Section D – Ministries of the Ordained and Clergy Personnel Matters

Ministries of the Ordained
- The Bishop - from the Ordinal
- The Diocesan Bishop
- Archdeacons
- Canons
- Vicars
- Priests in Charge
- Priest Assistant
- Deacons
- Chaplains – non parish-based ministries
- Non-stipendiary clergy
- Chinese Missioner
- Clergy Canon

Clergy Personnel Matters
- Clergy Tax returns
- Clergy Stipend Payments
- Clergy Allowances
- Spiritual Direction or Supervision
- Use of Personal Equipment
- Housing Arrangements for Stipendiary Clergy
- Travel Reimbursement
- Reimbursement for Diocesan Travel
- Robing and Robing Allowance
- Pensions
- KiwiSaver
- Payroll Life Plan
- Clergy Retirement Housing
- Clergy Sickness
- Stipend Continuance Plan
- Medical Insurance
- Annual Leave
- Maternity / Paternity Leave
- Remuneration for Occasional Duty
- Sabbatical / Professional Development / Study Leave
- Education Concessions
- Archdiocesan Car Fund
- Removal / Relocation Expenses
- Professional Liability Insurance
- Payments for Special Services and Discretionary Funds
- Payment for Occasional Duty form

Ministry Valuations and Mediation Procedures
- Ministry Valuations
- Aim
- Personal Valuation
- Valuation of Ministry Unit
- Follow-up to Valuations
<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Step by Step Guide to the Appreciative Inquiry Consultation Process</td>
<td>D14</td>
</tr>
<tr>
<td>Best Praxis</td>
<td>D14</td>
</tr>
<tr>
<td>Mediation Procedures</td>
<td>D16</td>
</tr>
<tr>
<td>Resignation and Termination of Appointments of Ordained ministers</td>
<td>D16</td>
</tr>
<tr>
<td>Standing Resolution – Code of Ethics</td>
<td>D21</td>
</tr>
<tr>
<td>Standing Resolution – Code of Conduct</td>
<td>D25</td>
</tr>
</tbody>
</table>
MINISTRIES OF THE ORDAINED AND CLERGY PERSONNEL MATTERS

MINISTRIES OF THE ORDAINED

The Bishop

from The Ordinal

Bishops are sent to lead by their example in the total ministry and mission of the Church.

They are to be Christ’s shepherds in seeking out and caring for those in need.

They are to heal and reconcile, uphold justice and strive for peace.

Bishops are to exercise godly leadership in that part of the church committed to their care, and to maintain wise discipline within its fellowship.

The Church looks to them to promote peace and unity among all God’s people, and to encourage their obedience to God’s word.

They are to keep the Church true to its faith, as found in Scripture and the Creeds, to teach this faith and proclaim it.

Bishops are to ensure that an episcopal ministry is maintained.

They are to ordain, send forth and care for the Church’s pastors, and to preside over its worshipping life.

NZ Prayer Book page 913

Also:

- The Bishop will hold up to parishes the diocesan mission statement and encourage the development of ministries consistent with it, the diocesan long term objectives and those objectives focusing on the Diocesan decadal objectives.

- The Bishop supports mutually agreed and supportive supervision/review procedures for himself and the clergy.

- The Bishop is responsible for identifying gifted people, ensuring that ministry training requirements are met and support systems are in place, and for encouraging the development of new strategies of ministry and mission. He is supported in this work by the Archdeacons.

- The Bishop relates closely to parish and non-parish ministry units and makes himself available for liturgical and pastoral occasions, parish consultations, missions and social functions.

- The Bishop is expected to set aside adequate time for reading and writing.
The Diocesan Bishop
As chief shepherd of the Diocese, Bishop Tom is pastor to all clergy, their families, and the laity.

• As the link between the wider church and the Diocese, he is responsible for the upholding of the doctrines and practices of the Anglican tradition and he has responsibility for the conduct of worship within his Diocese according to the provisions of the Anglican Church in Aotearoa, New Zealand and Polynesia.

• He issues licences to all officiating clergy and lay readers, and has authority to withhold permission whenever he deems this to be appropriate.

• He meets regularly with the Archdeacons for Ministry Development, Mission and Young People, the Dean, the Diocesan Administrator and all geographical Archdeacons who share the work of oversight with the Bishop.

• As Chair of the Board of Nomination he shares in the deployment of clergy and seeks to make appointments which are suitable to clergy and appropriate to the needs of parishes.

• Bishop Tom is Chairperson of Synod and Management Committee and he works closely with Mission Council, Ministry Group, Nominations Panel and the Diocesan Administrator to ensure that the Diocese is managed efficiently.

• The Diocesan Bishop is called upon to speak for the Church on issues of morality and public concern.

• The Diocesan Bishop seeks to harness human and material resources, to further the mission of the Church in the world.

• He administers the rites of confirmation, ordination, and episcopal ordination.

Archdeacons

The Objectives of Archdeacons are:
• To assist, advise and support the Diocesan Bishop, accepting that in the case of archdeacons with geographical responsibility, their time and availability has limitations given other ministries for which they are licensed.

• To function on behalf of the Diocesan Bishop within their respective areas of responsibility.

• To encourage the building and maintaining of good relationships with particular concern for young people.

Their Responsibilities include the following:
• The Archdeacons, as an extension of the episcopate, meet monthly with the Diocesan Bishop, the Dean and the Diocesan Administrator. At that meeting each Archdeacon furnishes a written report to the Bishop, providing brief non-confidential notes on matters of particular interest or of particular concern in the areas for which they are responsible.

• The Bishop and Archdeacons collaborate where appropriate, on pastoral and personal concerns of the clergy. A stipend is shared equally across the seven Archdeaconries so that parishes may provide cover for the equivalent of one day a week which the Archdeacons give as part of the Bishop’s pastoral support team.
Archdeacons are key communicators and are required to represent the Bishop and Diocese in dealing with parishes and clergy, as well as representing the parishes and clergy to the Bishop.

The Archdeacons are to encourage clergy, parishes, and other ministry units to pursue diocesan objectives/goals and expectations and facilitate the development of new ministries within the Archdeaconry.

In the case of Archdeacons of geographical areas:
- They are responsible for seeing that parish buildings are well maintained. They can delegate the responsibility of inspection to a competent lay person(s). They ensure that they are notified by parishes, at an early stage in planning, regarding proposals for alterations, additions, sales and purchases. All applications for faculties are referred, in the first instance, to the Archdeacon for approval who then advises the Bishop.
- When a ministry vacancy occurs the Archdeacon is to be notified so she/he can ensure that buildings and records are prepared for the next incumbent.
- Archdeacons arrange clergy archdeaconry meetings and when appropriate gather laity together e.g. for Regional Meetings, or specific issues. A primary purpose of clergy archdeaconry meetings will be to provide on-going training opportunities. The Archdeacon may delegate functions such as chairing meetings, to others.
- The Archdeacons are expected to encourage
  (a) mutual support and assistance among parishes and other ministry units.
  (b) on-going ministry training for their clergy and laity in their Archdeaconry.
- They may commission wardens and vestry members.
- In consultation with the Bishop and parish leaders, they are responsible for services of Institution or the like, and in particular the compilation of the order of service, the service rehearsal and invitation of special guests. They would also chair the greeting part of the occasion.
- All Archdeacons will serve for a three-year term at the end of which time there will be a review by the Bishop.

Canons
There are three different categories among the Canons:
- Canons Emeritus
- Canons-in-Residence at the Cathedral
- Canons of the Cathedral Chapter

The title of Canon Emeritus is awarded to a person, clerical or lay, who on retirement is deemed to have given significant service to the Church and the Diocese.

The title of Canon-in-Residence (4 positions) is given to the full-time clergy, other than the Dean, on the staff of the Cathedral, to the two churchwardens of the Cathedral and when numbers allow, to other long serving lay members of the Cathedral congregation.

The Bishop appoints up to twelve ordained and lay Diocesan Canons for the purpose of supporting, promoting and encouraging the ministry and mission of the Wellington Cathedral of St Paul in and to the Diocese as a whole and to the wider community, and who seek to foster good relationships with the Diocese and the wider community. The Canons are people who are actively involved in the life and ministry of the Church, who are widely respected and who have a commitment to help the Cathedral fulfil its purposes.
Vicars
Vicars provide a ministry of word, sacrament and pastoral care, relating the gospel to the life experience of people and holding before the Church the challenge of its mission calling. As leaders/managers, vicars will enable and equip the laity for their ministry. It is the responsibility of the priest to keep the local faith community true to its nature as Christ's Body and as Christ's missionaries.

The vicar is the extension of the episcopate in the local setting. He/she is a member of the diocesan team. Clergy are expected to encourage interdependent relationships between parishes, and between parishes and the Diocese.

Vicars are expected to attend the annual Diocesan Clergy Conference and Archdeaconry Clerical Meetings.

All priests are helped to seek personal spiritual direction and/or supervisory support, to make use of Ministry Valuation material provided by the Diocese (refer page D13), and to be accountable to their wardens and vestries for what they do.

They are encouraged to take advantage of the Diocesan Professional Development Programme (refer Standing Resolution B1, Manual of Acts page 161).

To maintain a healthy spiritual life, vicars are expected to undertake a spiritual retreat at least annually.

Vicars are urged to encourage their people to share in diocesan and archdeaconry activities and programmes, and to encourage individuals to give leadership on diocesan councils and committees.

All vicars are expected to keep abreast of the progression in bi-cultural development and to improve their skills to minister in Maori situations.

Priest in Charge
The Bishop may appoint a priest in charge to a parish until a vicar is appointed when there is a vacancy. The Bishop may also appoint a priest in charge of a parish when he/she considers it appropriate to do so for any reason, including because the parish is unable to fund a fully stipended vicar. The Board of Nomination, the parish concerned and the local Archdeacon are to be consulted before such an appointment is made.

The role of a priest in charge mirrors the role of a vicar in a fully stipended parish.

Priest Assistant
Priest Assistants work with vicars and share the general ministry of a priest. For three years after ordination to the Diaconate, assistant deacons and priests are required to attend Post-Ordination Courses organised by the Ministry Officer. As all Letters of Offer for clergy positions originate from the Bishop, parishes wishing to appoint a Priest/Deacon Assistant must liaise directly with the Bishop, advising him of the conditions of offer and the terms of acceptance so that the Bishop may write the required letter. Information relating to stipend and allowances is relayed from the Letter of Offer to the Diocesan Accountant who manages the payroll for the Diocese.

Self-supporting priest assistants are expected to work within the guidelines of an agreement mutually agreed to by priest and parish, with a copy supplied to the Bishop.

Deacons
In the past, the Order of Deacon was a transitional order, conferred on men and women prior to their ordination to the priesthood. An Order of the Vocational Diaconate has been restored. Men and women may be trained to exercise particular gifts of service within the
Church and in the wider community and set apart by ordination. This particular service is recognised by ordination.
Contact: Archdeacon for Ministry Development

Chaplains - Non Parish-Based Ministries
Although the majority of the Diocese's ministry units are parishes, there are also a number of more specialised agencies which are an integral part of the overall ministry strategy of the Diocese. These non parish-based ministries complement those of the parishes, usually by responding to needs that parishes do not or cannot meet. Each chaplaincy has its own organisational and accountability structure.

The Diocese provides finance for personnel for ecumenical hospital chaplaincies in Wellington, Hutt Valley, Porirua, Levin, Palmerston North and Wanganui.

There are Anglican chaplains to the fire service, and the police. The Missions to Seafarers ministers to seafarers and other waterfront workers in the Port of Wellington, and a number of laity and clergy offer pastoral service to industry as ITIM (Inter Church Trade and Industry Mission) chaplains.

Chaplains to the forces, assisted by local clergy as 'officiating chaplains' are stationed at the Army Camps at Waiouru, Linton and Trentham and RNZAF Base, Ohakea. They serve under Principal Chaplains of their respective services and the Principal Defence Chaplain who is based at Defence Headquarters in Wellington, while their pastoral care is the responsibility of the Bishop to the NZ Defence Force, Bishop Tom Brown.

At both Victoria and Massey universities the Diocese provides a chaplaincy service. There are resident chaplains at a number of church schools and parish clergy minister at several others.

The Wellington City Mission and the Family Centre in Lower Hutt, along with the Wairarapa Families Anglican Trust in Masterton and other affiliated social service agencies in Palmerston North and Feilding, seek to minister to the unemployed, homeless, elderly, ethnic groups and poor by advocacy, counselling and material assistance.

The Church offers trained consultants in the area of ministry, stewardship, Christian education, evangelism, church growth and overseas mission, and the Archdeacon for Young People helps resource and support youth ministry and leaders throughout the Diocese.

Non-Stipendiary Clergy
There is a growing number of ordained and licensed clergy who do not receive payment from the parishes or ministry units in which they work.

Parishes and ministry units maintain a written agreement with such ministers which refer to their specific areas of responsibility, their availability, a means for review and inservice training, and any allowances or reimbursements to be made.

Chinese Missioner

Clergy Canon
CLERGY PERSONNEL MATTERS

Clergy Tax Returns
Clergy may find it advisable to take professional advice in filling out taxation returns.

Clergy receiving income from rents are urged to take professional advice before completing their income tax return.

Clergy are required to keep an accurate record of money received personally for the conduct of weddings, baptisms, funerals, and account for these in their tax return.

Clergy are reminded that the law requires them to keep annual odometer readings and a record of mileage travelled in pursuit of their profession.

Clergy are assessed for income tax purposes, on the value of the provision of a free house. Those living in their own houses are asked to make their own adjustments. Full details are given on the required tax form.

Clergy Stipend Payments
(refer also to the Treasurer’s Handbook)

Stipends are commensurate with or above the scale recommended by the Inter Diocesan Conference. Some parishes pay more. There are no built-in seniority or child allowances. There is an annual cost of living adjustment recommended by the Inter Diocesan Conference and taking effect from 1 May each year.

A Priest Assistant or Deacon Assistant who has completed four years’ service after ordination as a priest is entitled to receive not less than the standard stipend of a vicar.

Stipends are paid by direct credit on or by the 20th day of each month.

Clergy Allowances
The IRD has approved maximum and minimum non-taxable allowances. These allowances are for the reimbursement of expenses incurred by clergy, not as a top-up to a clergy stipend and must be paid to all full time clergy. Parishes are not expected always to pay the maximum. Any changes to allowances must be advised, in writing, to the Diocesan Accountant. The agreed allowance is paid in twelve equal instalments with the stipend. The maximum allowances are as follows:

<table>
<thead>
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<th>Minimum</th>
<th>Comment</th>
</tr>
</thead>
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<tr>
<td>Book allowance</td>
<td>$1,100 pa</td>
<td>$650 pa</td>
<td>includes audio and video cassettes</td>
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<td>Hospitality allowance</td>
<td>$1,500 pa</td>
<td>$750 pa</td>
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<tr>
<td>Other expenses</td>
<td>$600 pa</td>
<td>$300 pa</td>
<td>Robes, IT etc</td>
</tr>
</tbody>
</table>

Spiritual Direction and Supervision
All clergy and stipendiary lay ministers in the Diocese are expected to have either a spiritual director or a supervisor. A list of suitable and qualified spiritual directors and supervisors is available from the Anglican Centre. Ministry units, on receipt of an invoice, are to reimburse the cost of either spiritual direction or supervision up to a maximum of $90 per month or advantage may be taken of the IRD tax provision for out-of-pocket expenses – see above (refer Standing Resolution E13, Manual of Acts page 188).

Use of Personal Equipment
The attention of ministry units is drawn to the justice of reimbursing staff for approved actual and reasonable out-of-pocket expenses for consumable items (but not capital costs), and the
difficulties sometimes experienced by clergy in seeking reimbursement for such expenses. (Payment for capital items, including software, should be made by whoever owns those items).

All ministry units are required to review annually their policy and practice with regard to the allowances and out-of-pocket expenses of their staff. A maximum of $600 (minimum $300) may be paid to clergy, under the out-of-pocket or ‘other’ category. (refer Clergy Allowances) Anything additional to this can be paid by a parish as a true reimbursement for actual costs if the clergy person provides a paid invoice.

**Housing Arrangements for Stipendiary Clergy**

Refer Standing Resolution E14, Clergy Housing Policy, Manual of Acts page 190.

Vicars are required to live in housing compatible with their calling to minister effectively to members of the parish. All parishes with stipendiary ministry must own an appropriate vicarage unless the Management Committee approves otherwise. With Management Committee approval, an alternative arrangement may be entered into in accordance with the procedures set out in sections 4 and 5 of the SR 14.

The housing arrangements for a vicar should be fully discussed and agreed before an appointment is finalised and recorded in the Covenant between the vicar, the Bishop and the parish but this does not preclude further consideration later.

The housing arrangement must also be discussed with the local Archdeacon who is independent of the parish and clergy person. The role of the Archdeacon is to be satisfied that the wishes of both the parish and clergy person are fully respected, and that the intent of this policy is followed.

If a clergy person lives in a house provided by the parish, the parish shall take appropriate measures to ensure the personal space of the clergy person and his or her family is fully respected, and that vicarage needs are addressed in a sensitive way, using the principles of the Property Law Act 1952 as a minimum guideline. *(Note : an effective arrangement might be to have property maintenance matters managed by an independent person.)*

If for any reasons, the Vicarage is vacant and a parish chooses to rent the property, any housing allowance paid to the clergy person from rental should allow for periods of vacancy and additional costs arising from renting. Tenancy agreements must be signed by vestry and an 'agent' appointed to liaise with tenants.

If no housing is available, a housing allowance, equivalent to 80% of the market rental of an appropriate house in the parish, should be paid. Parties may agree to a lesser amount being paid. Clergy who live in their own homes and who are paid a housing allowance through the Diocesan payroll are able to claim up to 15% of this allowance as a non taxable allowance.

**Travel Reimbursement**

Reimbursement is based upon rates agreed by the IRD and paid in twelve equal instalments with the monthly stipend. Clergy are required, in April each year, to estimate their total annual running (upon which the reimbursement rate is based) and their work related running for the year. An accurate record of all travel must be kept in a log book. Odometer readings will be requested in February each year. Travel to and from work is not included in the annual estimate of travel. Travel reimbursement should be reviewed by the Vestry annually. If the total distance travelled on church business is irregular and not great, then it is recommended that a casual rate of $36 cents per kilometre be applied.
**Reimbursement for Diocesan Travel**  
Synod has approved a petrol allowance for attending Diocesan meetings. Refer Standing Resolution D 6, Manual of Acts page 168.

**Robing and Robing Allowance**  
The presiding priest at a Eucharist is expected to wear a cassock and surplice with stole or scarf or an alb with the customary vestments. A red stole is worn for ordinations, a red stole for installations/collations and a purple stole or black scarf for funerals.

The Archdeacon for Ministry Development has a responsibility for approving and authorising all grants – these require GST invoices or receipts before approval.

Newly ordained deacons are entitled to a robing allowance of up to $350 + GST. For newly ordained deacons in Mutual Ministry, a grant may be made to the Ministry Unit.

For newly ordained deacons in Mutual Ministry, a grant may be made to the Ministry Unit.

**Pensions**  
Full-time clergy are required to belong to the Anglican Church Pension Fund. The Diocese subsidises the contribution, the equivalent of 9% of the national base stipend while the priest pays 6%. Since the establishment of KiwiSaver, the Anglican Church Pension Board amended the Pension Fund so that it could become an approved complying superannuation fund from 1 April 2008. The Pension Fund now has two sections, the Defined Benefit Section (the scheme existing at 31 March 2008) and the Complying Fund Section. All new clergy coming into the Diocese (who are not already members of the Pension Fund) must now join the Complying Fund Section.

All members receive a copy of the Pension Fund’s rules and are asked to read them.

Pensions are paid monthly throughout the life of the pensioner and on his/her death, to an eligible surviving spouse at a reduced rate (75% of the priest’s pension). In addition a lump sum is remitted when the priest goes on pension.

The rate of pension and lump sum is set by the Pension Board after seeking the actuary's advice. The pension and lump sum payable is determined by the member’s age at retirement and member's years of pensionable service. The maximum period of pensionable service is 42 years. Members ordained at an age older than 23, with the Board's consent may purchase back service at a rate or sum calculated by the actuary. Members buying back service should, when changing diocese, inform his/her new Diocesan Accountant of that fact.

Clergy may retire at 60, or at any age after that. The standard retirement age is 65 but clergy can continue to work and contribute after that date. However, contributions cease when a member has 42 year’s pensionable service.

Clergy are also able to use The Retire Fund, the Pension Board’s other superannuation scheme, for savings purposes.

Protection is given to the families of clergy who die while in service and those who have to retire early because of ill health.

Contact: Secretary, New Zealand Anglican Church Pension Board, PO Box 12-287, Wellington.
KiwiSaver
Clergy have the option of joining a KiwiSaver scheme, including the Koinonia Fund which is the KiwiSaver scheme is run by the Anglican Church Pension Board.

The personal contribution to KiwiSaver (4% or 8% of stipend) is in addition to the Pension Fund contribution.

Payroll Life Plan
Diocesan stipendiary clergy are covered by a Payroll Life Plan policy. Should a priest die in office, the estate receives a sum equal to three times the current stipend. The Payroll Life Plan provides a benefit in the event of death in service and, in line with the changes in National Superannuation, the cover is maintained until age 65 provided a stipend is being received. This plan is provided at no cost to the individual. The premiums are paid by the Diocese, parish or responsible ministry unit.

Contact: Diocesan Administrator.

Clergy Retirement Housing
The NZ Anglican Church Pension Board will loan up to 80% of the value of a home for retirement. The Diocese has a shareable fund (Stewart Fund) which will also provide mortgage finance and mortgage interest relief for clergy retirement housing. Refer Section J, Page 45

Clergy Sickness
The following procedures cover the situation of a stipendiary clergyperson being incapacitated, either through sickness or accident:

1 For a work-related accident, your medical practitioner should provide the appropriate forms for you to contact ACC and the Diocesan Administrator must be informed immediately. The parish or ministry unit pays the full stipend for the first week if you are unable to work, and during subsequent weeks, the parish or ministry unit pays 20% of stipend, the other 80% being paid through ACC.

In the event of an accident which is not work-related, the parish or ministry unit pays only 20% of the first week’s stipend and ACC will pay the other 80%.

2 During the first month, the parish or ministry unit needs to make its own arrangements for any extra costs such as for relieving clergy.

3 If the incapacity extends beyond a month, contact the Diocesan Administrator. The parish or ministry unit will normally be expected to continue to cover the stipend and allowances of the clergyperson, but the Diocese will cover any reasonable fees and expenses payable to any relieving clergyperson. However the details must be clearly agreed before hand.

4 If the incapacity extends beyond 90 days, the Diocesan Administrator will contact the NZ Anglican Church Pension Board, who will arrange for payments to the incapacitated clergyperson through the Stipend Continuance Plan (see below for details). The parish or ministry unit will then need to make its own arrangements for a more permanent reliever or replacement, according to circumstances. The incapacitated clergyperson would be expected to be responsible for his or her own accommodation and other arrangements.

5 The determination of payments to relieving clergy persons are explained below under the heading ‘Remuneration for Occasional Duty’, and in section D1 of the Diocesan Standing Resolutions, page 167.

Notes:
SECTION D

a Sick leave for paid lay staff must be covered through the employment contract.

b Although insurance to cover shorter term incapacity has been decided against (large numbers of smaller claims are not worth insuring against) there may be some circumstances in which insurance is worth consideration by the parish or ministry unit.

c Some situations may require special consideration, for example because of intermittent recurring incapacity or special needs. The Diocesan Pension Committee can consider these situations in line with the spirit of the policy. In such cases, contact the Diocesan Administrator in the first instance. A contact name will be provided.

Stipend Continuance Plan [Supplementary Support Fund]
The aim of the Stipend Continuance Plan is to provide a continuing income in the event of a member suffering a disabling sickness that totally prevents them from following their vocation. The benefit becomes payable 90 days after the member ceases working and following the receipt of medical evidence that the member is totally unfit for work. The premium for this Plan is shared between the Diocese, parish or other ministry unit and the stipendiary clergy member on about a two-thirds/one third basis, by monthly contribution. The combined contribution is approximately 2% of stipend. The clergy member's contribution is $9.00 per month. The benefit is a monthly payment equivalent to 50% of the gross stipend. As this benefit does not attract a deduction for PAYE its 'real value' is greater than 50% of the stipend (any allowances received are not part of the calculation of stipend). The cover is maintained until age 65 provided the member is in receipt of a stipend and continues to make the personal contribution. The benefit is payable directly to the member.

Medical Insurance
Membership of the Southern Cross Medical Care Society's group scheme is available to active clergy. A Southern Cross representative will call on request.

Annual Leave
Clergy are entitled to four weeks annual leave including four Sundays. The churchwardens may agree, after consultation with the Bishop, to an application by the vicar for more than the annual leave entitlement.

Maternity/Paternity Leave
Refer Standing Resolution E15, Manual of Acts page 191
Clergy and laity who hold a Bishop’s licence and who are in receipt of a stipend or salary may take maternity leave, not exceeding three months in total or paternity leave not exceeding one week in total. Government legislation provides for those taking such leave to receive a set sum per week. The Diocese will top up this sum to the level of stipend or other remuneration being paid.

Remuneration for Occasional Duty
Visiting clergy who take services during an interregnum at the request of a Bishop and Churchwardens are entitled to have their travelling expenses reimbursed, and those not on a fulltime stipend, are entitled to remuneration. (refer Diocesan Standing Resolution D1, page 167). For taking a service or preaching at a service, the payment is $100 with the maximum for services on any 1 day being a total of $150 plus mileage which is calculated at 36c per kilometre.

If, during the interregnum, parishes use visiting preachers who are paid for their services then such payments will generally be taxable income to that person. As such, the payments made to the visiting preachers are subject to a 20% withholding tax deduction which must be made from the gross fee paid (including travel reimbursement, if a monetary payment is made). This should then be accounted for to the Inland Revenue Department by the 20th of the month following.
A certificate of deduction will need to be given to the preacher. The procedures are similar to those that apply to ordinary PAYE deductions. If parishes have any queries they should discuss this with the local Inland Revenue Department Office.

If the payment is made direct to the visiting preachers' employing organisation for its purposes, rather than for the personal use of the preacher, (e.g. to a missionary society for its work) then no such deduction need be made but the cheque should be made out to that organisation by name and the payment should be so recorded in the parish's accounting records. (Details: Standing Resolution D1, Manual of Acts page 167). Contact: Diocesan Administrator.

**Note:** The good news is that the Anglican Centre is happy to carry out this process for you and to send you an invoice to cover the payment(s) made on your behalf to visiting clergy. A form for this purpose is included on page 12 of this section D.

**Sabbatical/Professional Development/Study Leave**

**Education Concessions**
Clergy are reminded that some church schools offer concessions to clergy in the payment of fees. The Day Charitable Trust is able to assist with fees at an independent secondary school within the Diocese of Wellington. Details are advertised in NEWSNET in July. Income from a number of shareable trusts is also available for educational assistance at both secondary and tertiary level. Refer page J 43

**Archdiocesan Car Fund**
Clergy in the Anglican Diocese of Wellington, and their spouses, are able to be members of a car fund administered by the Catholic Church. Contact the Administrator for details and for a formal ‘Letter of Introduction’. Newly ordained clergy may apply to the Tripp Fund for a loan towards purchasing a motor vehicle. Contact: Trust Manager.

**Removal/Relocation Expenses**
Removal expenses for clergy within the Diocese are usually met. Refer Standing Resolution D2, Manual of Acts page 167. Contact: Administrator.

**Professional Liability Insurance**
The Diocese pays the premium for Professional Liability cover for all clergy and voluntary lay people in the Diocese. This policy responds when an outside third party suffers a financial loss and holds the insured liable for that loss. There is also an extension for cover in respect of alleged sexual misconduct however this policy responds only when the final judgement in any court action is in the insured’s favour.

**Payments for Special Services and Discretionary Funds**
It is recommended that all monies received for taking special services such as baptisms, funerals, and weddings be banked into a discretionary account within the parish accounts. It is acknowledged that often vicars are aware of sensitive parish needs which might need to be met confidentially. The Parishes Canon, section 98 Delegations allows for a vestry to delegate to the vicar and churchwardens the right to make minor payments within set limits and it is this process which parishes should adopt to enable a vicar to respond quickly, and with no questions asked, to sensitive pastoral needs.
PAYMENT FOR OCCASIONAL DUTY on behalf of parishes

Please complete the following information and return to

The Accountant
Anglican Centre
P O Box 12 046
WELLINGTON

Name of parish:........................................................................................................................................

Date of the occasional duty:............................................................................................................................

Name of relief priest:........................................................................................................................................

Cash payment agreed on .................................................................................................................................

Mileage or accommodation costs agreed upon (if applicable) ............................................................
........................................................................................................................................................................

The first time you use this service within each tax year, please include:

• an IRD 330 form completed by the relief priest (available from Anglican Centre)

• a deposit slip with bank details for the relief priest

Signed.............................................................................................................................................................

Treasurer
MINISTRY VALUATIONS AND MEDIATION PROCEDURES

Ministry Valuations

Aim
To discern what is of value in the person’s ministry and if there is anything missing. Also to consider what future development may enhance individual and collective ministry of clergy and parishes/ministry units. A ministry valuation is recommended after 1 year of ministry and then every 5 years thereafter.

Clergy may wish to discuss the process with their Regional Archdeacon before proceeding with a ministry valuation. The oversight of these reviews is undertaken by the Archdeacon for Mission.

Personal Valuation
Clergy and Bishop/Archdeacon agree on a Valuation Team of two persons, lay and ordained, and on the process to be followed, which is usually the Appreciative Inquiry model of review.

The Bishop expects that the personal valuation will be linked with a valuation of the ministry unit. The priest being reviewed will have involvement in choosing who these people shall be.

The Valuation Team will interview parishioners or similar about the person’s values.

The Valuation Team and the priest will endeavour to include the principles outlined here.

When the interview work is complete, the Valuation Team prepares a report and shares that with the Priest. They agree on a final draft to be given to the parish with a copy to the Bishop and to the Archdeacon.

Valuation of Ministry Unit
The valuation of the Ministry Unit would normally come before any personal valuation.

After discussion with their Archdeacon, a Valuation Team of two is appointed. That team continues on to oversee any personal valuation.

The Team explains to Vestry the format and a consultation follows.

Reporting is separate for Ministry Unit and individuals. When the valuation is completed, the Valuation Team writes a report which is shared with the Priest and the parish. A copy of the report is sent to the Bishop and to the Archdeacon.

Follow-up to Valuations
If there is something found to be missing in either the aims or the implementation, then plans and actions to address that should be shared with the Archdeacon within a twelve month time-frame.
At the end of the twelve month period:

**EITHER** the action is completed satisfactorily and a report filed with the Bishop in the Anglican Centre

**OR** if further work is required, at that point the Bishop becomes involved and a further range of options can be considered.

### Step By Step Guide to the Appreciative Inquiry Consultation Process

1. **Define** Those we value Commit to the Positive and we determine exactly what the nature of the consultation is

2. **Discover** What is our Business? Valuing the Best of What is.

3. **Dream** What is God and the community calling us to be?

4. **Design** Help plan, developing achievable plans and steps to make the vision a reality

5. **Deliver** Doing Christ’s Work in the World, Co-creating a sustainable, preferred future.

### Best Praxis

The guideline which follows on page 15 has been developed to encourage good ministry practice by licensed people, both clergy and laity.

The flow chart addresses key aspects of ministry and the desired outcomes. It is to be read in conjunction with Canon I, Title D and the material in this Handbook and is to be addressed regularly in each person’s supervision.
BEST PRACTICE
VULNERABILITY – DUTY OF CARE
(with cross references to Canon 1 Title D)
This document is to be read in conjunction with the Diocesan Handbook

HEALTH
Self Care
A:1, A:9, A:10.6

Regular Breaks
A:10.6

Warden/Vestry Support
A:13.1.1

Personal Supervision/Mentor
A:8, A:9

FAITH
Pastoral Care
A:7, A:11.7, A:12.6

Ministry Team
A:4, A:11.3, A:11.6

Retreat/Study/Spiritual Direction
A:3

GROWTH
Professional Development
Education
A:6, A:13.1

Management/Leadership Skills
A:11.10, A:12.9

Legal Issues, Synod etc
A:13.1.5

Interfaith contacts/breakfasts etc
A:9, A:11.1

COMMUNICATION – CLEAR – OPEN
A:13.1.3

Licensees are to review their commitment to this document, with their Supervisors
on three occasions during the year:
e.g. Advent, Lent and Pentecost

* "praxis" - is not simply action based on reflection. It is action which embodies certain qualities.
These include a commitment to human well being and the search for truth, and respect for others.
Moreover, praxis is always risky. It requires that a person
‘makes a wise and prudent practical judgment
about how to act in this situation’
Mediation Procedures

The Inter Diocesan Conference, working on behalf of Tikanga Pakeha, has in recent years, put in place a number of procedures to assist Dioceses with matters relating to appointments (refer Section G, page 30) and for the resignation and termination of appointments for ordained ministers (refer below).

Personal complaint procedures are now addressed by Title D, ‘Maintenance of Standards of Ministry for Bishops, Ministers and Office Bearers’ to be found in the Handbook of the Anglican Church in Aotearoa, New Zealand and Polynesia.

The Diocese has developed a Code of Ethics (refer Section D, page 21) and Code of Conduct (refer Section D, page 25) and there is a procedure for sexual misconduct complaints (refer Section I, page 36).

The following Regulation for Common Practice from the Inter Diocesan Conference, was approved by Synod in 1996. In 1997, the Wellington Diocesan Standing Committee approved a change in sections 2.1, 2.2, and 2.4, to retain the existing six month notice provision for the termination of any clergy license. The Regulation was further amended at Synod in 2000.

1 RESIGNATION AND TERMINATION OF APPOINTMENTS OF ORDAINED MINISTERS

(1) No ordained minister licensed to an ecclesiastical office under Title A Canon II section 1 in any of the Dioceses in New Zealand shall have the appointment to that office terminated or be removed from such office except:
   (a) for an ecclesiastical offence upon the decision of a competent Tribunal as prescribed in Title D; or
   (b) where, in the case of a stipendiary appointment, the stipend in respect of the ministry unit to which the ordained minister was appointed can no longer be sustained, or the office to which the minister was appointed is disestablished; or
   (c) where the ordained minister fails to perform the duties of the office to which the minister was licensed in an effective manner; or
   (d) where the office is that of Deacon/Priest in Charge during a vacancy; or
   (e) where the office is that of Co-Vicar or Co-Pastor, and the provisions of a diocesan regulation require the concurrent termination of such licence upon the termination, for whatever cause, of the licence held by any other Co-Vicar or Co-Pastor of that ministry unit; or
   (f) where the licence has stated a specific term for the appointment, and the term has expired and has not been extended or renewed; or
   (g) upon the resignation from that office of the person holding the licence.

(2) No ordained minister shall have their appointment to office terminated under clause (1)(b) hereof unless:
SECTION D

(a) the Bishop for the time being exercising episcopal jurisdiction over the minister shall first have given the ordained minister and the ministry unit to which the ordained minister is licensed six months’ notice in writing of the Bishop’s intention to take such action and during this three month period prior to the giving of Notice of Termination the parties will consult and will consider all possible alternatives to termination and any other matters or concerns raised by the minister in relation to the pending termination: and

(b) the Standing Committee of the Diocese shall have authorised payment of a sum equivalent to six months’ stipend of that minister payable upon the termination of the licence; and

(c) the Bishop shall have provided the ordained minister with written confirmation that the termination of the appointment is due to the inability to fund the stipend for that appointment and has not been by reason of misconduct; and

(d) the Bishop shall have notified the ordained minister that, should the minister have been unable at the end of six months after the termination of the appointment to have secured another stipendiary office or secular employment, the minister may apply to the Standing Committee of the Diocese for further financial assistance of up to but not more than three months’ stipend.

(3) No ordained minister shall have their appointment to office terminated under clause 1(c) hereof unless the following procedure is followed:

(a) the Bishop shall have spoken personally to the ordained minister about the issues relating to the performance of the duties of the office causing concern.

(b) the Bishop shall then detail to the ordained minister in writing the matters of concern giving rise to a possible termination of the appointment, and what possible action if any may be taken by the minister which may remove those concerns, and shall invite from the minister a response in writing within fourteen days.

(i) If the Bishop advises of any action that may be taken that would remove the possibility of termination, then the Bishop shall invite the minister to signify in writing within fourteen days a willingness to undertake such course of action.

(ii) If the minister, having undertaken the suggested action, is able to perform the duties in a manner satisfactory to the Bishop, no further action shall be taken.

(c) The minister as part of a response may request the Bishop to arrange for the appointment of a third party, who shall act independently and who shall be appointed by a commission consisting of the Diocesan Church Advocate and an Archdeacon or another senior priest nominated by the minister.

(i) The third party shall give an opportunity for the minister, the Bishop and, where the third party considers it appropriate, the ministry unit to be heard either personally or by representation. If the ministry unit is involved, the minister shall be given an opportunity to learn and to respond to what the ministry unit has submitted.

(ii) Thereafter the third party may suggest to the Bishop any action which may be taken that might prevent the termination of the appointment.

(d) If the minister, having undertaken the suggested action, is able to perform the duties of the office in a manner satisfactory to the Bishop, no further action shall be taken.

(e) If, having considered any written response from the minister under clause 3.2 and any suggestions from the third party under clause 3.3, the Bishop considers that no further action is possible that would justify not proceeding with the termination of
appointment, the Bishop shall place all relevant information, including any reports of submissions given or prepared by any third party, before the Standing Committee to seek their sanction of a termination of the appointment.

(f) The minister shall be informed in writing fourteen days prior to the Standing Committee’s meeting to consider the question of a sanction, and shall have the right to make a written submission on any matter the minister wishes the Standing Committee to consider. Any such submission shall indicate whether the minister wishes to appear in person to make representations to Standing Committee at that meeting and whether the minister wishes to have an advocate to represent the minister’s interests.

(g) The Standing Committee when considering the Bishop’s request for a sanction shall ensure that:
   (i) the minister whose licence is under consideration has been informed in writing by the Bishop of the reasons for the possible termination of the appointment;

   (ii) the Bishop has indicated if there is any possible action which may be taken by the minister which would prevent the termination of the appointment and, if applicable, has sought in writing a response from the minister indicating a willingness to undertake such course of action;

   (iii) if a third party has been appointed, the Bishop has placed before the Standing Committee any advice received from that third party which the Bishop cannot or has not accepted or which when agreed to is considered by the Bishop not to have been satisfactorily undertaken by the minister.

(h) The Standing Committee, after hearing any submissions which may be made by the minister or the minister’s advocate, shall either give or withhold its sanction for the termination of the appointment.

(i) If the Standing Committee considers the minister has undertaken the action suggested by the Bishop in a satisfactory manner, it shall not give its sanction to the Bishop’s request.

(j) If the Standing Committee sanctions the termination of the appointment, the Bishop shall advise the minister in writing forthwith of the decision in form set out in the Schedule hereto. The Bishop shall advise the date upon which the appointment and any related stipend terminates, which shall be three months from the date of the notice. The appointment may be terminated forthwith on the payment of three months’ stipend in lieu of notice.

(k) Should the minister have been unable at the end of three months after the termination of the appointment to have secured another stipendiary office or secular employment, the minister may apply to the Standing Committee of the Diocese for further financial assistance of up to but not more than three months’ stipend.

(4) The Diocesan Synod may enact regulations to make further provisions for the care of clergy whose appointment to office has been terminated for whom no stipendiary office exists immediately or in the foreseeable future, in addition to or in substitution for the provisions hereof, where such provisions are deemed insufficient or inappropriate.

(5) Where the licence of any ordained minister specifies the term of the appointment and the date of its termination, then, notwithstanding anything else contained in these regulations, that date shall be the date of the termination of the appointment, and the licence shall cease to be effective from that date unless it is extended or renewed.
(6) Any ordained minister licensed to an ecclesiastical office under Title A Canon II section 1 may resign the same by giving not less than three months' notice in writing to the Bishop having episcopal jurisdiction over the ministry unit for which the licence is issued; provided that less than three months' notice may be accepted at the Bishop’s discretion.
NOTICE OF TERMINATION OF APPOINTMENT TO THE OFFICE OF ________________________________

To: ________________________________ Clerk in Holy Orders

(Address)

WHEREAS I, ________________________________, Bishop of ____________________________,

having caused due enquiry to be made pursuant to the provisions of the Regulations in force in this Diocese governing the termination of appointment of the office of ________________________________

AND having conferred with and advised you, as required by the Regulations, of matters of concern

AND having obtained the sanction of the Standing Committee of the Diocese pursuant to the Regulations

HEREBY GIVE YOU NOTICE that your appointment to the office of ________________________________ is terminated with effect from ________________________________

(date)

You are entitled to stipend and allowances in accordance with the Regulations, a copy of which is attached.

The termination of this Licence has not been by reason of any misconduct.

GIVEN under my hand and seal this __________ day of __________

________________________

Bishop of ____________________________
STANDING RESOLUTION - CODE OF ETHICS

E11 CODE OF ETHICS

(1) **Purposes**
For all people who hold a Bishop’s Licence, and for others who minister under the authority of the Church, in the Diocese of Wellington, this code shall:

(a) provide a statement of what both church members and the general public may expect from ministers.

(b) help to define both personal responsibility and autonomy in relation to the wider ministry of the Church.

(c) provide an indication of the standards on which ministry is offered under the authority of the Church.

(d) reinforce the corporate and mutual responsibility of ministers.

(e) offer a resource for understanding the nature of responsible ministry.

(2) **Principles**

(a) Every person, being created in God’s image, has infinite worth and unique value, irrespective of origin, race, ethnicity, gender, age, belief, social or economic status, sexual orientation, marital status, contribution to society or present psychological, physical or spiritual state.

(b) All ministry, regardless of its form, should seek to bring glory to God, and further the best interests of those who receive it.

(c) Every person may expect to be supported in the development of their God-given potential, while recognising the same expectation in others.

(d) Every person, whether or not presently a member of the Church, may expect to receive objective and disciplined knowledge and skill, to enable that person to grow in the Christian faith.

(3) **Responsibilities to the Church**

(a) Ministers will recognise their membership of the Body of Christ, the Church.

(b) Ministers will offer their gifts to the development of the declared ministry and policies of the Anglican Church.

(c) Ministers will adhere to standards of ministry as accepted by the Church, and work for their advancement.

(d) Ministers will accept the authority of the church to regulate their conduct.

(e) Ministers will be responsible in the amount of time that they give to the ministry of the Church, guarding against both over-commitment and avoidance of responsibility.
(4) **Responsibilities to those receiving ministry**

(a) Ministers will recognise the right of persons receiving ministry to privacy in respect to the collection, use, disclosure and retention of information as set out in the Privacy Act 1993. Here, ‘information’ means personal information, both written and oral, about an identifiable individual.

(b) Ministers providing the Ministry of Reconciliation will recognise the right of the person receiving the ministry to complete confidentiality, both by law, and in keeping with the rubrics on page 750 of 'A New Zealand Prayer Book, He Karakia Mihinare o Aotearoa'.

(c) Ministers providing other forms of ministry will recognise the right of those receiving ministry to confidentiality in situations other than those referred to in clause E11(4)(b). Confidentiality must be maintained except where disclosure is necessary to prevent or lessen a serious and imminent threat to:

(i) the life or health of the individual concerned or another individual; or

(ii) the public health or public safety.

Generally, in other situations, confidentiality should be breached only with the consent of the person receiving ministry, or as otherwise required by law.

(d) Ministers will not abuse their position by taking advantage of those to whom they minister for the purposes of personal, institutional, political or financial gain.

(e) Ministers will recognise the right of persons receiving ministry to be free from threat of sexual exploitation or sexual harassment of any kind. (See Section E(7).

(f) Ministers will encourage those receiving ministry to make their own decisions and take responsibility for their own lives, under God.

(g) Ministers will recognise the limits of their own competence and personal interest, and refer those to whom they minister to others when this is necessary or desirable.

(5) **Responsibilities to other ministers**

(a) Ministers will treat other ministers with respect, consideration, fairness and good faith.

(b) Ministers will recognise the abilities, expertise and views of other ministers and value the contributions they make.

(c) Ministers will respect the confidence of other ministers.
(d) Ministers will seek resolution of conflicts which arise with other ministers, using mediation where necessary.

(e) Ministers will, when appropriate, cooperate with other ministers when it is in the best interests of the people to whom they minister.

(f) Ministers will respect the time constraints of other ministers.

(6) **Responsibilities to themselves**

(a) Ministers will recognise that there are limits to the ministry they can properly provide and that respect for their own health and well-being is necessary.

(b) Ministers will recognise their own need, and that of their family, for recreation, refreshment and renewal for which, at times, they may need to call on the support and expertise of others.

(c) Ministers will recognise their need for regular supervision and spiritual direction to maintain a high standard of ministry, and will make their own arrangements to secure this.

(d) Ministers will recognise their need to update, extend and enhance their knowledge and skills regularly.

(7) **Pastoral relationships within ministry**

(a) Ministers, like others involved in ‘helping’ professions, will adhere strictly to their ethical obligations. It is always the responsibility of the minister to ensure that the pastoral relationship remains healthy and in the best interests of the person receiving ministry.

(b) Ministers will be aware of the deep and intense feelings that can occur within a pastoral relationship. They will monitor not only the emotions of whose to whom they minister, but also their own, to avoid any exploitation of the relationship.

(c) Apart from normative relations within marriage, a sexual relationship between a minister and a person to whom a minister is offering personal or individual ministry is never in the interests of either party, and is always an abuse of trust. The term ‘sexual relationship’ includes any form of physical contact which has as its purpose some form of sexual gratification, or which may be reasonably construed as having that purpose.

(8) **Canon I, Title D**

(a) The provisions of this resolution shall be read subject to Canon I, Title D; and

(b) If there is any inconsistency between the provisions of this resolution and the provisions of Canon I, Title D, the latter provisions shall prevail.
Explanatory Notes

(1) This Code is offered for all who minister under the authority of the Church in the Diocese of Wellington.

(2) This Code contains guidelines for ethical behaviour between ministers and those to whom they minister. It is not intended as a complete statement of Christian moral teaching.

(3) This Code contains guidelines that indicate acceptable ethical behaviour. It is recognised that all who minister will at times fail to live up to every aspect of the guidelines. Those who minister, and those to whom they minister, are called to offer each other reconciliation and forgiveness where there is recognition and repentance of breach of the ethical code.

(4) This Code contains guidelines that deal explicitly with pastoral ministry. However, they are seen to be applicable wherever there is a ministry relationship.

(5) Clause 2.3 of this Code is framed in accordance with Principle 11(f) of the Privacy Act 1993.

(6) Ministers and those to whom they minister meet regularly in different settings. It is often difficult to distinguish between ‘professional’ and ‘personal’ relationships, and it can sometimes be difficult to establish appropriate boundaries in pastoral situations. Where an ethical dilemma may arise, ministers should consult a senior minister.

(7) Breaches of this Code of Ethics transgress the standards of this Church. Any minister who wilfully acts contrary to any of the provisions of the Code may be subject to the pastoral direction and/or the disciplinary procedures of this Church.

(8) This Code is supplementary to and does not replace the provisions for ecclesiastical offences by clergy set out in Title D, Canon II in the Code of Canons of the Anglican Church in Aotearoa, New Zealand & Polynesia.

(9) This Code is not intended to preclude recourse to the appropriate legal authorities.
E12 CODE OF CONDUCT

(1) Preamble
This code is for all people who hold a Bishop’s Licence, and for others who minister under the authority of the Church, in the Diocese of Wellington.

(2) Purpose
(a) This Code is intended to cover the conduct of persons who are licensed to practise as priest or deacon, also those who are qualified as priest or deacon, but who are not currently licensed by the Bishop, and all lay persons who are engaged in any formal duties recognised by members of the public as pertaining to church function (eg members of Vestry, pastoral workers, Lay Ministers, etc).

(b) This Code is intended to provide a set of boundaries to protect such ministers and also those who seek their services.

(c) As a companion document to the Code of Ethics, it is intended to offer support and guidance, and to empower ministers in the church in the day-to-day performance of their ministry.

(3) The Code
(a) Ministers are actively involved in the community.
   (i) Ministers who are licensed representatives of the Church must be available to the public, and must not, without good cause, refuse to respond to requests for priestly or pastoral services within the scope of competence.

   (ii) Ministers need to be especially sensitive about confidentiality and self-monitor both public and private statements and comments.

(b) Ministers must respect and never abuse the relationship of confidence and trust between themselves and any person seeking their services.

(c) Ministers must not enter into a priestly or pastoral relationship where there is, or is likely to arise, any conflict between their personal interests and the best interests of the other party.
   (i) Perception by a minister that a conflict of interest exists, or is likely to exist, is sufficient cause to act in the best interests of the party.

   (ii) Consent should not be made an issue for the other party, and a minister should be aware that a deeply held personal conviction or principle can distort objectivity.

   (iii) In the event of a conflict, or likely conflict of interest, a minister shall:
       • advise the other party of the conflict of interest, and that priestly or pastoral services should be sought elsewhere;
       • offer to assist with arranging alternative services.
(iv) Potential areas of conflict include, but are not limited to the following:
   • opportunity or invitation to exert power or control over a person’s life;
   • sexual attraction towards the other person;
   • opportunity or invitation to act as a mediator/counsellor between two parties, where partiality exists for or against one of the parties.

(d) Ministers should establish a work environment which, in a practical way, minimises the possibility of suspicion or misunderstanding.

(e) Ministers must respect the ethnic and cultural background, gender, class and sexual orientation of those to whom they minister.

(f) To evaluate, maintain and improve their work, ministers must learn how to recognise their personal and professional needs in areas of competence and emotional and spiritual well-being.
   (i) To do this, ministers should utilise ongoing self-evaluation, peer support, consultation, supervision, continuing education and/or personal counselling.

(g) Ministers should question practices in the church community that appear to be harmful or abusive.
   (i) In exercising this tenet, they shall seek advice, and safeguard the rights and dignity of the persons involved before acting.

(h) Ministers should be productive in safeguarding their own integrity in priestly or pastoral situations, including:
   (i) maintaining proper appointments systems:
   (ii) suggesting the presence of support persons (eg personal friend/relative, or church contact person) during private pastoral counselling sessions:
   (iii) keeping discussion relevant to the issue at hand:
   (iv) honouring confidentiality:
   (v) refraining from undue familiarity:
   (vi) avoiding physical closeness or inappropriate touch:
   (vii) never using sexually demeaning words or actions, or jokes in doubtful taste:
   (viii) not involving others in their own personal problems:
   (ix) consulting about difficult situations, within the bounds of confidentiality:
(x) employing strong support systems and self-monitoring.

(4) **Canon 1, Title D**

(a) The provision of this Code of Conduct shall be read subject to Canon I, Title D, and

(b) If there is any inconsistency between the provisions of this resolution and the provisions of Canon I, Title D, the latter provisions shall prevail.