



The Practice of Ministry

Code of Ethics

June 2019

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Why have a Code?



- A point of reference
- Considered consensus - agreement, commitment
- Part of the “order” of ordination
- Being on the “same page”
- It’s about behaviour – not the “thought police”

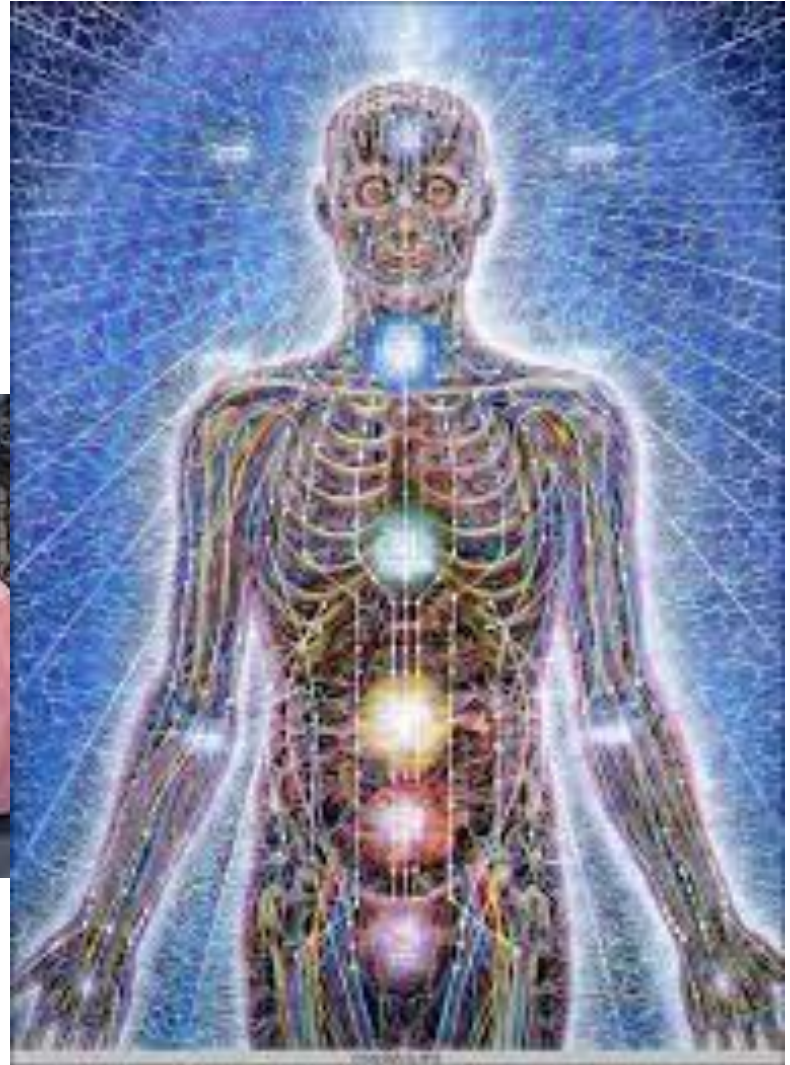
Boundaries and Identity

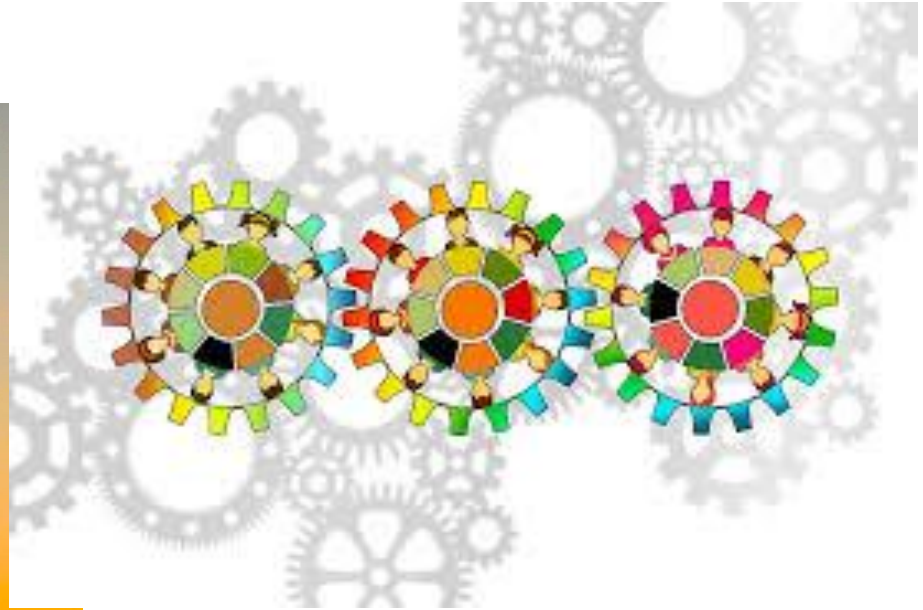


Being part of
the whole...

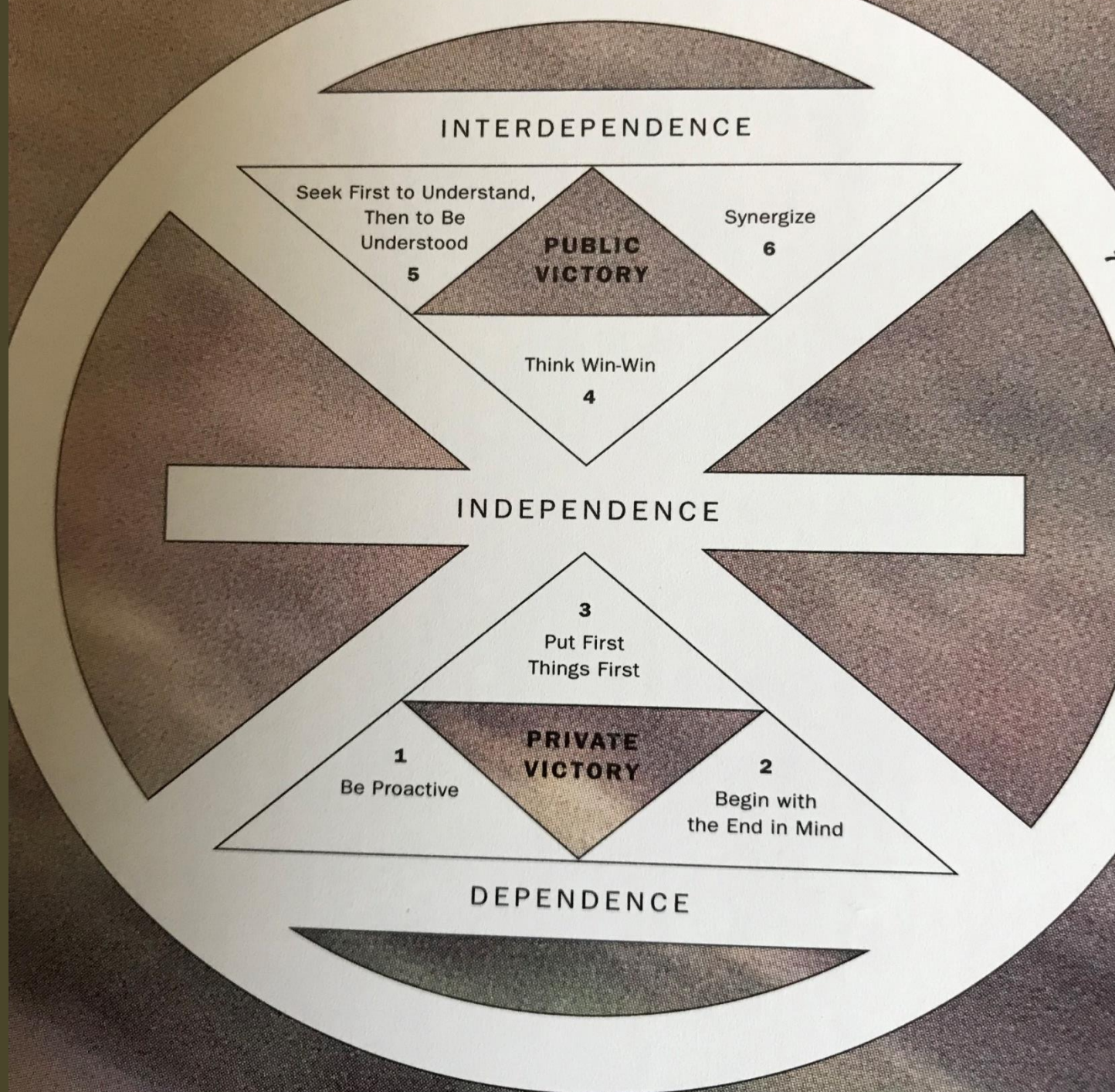


1 Corinthians 12: 12- 26

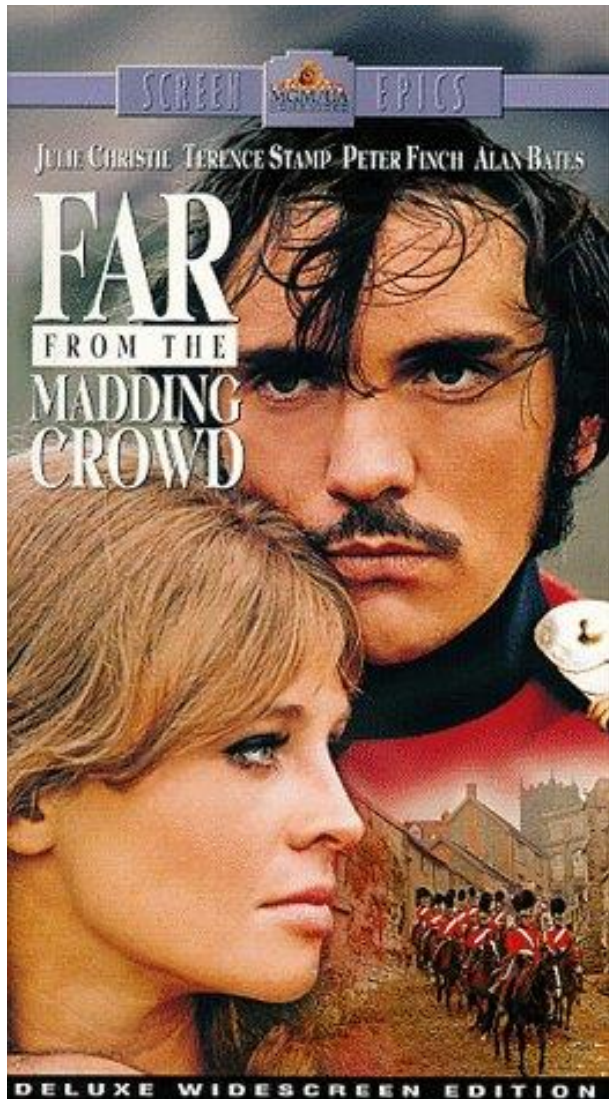




... For the sake of the
whole



Leadership Discipline





Trust



- No such thing as independence from the denomination
(consistent with other legal developments – e.g. Worker Health Safety laws)
- Consistency required
- Accountability required
- Training required (including attention to pre-cursors of abuse)
- Effective management and performance management (Ouch!)
- Code of Conduct essential

How do you react to the pressures on
accountability, professional
development and supervision?

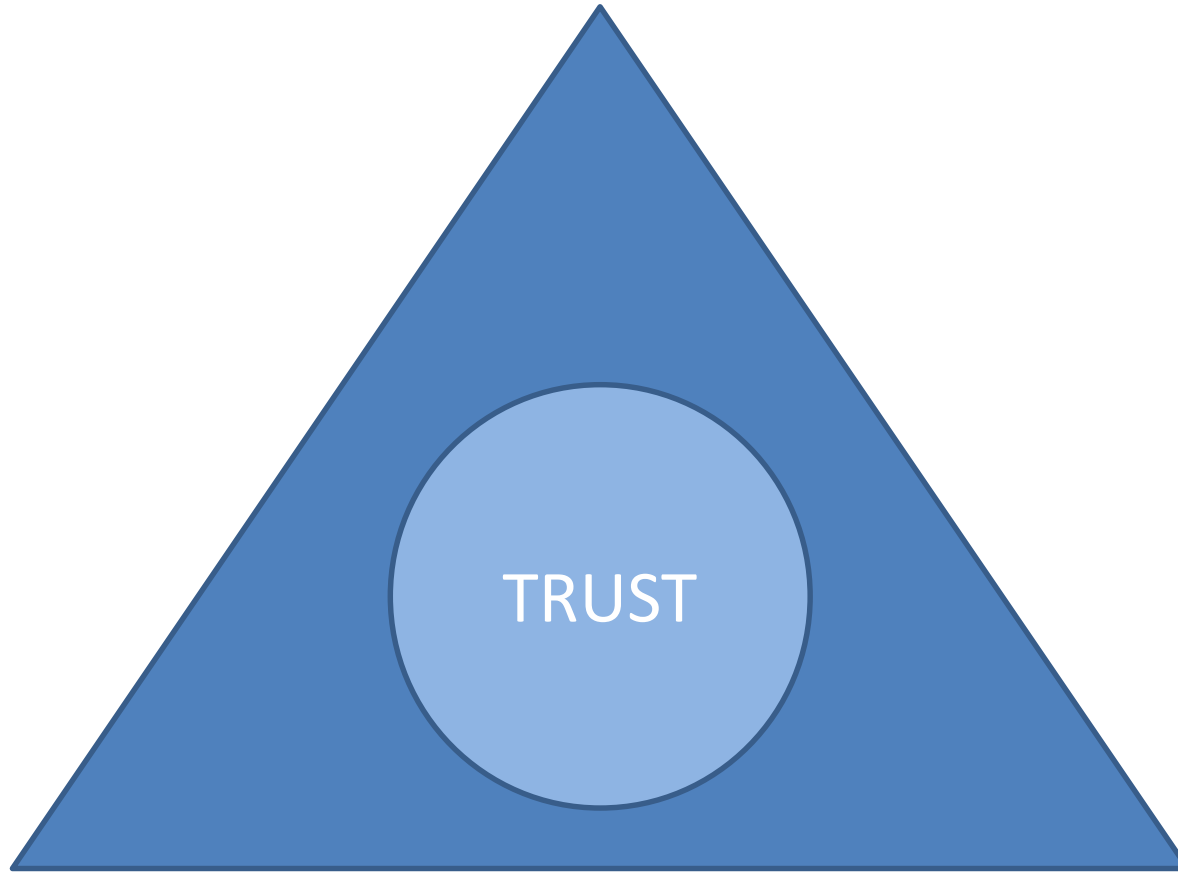




How does the
church
restore trust?

Enhancing trust - Frances Frei (more than keeping the rules!)

Authenticity



Rigour of logic

Empathy

Watching your wobbles...

- If any of the three wobble...trust is threatened
- Empathy is the most common wobble
 - If people see us as too self-distracted without revealing empathy, then everything is harder

Identify

- Where
- When and
- To whom

you are likely to offer your distraction.



How likely is it that those distractions are about the self?

Identify

- Where**
- When and**
- To whom**

you are likely to withhold your empathy.

What might be the triggers?



- How do you deal with loss of empathy?



Authenticity



What are the challenges to authenticity in ministry?



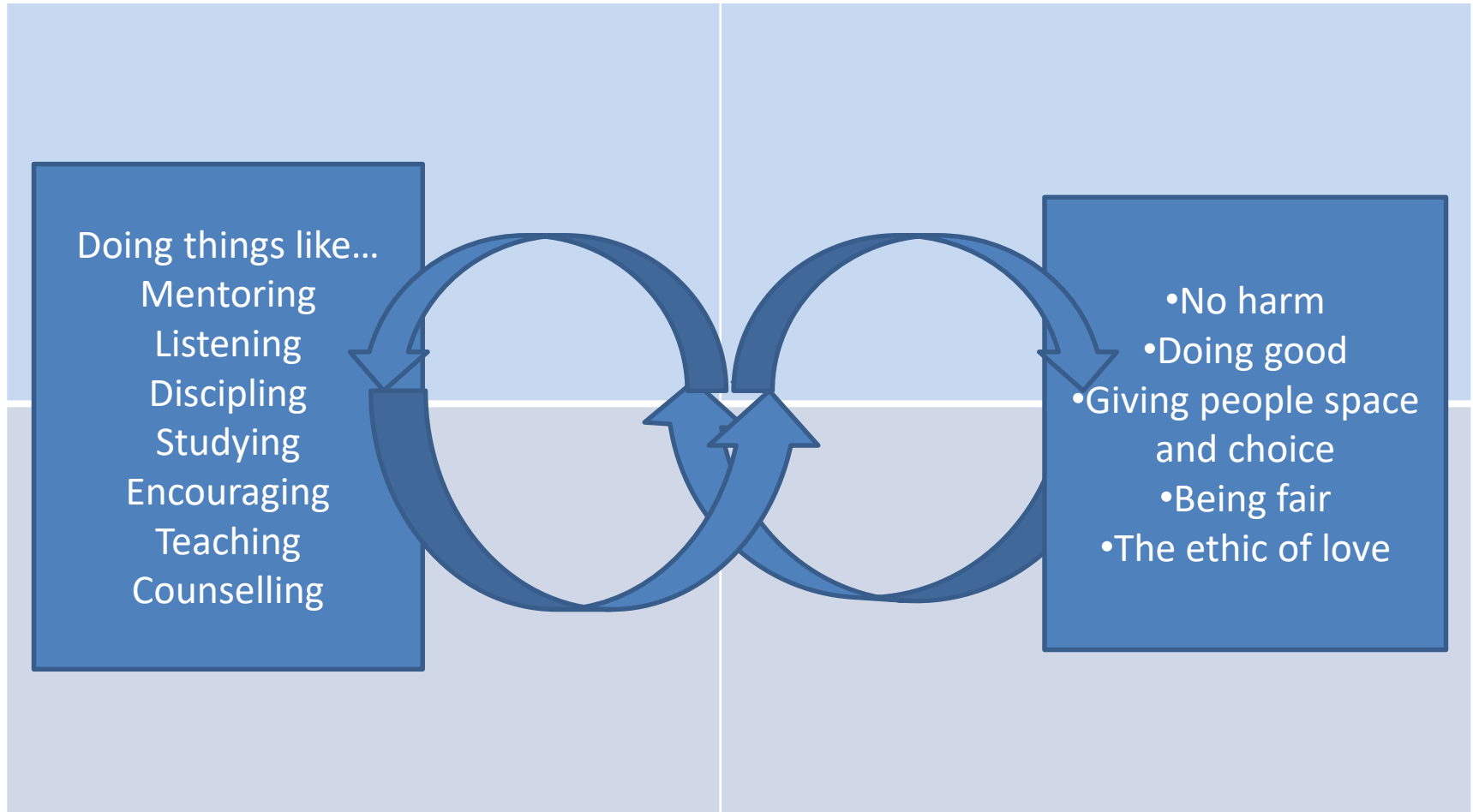
Rigour in logic

- Quality of logic
- The way you communicate about it.

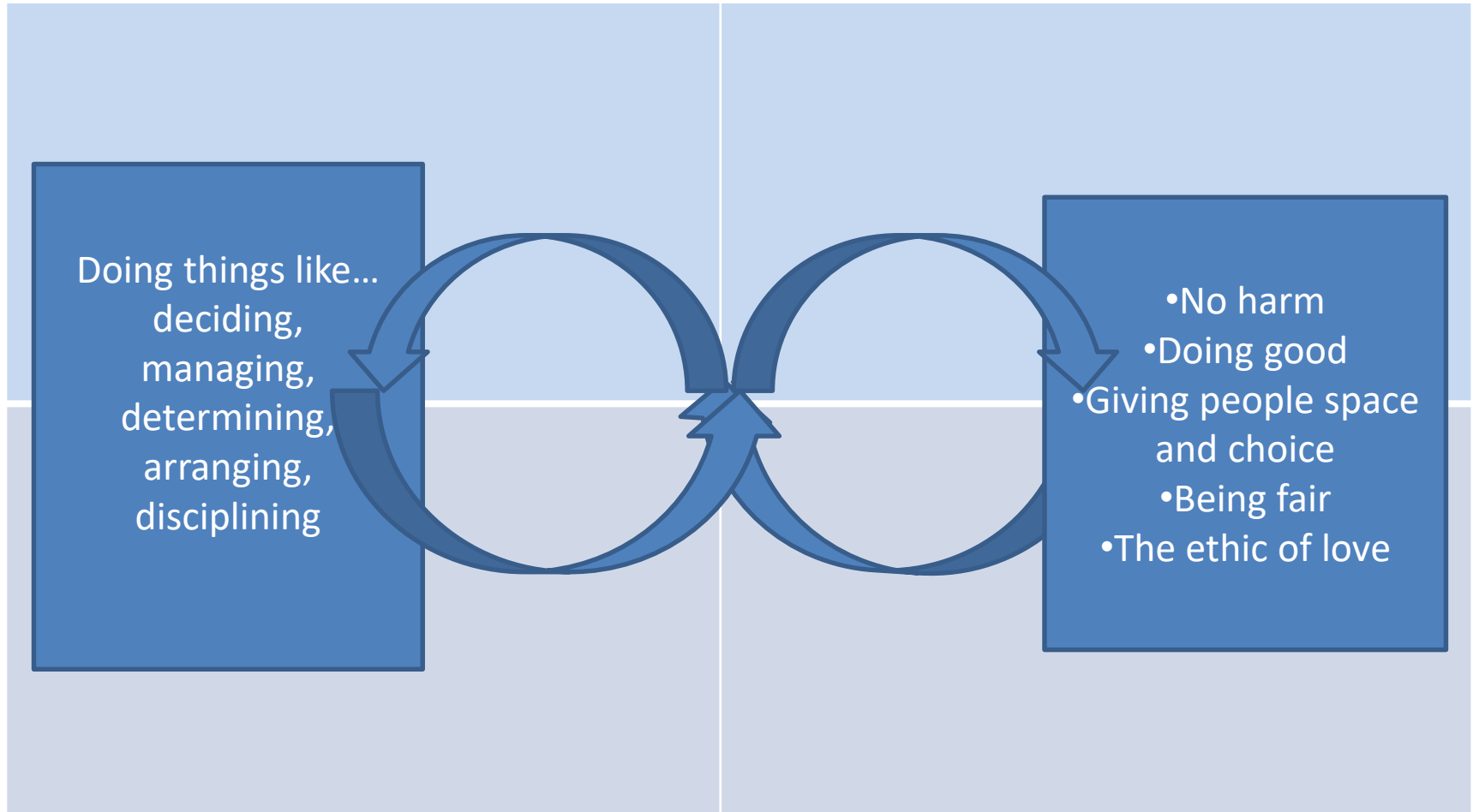


- In what ways is the Code of Ethics embedded in logical ethical thought?
- How does it engender trust?

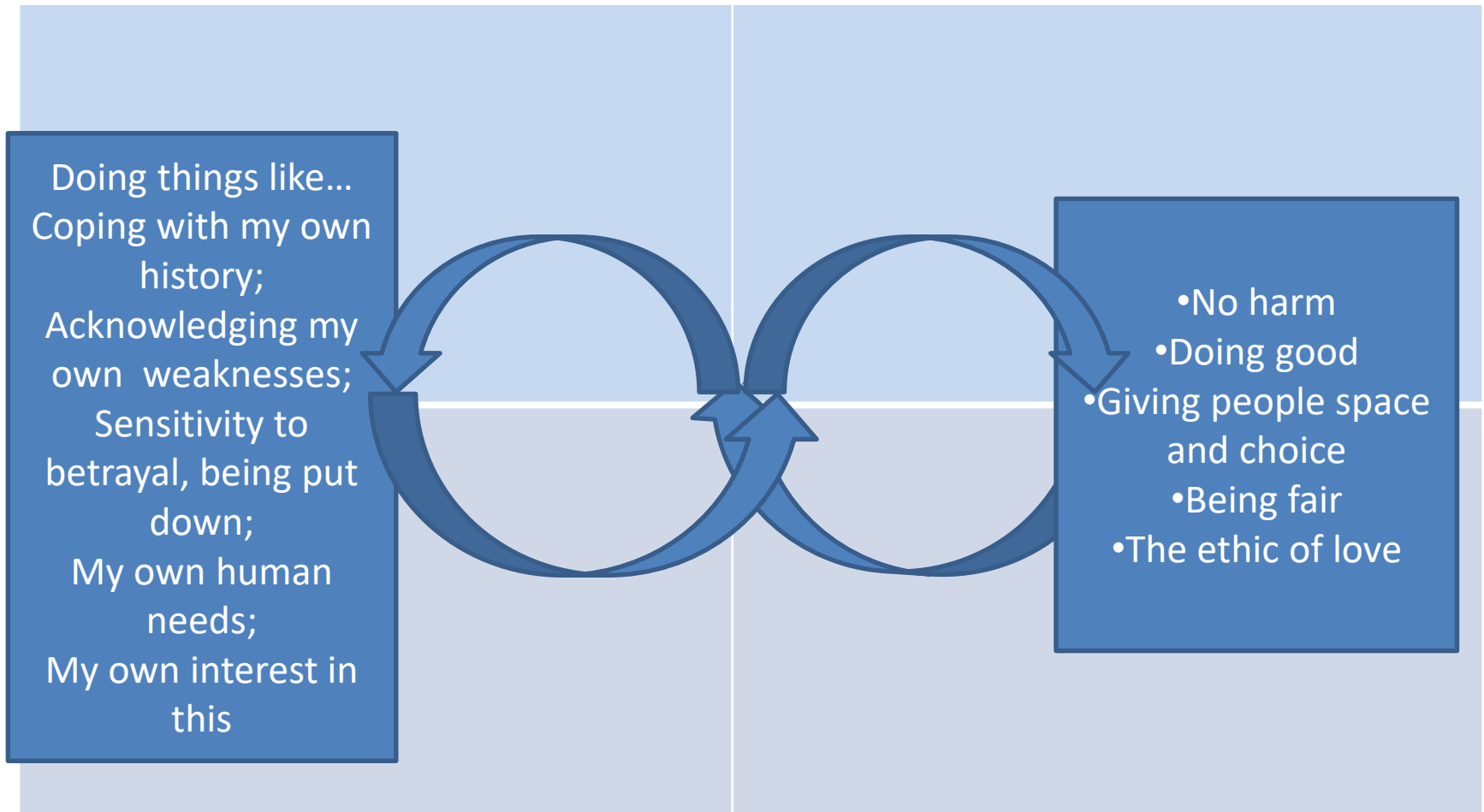
The ethic of nurture



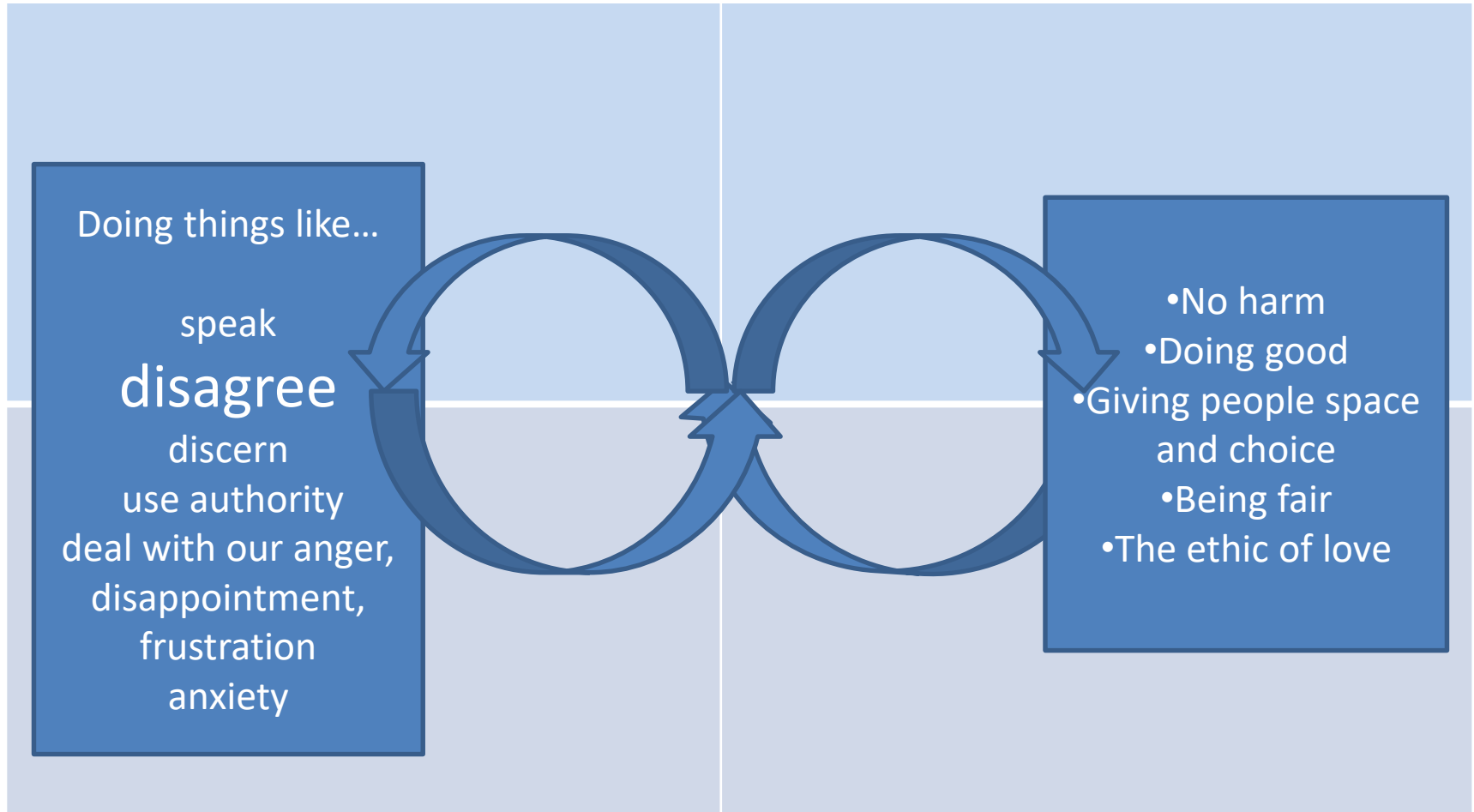
The ethic of leadership



The ethic of dealing with our own stuff



The ethic of communication



Pick a topic!

- How does the statement in the Code of Ethics hold up in terms of ethical principles and why?
- Where or when could this particular part of the Code become tricky?



Spiritual abuse – Appendix 2...

- “Spiritual abuse is usually defined as verbal, emotional, spiritual and/or physical harm done to recipients of ministry by the person in ministry or those in leadership. These leaders use their position of authority to coerce, manipulate, and control the recipient of ministry. This type of abuse can be subtle, complex, and hard to discern, and is sometimes not detected until the damage is done.” ...

Spiritual abuse – with many thanks to Keith Ridge

- “Spiritual abuse is the manipulation and/or exploitation of others by the misuse of spiritual privilege and power” G Baker

- **Power:**

A **capacity** A has **to influence the behaviour** of B so that B acts in accordance with A's wishes.

This is about a capacity or **potential** - it may not necessarily be used.



Types of power

FORMAL POWER



- **Coercive power** – A power base dependent on fear
- **Reward Power** - Compliance achieved based on ability to distribute rewards that others see as valuable



- **Legitimate Power** - The result of a person's position in the formal hierarchy of an organisation

- **PERSONAL POWER**



- **Expert power** – influence based on specific skills or knowledge
- **Referent power** – influence based on possession by an individual of desirable resources or personal traits.



Behaviours that can be defined as spiritual abuse (Keith Ridge)



- **Rejecting**
- **Isolating**
- **Degrading**
- **Exploiting/ corrupting**
- **Terrorising**
- **Neglect**

- Rejecting
- Isolating
- Degrading
- Exploiting/ corrupting
- Terrorising
- Neglect



- How could these things happen in congregational and denominational life?

Signs of potential Spiritual Abuse Behaviour



- Pyramid power structure
- Nepotism
- Secrecy
- Unregulated authority
- Loyalty to God is expressed through loyalty to the leader
- Ostracism of dissenters
- Abuse and twisting of Scripture
- Elitism and Isolation
- Guilt, fear or intimidation by leaders to keep members in line
- Lack of humility and spiritual “fruit” evident in a leaders’ life

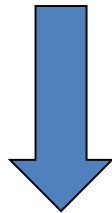
Stephen Covey

Leadership choices

– Coercive Power



Fear



Temporary Reactive
Control



Stephen Covey

Leadership choices

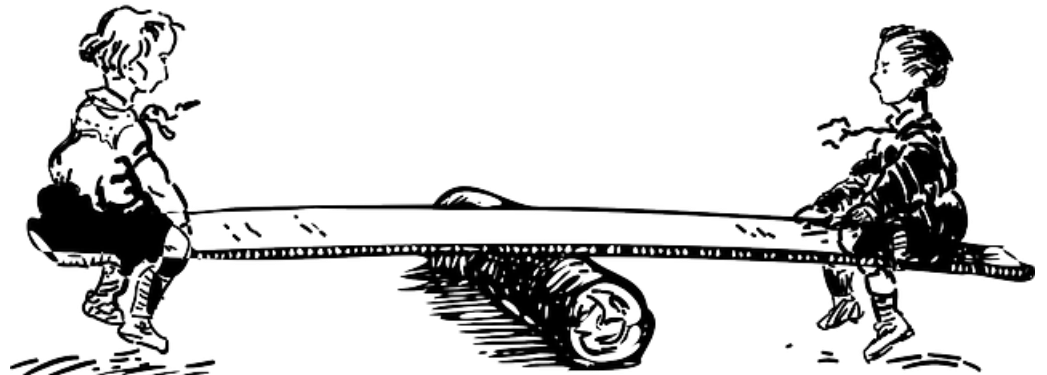
Utility Power



Fairness



Functional Reactive
Influence



Stephen Covey

Leadership choices

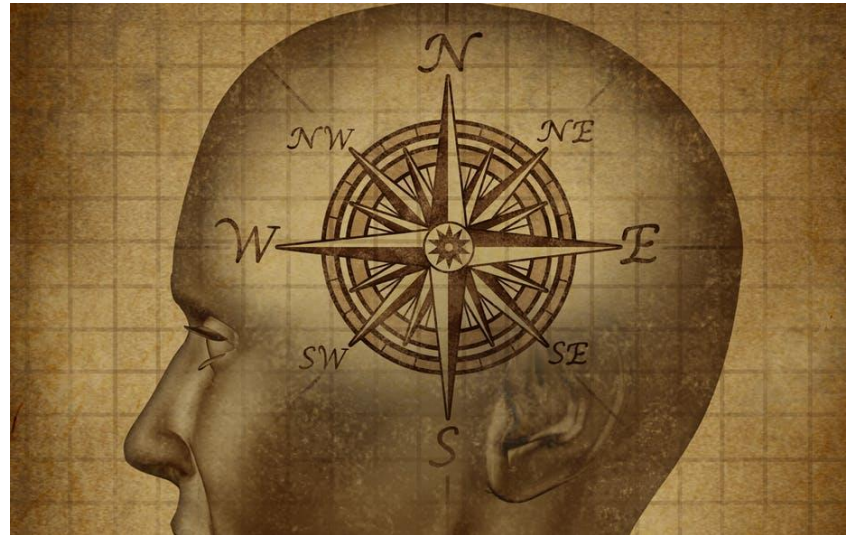
Principle-Centred Power



Honour



Sustained Proactive
Influence



Stephen Covey

Coercive
Power



Fear



Temporary
Reactive
Control

Utility
Power



Fairness

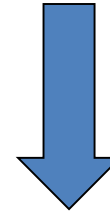


Functional
Reactive
Influence

Principle-
Centred Power

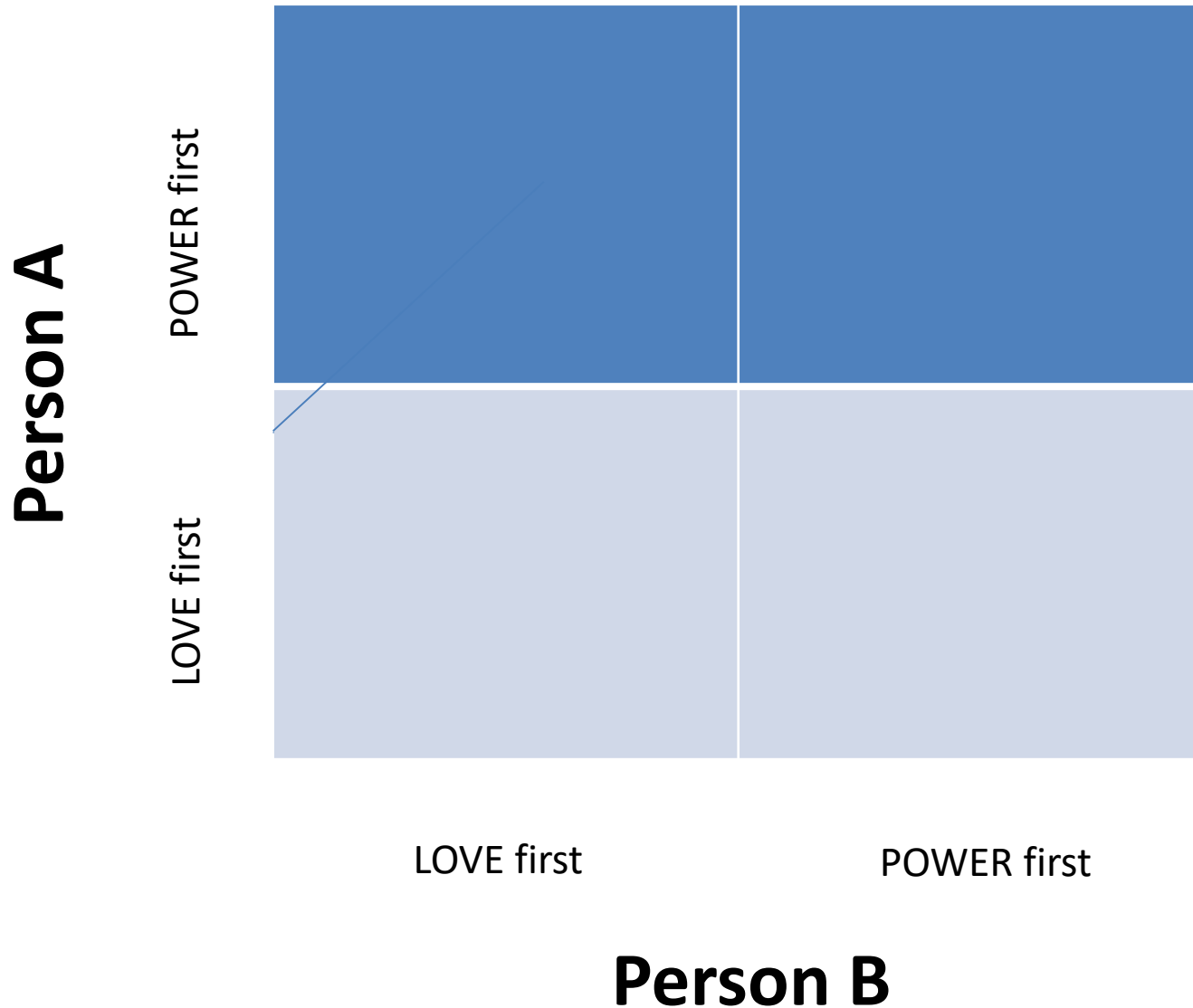


Honour

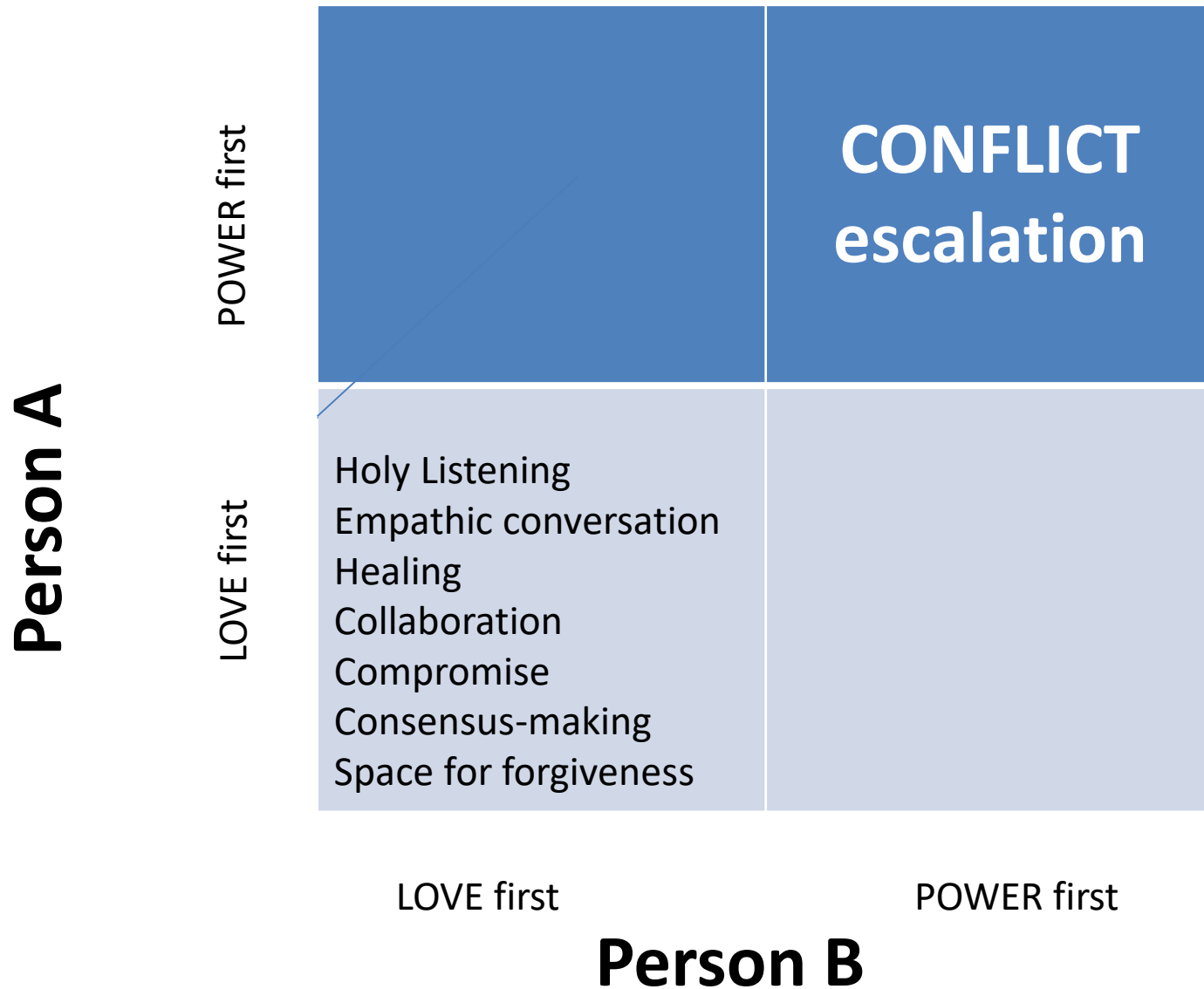


Sustained Proactive
Influence

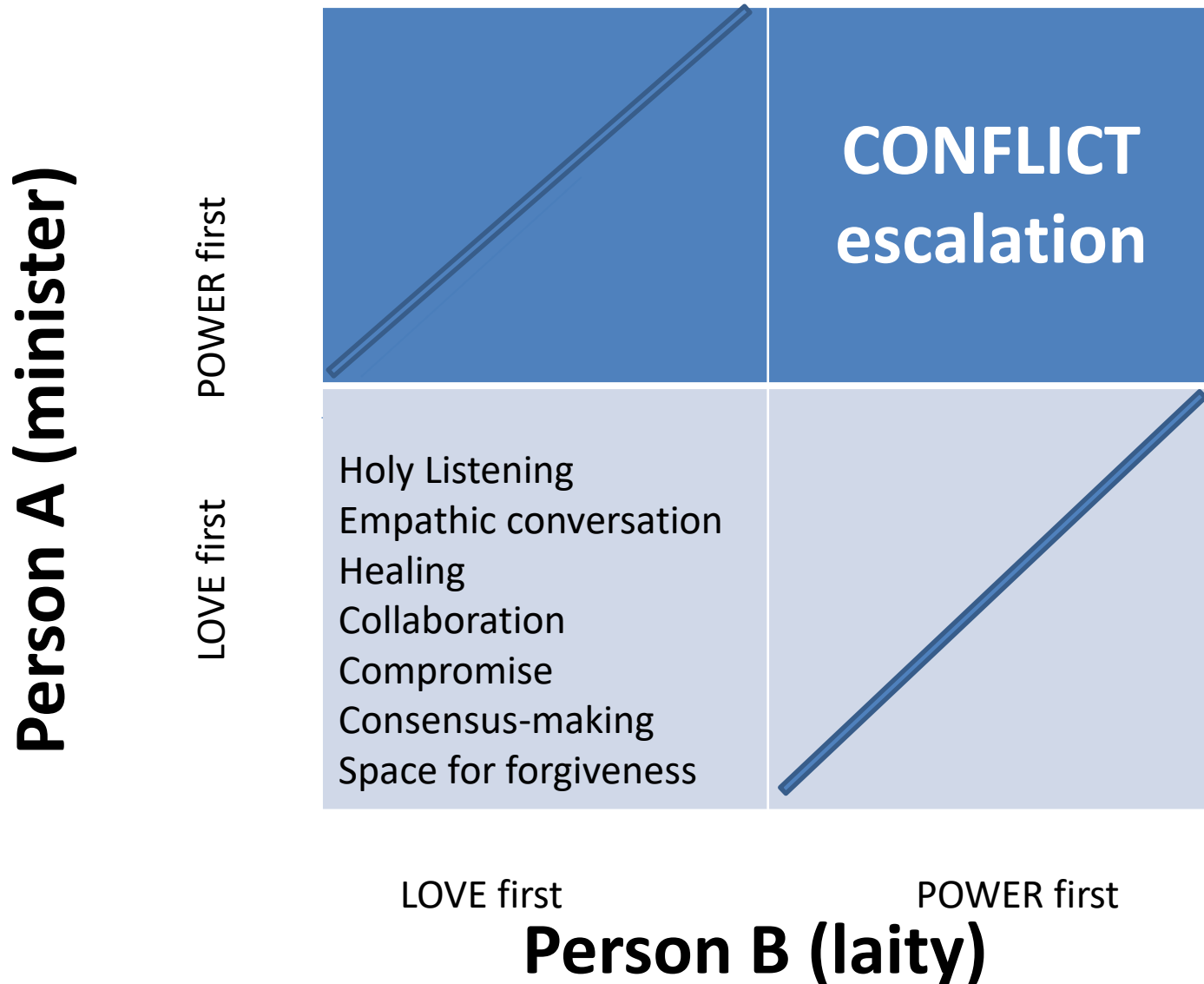
The love and power model



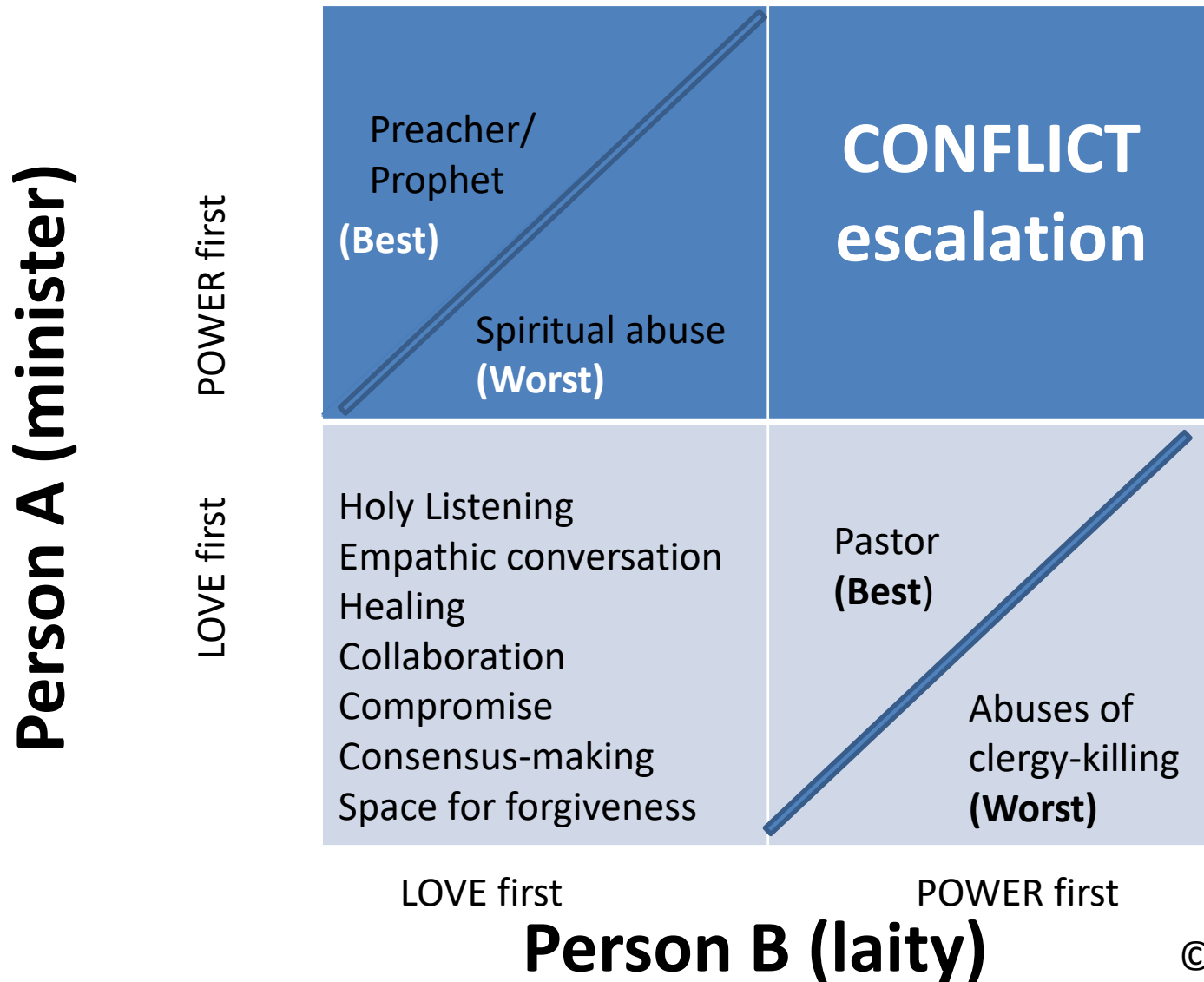
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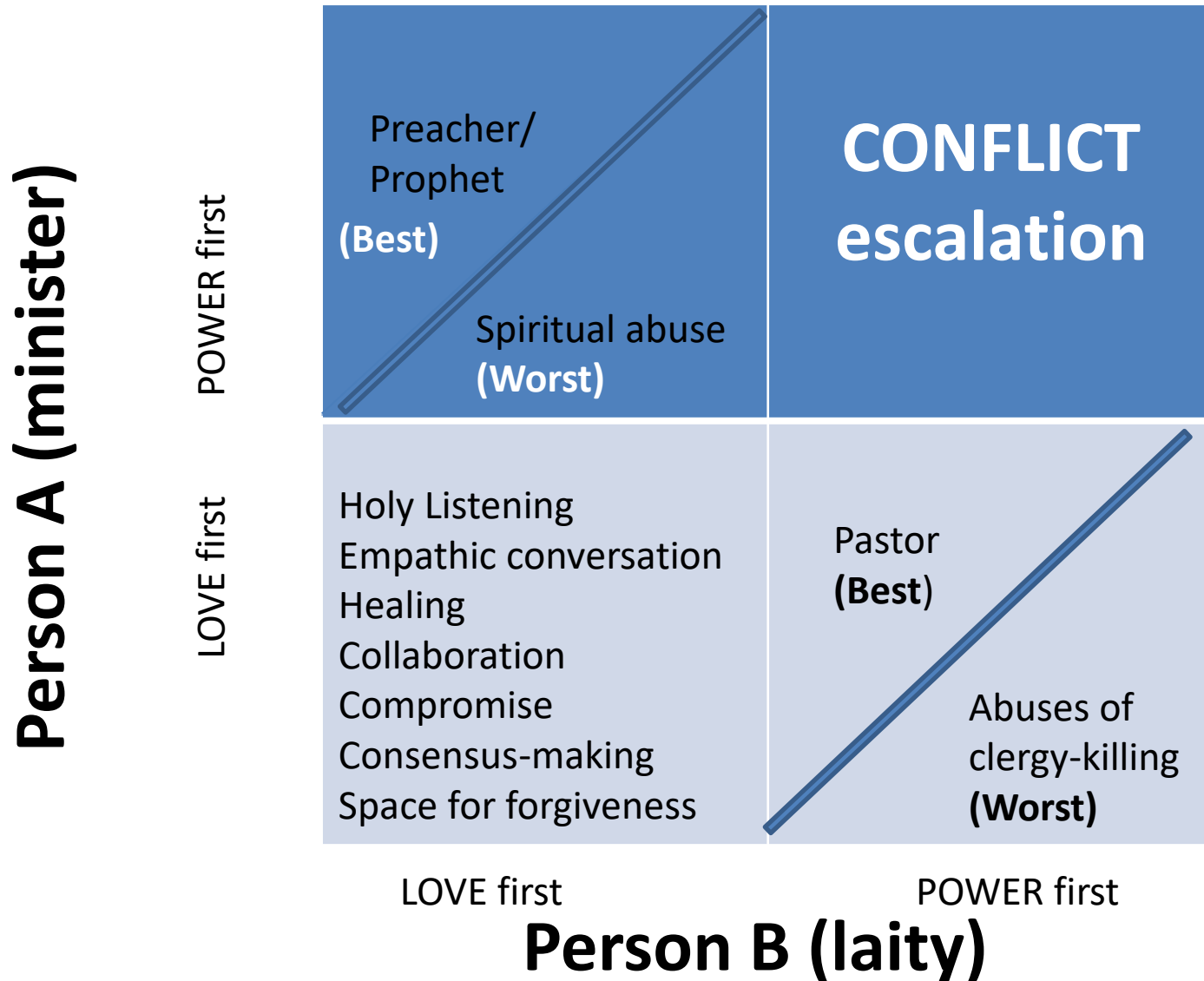
The love and power model



The love and power model



The love and power model



RISK Profile

- Communicator
- Amiable
- Good Listener
- Charismatic

Breakdown
in significant
relationship
or network



Stress
Dependency
on alcohol
drugs etc..

Workaholism

Isolation, no
supervision
Lack of
consequences
Access to
the vulnerable



Risk
of
breaching
the
boundaries

Locus of control

- Internal locus of control:
 - self-esteem; faith; personal integrity and values

Locus of control

- External locus of control:
 - scripture, guidelines, polity codes
etc

