



# Anglican Diocese of Canberra and Goulburn

## Diocesan Code of Good Practice

Revised February 2013

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## Glossary

## INTRODUCTION

This policy document must be made available to all Church workers within the Anglican Diocese of Canberra & Goulburn. Church workers should be familiar with the contents of this Code and how it relates to their work and behaviour. All Church workers within the Anglican Diocese of Canberra & Goulburn are required to embrace this Code of Good Practice and are required, at all times, to work within this prescribed Code.

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Each person is a unique creation of God and a beneficiary of the ministry and work of Christ, who is both our example and the beginning and end of all life. God calls the community of the Body of Christ to serve Jesus' kingdom of peace, reconciliation, truth, justice, mercy and liberation for the benefit of all people.

This calling requires that all Church workers carry out their vocation and ministry embodying integrity, trust, justice and compassion towards all. Church workers must carry out such ministry as is committed to them in an ethical and competent manner, consistent with, and not beyond, the authority they have received. In this diocese, Church workers are those who exercise any authority on behalf of the Church (see Glossary for the full definition).

In Christian ministry, relationships are paramount. Relationships always experience the tension of the exercise of power. The Code of Good Practice will help Church workers to exercise the power they have been legitimately given as a trust for the well being of all people in the light of the values of the kingdom.

The Anglican Church believes that Christian ministry has its foundation in Jesus' lived proclamation of the kingdom, which gives moral vision and hope to the world. Therefore, each Church worker shares in the responsibility for creating and maintaining ethical practice consonant with the values of the kingdom. This Code should assist in screening out unethical practices inconsistent with these values and provide a positive impetus to shape the expression of the ideals we seek to realise.

Any person who observes a Church worker in the Anglican Diocese of Canberra and Goulburn engage in behaviour that contravenes this Code of Good Practice can notify the Professional Standards Director of the Diocese. It will then be the Director's responsibility to determine if the matter is a grievance or an alleged breach of the Code of Good Practice. If it is a grievance or minor breach of the Code, the Director will assist the parties involved to address the matter. If it is a serious<sup>1</sup> breach of the Code of Good Practice, it will be addressed using the Professional Standards Ordinance (PSO).

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<sup>1</sup> A serious breach is one which may result in a temporary or permanent suspension from duties, limitations placed on ministry, revocation of licence or deposition of holy orders.

The Code is the Diocesan standard of conduct enacted under the Professional Standards Ordinance. Each Section has up to three parts: a Value Statement which states the fundamentals which underpin the area being considered; Standards which outline behaviour required and Guidelines which are designed to help Church workers interpret the standards. A breach of the Standards may result in disciplinary action under the PSO. Some of the words used in this Code are defined in the glossary which is found at the very end of the document.

## **1. CHARACTER**

### **VALUE STATEMENT**

In all areas of good practice Church workers will strive to exhibit the following virtues:

- Prayerfulness
- Honesty
- Integrity
- Kindness
- Patience
- Prudence
- Self control
- Conscientiousness in work
- Justice
- Peacableness
- Truthfulness

### **STANDARDS**

S1.1 Church workers will behave at all times in a way that is not detrimental to the communication of the Gospel in word and deed; behaviour should be such as to enhance and embody the Gospel.

S1.2 Church workers are expected to be honest and tell the truth, taking into consideration the constraints of preserving the privacy and confidentiality of others.

### **GUIDELINES**

G1.1 This Code sets standards and guidelines for behaviour that is consistent with these values. Generally, however, Church workers will:

- act ethically at all times;
- keep their word;
- actively engage in the life of the wider community;
- actively promote peace; and
- actively promote justice

## **2. GOOD PRACTICE IN PERSONAL CONDUCT**

### **VALUE STATEMENTS**

The personal behaviour of Clergy and other Church workers is a model to others and has, therefore, a significant impact on the church and the community.

Because the state has an important role in God's world for maintaining peace and pursuing justice it is important for Church workers, and especially the Clergy, to be good citizens actively promoting peace and justice and obeying the laws of the community, except where those laws conflict with Christian convictions.

Unacceptable behaviour is behaviour that, having regard to all of the circumstances, is offensive, belittling, abusive or threatening to another person, or otherwise is not in the interest of the Anglican Church and the wider community. A Church worker must not engage in any unacceptable behaviour.

### **STANDARDS**

S2.1 Church workers must not engage in:

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

These behaviours are defined in the glossary.

S2.2 Church workers will be faithful in marriage.

S2.3 Church workers' sexual behaviour will be characterised by faithfulness and integrity.

S2.4 In normal circumstances, Church workers must not undertake any duties for the Church when impaired by fatigue, alcohol or any mind-altering substance. Impairment, while difficult to define, means disability from attending to their tasks with reasonable awareness and attentiveness. For example, if a Church worker has consumed too much alcohol to pass a breath test, they would not undertake ministry tasks.

S2.5 Church workers will normally comply with Federal, State and Territory Law.

## **GUIDELINES**

G2.1 Church workers, especially Clergy, should maintain a healthy lifestyle and not over commit themselves, ensuring they have adequate leisure time. Church workers, especially Clergy, should also try to develop interests outside their main area of ministry. Clergy will set aside a regular time for leisure, recreation and annual leave.

G2.2 Church workers intending to make physical contact with another person or speak to them about a sexual matter should:

- take responsibility for their 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 any doubt about the person's wishes.

G2.3 Church workers should be aware that behaviour that may be acceptable in other contexts, such as between friends in a social setting, can be inappropriate in the workplace.

G2.4 Church workers should exercise caution in accessing sexually explicit and violent material.

G2.5 Normally citizens in a democratic country have an obligation to seek the welfare of the state and to obey the law, however, there may be occasions when obedience to Christ may preclude this. Any Church worker concerned about such a case should consult their supervisor or, in the case of clergy, the Bishop.

G2.6 If any Church workers are found guilty or convicted of any offence, they should immediately advise their supervisor or the head of their ministry unit. In the case of members of the Clergy, they should also inform the Bishop.

G2.7 Clergy should only use alcohol responsibly and should not use illegal drugs.

G2.8 Church workers should monitor potentially addictive behaviour especially with respect to pornography, alcohol and gambling and if needed seek professional help.

### **3. GOOD PRACTICE IN CONFIDENTIALITY**

#### **VALUE STATEMENT**

Confidentiality is a fundamental part of the trust that underpins professional and personal relations.

#### **STANDARDS**

S3.1 Church workers must not disclose confidential information received in pastoral ministry to their spouse, family, friends, colleagues or any other person without the consent of the person providing the information, except where:

- disclosure is required by law; or
- disclosure is clearly in the public interest (such as to avoid the risk of serious injury or harm to any person).

S3.2 Church workers must inform anyone disclosing confidential information to them of these limits to confidentiality. This should be done before the disclosure of the confidential information, such as at the beginning of an interview.

S3.3 Church workers seeking or providing professional supervision or consultation will not identify any person and only disclose what is necessary to obtain or provide the supervision or advice.

S3.4 Church workers should be aware of and, when appropriate, seek advice in regard to:

- their legal obligations with regard to confidential information received during an interview or confession, particularly in relation to criminal offences;
- the pastoral consequences of breaching confidentiality; and
- the risk of physical or emotional harm or hardship to another person by disclosing such information, particularly in writings, sermons or other public media.

#### **GUIDELINES**

G3.1 Church workers should be aware that 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. Only clergy have the authority to receive a special confession of sins as provided in those pastoral services in the Church's authorised liturgies.



G3.2 Church workers have a legal obligation to report criminal offences to the applicable civil authorities (eg. child abuse). Church workers may be subpoenaed to produce documents or to attend court to give evidence, or both. Church workers are required to comply with such obligations, and, in the case of difficulty, should seek the advice of their supervisor or, in the case of Clergy, the Bishop.

G3.3 Whilst upholding the principle of confidentiality, Clergy must do so within the constraints of the law and with regard to statutory requirements. The relevant provisions of the uniform Evidence Acts (which apply in NSW and the ACT) state:

“(1) A person who is or was a member of the clergy of any Church or religious denomination is entitled to refuse to divulge that a religious confession was made, or the contents of a religious confession made, to the person when a member of the clergy.

(2) Subsection (1) does not apply if the communication involved in the religious confession was made for a criminal purpose.

(3) This section applies even if an Act provides:

- that the rules of evidence do not apply or that a person or body is not bound by the rules of evidence, or
- that a person is not excused from answering any question or producing any document or other thing on the ground of privilege or any other ground.

(4) In this section:

- religious confession means a confession made by a person to a member of the clergy in the member's professional capacity according to the ritual of the Church or religious denomination concerned.” The provisions of the uniform Evidence Acts uphold and support the General Synod Canon Concerning Confessions 1989, which was adopted by the Diocese of Canberra and Goulburn in 1994. Section 2 of that Canon provides:

“(2) If a person confess his or her secret and hidden sins to an ordained minister for the unburdening of conscience and to receive spiritual consolation and ease of mind, such minister shall not at any time reveal or make known any crime or offence or sin confessed and committed to trust and secrecy by that person without the consent of that person.”

Disclosure of child physical and sexual abuse is required by law; and in the context of the Rite of Reconciliation of a Penitent (APBA), absolution is to be withheld until the relevant authorities have been notified by the penitent or priest hearing the confession.

## **4. GOOD PRACTICE IN PROFESSIONAL LIFE**

### **VALUE STATEMENT**

Ministry among the people of God and for the sake of the world requires knowledge and skill as well as commitment. Church workers are expected to perform their office and duties to as high a level as they are capable.

For Clergy the Ordinal provides a broad framework of expectations and values that will guide them in the conduct of their ministry. The parameters that guide the Clergy in their ministry of teaching and leading the people of God are prayer and the study of scripture, the study of theology and celebration of the sacraments, preaching of the gospel, pastoral care and mission, and the pursuit of justice.

### **STANDARDS**

S4.1 Church workers who have appropriate authority in a Church Body must ensure that Church workers for whom they are responsible are provided with:

- a safe working environment and safe housing, where housing is provided;
- opportunities to maintain and enhance their ministry skills; and
- personal encouragement, support and regular feedback to the Church worker.

S4.2 Church workers who provide ongoing individual pastoral ministry or counselling will ensure regular professional supervision by an appropriately qualified person.

S4.3 Church workers will maintain high standards of knowledge in all areas of ministry appropriate to their position. Church workers should keep their ways of working, activities and procedures constantly under review and seek to evaluate their work at all times. The Clergy have a particular responsibility to continually update their knowledge and ministry skills.

S4.4 Licensed Church workers must comply with the terms of their licences.

### **GUIDELINES**

G4.1 All Church workers should ensure that time and resources are available for their spiritual health. Every Church worker is first and foremost a disciple of Jesus Christ and at the heart of every ministry is the maintenance of that discipleship in prayer, Bible study, and worship.

G4.2 Church workers, especially Clergy, should seek out opportunities to maintain and enhance ministry skills appropriate to the responsibilities of their role, through:

- regular ministry development;
- supervision by an appropriately qualified person;
- peer support;
- having a mentor; and
- regular feedback including a regular ministry review.

G4.3 Where Clergy have entered into ministry covenants, they should make every effort to meet the obligations of those covenants or to renegotiate the covenant if it has become inappropriate.

G4.4 Long service leave should be used during the time of active ministry, not at the end of this period.

## **5. GOOD PRACTICE IN PASTORAL RELATIONS**

### **VALUE STATEMENT**

Church workers have a special place within the life of the Church and the wider community. The Clergy have a particular responsibility for the faith community's worship, proclaiming the good news of Jesus Christ, providing pastoral care, being with those who suffer, and working for justice and peace.

The privileged position of trust enjoyed by Church workers within the Church and wider community brings particular professional obligations. It is necessary for each individual Church worker to recognise the power they can exercise in people's lives, and it is essential that they both understand and observe the professional boundaries the Church requires in the exercise of their ministry.

Church workers must maintain physical, sexual, emotional and psychological boundaries suitable to the pastoral or professional relationship.

Trust is fundamental to the pastoral relationship. Confidentiality is basic for the maintenance of that trust. The Diocese maintains the Canon Law of absolute silence on matters shared with a priest in the context of a formal confessional situation. However, disclosure in relation to child physical and sexual abuse is required by law and in the context of the Rite of Reconciliation of a Penitent (APBA), absolution is to be withheld until the relevant authorities have been notified by the penitent or priest hearing the confession.

### **STANDARDS**

S5.1 Church workers must not knowingly misrepresent their competence, qualifications, training or experience. They must recognise the boundaries of their professional competence and decline any duties or responsibilities that are beyond their competence. Church workers must only undertake ministry that is within their competence or role.

S5.2 The Clergy and other Church workers in pastoral ministry must provide care of sound quality in pastoral relationships and professionalism in ministerial responsibilities. This includes:

- providing care of very high quality to the sick and dying, recognising professional modes of working in these sensitive areas;
- preparation that leads to the best leadership in public worship and preaching; providing for the spiritual and educational needs of parishioners or others in their pastoral care;
- being sensitive to and not exploiting the vulnerability of children and young people; and
- relating without discrimination to people from different ethnic, social and cultural backgrounds.

S5.3 Clergy and those Church workers licensed to preach and teach have a responsibility to represent accurately the teachings of Scripture and of the Church. In particular, Clergy and relevant Church workers shall:

- responsibly and constructively employ biblical, historical and theological scholarship;
- when representing opposing views do so accurately;
- uphold the theological and liturgical tradition of the Church;
- be guided by the decisions of the Diocesan Synod and the General Synod; and
- be open to challenge and correction from colleagues.

S5.4 Church workers must be alert to circumstances in which their capacity to minister to others may be impaired (such as at times of personal trauma) and must seek professional advice on whether they should withdraw from ministry for a particular period.

## **GUIDELINES**

G5.1 Clergy should be welcoming and sensitive in relation to requests for the sacrament of holy baptism, and in the pastoral rites of marriages and funerals.

G5.2 Church workers need to be mindful that both formal interviews and informal conversations in a ministry context are pastoral and professional encounters and therefore, they should consider:

- the suitability of the place of meeting;
- whether the location allows for privacy while maintaining the opportunity for supervision;
- whether the space allows for maintaining hospitality and courtesy while observing professional boundaries;
- the personal safety and comfort of all participants;
- the propriety of the circumstances of the interview when visiting or being visited alone;
- establishing at the outset the interview's purpose and boundaries with respect to subject matter, confidentiality and duration;
- the appropriateness of initiating or receiving any physical contact; and
- whether the presence of a child or young person's parent, guardian or other person chosen by the child or young person is appropriate when the child or young person is being interviewed.

As information about a pastoral or professional encounter may be required at any time in the future, clergy are required to keep a diary note, as a minimum, of such encounters.

G5.3 Church workers should avoid behaviour that could give the impression of favouritism and inappropriate special relationships, particularly with individual children.

G5.4 Church workers will avoid ministering to persons with whom they have a close personal friendship, or a family or dependent relationship. If in special circumstances this is nevertheless appropriate, Church workers should think carefully before providing such pastoral ministry. 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.

G5.5 Pastoral relationships can legitimately develop into romantic relationships. If this begins to happen, Church workers, especially Clergy, should;

- acknowledge to themselves that personal interest and the pastoral relationship are at risk of becoming confused;
- tell the other person that the relationship is changing and becoming romantic;
- disclose the nature of the relationship to a supervisor or colleague to ensure accountability and prevent misunderstanding;
- cease providing individual pastoral ministry to the person; and
- where practicable, make alternative arrangements for ongoing pastoral ministry and advise a supervisor or colleague of those arrangements.

G5.6 Church workers should recognise the limits of their skills and experience and not undertake any ministry (such as relationship counselling, counselling for abuse and addictions, or an exorcism) that is beyond their competence or the role for which they have been trained. Advice should be sought if in doubt. A person who requires specialised help should be referred to an appropriately qualified person or agency.

G5.7 During any absence or leave, appropriate arrangements should be made to ensure an appropriate response to urgent pastoral situations, such as deaths and funerals.

## **6. GOOD PRACTICE IN COLLEGIALITY**

### **VALUE STATEMENT**

Jesus commanded his disciples to love one another.

The Christian community is based on the respect and co-operation that members display and extend to one another.

### **STANDARDS**

S6.1 Church workers will work in a co-operative and collaborative way with their colleagues and respect their ministerial authority and responsibility.

S6.2 Church workers will respect and support the ministry of all their colleagues, whatever their ethnicity, sex or age.

S6.3 Church workers will make opportunities to share ministry with others and, where appropriate, assist others in discerning their vocation.

S6.4 Church workers will respect the Anglican diversity existing in this Diocese. They will act in a professional manner towards colleagues who hold theological, liturgical and missiological positions different from their own.

S6.5 When a Church worker completes an appointment, all associated existing pastoral relationships should generally be terminated. This should be done in a sensitive and timely manner to allow these responsibilities to be undertaken by their successors. Church worker Clergy, in particular, must respect the integrity of the newly appointed person holding the Bishop's licence. Friendships which recognise the changed relationships may continue.

S6.6 Leaders of ministry units must ensure that new Church workers within their supervision are aware of the ethics, protocols and standards applicable to their ministries.

### **GUIDELINES**

G6.1 When a Church worker has reason to believe that a colleague is acting unprofessionally, unethically, or that the colleague's standard of practice fails to meet standards required by this Code of Good Practice, an approach should be made to the colleague. If such action fails to resolve the point at issue, the church worker should contact a Bishop, an Archdeacon or the Professional Standards Director for advice.

## **7. GOOD PRACTICE IN MINISTRY TO CHILDREN AND YOUNG PERSONS**

### **VALUE STATEMENT**

The Church receives, nurtures and treasures each child as a gift from God. Children are entitled to be safe and protected. They have the right to be respected, listened to and their particular needs considered in all church activities, whether mixed age or child specific.

Ministry where children are involved requires absolute trustworthiness.

### **STANDARDS**

S7.1 Church workers must make themselves familiar with, and comply with, the Diocesan standards and protocols regarding the care of children and young persons.

S7.2 Church workers who work with children and young people must undertake a Creating Safe Ministries workshop and Refresher sessions and appropriate screening as required by the Diocesan Due Diligence Protocol.

They must be familiar with Diocesan regulations regarding working with children and young persons and comply with all relevant mandatory reporting legislation.

S7.3 Should a person who is currently charged with, or has been found guilty of a sexual offence against a child wish to participate in ministry unit activities, the Rector or Churchwardens (or holders of equivalent positions) are to contact the Professional Standards Director to enact the Diocesan Protocol related to Persons of Concern.

S7.4 Church workers who have overall authority in a church body 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 and the Diocese are complied with; and
- all Clergy and Church workers for whom they have responsibility and who work with children and young people:
  - 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 and young people.



## **GUIDELINES**

G7.1 Due to the inherent imbalance of power, children are incapable of giving consent to abuse.

G7.2 Appropriate physical contact is important for children's healthy development. In general – excluding circumstances such as immediate physical danger or medical emergency – physical contact should be initiated by the child or young person, or occur with their permission. When such contact is made with a child or young person, great care should be taken to respect their feelings and privacy.

## **8. GOOD PRACTICE IN MINISTRY TO THE AGED**

### **VALUE STATEMENT**

Older people are valued members of congregations; many have gifts and skills to share. Numbers of them may assist in ministry, while others need varying degrees of assistance to engage in the practice of their faith. Still others need to be ministered to. Every person is entitled to rights of autonomy, security and privacy. Older people are more likely to lose these rights and they may need others to advocate for them. This may be relevant for Church workers in the context of older people in their relationship with the Church.

Church workers must be aware of the potential for the mistreatment of older people, sometimes called elder abuse. Elder abuse may include:

- financial or material abuse;
- emotional or psychological abuse;
- spiritual abuse;
- sexual abuse;
- physical abuse; or
- neglect.

Church workers should affirm the worth, value and dignity of all older people, including those who are house bound or are in residential aged care.

### **STANDARDS**

S8.1 Church workers must not display dominating, harsh or controlling behaviour or language towards elderly people. Some control may, however, be required to ensure safety.

S8.2 Church workers are expected to protect older people from elder abuse and to act in accordance with any protocols or relevant State and Territory legislation.

S8.3 Church workers must respect and protect the right of a person to autonomy over giving, pledging or bequeathing, particularly as older people may be less able to make decisions and could be victims of manipulation.

## **GUIDELINES**

G8.1 Older people may require extra physical help. Care is needed in providing such help, and sensitivity shown when help is refused.

G8.2 Care should be taken to ensure that older people can practise their faith, including the provision of assistance with worship and other pastoral activities.

G8.3 Older people may be particularly sensitive to any intrusion on their privacy and care should be taken to respect their right to choose how they are addressed, who enters their home and how they plan their days.

G8.4 Church workers should act in ways which recognise and honour older peoples' past, as well as their present circumstances.

G8.5 Church workers should do their best to enable older people to have security, both for themselves and their personal belongings, when on Church property.

## **9. GOOD PRACTICE IN MINISTRY TO ABORIGINAL AND TORRES STRAIT ISLANDER PEOPLE**

### **VALUE STATEMENT**

The cultural and spiritual heritage of Australia's Aboriginal and Torres Strait Islander peoples is valued, especially in understanding the importance of belonging to country and family.

Aboriginal and Torres Strait Islander people are recognised as Australia's first inhabitants and are valued members of congregations. Aboriginal and Torres Strait Islander people have stories, history as well as gifts and skills to share.

Aboriginal and Torres Strait Islander people have a suspicion towards the "church" because of past treatments and the Church needs to be sensitive and caring in building relationships.

Aboriginal and Torres Strait Islander people are entitled to be heard and their views listened to and respected.

As the Church can play a significant role in advocacy, it seeks to connect with Aboriginal and Torres Strait Islander peoples and to offer support and advice where appropriate.

### **STANDARDS**

S9.1 Church workers must affirm the worth, value and dignity of all Aboriginal and Torres Strait Islander people and be respectful and inclusive of protocols which are meaningful for Aboriginal and Torres Strait Islander people.

S9.2 Church workers must recognise that Aboriginal and Torres Strait Islander Christian leaders are gifted and competent.

S9.3 Church workers must follow cultural protocols when seeking to contact and communicate with Aboriginal and Torres Strait Islander people. (Protocols for consulting or communicating with Aboriginal and Torres Strait Islander people are available from the Koori Commission)

### **GUIDELINES**

G9.1 Every meeting with Aboriginal and Torres Strait Islander people needs to be carefully thought out and advice from Aboriginal and Torres Strait Islander Christian leaders and Elders is important. These leaders and elders are the primary contact for entry and gaining knowledge and information about the particular and specific community in which Church workers are seeking to minister.

G9.2 Church workers must recognise that the impact of past policies, which at times involved the church, is vivid in the minds and lives of many Aboriginal and Torres Strait Islander people. Therefore, it is always important to remember that a large proportion of Aboriginal and Torres Strait Islander people perceive church people as representatives of a large, powerful, unfriendly and uncaring institution.

Church people are often viewed negatively, no matter how informal or friendly they appear.

G9.3 Church workers should respect that each community is different and allow for adequate time to build the relationships before moving on to talk and share about things to do.

G9.4 Care should be taken to ensure that special days for Aboriginal and Torres Strait Islander people are acknowledged and that "services" be organized and that participation and support for other community events is important.

G9.5 Aboriginal and Torres Strait Islander people should be able to practise their faith in an appropriate cultural manner.

## **10. GOOD PRACTICE IN RELATION TO THE ENVIRONMENT**

### **VALUE STATEMENT**

God has created all things, visible and invisible. The Christian understanding of creation demands that humanity has a particular responsibility to cherish, delight in and protect the world that God has made.

Human greed, injustice, acquisitiveness, and the quest for power have debasing effects on God's creation, including poverty.

### **STANDARDS**

S10.1 Church workers have a responsibility to lead the Church in addressing the issues of greed, injustice, acquisitiveness, and the quest for power and consequent poverty in the Church's own life and in the wider community.

S10.2 Church workers have a responsibility to promote the health of the created order.

### **GUIDELINES**

G10.1 Church workers are encouraged to become informed about, and aware of how they and the Church can protect the environment and to share their knowledge and awareness with others.

G10.2 Opportunities should be taken to affirm God's love for creation regularly in the Church's worship.

G10.3 Church workers should, as far as possible, seek to minimise any environmental damage associated with church activities.

## **11. GOOD PRACTICE IN FINANCIAL INTEGRITY**

### **VALUE STATEMENT**

The ministry of Church workers may include financial management. In both their personal capacity and their pastoral ministry Clergy are involved in matters of a financial nature. The financial dealings of all Church workers, especially Clergy, have a significant impact on the Church and the community.

Financial integrity is essential to all financial processes and transactions.

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**

S11.1 Church workers with overall authority for financial management in a Church Body must ensure that:

- proper systems for financial integrity and accountability are implemented and maintained;
- all Church workers for whom they 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 in full.

S11.2 Church workers must fully disclose and be publicly accountable for all church monies they handle.

S11.4 Church workers must not allow themselves to be improperly influenced by offers of money or financial gain.

S11.5 Church workers must avoid situations of conflict between personal financial interest and pastoral ministry responsibilities. Church workers must not seek personal advantage or financial gain for themselves or their families from their positions or from a pastoral relationship, beyond their stipend or wage and recognised allowances and deductions.

S11.6 Church workers must not avoid payment of their just debts and family support obligations.

### **GUIDELINES:**

G11.1 Church workers with overall authority for financial management in a Church Body should minimise the risk of being accused of engaging in financial impropriety by putting in place appropriate procedures for handling money.

G11.2 Church workers must ensure that clear account and transaction boundaries are maintained between their personal finances and church finances.

G11.3 Church workers should avoid borrowing money from, or lending money to, a person with whom they have a pastoral relationship. Church workers who enter into such a relationship should disclose the circumstances to a supervisor or colleague.



## **12. GOOD PRACTICE IN GOVERNANCE**

### **VALUE STATEMENT**

Church workers, as members of a Church which is an organised and structured community of faith, have a responsibility to understand and be familiar with the legislation and processes of the Church that are relevant to their work and practice.

Church workers must consider how they should appropriately and responsibly participate in the work of their ministry unit, Deanery and the Diocese and in the wider work of the Church.

### **STANDARDS**

S12.1 Church workers will make themselves familiar with the ordinances, policies and other rules and guidelines in force in the Diocese and applicable to their work.

S12.2 Church workers will work within the polity of the Diocese, the regional structure, the agreed structure of the ministry, and with and under the guidance of the Bishop.

S12.3 Relevant Church workers will ensure that ministry unit and agency records and registers for which they are responsible are maintained to a proper standard, are kept in a safe place and are available for regular inspection by relevant Diocesan personnel and others entitled to access them.

### **GUIDELINES**

G12.1 Church workers should regularly consult the Diocesan website or printed materials provided by the Diocese on matters of governance.

G12.2 The relevant Diocesan authority will ensure that newly appointed Church workers, especially incumbents, are provided with access to Diocesan governance materials.

## **13. GOOD PRACTICE IN MINISTRY TO PEOPLE EXPERIENCING MENTAL ILL-HEALTH**

### **VALUE STATEMENT**

Experiencing mental ill-health may increase an individuals' vulnerability and vulnerable people are often drawn to the church and other welfare organisations.

Such people remain loved of God and the Church must ensure that they are appropriately respected. This will include the need for those who are experiencing mental ill-health and their carers to receive support from those to whom they turn for help. The Church must ensure, therefore, that Church workers have sufficient knowledge and skills to support them, without causing further harm or distress and without inappropriately restricting their rights and liberties.

People experiencing mental ill-health are valued members of a congregation. For many, their creativity and insights contribute to worship and parish life. Some, however, may require assistance to participate in worship, while others may only need caring ministry.

The church must be for these people, as with all who come to it, a safe place.

### **STANDARDS**

S13.1 Church workers should treat all people experiencing mental ill-health with respect and care, making proper allowance for their vulnerability and circumstances.

S13.2 All clergy and Church workers, who provide ongoing pastoral ministry to those experiencing mental ill-health, must undertake Mental Health First Aid training. They must be familiar with diocesan regulations regarding working with people who have a mental illness and understand and comply with all relevant State and Territory legislation.

S13.3 All clergy and church workers who regularly provide ongoing pastoral ministry must undertake Applied Intervention Skills Training and understand and comply with all relevant State and Territory legislation.

S13.4 All clergy and church workers who have overall authority in a ministry unit or Diocesan agency are to ensure that:

- there are proper systems in the unit or agency for the safety and welfare of people experiencing mental ill-health to facilitate their full participation in the life of the church.
- all clergy and church workers for whom they have responsibility and who work with people experiencing mental ill-health:
  - receive regular training in the area of mental health and wellbeing; and
  - are aware of the provisions of this Code relating to people experiencing mental ill-health.

## **GUIDELINES**

G13.1 As far as practicable, clergy and Church workers should recognise that the nature of some mental health conditions lead people experiencing mental ill-health to make decisions and act in a manner which may damage their reputation which are not in their best interest. Clergy and church workers should take reasonable measures to protect the person's reputation, without being harsh, domineering or controlling.

G13.2 Church workers should make themselves familiar with sources of assistance in their local area for people experiencing mental ill-health.

G13.3 Church workers should take care to ensure that people experiencing a mental ill-health can practise their faith, including the provision of assistance with worship and other pastoral activities.

G13.4 Church workers should be aware that people experiencing a mental ill-health may be particularly sensitive to any intrusion on their privacy and take care to respect their right to choose how they are addressed, who enters their home and how they plan their days.

## **14. GOOD PRACTICE IN ELECTRONIC COMMUNICATION**

### **VALUE STATEMENT**

The use of the electronic communication mediums (such as telephone, email, social networking sites such as Facebook, and SMS) are a part of everyday life for many people in our ministry units. As church workers it is important that we consider how we can use this form of communication appropriately.

Positional power dynamic can exist between those in leadership and those under their care in pastoral relationships. This applies to all ministry relationships regardless of the age of the people involved.

We need to be mindful that electronic communication may be used to test or step over relational boundaries or even as a way to foster relationships for the purpose of preying on those who are vulnerable.

### **STANDARDS**

S14.1. As electronic communication may be open to misinterpretation, it is vital that transparency and accountability in practice is engaged.

S14.2. Consistent with the spirit of the Diocesan Code of Good Practice Church workers must not knowingly transmit, retrieve or store any communication that is discriminatory or harassing; derogatory to any individual or group; obscene, sexually explicit or pornographic; defamatory or threatening; in violation of any licence governing the use of software; for any purpose that is illegal or contrary to the Code.

S14.3. In all communications it is particularly important to emphasise the need to act professionally, with integrity, care and diligence, maintaining appropriate confidentiality and demonstrating courtesy, respect and cooperation at all times.

S14.4. It is important to be mindful of ensuring that the privacy of others is protected. This may include, but is not restricted to personal data and photographs. In general, it is important to obtain the permission of another person if it is intended to collect, store or display the following:

- data to be collected and stored, including names and contact details
- photographs taken, stored and/or displayed in hard copy or electronically, such as on a website

S14.5. Additional care should be taken by ministry leaders when communicating with people via social networks and other online forums.

### **GUIDELINES**

G13.1. It is important that all ministry leaders and those in positions of power in a pastoral relationship exercise practices to ensure they are acting with integrity in their electronic communication.

## GLOSSARY

This Code of Good Practice should be read with the Professional Standards Ordinance and words in this Code have the same meaning as in that Ordinance.

**Abuse of a child or young person** or **abuse** in relation to a child or young person includes the following conduct:

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

**Bullying** is a persistent pattern of behaviour by a person that is harmful, intimidating, humiliating or embarrassing, and which is aimed at making another person feel miserable, demoralised and lacking in self-confidence. It is the deliberate desire to hurt, threaten or frighten someone with words or actions by one or more people and can vary in the degree of severity.

**Child** refers to anyone under the age of 12; (see also Young Person).

**Church** means the Anglican Church of Australia.

**Church Authority:** the Bishop or a person or body having administrative authority of or in a Church Body to license, appoint, authorise, dismiss or suspend a Church worker.

**Church Body:** includes a ministry unit, parish, school, any body corporate, organisation or association that exercises ministry within, or on behalf of, the Church.

**Church worker:** a person who is or who at any relevant time was:

- a member of the Clergy; or
- a person employed by, or contracted to, a Church Body; or
- a person holding a position or performing a function with the actual or apparent authority of a Church Authority or Church Body; including:
  - a person holding an office in this Diocese;
  - a member of Synod;
  - a churchwarden of a ministry unit;
  - a member of any other board, council or committee constituted by ordinance or resolution of the Synod or of a parish council or chaplaincy unit council;
  - a person employed by this Church or a diocesan agency;

- a member of a body corporate incorporated in this Diocese;
- a person in a position of trust in a diocesan agency or ministry unit including worship leaders, lay pastors, youth workers and others engaged in worship, caring for parishioners and carrying on the work of this Church; and
- a person in any other position of leadership within the Diocese.

**Clergy (person):** a person in Holy Orders.

**Consent** is understood as free and willing agreement to a particular act occurring. Consent has not been given if an individual agrees under any sort of threat, or if consent is obtained by fraud or through the influence of a person in authority over that person. Consent cannot be given for sexual activity within a pastoral or professional relationship; or by a Child or Young Person.

**Discrimination** means treating someone less favourably than another person because of factors such as:

- sex;
- age;
- ethnicity;
- culture; or
- disability.

Such discrimination can occur as a result of a policy or practice even where it appears neutral or non-discriminatory but has an unfair impact as a result of one of these factors.

**Emotional abuse of a child or young person** is any repeated attack on a Child or Young Person's self-esteem. It includes:

- name calling;
- threats;
- ridicule;
- intimidation;
- isolation;
- bullying; and
- ill treatment in the form of coldness, hostility or rejection. (see also Unacceptable Behaviour)

**Gender harassment** is unwelcome conduct directed at an individual or group because of their gender. It includes:

- openly discussing views that portray the other gender as subordinate
- using gender-based or sexist derogatory terms,
- suggestive remarks or name calling with a gender basis;
- gender-based jokes or comments; and
- inequitable treatment of men and women.

**Harassment** is unwanted or unwelcome behaviour that a reasonable person, having regard to all the circumstances, would consider offensive, humiliating, or intimidating. Harassment may be a result of some real or perceived attribute or difference, such as:

- race, colour, nationality or ethnicity;
- sex;
- gender;
- marital status;
- political opinion;
- values and beliefs;
- socio-economic origin;
- age;
- medical record, or physical, mental, or intellectual disability/impairment; and
- sexual orientation.

Harassment also includes (but is not limited to):

- insulting comments about the physical characteristics, abilities or mannerisms of a person;
- disparaging or unnecessary comments about a person's work or capacity for work;
- the spreading of malicious rumours or public statements of a derogatory nature about a person;
- exclusion of a person from normal conversation or social activities;
- persistent teasing; or
- offensive pictures, posters, graffiti or written material.

**Mental ill-health** includes mental health problems, symptoms and disorders, including mental health strain and symptoms related to temporary or persistent distress.

**Neglect of a child, young person, disabled person or dependent person** is the failure to provide the basic necessities of life, to the extent that the child's or young person's or disabled person's or dependent person's health and/or development are placed at risk.

**Pastoral relationship** is a relationship entered into in the name of a Church body between a Church worker and any person to whom the Church worker ministers.

**Physical abuse of a Child or Young person** occurs when a person injures or threatens to injure a Child or Young person. This may take the form of slapping, punching, shaking, kicking, burning, shoving or grabbing. It does not include lawful chastisement by a parent or guardian.

**Professional relationship** is a relationship entered into in the name of a Church body between a Church worker and any person to whom the Church worker provides professional services.

**Sexual abuse of a Child or Young person** occurs when a Child or Young person is used by another for his or her own sexual stimulation or gratification or for that of others. It generally constitutes criminal conduct and includes:

- sexual touching and fondling;
- being forced to touch or fondle another person;
- kissing or holding in a sexual manner;
- being forced to perform oral sex;
- vaginal or anal intercourse;
- vaginal or anal penetration with an object or finger;
- making obscene calls or remarks;
- voyeurism;
- exposure to any form of sexually explicit or suggestive material;
- discussion of, or inquiry about, personal matters of a sexual nature;
- being forced to self-masturbate or watch others masturbate;
- indecent exposure;
- grooming;
- on-line abusive behaviour.
- visually recording children in sexually explicit poses.

Sexual abuse of a Child or Young person does not include sexual education undertaken with the prior consent of a parent or guardian.

**Sexual assault:** conduct involving the use of emotional or physical intimidation or violence to force another person to engage in any form of sexual activity;

**Sexual assault of an adult** is any intentional use of force or threat of use of force and involving some form of sexual activity against another person without their consent. It may constitute a criminal offence and includes non-consensual:

- sexual touching and fondling;
- touching and fondling of another person;
- kissing or holding in a sexual manner;
- the penetration, to any extent, of the vagina or anus of a person by any part of the body of another person, except if that penetration is carried out for a proper medical purpose or is otherwise authorised by law;
- the penetration, to any extent, of the vagina or anus of a person by an object, being penetration carried out by another person;
- the introduction of any part of the penis of a person into the mouth of another person; and
- cunnilingus.

**Sexual harassment:** The Sex Discrimination Act 1984 (Commonwealth) provides that a person sexually harasses another person (the person harassed) if:

- the person makes an unwelcome sexual advance, or an unwelcome request for sexual favours, to the person harassed; or
- engages in other unwelcome conduct of a sexual nature in relation to the person harassed; or
- in circumstances in which a reasonable person, having regard to all the circumstances, would have anticipated, that the person harassed would be offended, humiliated or intimidated.



Sexual harassment includes but is not limited to:

- directly offensive verbal comments or innuendo of a sexual nature;
- sexually offensive jokes;
- comments about a person's alleged sexual activities or private life;
- offensive gestures;
- comments regarding a person's sexual orientation;
- comments regarding a person's sexual appeal, an unwelcome sexual advance or a request for sexual favours;
- the display or electronic transmission of printed material, calendars, posters or e-mail that are sexually explicit, or are displayed for the purpose of evoking sexual arousal or gratification.

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

- the use of a position of spiritual authority to dominate or manipulate another person or group;
- isolation from friends or family members;
- claims for inappropriate deference to a person with spiritual authority; and
- the use of Christian terminology to justify abuse.

**Victimisation** is subjecting a person to a detriment on the ground of an act that the person has done or failed to do. It includes any detriment imposed because the person intends or is suspected of intending to complain about discrimination or Harassment.

**Young person** refers to anyone aged 12-18 (see also Child).