



# Anglican Diocese of Waiapu

## Module 2: Power in Ministry Powerpoint slides Part 1

With sincere thanks to ...

**The Diocese of Waikato and Taranaki** where this material was prepared, and who have generously given us permission to use it,

And especially to

- Archbishop Philip Richardson
- The Ven Stephen Black
- The Ven Sue Burns

## **Training Expectations for Waiapu –**

these will be covered in more detail in Bishop Andrew's webinar (date to be advised), but broadly encompass:

### **2022**

Module 1 - the Royal Commission and new Title D Legislation

Module 2 – Power in Ministry

and the Bishop's webinar (which will be recorded) for ALL clergy, licenced lay ministers, and office bearers with at least 80% correct in each quiz

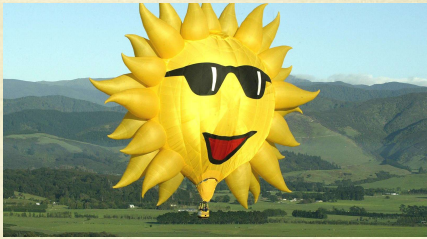
### **2023**

Module 3 - Social Media and the Internet

for licenced clergy and licenced lay ministers

Ministry Standards  
Power and Boundaries  
in Ministry  
Diocese of Waikato and Taranaki  
Webinar 2

Title D - Canon 1



It is the duty of ordained ministers to preach the gospel and to instruct people in the faith as this church understands it. They are to lead people into a deeper exploration and fuller understanding of the gospel and its challenges to contemporary life within the tradition of faith, bringing new insight and knowledge to the interpretation and application that the Gospel maybe proclaimed as good news to their own times. Title D, Canon 1, 11.

## Start at the beginning



*Title D, Canon 1 - 3*

*HKMOA / ANZPB 890,900,912.*

## We break this bread to share in the body of Christ...

We are formed as **community**

in Word and Sacrament



Ministry relationships are grounded in a **community** of common concern, depend for their successful outcomes on a secure basis of integrity and trust and assume the development and practice of appropriate discipline and skills as well a proper standards in behaviour and practice 13

## An overview

We will be able

- To understand power in ministry and leadership
- To describe boundaries in life and ministry
- Use Title D, Canon 1 as a reference text



*Supervisor  
Spiritual Director  
Complaints : Ministry Standards Registrar*

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

Ministers must preserve appropriate inter personal disciplines and boundaries and they shall be aware of the power of the Minister's position.

Ministers must avoid abuse of that power, and any manipulation of a person in the guise of giving counsel.

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

Title D, Canon 1

## Power



<http://www.aarontomberlin.com/blog/wp-content/uploads/2010/10/godspower.jpg>

## Who me?

- The ability or capacity to do something or act in a particular way. *I can.....*
- The capacity or ability to direct or influence behavior or event.
- Physical strength and force exerted by something or someone
- 'The ability to cause or prevent change'
- 'Power is less like a tool we use to make something happen and more like the water we drink to stay alive'

Morse, Mary-Kate, Making Room for Leadership : Power, Space and Influence. Downers Grove: 2008, 41, 42.

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## Who me?

Think about your home, family or residence

*One example today where you exercised power.*

Think about ministry


*One context where you exercise power.*

Power	Neutral	Positive	Negative	
Expert	Knowledge Specialist Skill	Share Mentor	Control Judgement	
Character <i>Personal</i>	Charism Qualities	Care for others Justice	Manipulation Personal advancement	
Role <i>Institutional</i>	Status Position	Encouragement Networking	Punishment Exclusion	
Culture <i>Extra rational</i>	Accepted norms and values	Open to growth change	Closed to growth and change	


Adapted from Morse, 47.

## Extra-Rational

Symbolic  
representation



Religious authenticity

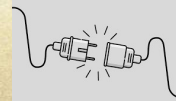




## Collaborative Power



Title D Canon 1  
'Ministry with Christ' or 'Ministry to'



## Balance and Imbalance



<http://inlanding.files.wordpress.com/2014/05/mind-the-gap.jpg>

## Paradigm shifts



## Who me?



We each have different roles in our lives  
Each role brings and denies us opportunity to  
make choices and have influence on others


## Friendship



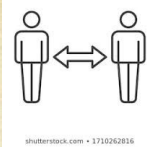
Think about aspects of friendship

Similarity	things in common
Equality	power and status
Reciprocity	give and receive equally
Benevolence	just as you are
Knowledge	mutual and honest self - disclosure

Living and in ministry with the same community



## Professional / Friendship



<p>Professional</p> <ul style="list-style-type: none"> <li>• Time - arranged</li> <li>• Place - neutral</li> <li>• Focus - you</li> <li>• Training - evidence</li> <li>• Professional body - standards and complaints</li> </ul>	<p>Friendship</p>
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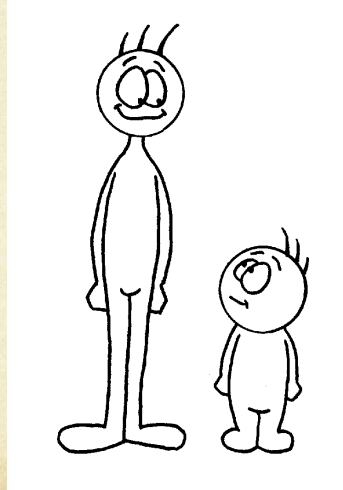
Ministry is more than a role.



Men and women accepting the distinctive calling of ordained ministry and office bearers in this church must recognize they are not simply exercising a function or role. They also exercise a representative Ministry and are expected to lead an exemplary way of life. Title D, Canon 1,1

REPRESENTATIVE  
COMMUNITY  
CULTURE

What is going on here?



<http://project44eveandadam.wordpress.com/2012/04/23/tall-dark-handsome/>

Pause

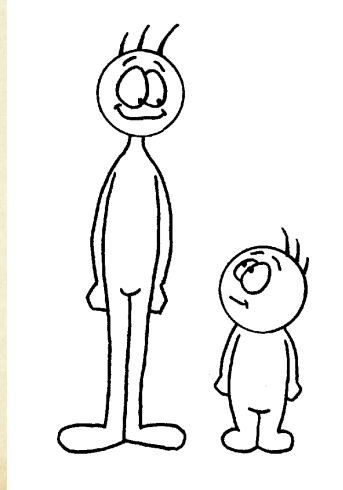


Make a note of something you want to remember

Maybe something that

- Interested you
- Annoyed you
- Intrigued you
- Confirmed or was different from what you already knew

## Boundaries



<http://project44eveandadam.wordpress.com/2012/04/23/tall-dark-handsome/>

## Some Suggestions



## Relational Boundaries

- Help us maintain clear professional relationships.
- Are guidelines (usually unwritten) that help us know when and when not to participate in a given activity, especially if we have more power.
- Are not intended to shackle us but to free us in our work as those in ministry/leadership.
- Help us keep perspective when people's problems seem overwhelming.
- Signal to others that it is safe to trust us.
- Protect those for whom we have responsibility from our abuse of power.



## Attention to boundaries is not

Political correctness taking over

The end of authentic relationships

**KEEP OUT!**

## Boundary violations

- Cause harm to the care-seeker
- Harm the care-giver
- Bring the church and Christ into disrepute



## How do I react to this section?

Write down or share

a. your own reaction to the idea of 'boundaries'

- before you came tonight

- after these descriptions.

b. Something that stood out for you.



These may be useful starters

*I was interested in the idea ...*

*I know about ....*

*I've never thought about .....*

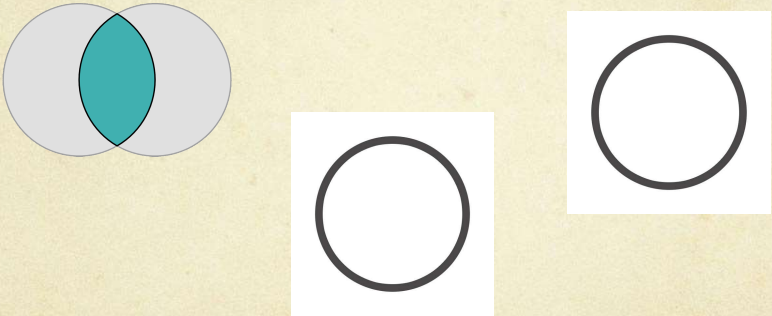
*Is this nearly over 😊*



# Empathy and Boundaries


Mark 5:25-34

our world and the world of the other



The diagram consists of three elements on a light brown background. On the left is a Venn diagram with two overlapping circles; the intersection is shaded teal. To the right are two separate, identical circles, each centered within its own white square. A large, faint number '7' is visible in the bottom right corner of the slide.

# Empathy and Boundaries



disengagement

merger

Doehring, C. *Taking Care- Monitoring Power dynamics and Relational Boundaries in Pastoral Care and Counselling*. Nashville - Abindgon, 1995.

The diagram shows two pairs of circles. The left pair, labeled 'disengagement', consists of a blue circle and a dark red circle positioned side-by-side with no overlap. The right pair, labeled 'merger', consists of a blue circle and a dark red circle where the blue circle is partially obscured by the dark red circle, indicating a loss of individual identity.

## Red Flags



Boundaries under threat

Projection : I know because you want what I want ....

Transference : I know because I have met you before...

*I understand how you feel.*

The carer is not immediately aware of doing this.

Doehring, C. *Taking Care- Monitoring Power dynamics and Relational Boundaries in Pastoral Care and Counselling*. Nashville - Abingdon, 2008?

## Boundaries erode rather than snap

Ensuring side conversations after Vestry meetings,

Making appointments for times when no one else is around.

Discussing personal problems.

Encouraging dependence - whose needs are being met?

Sexual jokes or innuendo.

Phoning at home to chat.

Any Questions?





On the Level

Leonard Cohen

I knew that it was wrong  
 I didn't have a doubt,  
 I was dyin' to get back home,  
 And you were starting out.  
 I said, I'd best be moving on  
 You said, we have all day,  
 You smiled at me like I was young,  
 It took my breath away.  
 Your crazy fragrance was all around,  
 Your secrets all in view,  
 My lost, my lost was saying found  
 My don't was saying do  
 Let's keep it on the level  
 When I walked away from you,  
 I turned my back on the devil,  
 Turned my back on an angel too.  
 They oughta give my heart a medal  
 for let'n go of you,  
 When I turned my back on the devil,  
 Turned my back on an angel too.

Now I'm living in this temple  
 Where they tell you what to do  
 I'm old and I've had to settle  
 on a different point of view,  
 I was fighting with temptation  
 But I didn't want to win  
 A man like me don't like to see  
 temptation caving in  
 Your crazy fragrance was all around,  
 Your secrets in my view,  
 My lost, my lost was saying found  
 My don't was saying do  
 Let's keep it on the level  
 When I walked away from you,  
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Ministry Practice



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

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

Ministers must preserve appropriate inter personal disciplines and boundaries.

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

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

Title D, Canon 1, 15.

Those whom God calls to ministerial leadership through the church

have responsibilities to exercise accountable oversight to those for whom a Minister has pastoral responsibility and shares the ministry of the church.

They shall observe all provisions and implications for the welfare of children and young persons under civil law,

have and maintain reliable and effective communication at all levels of church life,

keep confidential information received in their role as ordained ministers or lay ministers,

and comply with Privacy legislation.

Title D, Canon 1, 14.

## Growing reflexivity

Community based ethics

A culture forms people, their character and actions



look out for the swamp  
we are in the swamp !

## Jesus

How do we use power well?

Jesus : with the blind man

What do you want me to do for you?

Jesus with the woman who touched his cloak.

Tell me about it

Jesus with walking couple

What are you talking about?


Focus on the other / negotiate / be transparent




## Using power well


### Claiming space Sharing space

- Genuine engagement
- Acknowledge and respect people are loved by God, their responses are theirs
- Be transparent in your engagement - this is what I am doing.
- Setting an agenda together
- Staying with the people, being kind
- Checking in
- Ask hard questions with gentleness
- Follow up






## Look and see



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

- Vision
- Review
- All parts of the organization ( top to bottom )
- Common language
- Stories and metaphors



SP

## Community Ethics

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

**Make a concise list of Title D, Canon 1, 10-18 Requirements and Prohibitions**



## Fast model for reflection

### Who am I?

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



### What am I doing?

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



### Why am I doing it?

Is this one of my red flags?  
Is this about ‘me’ getting something from the other?  
Does this fit with Jesus shaped community standards?



## Who am I?



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

## What am I doing?



**Confidentiality**

**Touch**

**Bullying**

**Sexual Matters**

**Availability**

**It is the care-seeker's call**

## Developing Awareness

A person with whom you will have the courage to be accountable and transparent

Would I be OK if my colleague, partner saw me?

What would it look like on national media?

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## Community of Care and Support

Gather around Jesus

Gather round Word and Sacrament

A community of reconciliation and care

- ❖ Supervision
- ❖ Reflective Cycle
- ❖ Know ourselves and watch out for dual roles
- ❖ Keep a balance with our personal / ministry lives and attend to external relationships

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David Crawley on Philippians 2

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

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

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