative, and extends over time. It is preferable if the supervisor:

- has no other pastoral or personal relationship with the person being supervised; and
- has been trained in professional supervision.

prohibited material means:

- publications, films and computer games that have been classified by the Office of Film and Literature Classification as being unsuitable for a child to read, see or play;
- any other images or sounds not subject to classification by the Office of Film and Literature

Classification that are considered with good reason within the Church to be unsuitable for a child to see or hear; and

- any substance or product whose supply to or use by children is prohibited by law, such as alcohol, tobacco products, illegal drugs and gambling products.

prohibited substance means any substance banned or prohibited by law for use or consumption by adults.

restricted material means:

- publications, films, and computer games that have been classified as Category 1 or 2 restricted, X or RC classification by the Office of Film and Literature Classification; and
- any other images or sounds not subject to classification by the Office of Film and Literature Classification (for example, internet material) that are considered with good reason within the Church as being offensive on the grounds of violence, sex, language, drug abuse or nudity.

sexual abuse of an adult means sexual assault, sexual exploitation or sexual harassment of an adult.

sexual abuse of a child, also known as child molestation, is a form of child abuse in which an adult or older adolescent uses a child (or young person who is under 16 years of age) for sexual stimulation. This may be for his or her own sexual stimulation or gratification or for that of others. Child sexual abuse is any sexual act or threat to a child or young person under the age of 16 that causes them harm or causes them to be frightened or fearful. Children and young people are sexually assaulted when a person uses their age, size, authority or position of trust to force the child into a sexual activity. Child sexual abuse includes a range of behaviours such as:

- engaging in sexual activities with a child (whether by asking or pressuring, or by other means) **such as:**
 - getting them to watch someone masturbate;
 - having a child or young person be kissed, touched or fondled in a sexual way; or
 - to sexually penetrate them;
- indecent exposure (of the genitals, female nipples, etc.);
- child grooming, which includes, but is not limited to:
 - showing sexual pictures or images (including pornographic magazines or DVDs);
 - telling sexual stories;
 - giving alcohol, drugs, or paying money to try and make it easier to do sexual activity with that person; and
- child sexual exploitation, including using a child to produce child pornography.

Sexual abuse of a child does not include:

- sex education, in an appropriate setting, with the prior consent of a parent or caregiver; or
- age appropriate consensual sexual behaviour between peers (i.e. the same or a similar age).

sexual assault means any intentional or reckless act, use of force or threat to use force involving some form of sexual activity against an adult without their consent. Any person who has sexual intercourse with another person without the consent of the other person and who knows that the other person does not consent to the sexual intercourse is committing sexual assault. It includes:

- Doing something sexual that makes the other person feel uncomfortable;
- any form of sexual touching, fondling or intercourse with a person without their consent or by the use of force; and
- penetrating another person's mouth, vagina or anus with an object or any bodily part without that person's consent.

For simplicity, some acts which are legally defined as Indecent Assault will be included in our understanding of sexual assault. These include:

- a person touching another in a sexual way on their penis, breasts, vagina or anus (including touching over the top of or under clothing) that does not penetrate in any way;
- kissing; or
- a person making another touch their penis, vagina or anus.

sexual exploitation refers to any form of sexual contact or invitation to sexual contact with an adult, with whom there is a pastoral or supervisory relationship, whether or not there is consent and regardless of who initiated the contact or invitation. It does not include such contact or invitation within a recognised committed partnership⁴.

sexual harassment means unwelcome conduct of a sexual nature, whether intended or not, in relation to an adult where the person reasonably feels in all circumstances offended, belittled or threatened.

Such behaviour may consist of a single incident or several incidents over a period of time. It includes:

- asking a person for sex;
- giving a person to understand that you would like sexual favours from them;
- making any gesture, action or comment of a sexual nature to a person directly or making a comment of a sexual nature about them in their presence;
- making jokes containing sexual references or innuendo using any form of communication;
- exposing a person to any form of sexually explicit or suggestive material;
- making unwelcome physical contact such as touching, pinching, or patting;
- making unwelcome or unnecessary inquiries about or attempts to discuss personal matters of a sexual manner;
- deliberately intruding on an individual's personal space;
- staring at or secretly watching a person for the purpose of sexual stimulation or gratification; and
- stalking a person.

spiritual abuse means the mistreatment of a person by actions or threats when justified by appeal to God, faith or religion. It includes:

- using a position of spiritual authority to dominate or manipulate another person or group;
- using a position of spiritual authority to seek inappropriate deference from others;
- isolating a person from friends and family members; and
- using biblical or religious terminology to justify abuse.

⁴ In England and Wales, civil partnerships are permitted for clergy. "Neither the Church in Wales nor the Church of England are opposed to clergy being in civil partnerships. The Church of England requests that clergy in civil partnerships vow to remain sexually chaste, but the Church in Wales has no such restriction."

See also: Resolution 26 - Church and Polygamy

<https://www.anglicancommunion.org/resources/document-library/lambeth-conference/1988/resolution-26-church-and-polygamy?subject=Marriage>

See also: the Anglican Church of Southern Africa, Scottish Episcopal Church, the Episcopal Church (ECUSA), Anglican Church of Canada, the Church of Sweden, the Danish National Church, the Church of Norway, the Evangelical Lutheran Church of Finland, the Church of Iceland, the Anglican Episcopal Church of Brazil, the Anglican Church in Aotearoa, New Zealand, and Polynesia (all who allow for clergy in same-sex partnerships).

3 PUTTING THIS CODE INTO PRACTICE

Preamble

- 3.1 The Church acknowledges that abusive behaviour has, and can happen, within our churches by clergy and church workers. Whilst the abusive actions of ministers can not the diminish the Sacraments offered by them, the church has a responsibility to try to mitigate this as much as is humanly possible:

‘ALTHOUGH in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the Ministration of the Word and Sacraments, yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by his commission and authority, we may use their Ministry, both in hearing the Word of God, and in receiving of the Sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such as by faith and rightly do receive the Sacraments ministered unto them; which be effectual, because of Christ's institution and promise, although they be ministered by evil men.

Nevertheless, it appertaineth to the discipline of the Church, that inquiry be made of evil Ministers, and that they be accused by those that have knowledge of their offences; and finally being found guilty, by just judgement be deposed.’⁵

- 3.2 This Code will only be effective if it is widely known and available throughout the **Church**, practised consistently and implemented justly. **Clergy** and **church workers** will protect the safety of others and themselves by observing its standards and following its guidelines.
- 3.3 It is recommended that all **Clergy** and **church workers** consult this Code to clarify expectations in relation to appropriate conduct. The standards of conduct identified in the Code are not exhaustive and **Clergy** and **church workers** are advised to contact the **Professional Standards Director** or Bishop for clarification of any issues that arise.
- 3.4 The absence of any reference to particular conduct in this Code does not imply that it is acceptable for **clergy** and **church workers**. If any doubt arises as to conduct not covered, then this document will be reviewed in light of such information and appropriate changes made, if necessary, for the continued care and wellbeing of our communities.
- 3.5 All clergy and church workers have a responsibility to ensure that personal behaviour and practices of pastoral ministry that are inconsistent with this Code are neither tolerated nor covered up.
- 3.6 Failure to meet the standards of this Code will indicate an area where clergy and church workers require guidance and specialised help. Such failures may result in formal disciplinary action if the conduct infringes an applicable disciplinary rule of the Church or is a breach of an employment contract.
- 3.7 Clergy and church workers are encouraged to follow the guidelines of this Code. Where this is impractical, the exercise of judgement will be required to ensure the safety of those to whom they minister and themselves. Wilful disregard of the guidelines may indicate an area where clergy and church workers require guidance and specialised help.

⁵ Article XXVI

Standards for clergy and church workers

These standards state the Church's expectations for personal behaviour and the practice of pastoral ministry.

- 3.8 It is your responsibility to be aware of and meet the standards of this Code. It is not the purpose of this Code to create rules to trip people up. St Paul puts it succinctly in his letter to the Church in Rome (7:7) when he says; 'what then shall we say? That the law is sin? By no means! Yet if it had not been for the law, I would not have known sin. For I would not have known what it is to covet if the law had not said, "You shall not covet."' Once we understand that a behaviour is wrong, there is a Godly obligation to prevent, as much as is humanly possible, avenues for this behaviour to arise⁶.
- 3.9 If you have overall authority in a **church body**, you are to ensure that all clergy and church workers for whom you are responsible are made aware of this Code, have read through it, and understand their responsibility and obligations under it.
- 3.10 You are not to penalise, discriminate or take action against other clergy or church workers because of any action taken in good faith under this Code.

Guidelines

These guidelines explain and illustrate best practice and highlight practical ways to achieve it.

- 3.11 If you know or have reason to believe that another member of the clergy or another church worker has failed to meet a standard of this Code, other than for **child abuse** (the reporting of child abuse is addressed in paragraphs 5.14 and 5.15) you should:
- Where you believe that a person has not suffered harm or is not at the risk of harm, approach the member of the clergy or church worker and identify the concern; or
 - Where you believe that a person has suffered harm or is at the risk of harm, report this to the **church authority** having responsibility for the member of the **clergy** or **church worker** or the **Director of Professional Standards**.

If in doubt seek advice from a colleague or supervisor or the **Director of Professional Standards** without identifying the member of the clergy or church worker.

- 3.12 If you know or have reason to believe that another member of the clergy or another church worker has not followed a guideline of this Code, you should approach the member of the clergy or church worker and identify the concern. If you consider that the member of the clergy or church worker is persisting in disregarding the guideline, without good reason, *and* a person has suffered harm or is at the risk of harm, you should seriously consider reporting this to the church authority with responsibility for the member of the clergy or church worker or the Director of Professional Standards. If in doubt seek advice from a colleague or supervisor or the Director of Professional Standards without identifying the member of the clergy or church worker.

⁶ Scriptures use the term *skandalon* (σκανδαλον):

- *Stumbling block, a behaviour or attitude that leads another to sin*
- *Scandal, an action that damages someone's reputation*

4 PASTORAL RELATIONSHIPS

Preamble

- 4.1 All people, regardless of circumstance, have intrinsic and equal value, for all people are created in the image of God and their names are written on the palm of God's hand. Through the gift of baptism, people are heirs of God, and joint-heirs with Christ, and are thus royalty: they become princes and princesses of the Kingdom of God. This is the foundation of all **pastoral relationships**.
- 4.2 Clergy have authority conferred upon them by their ordination, consecration and licensing. Church workers have authority conferred upon them by their appointment. The authority and training associated with their roles means that they have power in pastoral relationships which is always to be exercised in the service of others.
- 4.3 Trust is of primary importance in the creation and maintenance of an effective pastoral relationship. Trust grows with the maintenance of physical, sexual, emotional and psychological boundaries suitable to pastoral ministry. (The issues of Children and Sexual Conduct are addressed in Sections 5 and 7 respectively.) Clergy and church workers will enhance their ability to maintain these boundaries by attending to their own wellbeing.
- 4.4 While clergy and church workers often enjoy personal friendships with those to whom they minister, their pastoral ministry responsibilities take precedence.
- 4.5 Clergy and church workers are colleagues in **pastoral ministry**: the activity of one inevitably impacts upon the ministry of others.

Standards for clergy and church workers

These standards state the Church's expectations for personal behaviour and the practice of pastoral ministry.

- 4.6 If you have overall authority in a **church body**, you are to ensure that clergy and church workers for whom you are responsible are provided with:
- a safe working environment, including safe housing, where housing is provided;
 - opportunities to maintain and enhance their ministry skills; and
 - personal encouragement, support and regular feedback.
- 4.7 If you have overall authority in a **church body**, you are to make sure that no **hazing** practices exist under your jurisdiction.
- 4.8 When exercising pastoral ministry you are to act in the best interests of those to whom you are ministering. You must recognise any potential conflict of interest and take steps to resolve it.
- 4.9 When exercising pastoral ministry you are not inappropriately to discriminate between people.
- 4.10 You are not to disclose confidential information received in pastoral ministry to your spouse,

family, friends, colleagues or any other person without the consent of the person providing the information, except where:

- the information is known publicly;
 - as required or allowed by law; or
 - it is in the public interest (such as to avoid the risk of serious injury or harm to any person).
- 4.11 When you are on leave or unable to fulfil your responsibilities through illness or any other reason, you are to make alternative arrangements for pastoral ministry.

Guidelines

These guidelines explain and illustrate best practice and highlight practical ways to achieve it.

Boundaries

- 4.12 Make sure you are clear about the requirements of your role, including the hours to be worked and the nature of your responsibilities as well as your leave and other entitlements. It is not appropriate for others to bully you into working outside of these parameters. You need to be sure that your legitimate personal needs can be met.
- 4.13 Recognise the limits of your skills and experience. Do not undertake any ministry (such as relationship counselling, counselling for abuse or addictions, or an exorcism) that is beyond your competence or the role for which you have been employed or trained. If in doubt seek advice. A person who requires specialised help should be referred to an appropriately qualified person or agency.
- 4.14 Where ministry responsibilities overlap, be aware of the activities, function and style of other clergy and church workers. Consult with these colleagues and co-operate wherever possible.
- 4.15 Where your ministry responsibility to one person may conflict with your responsibility to another person to whom you are ministering, or with your own needs, you should prayerfully seek advice from a colleague or supervisor. Consider the possibility of transferring ministry responsibility for one or both of these to another minister.
- 4.16 If you are unable to act in the best interest of the person to whom you are ministering because of your own interests you should seek advice from a colleague or supervisor and transfer ministry responsibility for the person to another minister.
- 4.17 Avoid behaviour that could give the impression of favouritism and inappropriate special relationships, particularly with individual children.
- 4.18 Think carefully before providing pastoral ministry to a person with whom you already have a close personal relationship, such as a friend or member of your family. Care is needed because confusion between close personal relationships and pastoral relationships can lead to a loss of objectivity, failure to act in the other's best interest and harm to both parties.
- 4.19 Pastoral relationships can legitimately develop into romantic relationships. If this begins to happen:

- acknowledge to yourself that your personal interest and the pastoral relationship are at risk of becoming confused;
- discuss with the other person the direction your relationship is heading;
- if the relationship is changing and becoming romantic, disclose the nature of the relationship to the **Bishop** to ensure accountability and prevent misunderstanding; and
- where practicable:
 1. disclose to the **Bishop** any proposed alternative arrangements for ongoing **individual pastoral ministry**;
 2. make alternative arrangements for ongoing individual pastoral ministry; and
 3. cease providing individual pastoral ministry to the person.

4.20 If you are providing ongoing individual pastoral ministry or counselling, engage someone to provide regular professional supervision. This will help protect you and those to whom you minister.

4.21 When you resign or retire, you should generally terminate existing pastoral relationships. You should do this in a sensitive and timely manner to allow these responsibilities to be undertaken by your successors. Consult with your successor where the other person wishes to maintain an ongoing pastoral relationship with you, being mindful to differentiate between friendships that may have developed and ongoing pastoral care.

Personal and professional development

4.22 Maintain a healthy lifestyle and do not overcommit yourself, especially in church-related activities and programmes. Since the time of the Exodus, clergy and church workers have fallen into the trap of overcommitting to ministry. When Jethro visited Moses he noticed Moses spent the whole day judging the people of Israel. When Jethro asked Moses why he alone sat as judge, Moses replied that it was because the people came to seek judgement from God. Whilst Moses thought filling each day by teaching the commands of God was a good thing, Jethro saw a problem, and responded that this was not good as he would surely wear out both himself and the people: for the task was too heavy and could not be done alone. From this point on, Moses' workload was divided among other faithful and trustworthy people. So, make sure that you have adequate leisure time, through regularly taking time off, including your full holiday entitlement annually.

4.23 Try to develop interests outside your main area of ministry and continue to care for yourself and your personal and family relationships.

4.24 Time with family is also a form of ministry that clergy need to be present for. Anglicans acknowledge that faith is nurtured in the family, and that caring and nurturing your family relationships is addressed in Scripture and encourages us to nurture their faith as well; (Deut 6:5-7) "Hear, O Israel, The Lord our God is one Lord. And you shall love the Lord your God with all your mind, and with all your soul, and all your strength. These words, all that I command you this day, shall be in your heart and in your soul. You shall teach them to your children, and you shall speak of them sitting in the house, and walking by the way, and lying down, and rising up." It is because of this that St. Paul was able to write to Timothy saying he had been taught the Holy Scriptures from childhood, and they had given him the wisdom to receive the salvation that comes by trusting in Jesus. If you do not devote time to family relationships, then not only may your own family fall away from the church, but the importance of family and children may be lost within your own faith community.

4.25 Look for, and take advantage of, opportunities to maintain and enhance ministry skills appropriate to the responsibilities of your role or growth in ministry. This may be through:

- regular ministry development;
- professional supervision / consultation;
- peer support;
- having a mentor; and
- regular feedback including an annual ministry review.

Confidentiality and confessions

- 4.26 When you are seeking or providing professional supervision / consultation you should not identify any person and only disclose what is necessary to obtain the supervision or advice.
- 4.27 In most cases you should tell someone who is to give you confidential information of the limits to confidentiality and the arrangements for supervision or obtaining advice. This should be done before the disclosure of the confidential information, such as at the beginning of an interview.
- 4.28 The Confessions Canon 1989 or the proviso to Canon 113 of 1603 is in force throughout the Church. These Canons make provision for the confession of sins to clergy and for the confidentiality of this confession. If you are a member of the clergy, you should be aware of the scope of, and your obligations under, the applicable Canon. For example, absolution is not automatic and may be withheld. You may require of the person making the confession of sins some appropriate action of contrition and reparation before you give them absolution.
- 4.29 There is a distinction between disclosures made in ordinary pastoral situations and disclosures made as a confession as provided in the applicable pastoral service in the Church's authorised liturgies. This service should normally be heard in a public place at advertised times or by arrangement.
- 4.30 If you are a church worker, remember that only clergy have the authority to receive a special confession of sins as provided in the applicable pastoral service in the **Church's** authorised liturgies.
- 4.31 You may have a legal obligation to report criminal offences to the applicable civil authorities (the issue of **child abuse** is addressed in Section 5). You may be subpoenaed to produce documents or to attend court to give evidence, or both. In some States or Territories, clergy may be able to claim privilege from producing documents and/or disclosing information obtained in a confession referred to in paragraphs 4.23 to 4.25.
- 4.32 You should be aware of and, when appropriate, seek advice in regard to:
- your legal obligations with regard to confidential information received during an interview or a confession, particularly in relation to criminal offences and child abuse;
 - the pastoral consequences of breaching confidentiality; and
 - the risk of physical, financial or emotional harm or hardship to another person by disclosing or not disclosing such information, particularly in writings, sermons or other public media.
- 4.33 Exercise special care that any illustrative material you use from personal experience does not involve a breach of confidentiality.

Conversations in a ministry context

- 4.34 Any communication in a ministry context, whether formal or informal, could be viewed as a pastoral encounter. Communication may be face-to-face, in writing or involve some form of technology. Be mindful and consider the appropriateness and impact of your words and actions.
- 4.35 Innuendoes or compliments of a sexual nature are always inappropriate. When a person asks questions or seeks advice around topics of a sexual nature, be aware that they may have motives or needs that you do not understand. Be realistic about your own ability to assist them.
- 4.36 To minimise the risk of being accused of or engaging in misconduct, particularly when conducting interviews, think carefully in advance about:
- the place of the meeting, the arrangement of furniture and lighting, and your dress;
 - whether the physical location allows for privacy of conversation while maintaining the opportunity for supervision. (For example, doors to interview rooms, if closed, should not be locked);
 - the physical distance between you and the other person to maintain both hospitality and respect;
 - whether the circumstances would suggest a social interaction;
 - the propriety and circumstances of the interview when you are visiting or being visited alone, especially at night;
 - the personal safety and comfort of all participants;
 - establishing at the outset the interview's purpose and the boundaries with respect to the subject matter, confidentiality and its duration;
 - the appropriateness of initiating or receiving any physical contact, such as gestures of comfort, that may be unwanted or misinterpreted; and
 - whether the presence of a child's parent, caregiver or another person chosen by the child is appropriate.
- 4.37 When considering using technology for communication, you should apply the same principles as you would in any other form of communication. Minimise the risk of harming others or yourself by asking:
- is this an appropriate way to communicate about this matter?
 - should this communication be confidential? If so, do not use electronic media;
 - how will the language and images used impact upon the person receiving the communication and any other person who may access it?
 - could the circumstances of the communication, including the language and images used, suggest your relationship with the other person(s) is inappropriate?

Risks associated with using technology in communication

Clergy, church workers, and other participants in church activities – including children – may communicate using:

- text and picture messaging;
- email;
- instant messenger services and chat rooms;
- video conferencing;
- blogs and internet forums;
- websites;

- social networking sites; and
- other forms of electronic interaction.

Information posted online is tracked and can be retrieved. Dangers associated with the use of communication technology are not always appreciated by clergy and church workers. These dangers include:

- losing your privacy;
- losing control of information (such as photographs or emails);
- ignoring personal security settings on social networking sites;
- being unable to determine if people are who they say they are;
- being exposed to unwanted information; and
- becoming a victim of cyberbullying.

Record-keeping and privacy

- 4.38 If you are engaged in individual pastoral ministry, consider keeping a factual record of your daily pastoral activity. Record details such as the date, time, place, participants, subject, and any proposed action arising from each activity. Record personal remarks accurately.
- 4.39 You need to know the relevant principles of the applicable privacy legislation in relation to the collection, use, disclosure and management of personal information. These have implications for:
- the publication of personal information in church directories, newsletters, rosters and websites;
 - the recording and publication of voices and images of individuals; and
 - the use and security of all personal information, and especially sensitive information, held by clergy and church workers or in church offices.

5 CHILDREN

Preamble

- 5.1 **Children** are entitled to be safe and protected. St Matthew tells us that in heaven it is the guardian angels of children that are before, and always see, the face of God. Therefore, all children and young people are to be treated with equality and respect, regardless of race, colour, sex, language, religion, political or other opinion, national, ethnic or social origin, property, disability, birth or other status.
- 5.2 **Children** have the right to be listened to and their particular needs addressed in all church activities, whether mixed aged or child specific. St Mark (10:13-16) records that when people were bringing children to Jesus so that he might touch them in blessing, the disciples tried to stop them. However when Jesus saw this he became indignant and warned them; “Let the children come to me; do not hinder them, for to such belongs the kingdom of God. Truly, I say to you, whoever does not receive the kingdom of God like a child shall not enter it.”
- 5.3 Ministry where children are involved requires absolute trustworthiness.
- 5.4 **Clergy** and **church workers** with overall authority in a **church body** (e.g. incumbents and school principals) have a responsibility that cannot be delegated for the implementation and maintenance of proper systems for the safety and welfare of children participating in its pastoral ministry. They must:
- conduct themselves in a manner that is consistent with the values of the Church, taking all reasonable steps to ensure the safety and welfare of children in their care;
 - challenge behaviour that is unacceptable or otherwise in breach of the standards and guidelines of this Code;
 - not exaggerate or trivialise child abuse issues;
 - not rely on their reputation or that of the organisation to protect them; and
 - comply with all relevant legislation, Federal, State or Church with respect to the safety of children or for mandatory reporting.
- 5.5 When they are exercising a pastoral ministry involving children in a church body, clergy and church workers (e.g. Sunday school teachers, youth group leaders) have responsibility for the safety and welfare of children in their care. They must:
- avoid favouritism or acting in a way that shows unfair and differential treatment of children and young people;
 - respect cultural differences;
 - encourage open communication between all children, young people, parents, staff and volunteers, and allow children and young people to participate in the decisions that affect them;
 - ensure language is appropriate and not offensive or discriminatory;
 - be transparent in their actions and whereabouts;
 - recognise that special caution is required when discussing sensitive issues with children or young people; and
 - avoid doing things of a personal nature that a child can do for him/herself, such as assistance with toileting or changing clothes. If it is necessary, they must inform their supervisor first and be as open as possible in their behaviour.
- 5.6 Clergy and church workers have *authority* over children because of their position and *power* because of their greater age, maturity, physical size and life experience. Abuse arises from the misuse of

authority or power. Any form of **child abuse** is always wrong and is not to be tolerated.

5.7 Due to the inherent imbalance of power, children are incapable of giving valid consent to abuse.

5.8 Appropriate physical contact is important for children's healthy development.

Standards for clergy and church workers

These standards state the Church's expectations for personal behaviour and the practice of pastoral ministry.

- 5.9 In order for abusers to sexually abuse children, there are a number of preconditions. They need to have a desire to do so and to overcome their internal inhibitions of conscience, or fear of being caught. However, those are not sufficient. Perpetrators also need the opportunity to be alone with the child and to entice or coerce the child to engage in the sexual activity. Therefore, if you have overall authority in a church body, you are to ensure that:
- proper systems for the safety and welfare of children participating in the church's pastoral ministry are implemented and maintained;
 - all applicable requirements of the civil authorities, the **church authority** and the church body are complied with; and
 - all clergy and church workers for whom you have responsibility and who work with children:
 - comply with all civil and Church screening and selection requirements;
 - receive regular training in child protection; and
 - are aware of the provisions of this Code relating to children.
- 5.10 If you are exercising a pastoral ministry involving children in a church body you are to take reasonable steps to ensure the safety and welfare of the children in your care⁷.
- 5.11 You are to not abuse children or cover up the abuse of children.
- 5.12 When engaged in pastoral ministry you are not to administer **corporal punishment** to children in your care, even if they are your own child.
- 5.13 You are not to make available to children any **prohibited material**, except wine in the context of a Holy Communion service.
- 5.14 Before you allow a person who is currently charged with, or convicted of an offence against a child, to participate in activities involving children, you are to:
- consult the **Director of Professional Standards**;
 - ensure that a risk assessment is undertaken; and

⁷ From past complaints clergy and Church workers have been accused of abuse of minors to whom they had immediate and convenient access. Of these complaints, youth group was the most common primary church activity for the accused church worker and complainant to meet, accounting for 50 per cent of all cases. 41 per cent of clergy primarily met the complainant through the youth group even though mostly pastoral employees or volunteers lead youth groups. 11 per cent of cases involved the accused person being a family friend, and other relationships were based around music lessons or church choir (6 per cent), individual pastoral counselling (8 per cent) or generally through the role the accused person had as parish priest (8 per cent).

- be satisfied that no child will be at an increased risk of harm.

- 5.15 If you know or reasonably suspect that a child is at risk of harm from child abuse, you are to report this to the appropriate civil authorities.
- 5.16 If you know, or reasonably suspect, that another member of the clergy or a church worker has abused a child, you are to report this to the appropriate civil authorities and the Director of Professional Standards.
- 5.17 You are not to view, possess, produce or distribute any form of **child pornography** or **child exploitation material**. Such an act is a crime and needs to be reported.

Guidelines

These guidelines explain and illustrate best practice and highlight practical ways to achieve it.

Recognising the characteristics and effects of child abuse

- 5.18 You need to be aware of the signs, symptoms and characteristics of child abuse and its impact on children⁸.

Abuse of a child can be categorised as emotional, physical, sexual, or spiritual. It can also arise from neglect, bullying or harassment.

The signs and symptoms can include:

- **emotional abuse**—low self esteem, apathy, an over readiness to relate to anyone even strangers, unduly aggressive behaviour, withdrawn behaviour;
- **physical abuse**—bruises, bites, burns and scalds, fractures;
- **sexual abuse**—a level of sexual knowledge or desire for either contact or distance inappropriate to the child's age, self-harm, social isolation, and a sudden onset of soiling, wetting or other behavioural changes;
- **spiritual abuse**—low self esteem, high levels of anxiety and fear, excessive deference to a leader and isolation from former friends and family members;
- **neglect**—failure of a child to grow within the normally accepted pattern, failure of a parent or caregiver to provide adequate food, clothing, shelter, medical care and supervision;
- **bullying or harassment**—low self-esteem, loss of trust in others, apathy, an over readiness to relate to anyone even strangers, unduly aggressive behaviour, withdrawn behaviour.

Sexual abuse of a child is often preceded by **grooming**.

The sexual abuse of a child commonly has the following characteristics:

- it usually starts with something minor and gradually builds up to more involved behaviours through a process of grooming;
- it is secretive and generally known only to the abuser and victim making it extremely difficult to detect;

⁸ Every Anglican Church diocese in Australia, bar one, has received complaints of child sexual abuse in the past 35 years. Between 1980 and 2015 there were 1,082 complaints of child sexual abuse. Of that, only 25 per cent of complainants had received an apology from the church. The average time taken to report the abuse was 29 years. Because of the length of time between when the abuse occurred, and the time the complaint was made to the church, 24 per cent of the accused were deceased or died during the investigations.

- it is perpetrated by someone known to the child and/or held in a position of trust by the child or their parents or caregivers; and
- it is rarely a self-contained or one-off incident but rather part of an ongoing relationship that is corrupting and distorting.

The abuse of a child commonly causes psychological and spiritual harm and is likely to lead to the impairment of their social, emotional, cognitive, spiritual and intellectual development and/or disturbed behaviour.

The effects of child abuse extend well beyond the abuser and their primary victims. The families of the victim and abusers, as well as their communities, can also experience a high degree of distress when revelations of abuse emerge⁹. ~~Sadly, Church communities have had, along with other areas of society, a poor record of dealing with child sexual abuse. This has been mostly due to a lack of awareness of the problem and a tendency to not believe that it could occur in the church. This has often led to a denial of the disclosure and rejection of the victim rather than face reality.~~ If the reality is confronted, the community may experience profound shock, guilt about failing to protect the primary victim, deep hurt and disillusionment.

Recognising the characteristics of sexual offenders

5.19 You need to be aware of the characteristics of sexual offenders. A sexual offender may be a friend, a family member, a neighbour, a peer, or a person in authority. There is no one psychological profile, but research has identified some common characteristics associated with the aetiology (causes) of sexual deviant behaviour, such as psychological factors, deviant sexual arousal, poor quality attachments, loneliness, poor social skills and low self-esteem. Some may be incredibly charismatic people with long terms stable relationships. Research has also found that child sexual abusers frequently use some form of grooming behaviour to entice children into complying with the abuse.

Sexual offenders generally:

- do not stop unless there is some intervening factor;
- believe or assert that the victim is complicit or a willing participant;
- attempt to deny, justify, minimise or excuse their behaviour by:
 - claiming their behaviour was an expression of love for the victim;
 - claiming their behaviour was a result of their childhood abuse;
 - claiming their behaviour was influenced by stress, the use of alcohol or other substances; and
 - blaming the victim;
- enjoy the activity, despite claims to the contrary; and
- are repeat offenders.

Sexual offenders who target vulnerable adults and children will often undertake a grooming process as a precursor to abusive behaviour. A starting point is often to become friendly with the child's parents/caregivers. With access to the child, grooming of the child may include persistent physical contact, games, seeking to spend an unusual amount of time with the child, and giving gifts and favours.

⁹ Sadly, Church communities have had, along with other areas of society, a poor record of dealing with child sexual abuse. This has been mostly due to a lack of awareness of the problem and a tendency to not believe that it could occur in the church. This has often led to a denial of the disclosure and rejection of the victim rather than face reality.

Ensuring the safety of children

5.20 Taking all reasonable steps to ensure the safety and welfare of children for whom you have overall responsibility or are in your care requires you prepare a risk management plan which considers the following issues:

- screening and selection of personnel;
- your role and capacity to perform it;
- use of external service providers;
- supervision;
- planning and conduct of activities;
- venue;
- health and safety;
- transport;
- disciplinary arrangements;
- physical contact;
- photographs and images; and
- record keeping.

These issues are considered in paragraphs 5.21 to 5.68.

Screening and selection of personnel

- 5.21 If you have responsibility for compliance with civil and Church screening and selection requirements, you should exercise care with the selection of leaders involved in mixed age or children’s activities. You should ensure that any parents or caregivers assisting with these activities are screened.
- 5.22 Consult the Director of Professional Standards as to whether a risk assessment is required before you appoint someone who has:
- been acquitted of a charge of an offence against a child;
 - had a charge of an offence against a child not proceed;
 - had a prohibited status under applicable child protection legislation lifted; or
 - been the subject of Church disciplinary proceedings involving child abuse.

Your role and capacity to perform it

- 5.23 You need to recognise your own limits and not undertake any ministry that is beyond your competence or certification or that is not part of the role for which you have been or are being trained. Arrange for any such ministry to be provided by an experienced person or specialist agency. If no such person is available, discuss alternative arrangements with the Bishop, supervisor or colleague. This applies particularly to outdoor or adventure activities such as canoeing, abseiling and hiking. Refer any child who requires specialised help (e.g. counselling for depression, abuse or addiction) to an appropriately qualified person or agency.
- 5.24 While children should be able to trust and confide in clergy and church workers—and you should expect to develop relationships of this character with children— avoid fostering inappropriate dependence on the part of a child.
- 5.25 Encourage children to develop leadership skills and undertake leadership roles that are appropriate for people of their age, whilst still being able to maintain appropriate safety and welfare protocols.
- 5.26 Do not allow any form of **hazing** practice to be instituted.

Use of external service providers

- 5.27 When you engage or use an external service provider for an activity (e.g. when you engage a specialist in outdoor education or a speaker for a camp), you should:
- make reasonable enquiries as to whether they have been screened and selected in accordance with civil and any Church requirements;
 - ensure that they are only used in a supplemental capacity; and
 - wherever practicable, ensure that they are not left alone with any child.

Supervision

- 5.28 The degree of supervision required will vary according to the nature and environment of the activity, the age and maturity of the children and the size of the group. Having

multiple leaders to ensure that supervision and accountability standards are maintained is vitally important. You should:

- Have no fewer than two adults present at all times during a class, programme, rehearsal, event or ministry involving children and young people;
- clearly distinguish the different levels of responsibility between you and any other supervisor and ensure that these differences are understood;
- consider the extent of supervision required taking into account:
 - the age, number, ability and gender mix of the children; and
 - the venue, time, duration and nature of the activity;
- have a register of all children with contact details and parents' or caregivers' names for emergencies; and
- monitor and periodically review the application of Church child protection procedures.

Activities

- 5.29 Not all church activities of the past have been safe or appropriate. You should identify and minimise all potential hazards before embarking on any activity with children. This would include:
- being aware of the fire safety and evacuation procedures;
 - ensuring that emergency exits on church premises are clearly marked and never obstructed or internally locked;
 - not permitting smoking in any church premises where the activity is held; and
 - not knowingly permitting children with serious contagious diseases to attend the activity.
- 5.30 Games or activities that emphasise gender, physical, intellectual or ethnic differences should be assessed for their appropriateness. Think about what message children may learn from the way events are organised and conducted. Model good conduct in the activities conducted.
- 5.31 You should review in their entirety aural and visual materials, such as videos, films, computer games, graphics, photographs and lyrics, to ensure that any elements containing violence, sexual activity or lifestyle are appropriate for the intended audience. Exercise care if a film or computer game has been recommended by the Office of Film and Literature Classification as unsuitable for viewing or playing by children of a particular age (e.g. MA, M and PG classifications). In assessing whether something is suitable you should take into account the age of the youngest child present. If in doubt, seek the advice of a supervisor or colleague.
- 5.32 To minimise the possibility of children being harmed, give careful consideration to any activities or games that require children to act alone or in pairs independent of leaders.
- 5.33 Ensure that no children's activity includes:
- secret initiation rites and ceremonies;
 - nudity or engagement in sexual conduct;

- the use or availability of prohibited materials, except wine in the context of a Holy Communion service.
- 5.34 When taking children away from church premises, obtain the written consent of a parent or caregiver and keep them informed of the place and timing of the event. If you can, include parents or caregivers in a leadership team of mixed gender.
- 5.35 When meeting a child privately, you should:
- have parental or caregiver consent, where practicable;
 - ensure where appropriate that a parent, caregiver or suitable adult is present;
 - inform another member of the clergy, an adult church worker or another adult of the time, location and duration of the meeting; and
 - not invite or have children to your home or visit children in their home when no other adult is present; and
 - make a record of the time, location, duration and circumstances of any meeting where it is impracticable to follow these guidelines.

Venue

- 5.36 Avoid working alone or in isolation with children. You should ensure that:
- all activities have defined boundaries that are easily observed or patrolled;
 - all aspects of children's activities are open to observation;
 - children are not permitted to leave church premises unsupervised; and
 - where individual or small group ministry is needed, it occurs in the presence of adults, a public place or a location with high visibility.
- 5.37 When events require children to sleep over, you should ensure that where possible:
- parents or caregivers are involved in the events and their supervision;
 - sleeping accommodation is segregated between males and females;
 - sleeping accommodation is supervised by more than one person, preferably including a parent or caregiver or another adult of each gender; and
 - supervisors do not sleep in close personal proximity to a child, unless they are a parent or caregiver of the child.
- 5.38 Venues should allow for the privacy of all parties to be respected, particularly when changing clothes, washing and toileting. If you need to wash or toilet a child, tell another adult what you are doing.

Health and safety

- 5.39 Ensure that the risk management plan includes relevant contact details (e.g. emergency services and specialised help) and that a first aid kit appropriate to the activity is available. In the case of camps and similar activities, ensure that at least one adult present has first aid training.
- 5.40 Do not administer prescription medications to a child without the written consent of a parent

or caregiver.

- 5.41 Obtain information from parents or caregivers about the particular physical and mental health or safety needs of children in your care (e.g. allergies, depression).

Transport

- 5.42 When making transport arrangements, take reasonable steps to ensure that:

- all drivers or operators are licensed, responsible, experienced and are not impaired by alcohol or any other mind-altering or addictive substance; and
- all motor vehicles and other forms of transport used are registered, insured, safe and fitted with appropriate child restraints or safety devices (e.g. seat belts, life jackets).

- 5.43 To the extent practicable, avoid being alone with a child in a motor vehicle or driving a child home unaccompanied. If such a situation is unavoidable, inform another adult of the trip and the reason for it. Such a situation should be an action of last resort.

Discipline

- 5.44 If you have overall responsibility in a Church body, you should ensure that:

- there is a strategy to prevent child abuse from occurring during church activities. This includes giving age-appropriate warnings to children about their own behaviour; and
- parents or caregivers are advised that abuse of any child during children's activities will not be tolerated

- 5.45 If you have overall authority for children's ministry in a Church body you should ensure that a disciplinary strategy is developed, made known and implemented.

When a child's behaviour requires correction, either for the safety and welfare of themselves or the group, it is important that:

- a warning precedes any discipline, where the situation permits;
- the discipline is explained to the child;
- the child is given an opportunity to explain;
- the discipline is appropriate to the occasion and age of the child;
- the form of discipline is not corporal punishment, does not ridicule or humiliate, or is not otherwise abusive;
- very young children are not isolated as a form of discipline;
- physical restraint is only used to protect children from harm or to avoid an accident;
- when physical restraint is used, a record is kept that identifies the restraint used, the member of the clergy or church worker and child involved and any witnesses, and sets out the incident's circumstances; and
- the child's parents or caregivers are informed of the circumstances of the incident and discipline; and
- you make a record of the circumstances of the incident and discipline;

Physical Contact

- 5.46 In general—excluding circumstances such as immediate physical danger or medical emergency—physical contact should be initiated by the child or occur with their permission. When you make physical contact with a child, be very careful that you respect the child’s feelings and privacy.
- 5.47 Ensure any contact with children and young people is appropriate and within the parameters of the programme or event
- 5.48 Ensure that any physical contact you have with children is of a non-sexual nature and appropriate to the situation. Avoid any physical contact that is sexually stimulating, or that may be construed as sexually stimulating. Children may or may not be aware of creating such situations. It is your responsibility to be alert for such situations and to cease any inappropriate physical contact immediately.

You need to be very careful when making physical contact with children.

Appropriate contact includes:

- bending down to the child’s eye level, speaking kindly and listening attentively;
- gaining permission before hugging a child and respecting their right to refuse;
- taking a child’s hand and leading them to an activity;
- comforting a child by placing an arm around their shoulder and giving a gentle squeeze from the side;
- praising or welcoming a child by holding the child’s two hands in yours;
- patting the child on the head, hand, back or shoulder in affirmation; and
- holding a preschool child who is crying, provided that they want to be held.

Inappropriate contact includes:

- kissing or coaxing a child to kiss you;
- extended hugging or tickling;
- touching any area of the body normally covered by a swimming costume, specifically the buttocks, thighs, breasts or groin areas; and
- carrying older children, sitting them on your lap or having them rub up next to you.

Communication

- 5.49 General communication is an integral part of youth and children’s ministry and something that is to be encouraged in ministry. Pastoral care for youth and children will be primarily through face-to-face contact, but increasingly communication will utilise social media. If you have overall responsibility in a Church body, you should ensure there is a policy for clergy and church workers that deal with the use of technology to communicate with children in pastoral ministry. Clergy, church workers and other participants in church activities – including children – may communicate using:

- texting and picture messaging;
- email;
- instant messenger services and chat rooms;
- video conferencing;
- blogs and internet forums;

- websites; and
 - group social networking sites.
- 5.50 When considering using technology for communication, you should apply the same principles as you would in any other form of communication with children. You should take care that:
- it is an appropriate way to communicate with a child;
 - it is an appropriate way to communicate about the matter;
 - you are sensitive to the impact of your words, images and actions on the child and any other person who may access it;
 - you do not use sexually suggestive, explicit or **offensive language** or images; and
 - the circumstances of the communication, including the language and images used, do not suggest your relationship with the child is inappropriate.
- 5.51 As a general policy, the Church aims to embrace the opportunities provided by social media, but avoiding inappropriate or unwise behaviour. In particular, this part focuses on on-line interactions with people under 18 years of age. The need to address on line communication is because:
- some forms of communication are illegal or dangerous for church workers and clergy to be using with young people (for example terrorism, political, sexual material, but could also cover tik tok, snap chap, live nudes);
 - church workers involved in children’s and youth ministry (including clergy) are looked up to by young people and the way they use electronic communication tools can have an impact on young people;
 - church workers involved in children’s and youth ministry (including clergy) need to actively promote a safe environment for young people as well as protecting themselves and the organisation/s that they represent; and
 - information in emails, or posted on the internet or sent in text or video messages can be reproduced and used in ways that were not originally intended.
- 5.52 Youth and children’s leaders must inform, by way of sending them a copy, the Children and Youth Ministers or if there is no one holding that position, the clergy, of all online interactions, ongoing and one-off, leader-initiated and youth-initiated that they have with youth or children.
- 5.53 Youth and Children’s leaders must inform parents/caregivers of any form of ongoing communication leaders have (on and offline) with youth and children outside of face-to-face interactions at church, youth group, and children’s programmes.
- 5.54 Online communication must never be the default or preferable means of communicating with youth and children, particularly about anything of a sensitive or personal nature – such interactions should take place offline in a face-to-face or telephone interaction. Even if initiated by youth, lengthy interactions should be moved offline as soon as possible.
- 5.55 A Church worker must never initiate a private conversation online with youth and children, and if it happens, it should always occur with at least one other leader as part of the conversation. Such interactions should never be substituted for offline interaction, and should never be used to discuss matters of a personal or sensitive nature.
- 5.56 If a private conversation is initiated by a youth or child with a leader, beyond that of a brief and simple update (e.g. “I’m running 10 mins late”) the leader must:

- continue the conversation only in an offline form (appropriate phone call, face-to-face meeting), if this is impossible, the leader should not meaningfully continue the interaction until after having consulted with the Children's or Youth Ministers or other supervisor; and
- inform the Children's or Youth Ministers or other supervisor that the interaction has taken place, keeping a copy of the conversation in full for reference.

5.57 Church workers involved in children's and youth ministry (including clergy) must:

- be courteous and engage in respectful interactions;
- be knowledgeable about and practice privacy principles;
- be knowledgeable about and take care in social networking;
- not knowingly transmit, retrieve or store any communication that is discriminatory, harassing, derogatory, obscene, sexually explicit or pornographic, defamatory or threatening;
- consider if electronic communication is the best medium for a communication;
- not use electronic communication for any form of rebuke;
- be mindful that any post may be perceived by the reader as the voice of the Church and opinions given may be thought of as coming from the church, or as church policy or the church worker's (including clergy) opinion;
- inform their supervisor if emails or other communications are received of a very personal nature;
- not send any electronic communication that attempts to hide their identity or represent oneself as someone else; and
- must not engage in video online communications or, except for short formal calls, voice online or telephone communications.

Telephone

5.58 Church workers involved in children's and youth ministry (including clergy) must NOT:

- seek phone contact details of minors except for ministry purposes, nor should they give out their own details, except for ministry purposes
- contact minors via the phone except for the stated purposes of the approved curriculum, program or activities
- engage in video chats with youth and younger children
- fail to inform parents and caregivers of any leaders that have contact details for the minors in their care, and the expectations and limitations of interaction with minors by phone should be made explicit
- fail to ensure that a parent of the young person is aware of the phone call, unless special circumstances prevent this information being given.

Email

5.59 Church workers involved in children's and youth ministry (including clergy) must:

- ensure that all emails to young people have at least one other youth or children's worker cc'd into them or cc'd to a storage email account that is accessible by the Youth and Children's Ministers or other ministry supervisor (e.g. a gmail account) for future reference if required
- restrict emails to purpose only emails (e.g. event details), except in special circumstances; and
- as far as possible save all emails to and from young people and children.

INSTANT MESSAGING -

- 5.60 Church workers involved in children's and youth ministry (including clergy) must record or save text messages that are sent and received from young people that have a level of depth or seriousness that goes beyond simple sharing of information (e.g. "We're meeting here"). This should include the content, the time, the date and the recipient and sender. The supervisor should be made a party to the communications by way of a copy.
- 5.61 All church workers involved in children's and youth ministry (including clergy) are to avoid online personal chat with a young person where possible. It is preferable to move the conversation to another form.
- 5.62 If a church worker involved in children's and youth ministry (including clergy) and a young person use instant messaging make sure that the conversation is recorded or saved.
- 5.63 If a conversation is occurring in an instant messaging application then invite a third person to join the conversation or create a new message thread to include the third person.

Social Media

- 5.64 Numerous social media tools are now widely used. The recommendations for church workers involved in children's and youth ministry (including clergy) given would apply equally to the majority of social media sites. Youth and children's leaders and workers or volunteers are expected to follow the following guidelines:
- set an example of good behaviour, in verbal and visual form;
 - posting written comments, photos, or videos of a personal nature should be done with the utmost care. Thinking through how comments, photos, or videos may be seen by other people is a valuable habit;
 - posting on other people's profiles should be general and kept to a minimum, particularly with young people. It is best to keep conversations public so other people can see what's going on;
 - comments, whether on their profile or in comments, are not to be crude or rude and are to be done in a way that will not be misconstrued by a third-party viewing them;
 - be conscious of what you write and how others may interpret it. Sarcasm, irony, and jokes can seem funny but can be misinterpreted by others;
 - do not write negatively about other people or organisations;
 - do not publicly express anger, bitter disappointment and other heated emotions when posting;
 - keep a close eye on the ever-changing privacy settings;
 - maximize your privacy as much as is practical. Make sure that the people who need to see your posts are only the people who actually see them;
 - church workers involved in children's and youth ministry (including clergy) should not 'friend' minors on social media, and should not respond to friendship requests from minors from within the church community or contacts;
 - church workers involved in children's and youth ministry (including clergy) will not initiate conversations with youth at-length online, especially not conversations of a personal or sensitive nature. Online interactions are to be practical purposes and light-hearted, public communication; overall the involvement of the leader in the youth's online activities is to be minimal;
 - private messages to youth should be purpose-only messages, but if they go beyond

this, another church worker involved in children's and youth ministry (including clergy) should be in the conversation. Do not post any private details of a young person on any other "wall", "profile" or "event". Please check with other church workers involved in children's and youth ministry (including clergy) if they are happy for their details to be published in an open forum;

- be careful what is posted and consider the ways in which it can be misinterpreted;

Video Chat

- 5.65 Video chat can include, but is not limited to, Zoom, Facetime, Google Chat, Skype or any other applications that allow personal conversation via video form. Church workers involved in children's and youth ministry (including clergy) must not enter into any conversations of this nature with a youth or child without their parent or caregiver present.

Risks associated with using technology in communication with children

- 5.66 Information posted online is tracked and can be retrieved. Clergy and church workers do not always appreciate dangers associated with the use of communication technology with children. These dangers include:
- ignoring personal security settings on social networking sites;
 - disclosing contact details or images of the child in the communication;
 - being unable to determine if people are who they say they are;
 - exposing the child to unwanted or inappropriate information;
 - the child becoming a victim of cyberbullying; and
 - sexual predators gaining access to the child.

Clergy and church workers can assist children to stay safe when using technology to communicate with others by:

- educating children and their parents or caregivers about the risks associated with the use of this technology;
- encouraging children to exercise care in disclosing personal information about themselves and others such as their contact details;
- encouraging children to talk about anything that worries them with their parents or caregivers, older siblings, friends, and clergy and church workers with whom they have a **pastoral relationship** instead of posting their problems in a chat room or blog; and
- encouraging children to talk about anything they see or experience online that worries them.

Photographs and images

- 5.67 If you have overall authority in a church body, you should ensure that there is a policy requiring clergy and church workers to obtain the permission of relevant parents and caregivers before making or using images (including photographs and videos) of children who are engaged in children's activities. The form of permission should clearly indicate the intended use of the images.

Record keeping

- 5.68 If you have overall authority in a church body, you should ensure that any Church screening documents:
- are treated with confidentiality and never left where they can be accessed by unauthorised persons;
 - where kept on computer, are password protected and stored for an indefinite period of time with access limited to authorised persons; and
 - where kept in paper form, are stored separately from any other documents and locked in secure place for an indefinite period of time, with access limited to authorised persons.
- 5.69 If you have overall authority in a church body, you should:
- ensure that a register of attendance of children and leaders and their emergency contact details is kept for each pastoral ministry involving children;
 - consider including such registers in the church archives; and
 - keep and store in a secure place all permission forms and records relating to discipline and private meetings.
- 5.70 If you are exercising a pastoral ministry involving children in a church body, you should keep a register of attendance of the children for whom you are responsible.

6 PERSONAL BEHAVIOUR

Preamble

- 6.1 St Paul (Acts 20:28-31) exhorted Christian leaders to pay careful attention to themselves as well as to all the flock, in which the Holy Spirit has made them overseers, to care for the church of the Lord, and to be alert because from among your own selves will arise men speaking twisted things, to draw away the disciples after them. St Paul ministered and admonished, but in all things attempted to live a life of ministry that others could follow. Bearing in mind that St. Paul¹⁰ himself was formerly a murderer and blasphemer (Acts 7:58; 8:1-3; 9:1-4; 9:26; 22:4,5,7,8,19,20; 26:14,15; Philippians 3:6; 1 Timothy 1:13), before he became an apostle and elder of the church, it must be with great caution that as a Christian community judgements and aspersions are cast, and that ideals of lifestyle do not become an act of Supererogation.¹¹
- 6.2 The personal behaviour and relationships of **clergy** and **church workers** have a significant impact on the **Church** and the community. In his first letter to Timothy, St Paul¹² writes; ‘set the believers an example in speech, in conduct, in love, in faith, in purity’ for leaders, as is true in any community, are models to others. The Epistle to the Hebrews urges its readers to; ‘Remember your leaders, those who spoke to you the word of God. Consider the outcome of their way of life, and imitate their faith.’ (Heb. 13:7). In a context where their responsibility is to care for others, people will especially observe the way in which clergy and church workers exercise power, even though they are called to imitate their faith.
- 6.3 Abuse of power is at the heart of many relationship problems in the Church and the community. The prophet Ezekiel (34:3-4) condemned the shepherds of Israel who had been looking after themselves; ‘should not shepherds feed the sheep? You eat the fat, you clothe yourselves with the wool, you slaughter the fat ones, but you do not feed the sheep. The weak you have not strengthened, the sick you have not healed, the injured you have not bound up, the strayed you have not brought back, the lost you have not sought, and with force and harshness you have ruled them.’ In essence, abuse is one person’s misuse of power over another, and such behaviour should not be being carried out in the **Church**. Therefore you should follow the words of St. Peter; ‘So I exhort the elders among you, as a fellow elder and a witness of the sufferings of Christ, as well as a partaker in the glory that is going to be revealed: shepherd the flock of God that is among you, exercising oversight, not under compulsion, but willingly, as God would have you; not for shameful gain, but eagerly; not domineering over those in your charge, but being examples to the flock.’ (1 Pt. 5:1-3).
- 6.4 **Abuse** can take any of several overlapping forms: **harassment, bullying, emotional abuse, physical abuse, sexual abuse or spiritual abuse**. Sometimes abuse will be a one off event and at other times it will be a pattern of behaviour.
- 6.5 St. Peter tells us to be; ‘subject for the Lord's sake to every institution ordained for people, whether it be to the king as supreme, or to governors as sent by him to punish those who do evil and to praise those who do good. For this is the will of God, that by doing good you should put to silence the ignorance of foolish people. Live as people who are free, not using your freedom as a cover-up for evil, but living as servants of God. Honour everyone. Love the brotherhood. Fear God.

¹⁰ Some theologians speculate that a wife who would not follow him in the ministry to which he was called was Paul's "thorn in the flesh". Paul speaks of one who has been abandoned for their faith being free to remarry. His wife could have gone home to her family without a formal divorce on the grounds that he had lost his mind and disgraced her by leaving everything he knew and had worked for, or her family may have collected her.

¹¹ Such a working would be in breach of Article XIV

¹² 1 Tim 4:12

Honour the emperor.’ It is important therefore for clergy and church workers to be good citizens and obey the laws of the community, except where those laws conflict with Christian convictions, (accepting that the Laws of the Realm may punish Christian men with death, for heinous and grievous offences).¹³

It is expected that you will observe the law, including laws prohibiting civil disobedience¹⁴. However, passive disobedience should be followed for any law that:

- is contrary to the Holy Scriptures; or
- unjustly prohibits the practice of religion.

Standards for clergy and church workers

These standards state the Church’s expectations for personal behaviour and the practice of pastoral ministry.

6.6 The laws and commandments given in the Old Testament set out fundamental principles of how we are to treat God and how we are to treat our fellow human beings. Jesus said all the laws and the prophets could be summed up with the following two commandments, saying that:

we should love the Lord our God with all our heart, with all our soul, with all our mind, and with all our strength; and that we should love our neighbour as ourselves.

From these commandments we learn that we should put God above all other things and interests in our lives and that the household of the family is precious, that there are things we should not do because they harm our relationship with God and one another. When we are loving our neighbour we:

- Will not reap the fields bare, but will leave some for the poor
- Will not steal
- Will not deal falsely
- Will not lie
- Will not swear falsely by God’s name
- Will not defraud a neighbour
- Will not keep a labourer’s wages overnight
- Will not revile the deaf or put a stumbling block before the blind
- Will not render an unjust judgment
- Will not be partial to the poor or defer to the great
- Will judge the neighbour with justice
- Will not engage in slander
- Will not profit by the blood of the neighbour
- Will not hate your neighbour
- Will not take vengeance or bear a grudge¹⁵.

¹³ Article XXXVII. *‘THE King’s Majesty hath the chief power in this Realm of England, and other his Dominions, unto whom the chief Government of all Estates of this Realm, whether they be Ecclesiastical or Civil, in all causes doth appertain, and is not, nor ought to be, subject to any foreign Jurisdiction. Where we attribute to the King’s Majesty the chief government, by which Titles we understand the minds of some slanderous folks to be offended; we give not to our Princes the ministering either of God’s Word, or of the Sacraments, the which thing the Injunctions also lately set forth by Elizabeth our Queen do most plainly testify; but that only prerogative, which we see to have been given always to all godly Princes in holy Scriptures by God himself; that is, that they should rule all estates and degrees committed to their charge by God, whether they be Ecclesiastical or Temporal, and restrain with the civil sword the stubborn and evil-doers.*

¹⁴ Article XXXV. Of the Homilies, 21: Against Rebellion

¹⁵ Leviticus 19:9-18

6.7 You are not to engage in:

- bullying;
- emotional abuse;
- harassment;
- physical abuse;
- sexual abuse; or
- spiritual abuse.

6.8 You are not to **abuse** your spouse, children or other members of your family, and are not to engage in **Domestic Violence** of any sort. Instead, as St. Paul extolls, you are to provide for your relatives, and especially for your own household, for anyone who does not has denied the faith and is worse than an unbeliever, and Proverbs says; ‘whoever brings ruin on their family will inherit only wind’¹⁶.

6.9 St. Luke portrays Jesus as someone who sometimes feasted well and enjoyed a good party and acknowledges that Jesus was accused of being “a glutton and a drunkard, a friend of tax collectors and sinners”¹⁷. As such, whilst drinking is neither wrong or prohibited, you are to be responsible in your use of alcohol and other mind altering or addictive substances or services. As St. Paul puts it (1 Cor. 10:31); ‘So, whether you eat or drink, or whatever you do, do all to the glory of God.’ However, ~~do~~ avoid the use of **prohibited substances**.

6.10 You are not to undertake any pastoral ministry when you are heavily impaired by alcohol, or any other mind-altering or addictive substances.

6.11 You must be cautious in viewing, or possessing, restricted material.

Guidelines

These guidelines explain and illustrate best practice and highlight practical ways to achieve it.

6.12 Be aware of the impact that abuse can have on people.

A person who is abused may suffer emotionally, psychologically, physically, socially and spiritually. The impact can be life long and affect the person, their relationships and their capacity for ministry.

How abuse affects the person and their relationships

The person who is abused may experience:

- feelings of shame, humiliation, rejection, powerlessness, insecurity, anger and resentment;
- sadness, tearfulness, depression, anxiety;
- fatigue, disturbed sleep, changed appetite and ill health;
- substance abuse, gambling and use of pornography;

¹⁶ 1 Timothy 5:8 & Prov. 11:29

¹⁷ Lk 7:34

- becoming more withdrawn or aggressive;
- burn out;
- suicidal thinking and action;
- loss of self-esteem and self-confidence;
- marital and family problems;
- breakdown in community and collegial relationships.

How abuse affects ministry

Clergy or church workers who are abused may experience:

- loss of coping skills;
- disillusionment;
- inability to concentrate;
- loss of motivation;
- decreased productivity and competence;
- bad decision-making and poor judgement;
- loss of faith or crisis of vocation;
- difficulty trusting others;
- diminished employability;
- premature desire to cease employment.

6.13 You need to be able to identify bullying and the cultures and environments that encourage it.

Contexts in which bullying is likely to flourish are characterised by:

- overbearing or inadequate leadership;
- poor management;
- a high level of competition;
- a climate of uncertainty and insecurity;
- lack of support and governance structures;
- poor handling of conflict;
- rigid structures;
- low level of participation or consultation;
- excessive demands on time;
- unclear role description and processes;
- inadequate grievance procedures.

6.14 If another person indicates by their words or actions that they feel bullied or harassed by you, review your conduct. If in doubt, cease the conduct and seek advice. When teaching, admonishing or exercising discipline as part of your pastoral ministry, be sure you do it respectfully.

6.15 Love and care for your family and pay particular attention to the effect of your ministry on your family relationships. Ensure that your behaviour in family relationships is consistent with this Code. Take steps to prevent your spouse or children or other members of your family becoming victims of your stress and the effects of bullying by the **church**. If you find yourself acting violently or abusively to any member of your family, seek professional help immediately.

6.16 Monitor your consumption or use of alcohol and other mind altering or addictive substances or product (e.g. gambling) to ensure your wellbeing and that of others. Seek professional help if the use of these substances or products adversely affects your ministry, personal wellbeing or relationships.

6.17 You should be sensitive to the effect of your attire and language on others, keeping in mind that what may be appropriate in one context or setting may not be in another. Avoid using language that may be misunderstood or that bullies, threatens, belittles, humiliates or causes unnecessary offence or embarrassment¹⁸. Take care when using:

- swear words;
- language which has sexual connotations; and
- racial, religious or other group descriptions.

6.18 You should comply with copyright legislation. Failing to comply with copyright legislation is a form of stealing. Ensure that any licences for the use of copyright material are current and complied with and that copyright is duly acknowledged.

¹⁸ Galatians 5:19-21

7 SEXUAL CONDUCT

Preamble

- 7.1 The wrongful sexual conduct of clergy and church workers has a significant impact on the **Church** and the community. This includes attitudes and positions that ignores the multiple and changing roles of relationships within the Holy Scriptures and in how those relationships have been lived out. Some believe that the Bible teaches that sex is only for procreation and that masturbation, abortion, and contraception are wrong, when actually the Bible is silent on each of these issues. On the other hand, some assume that it is hopelessly patriarchal and should be disregarded completely, when there are actually texts that emphasize mutuality and equality.
- 7.2 The Holy Scriptures raise issues that many would prefer to avoid discussing: this includes sexual abuse. In the genealogy recorded by St Matthew of Jesus (who also would have been sexually abused as part of his torture by the Romans), three women who were sexually abused are recorded:
- Tamar, who was dishonoured by male sexual practices and had to resort to prostitution;
 - Rahab, a well-known prostitute, working in the city of Jericho before its fall to the Israelites. Having entered into prostitution she would have experienced sexual mistreatment and sexual abuse; and
 - Bathsheba, who was sexually preyed on by King David.

~~Such wrongful sexual conduct can be further seen in the story of Tamar, the daughter of King David and Maacah. Amnon, her half brother became obsessed with her, and with the help of his friend and cousin Jonadab, devised a ruse in which Amnon feigned illness and asked Tamar to prepare him food. When she brought it to him in his chamber, Amnon pressed her for sex. Despite her vehement refusal, he raped her. Afterward, Amnon treated her disdainfully and sent her home, hating her more than he had loved her. Desolate, Tamar tore her robe and marked her forehead with ashes. She went to Absalom, who fruitlessly attempted to comfort her. When David heard of her rape, he was angered but did nothing.~~ The Christian community is called to stand beside victims of sexual abuse and not remain silent.

- 7.3 There are many types of ~~blessed~~ relationships in the Scriptures and they are full of rich and rewarding relationships between people who do not live a modern heterosexual¹⁹ monogamous lifestyle, such as:
- Abraham and Sarah and Rachel and Jacob, who are married but the men have other partners with whom they have children;
 - Martha and Mary, who share their homes together as sisters;
 - Ruth, Naomi, and Boaz, who parent the same child;
 - the bands of disciples who leave their families to travel and work together;
 - Isaac is the only patriarch in the Bible who is monogamous.

¹⁹ There are only four passages in the Bible that explicitly address same-sex activities: two in Leviticus and two in Romans. That there are only four passages show that this subject was of relatively little importance. In contrast, there are ten prohibitions in Leviticus alone on having sex with a menstruating woman and seventeen on how to make a grain offering. The Hebrew Bible also condemns eating fat, touching the bed of a menstruating woman, and cursing one's parents.

Regarding Sodom and Gomorrah. According to Wisdom 19:13, the sin of Sodom was a “bitter hatred of strangers” and “making slaves of guests who were really benefactors.” Ezekiel 16:48–49 attests that “this was the guilt of your sister Sodom: she and her daughters had pride, surfeit of food and prosperous ease, but did not aid the poor and needy.”

- King Solomon is said to have had seven hundred wives and three hundred concubines (see 1 Kings 11:3);
- King David had twenty-one wives and when King David was depressed in his old age, a young woman was presented to him as the cure (1 Kings 1:1–4);
- Jesus shocks his disciples by revealing himself to the Samaritan woman (who has had five husbands and is currently cohabitating with another man). Jesus chooses her to spread the message that he is the Messiah, and he does not tell her to marry the man with whom she is cohabitating (John 4:4–42); and,
- Jesus refuses to condemn the woman accused of adultery: “Let anyone among you who is without sin be the first to throw a stone at her.” Of course, they all depart (John 8:1–11).

- 7.4 Human sexuality is the gift of a loving God. The Scriptures begin with an affirmation of humans as sexual beings. In the first account of creation, God created humankind in his image and created them male and female, and the very first thing God says to people is go have sex: “be fruitful and multiply.” As a means for the expression of the deepest human love and intimacy, sexuality has great power. It is appropriate for **clergy** and **church workers** to value this gift²⁰, taking responsibility for their sexual conduct.
- 7.5 It is part of the role of clergy and church workers to care for, protect and respect all with whom they have a **pastoral relationship**. It is never appropriate for clergy and church workers to take advantage of their role to engage in sexual activity with a person with whom they have a pastoral relationship. When a relationship appears to be developing refer to 4.18 of this Code.
- 7.6 Christians are called to approach relationships with humility and compassion. God sets the example by which we are to approach and pass judgement on relationship; keeping in mind that Mary, the *theotokos*, was a 12-14-year-old unwed teen when she gave birth to Jesus. Later, Mary did marry Joseph; a man who was not the father of her child. Added to this are stories of eminent Doctors of the Church, such as St. Augustine, who had a long-time lover with whom he had a son and later, while preparing for marriage, he kept another woman as a lover to assuage his lust.
- 7.7 There are many types of marriage and partnerships recognised and accepted by the State, other Denominations and Institutions. While recognising that some of our parishioners, church workers or clergy may be living in such relationships, and regard them as equivalent to marriage However, as Anglicans bound to the Book of Common Prayer, marriage is defined for us as a union between a man and a woman, to the exclusion of all others, for the purposes of: ~~for~~ us as being ordained for:

- First, It was ordained for the procreation of children, to be brought up in the fear and nurture of the Lord, and to the praise of his holy Name.
- Secondly, It was ordained for a remedy against sin, and to avoid fornication; that such persons as have not the gift of continency might marry, and keep themselves undefiled members of Christ's body.
- Thirdly, It was ordained for the mutual society, help, and comfort, that the one ought to have of the other, both in prosperity and adversity. Into which holy estate these two persons present come now to be joined.

Standards for clergy and church workers

²⁰ The Song of Songs (see 7:6-14) is a delightfully erotic, sensual dance between an unmarried man and an unmarried woman. Their desire, passion, and fulfilment are mutual. The emphasis is on passion and intimacy; there is no discussion of marriage or fertility, and is one of the places in Scripture where physical beauty is affirmed; where pleasure is good, where there are many forms of blessed relationships, and where sexuality is a source of pleasure and pain in human lives.

These standards state the Church's expectations for personal behaviour and the practice of pastoral ministry.

- 7.8 Your sexual behaviour should be characterised by faithfulness and integrity in all relationships. As such, clergy and church workers are expected to maintain a commitment to faithfulness in marriage. Any clergy or church workers who are in a monogamous relationship with another person, even if that relationship does not have the status of a marriage solemnised according to an Anglican marriage rite, are expected to maintain a commitment to faithfulness in that relationship.
- 7.9 You are not to:
- sexually abuse anyone: adults or children. Such behaviour is both a sin and a crime; or
 - engage in prostitution or visit brothels. The Holy Scriptures use very strong language in regards to prostitution. Whilst we hold these Old Testament views to be a product of their time, and know it criminal to burn people for such actions (see Gen 38:24), the church does not condone the treatment of sex as a commodity because it devalues the dignity of human persons.

Guidelines

These guidelines explain and illustrate best practice and highlight practical ways to achieve it.

- 7.10 If you intend to make physical contact with another adult or speak to them about a sexual matter you should:
- take responsibility for your own actions;
 - seek permission;
 - respect the person's wishes;
 - notice and respond to the person's non-verbal communication; and
 - refrain from such conduct if in doubt about the person's wishes.
- 7.11 You should avoid situations where you are vulnerable to temptation or where your conduct may be construed as a breach of the standards of sexual conduct in this Code.
- 7.12 Any involvement in pastoral ministry to persons in the sex industry requires safeguards and a high level of accountability and collegial support. If in pastoral ministry you intend to visit people or places associated with the sex industry, you should:
- consider the legitimate purpose of visiting the person or place;
 - consider whether your conduct will damage your reputation and impair your ministry; and
 - to avoid any misunderstanding, disclose the purpose and circumstances of what you are doing to a supervisor or colleague.

8 FINANCIAL INTEGRITY

Preamble

- 8.1 In both their personal capacity and their pastoral ministry **clergy** are involved in matters of a financial nature. The ministry of **church workers** may include financial management. The financial dealings of clergy and church workers have a significant impact on the **Church** and the community.
- 8.2 Financial integrity is essential to all financial processes and transactions.
- 8.3 Clergy and church workers with overall authority for financial management in a church body are responsible for the implementation and maintenance of proper systems for financial integrity and accountability. They cannot delegate this responsibility to anyone else.

Standards for clergy and church workers

These standards state the Church's expectations for personal behaviour and the practice of pastoral ministry.

- 8.4 You are not to avoid payment of your just debts and family support obligations.
- 8.5 You are not to engage in tax avoidance.
- 8.6 You are not to seek personal advantage or financial gain for yourself or your family from your position or from a **pastoral relationship**, beyond your stipend/wage and approved allowances and deductions. This does not prevent or limit you from making money through other legitimate means.
- 8.7 In different times and places, stipends, gifts and allowances may be quite varied, and it may be possible that some are on higher rates than others. **These differences are not be used to create controversy or foster ill will.** As St. Paul says; “the elders who direct the affairs of the church well are worthy of double honour, especially those whose work is preaching and teaching.”²¹
- 8.8 You are not to allow yourself to be influenced by offers of money or financial reward. As Exodus (23:8) states; “you shall take no bribe, for a bribe blinds the clear-sighted and subverts the cause of those who are in the right”.
- 8.9 You are to avoid situations of conflict between your personal financial interest and your pastoral ministry responsibilities. If there arises a situation of ambiguity as to who, or where, or the purpose of, a donation (particularly of money) is intended, you should graciously direct such a donation towards the Parish.
- 8.10 You are to arrange your personal and church finances to ensure that clear account and transaction boundaries are maintained. It is preferable that, for transparency, the clergy do not handle the finances **in their parishes.**
- 8.11 You are not to engage in practices that promote the taking of goods or wealth from

²¹ 1 Tim. 5:17

another person. The riches and Goods of Christians are not common, as touching the right, title, and possession of the same²².

- 8.12 You are not to receive emolument, or solicit, any monies for the administration of the sacraments of Baptism or Holy Communion.
- 8.13 Any Clergy 'Fees for Service' provided by stipendiary clergy are not to be treated as an additional source of income. Instead, any fees that may arise for services must be held in their parish in a Clergy Discretionary Fund. Any monies held in the Discretionary Fund are to be used by the clergy Parish Incumbent to pay for matters relating to their ministry that are not a Parish expense.
- 8.14 You are to fully disclose and be publicly accountable for all church monies which you handle.
- 8.15 If you have overall authority for financial management in a church body, you are to ensure that:
- proper systems for financial integrity and accountability are implemented and maintained;
 - all clergy and church workers for whom you have responsibility and who have authority for financial management in a church body are informed of their roles and responsibilities; and
 - all stipends, wages and allowances payable are adequate, and paid promptly and in full.

Guidelines

These guidelines explain and illustrate best practice and highlight practical ways to achieve it.

Financial management practices

- 8.16 You should ensure that your salary packaging and the accounts of any church body for which you have responsibility are in accordance with Church and civil taxation and accounting requirements.
- 8.17 If you have overall authority for financial management in a church body, you should minimise the risk of you and other clergy and church workers being accused of or engaging in financial impropriety by:
- having two persons unrelated by family to handle church money received;
 - not involving paid clergy or paid church workers in the counting of church offertories;
 - ensuring that church money on church premises is kept safely and securely;
 - avoiding church money being taken home wherever possible;
 - ensuring that all church money received is banked promptly;
 - ensuring that proper accounting records are kept for church transactions, in

²² XXXVIII. OF CHRISTIAN MEN'S GOODS, WHICH ARE NOT COMMON

the form of receipts, diary entries, tax invoices, accounts and account statements;

- ensuring that all church accounts have more than one signatory;
- ensuring that any accounts paid by cash are duly receipted; and
- ensuring that those with the responsibility for handling money have suitable training in financial matters.

Gifts

8.18 It is appropriate to receive gifts. If you are offered or receive a gift though, whether monetary or otherwise, from a person with whom you have a pastoral relationship, you should:

- establish for whom the gift is intended and exercise discretion as to whether the gift should be personally accepted;
- consider:
 - the size of the gift;
 - the intentions and circumstances of the giver;
 - the risk of your integrity being compromised; and
 - whether acceptance of the gift would cause scandal and embarrassment if known publicly;
- if it is substantial, disclose the offer or receipt to the **Bishop** or Registrar; and
- if there is any uncertainty as to the gift's appropriateness, seek advice from the **Bishop**.

Personal financial obligations

8.19 You should manage your finances so that personal debts, including those to any church body, are paid when due and in full.

8.20 You should avoid borrowing money from, or lending money to, a person with whom you have a pastoral relationship as this may place you in a position where your personal interest conflicts with your pastoral responsibilities. If you do, then disclose the circumstances to a supervisor or colleague. In some cultures where there are communal ownership and kinship obligations, this guideline may be applied differently.