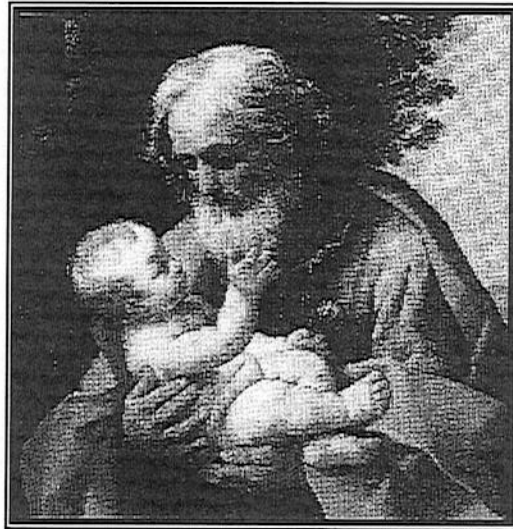


Ecclesiastical

Code of Ethics



“From the Cradle to the Grave”

for the

***Church Of Our Lord Jesus Christ Of the
Apostolic Faith, Inc.***

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MISSION: To evangelize the world for our Lord Jesus Christ; to equip believers to become true Disciples of Christ;
and to engage those social problems that challenge the communities we are called to serve.

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Code of Ethics

As the code of ethics of the Church Of Our Lord Jesus Christ, this document establishes principles and guidelines that defines and demands the ethical behavior of all ministers of the Church Of Our Lord Jesus Christ. Any violation of the Code of Ethics constitutes ministerial misconduct and may result in disciplinary action.

Introduction

The Church Of Our Lord Jesus Christ of the Apostolic Faith are now proposing a Code of Ethics in addition to its already established bylaws and discipline guidelines. Implementing this Code of Ethics will help in addressing problems of unfaithfulness, spiritual immorality, and a lack of commitment and convictions to the cause of Jesus Christ.

Ethical Content of the Bible

The doctrine of holiness is made practical by the ethical content of the Bible. Christian experience is never an end in itself. Christ's concern was not only that the Holy Spirit should come, but that those filled with the Spirit might do "the greater works." While priority is given to being, Jesus had much to say about doing. "Ye shall be witnesses unto me after that the Holy Ghost is come upon you" (Acts 1:8). The fruit of the Spirit is evidence of the Spirit-filled life. Fruit is not only beautiful, but useful. In the Epistles of Romans and Ephesians, there is a great amount of ethical content. Romans, chapters 12-16, might well be called the ethical division of the book. In Ephesians we are exhorted to "walk worthy of the vocation wherewith we are called," and to "walk in love" (Eph. 4:1; 5:2).

The Bible deals with social ethics. The Ten Commandments are still in effect. A right relationship with God is coupled with a right relationship with our fellowmen. The law of love, which is the fulfilling of the whole law, includes loving God with all the heart, and our neighbors as ourselves.

Much could be said about the witness of the holy life. It is evident that with all our witnessing and evangelizing we need to give greater care to the consistency of our walk. We should emulate Paul in his ability to write to the Thessalonians, "Ye are witnesses, and God also, how holy and justly and unblamably we behaved ourselves among you that believe" (I Thess. 2:10).

Fruit is natural, but there is also the pruning and the purging if there is to be much fruit. Let us not ignore the disciplines of the holy life.

The Bible doctrine of holiness requires that all the consequences of sin and the curse must be dealt with. Christian perfection, which does not now include the

perfection of the body and of performance, is the threshold of total perfection. "When we shall see him, we shall be like him" (I John 3:2). "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" (Phil. 3:21).

If we view who man is and what his purpose in life is otherwise, then our entire ethical system will be altered. Christian ethics, in summary, is the carrying into life the whole world-view and life-view of God; Christian ethics is behavior that is theocentric and governed by the will of God.

The role of the minister encompasses a maze of responsibilities. He is expected to be the compassionate counselor, articulate preacher, spiritual mentor, efficient business administrator, and studious scholar. Plus, these roles regularly overlap. A minister counsels while preaching. He employs biblical scholarship for inspiration with his administrative tasks. He attends social gatherings, only to find himself spontaneously offering advice to the confused, providing biblical insight to the curious, or justifying the latest administrative decision to the critiquing member.

A minister's code of ethics calls him to rise above the minimum. As a prophetic voice in the quandaries of parishioners' daily lives and a spokesman for the community at large, the minister must stride confidently on the road he calls others to travel.

A written code of ethics cannot affect a character change. Only internal integrity, the righteousness and the godliness of a minister, will chart his course through dark, murky waters. Even so, a code of ethics is a sieve through which gray areas with seemingly no clear delineation of right and wrong are exposed to light. A code of ethics is extremely helpful in the minister's quest to do the right thing. Yet, without the basic, internal commitment of integrity to his calling, the code becomes only another set of rules to digest.

Purpose

To this end this Code of Ethics is implemented in keeping of the commission of the Church Of Our Lord Jesus Christ of the Apostolic Faith, Inc to up hold the Word of God in it's entirety and not in blasphemy. This Code of ethics is to be applied to the office of Apostle, Bishop, District Elder, Elder, Minister, and Exhorter.

Each member applying to be recognized as a member of the clergy of the Church Of Our Lord Jesus Christ, candidate for ordination, and all others appointed to the office of Apostle, Bishop, District Elder, Elder , Minister and Exhorter, will be expected to abide by this Code of Ethics.

Section One

Definitions

The following definitions are the language of ethics. They give explanation of each term used.

Accountable – answering, being required to answer for one's actions.

Bias – An inclination that influences judgment.

Bribe – Something that is given or offered to a person in a position of trust to induce that agent to behave in a way that is inconsistent with that trust.

Candor – The quality of being frank or open.

Complainant – Anyone who raises a concern inside or outside their organization about something that he believes to be amiss.

Confidential - That which is done or communicated in trust.

Conflict of Interest – A person has a conflict of interest when the person is in a position of trust which requires him to exercise judgment on behalf of others and also has interest or obligations of the sort that might interfere with the exercise of his judgment, and which the person is morally required to either avoid or openly acknowledge.

Defendant – Party being sued in civil proceedings or accused of a crime in criminal proceedings.

Deontology – A theory in which rules and principles are right in themselves regardless of the consequences.

Dilemma – A forced choice between courses of actions which are equally unacceptable.

Discrimination – One form of behavior that shows prejudice, but not the only form. The failure to treat people in the same way because of a bias toward some of them because of some characteristic- such as race, religion, sex, national origin, disability.

Due Process – The procedure or process required for a given judgment to be fair. Fairness here is specified in terms of the process rather than the outcome.

Duty - Requirements arising from a person's situation or circumstances, relationship, knowledge, position that specify what must or must not be done for some moral, legal, religious, or institutional reasons.

Ethics – The study of morals; the standards for ethical or moral behavior of a particular group.

Explanation- Reasons for some action.

Fabrication – The making up data; to make something.

Falsification – Changing or misrepresenting significant matters.

Fraud – An intentional deception perpetrated to secure an unfair gain.

Hardship – The position or office of a head or leader; primacy or command.

Liable – Being obligated by law to make satisfaction, compensation or restitution.

Liability – Any sort of legal obligation.

Moral Agent – A being whose actions are capable of moral evaluation.

Moral Integrity – A concern to support a person's actions in ways that are consistent with what his moral convictions and commitments, or at least to counter any attempt to force him to act otherwise.

Moral standing – Determines the extent to which it's well-being must be ethically considered for its own sake.

Motive – That which moves a person to action.

Negligence – Failure to be sufficiently careful in a matter in which one has a moral responsibility to exercise care.

Responsibility- Achieving a good result in some matter.

Rights – Claims that have some justification behind them.

Risk – A danger that arises unpredictably.

Security – The extent of protection against some unwanted occurrence.

Self –Deception – A failure to make explicit, even to oneself, some truth about oneself.

Standard – Established as a basis of comparison in measuring or judging capacity, quantity, content, value or quality.

Standard of Care – The degree of care that a reasonably prudent person would exercise in the circumstance in question.

Trust – Confident reliance.

Trustworthiness – That which deserves trust is trustworthy.

Virtues and Vices – Positive and negative traits of moral character, such as honesty, kindness, or being a courageous or responsible person.

Section Two

Areas of Concern

Personal Oath

Dedication of oneself to the calling. Each person called to the service of Christ must be able to dedicate themselves to the work. They should examine their life to prepare for such a task.

General Ethics

Common areas that all children of God should follow. This set of ethics are basic and generic to all. They are the basis for all conduct.

Personal & Professional Ethics

This area is more detailed with guidelines that help one to understand what is important. If a person is not fair and true to himself, he cannot serve well. These areas include:

- Competence
- Discrimination
- Private Conduct
- Dishonesty, Fraud and Deception
- Impairment
- Misrepresentation
- Solicitations
- Supervision and Consultation
- Education and Training
- Performance Evaluation
- Administration
- Continuing Education and Staff Development
- Acknowledging Credit

Responsibility to God

Knowing that Jesus Christ is the living Head of the church, conduct should be in a manner that brings glory to Him. These include:

- Being a Servant
- Faithful Stewardship
- Sexual Purity
- Servant-Leadership

Responsibility to Family

Men of God are asked to do a lot, attend many events and give service to many. This area deals with helping him to place some balance and not neglect his family responsibilities. These include:

- Commitment to Spouse
- Commitment to Children
- Conflict of Interest

Responsibility to Congregation

The Called one has an awesome responsibility not only to expound on the word of God but to oversee for the souls of others. He must know and understand where his boundaries are and how he can better serve God and the people he is called to serve. These areas include:

- Commitment to Members
- Inform Consent
- Competence
- Cultural Competence and Social Diversity
- Conflict of Interest
- Privacy and Confidentiality
- Sexual Relationships
- Physical Contact

- Sexual Harassment
- Derogatory Language
- Members Who Lack Decision Making Capacity

Responsibility to Community

Every ministry is in a community and is expected to be a part of the community. This area will help set boundaries to aid in serving the community but not overdoing it. It will also help set a balance fore service. These areas include:

- Social Welfare
- Public Participation
- Public Emergencies
- Social and Political Action

Responsibility to Colleagues

This area helps the called one to know and understand that they do not stand alone. It will give suggestions on how to have a network to help keep balance and establish camaraderie for support and prayer. These areas include:

- Confidentiality with Colleagues
- Interdisciplinary Collaboration
- Disputes Involving Colleagues
- Consultant
- Sexual Relations
- Sexual Harassment
- Impairment of Colleagues
- Incompetence of Colleagues
- Unethical Conduct of Colleagues

Responsibility to the Greater Body of Christ

- Membership
- Harmony
- Degrading and Slander

Associate Ministers/Non Pastors

Everyone will not start out as a Pastor. This area will show what respect should be shown to senior pastors and what respect the Associate ministers should expect when they become pastors. These areas include:

- Confidentiality with Colleagues
- Interdisciplinary Collaboration
- Disputes Involving Colleagues
- Consultant
- Sexual Relations
- Sexual Harassment
- Impairment of Colleagues
- Incompetence of Colleagues
- Unethical Conduct of Colleagues

Pastor as Counselor

This area will help pastors set boundaries when counseling their parishioners. This is an area that is most volatile to all pastors if the proper care is not taken. These areas include:

- Competence
- Informed Consent
- Conflicts of Interest
- Supervision and Consultant
- Sexual Relations
- Physical Contact
- Sexual Harassment

- Derogatory Language
- Education and Training
- Privacy and Confidentiality

Section Three

PERSONAL OATH

I have been called by God to be a minister of the Lord Jesus Christ, and ordained by the Church Of Our Lord Jesus Christ of the Apostolic Faith, Inc. I have sought to prepare myself spiritually, intellectually, and physically to offer professional ministerial leadership to the Church. I seek to model my ministry after the servant ministry of Jesus Christ. I dedicate myself to conduct my ministry according to the ethical guideline and principles set forth in this code of ethics in order that my ministry be acceptable to God, and to remain as an Apostle, Bishop Elder, Minister or Exhorter in good standing in the Church Of Our Lord Jesus Christ of the Apostolic Faith.

GENERAL ETHICS

- I will seek to regard all persons with equal love and concern and undertake to minister impartially to the needs of all.
- I will hold as sacred all confidences shared with me.
- I will stand with those who risk person well-being because of actions taken in response to their Christian convictions.
- I will share the leadership of the congregation with others selected for this purpose and will honor the democratic process in making decisions that affect the congregation.
- I will, upon my termination and departure as pastor, sever my pastoral relations with this congregation recognizing that all future pastoral functions should be fulfilled by my successors.
- I will take responsibility for encouraging adequate standards of compensation for all professional and lay employees of the congregation.
- I will interpret to the congregation my need for adequate time for physical and spiritual and renewal, recreation, and vacation.
- I recognize my need for continual growth in ministerial competence and will work with the congregation to develop a plan and the provision of time and money for continuing education and will participate in such education.

- I will interpret to the congregation the role of my family in the congregation and will seek to protect my family's privacy and our need for time together.
- I will never neglect ministerial duties in order to serve in the community.
- I will obey the laws of my government unless they require my disobedience to the law of God.
- I recognize that I am a part of the larger community which is the Church Of Our Lord Jesus Christ of the Apostolic Faith, Inc. and will strive to be a responsible participant in Association, Conference and denominational decisions, programs and actions.
- I will work to improve my denomination in its efforts to expand and extend the Kingdom of God.

PERSONAL ETHICS

- I will maintain my physical and emotional health through regular exercise, good eating habits, and the proper care of my body.
- I will nurture my devotional life through a regular time of prayer, reading of the Scriptures, and meditation.
- I will continue to grow intellectually through personal study, comprehensive reading, and attending growth conferences.
- I will manage my time well by properly balancing personal obligations, church duties, and family responsibilities, and by observing a weekly day off and an annual vacation.
- I will be honest and responsible in my finances by paying all debts on time, never seeking special gratuities or privileges, giving generously to worthwhile causes and living a Sanctified lifestyle.
- I will be truthful in my speech, never plagiarizing another's work, exaggerating the facts, misusing personal experiences, or communicating gossip.
- I will seek to be Christlike in attitude and action toward all persons regardless of race, social class, religious beliefs, or position of influence within the church and community.

Responsibility to God

- I will be a responsible servant of God
- I will exercise faithful stewardship in my devotional life through the use of spiritual disciplines, the gifts of the spirit and acts of service.
- I will exercise faithful stewardship of financial, physical and intellectual resources.
- I will accept accountability for all my actions and avoid situation that could reflect negatively on the name of Jesus Christ.
- I will maintain sexual purity.
- I will exercise Christ's servant-leadership.

Responsibilities to Family

- I will be fair to every member of my family, giving each the time, love, and consideration each needs.
- I will understand the unique role of my spouse, recognizing that her primary responsibility is as marital partner and parent to the children and secondarily as church worker and assistant to the pastor.
- I will regard my children as a gift from God and seek to meet their individual needs without imposing undue expectations upon them.

Responsibilities to the Congregation

I will provide sound and clear pastoral, spiritual leadership.

- I will help members develop spiritual gifts and mentor spiritual leaders in the congregation.
- I will seek to be a servant-minister of the church by following the example of Christ in faith, love, wisdom, courage, and integrity.

- I will faithfully discharge my time and energies as pastor, teacher, preacher, and administrator through proper work habits and reasonable schedules.
- In my administrative and pastoral duties, I will be impartial and fair to all members.
- In my preaching responsibilities, I will give adequate time to prayer and preparation so my presentation will be biblically based, theologically correct, and clearly communicated.
- In my pastoral counseling, I will maintain strict confidentiality, except in cases in which disclosure is necessary to prevent harm to persons and/or is required by law.
- In my evangelistic responsibilities, I will seek to lead persons to salvation and to church membership without manipulating converts, proselytizing members of other churches, or demeaning other religious faiths.
- In my visitation and counseling practices, I will never be alone with a person of another sex unless another church member is present nearby.
- I will not charge fees to church members for weddings or funerals; for nonmembers I will establish policies based on ministry opportunities, time constraints, and theological beliefs.
- As a full-time minister, I will not accept any other remunerative work without the expressed consent of the church.
- In leaving a congregation, I will seek to strengthen the church through proper timing, verbal affirmation, and an appropriate closure of my ministry.

Responsibilities to colleagues

- I will endeavor to relate to all ministers, especially those with whom I serve in my church, as partners in the work of God, respecting their ministry and cooperating with them.
- I will seek to serve my minister colleagues and their families with counsel, support, and personal assistance.
- I will refuse to treat other ministers as competition in order to gain a church, receive an honor, or achieve statistical success.

- I will refrain from speaking disparagingly about the person or work of any other minister.
- I will enhance the ministry of my successor by refusing to interfere in any way with the church I formerly served.
- I will return to a former church field for professional services, such as weddings and funerals, only if invited or approved by the resident pastor.
- I will treat with respect and courtesy any predecessor who returns to my church field.
- I will be thoughtful and respectful of all retired ministers and, upon my retirement, I will support and love my pastor.
- I will be honest and kind in my recommendations of other ministers to church positions or other inquiries.
- If aware of serious misconduct by a minister, I will contact responsible officials of that minister's church body and inform them of the incident.

Associate Minister Code

- I will be supportive of and loyal to the senior pastor or, if unable to do so, will seek another place of service.
- I will be supportive of and loyal to my fellow staff ministers, never criticizing them or undermining their ministry.
- I will recognize my role and responsibility to the church staff and will not feel threatened or in competition with any other minister of the church.
- I will maintain good relationships with other ministers of my special area of ministry.
- If single, I will be discreet in my dating practices, especially in relation to members of my congregation.
- I will follow the reporting requirements set forth by my Pastor to include but not limited to speaking engagements or the need to be away from the ministry.

Pastoral Counselor code

- I will have a pastor/counselor to whom I can turn for counseling and advice.
- I will be aware of my own needs and vulnerabilities, never seeking to meet my personal needs through my counselees.
- I will recognize the power I hold over counselees and never take advantage of their vulnerability through exploitation or manipulation.
- I will never become sexually or romantically involved with a client or engage in any form of erotic or romantic contact.
- I will demonstrate unconditional acceptance and love toward all counselees, regardless of their standards, beliefs, attitudes, or actions.
- If I am unable to benefit a client, I will refer him or her to another professional who can provide appropriate therapy.
- I will maintain good relationships with other counselors and therapists, informing them and conferring with them about mutual concerns.
- I will keep confidential all matters discussed in a counseling setting unless the information is hazardous for the client or another person or by law must be disclosed.
- I will offer my assistance and services to fellow ministers and their families whenever needed.
- I will support and contribute to the ministry of my church through personal counseling, seminars, lectures, workshops, and group therapy.
- I will seek to support the policies and beliefs of my church without unduly imposing them on any counselee.

In affirmation of this commitment, I will abide by the Code of Ethics of the Church Of Our Lord Jesus Christ of the Apostolic Faith, Inc. and I will faithfully support its purposes and ideals. As further affirmation of my commitment, I covenant with my colleagues in ministry that we will hold one another accountable for fulfillment of all the public actions set forth in our Code of Ethics.

Course Name: Ministerial Ethics

Course Description

Relationships between and among ministers, exhorters, and pastors. Issues of behaviors between fellow ministers of the ministry, ministers and congregations; and congregations with each other, these and more will be examined in light of ethics and in the form of case studies in this course.

Section of Course

- I. Introduction
- II. Ministerial Integrity
- III. The Stewardship of Power the Biblical Concept of Covenant
- IV. The Call to Minister
- V. The Minister's Relationship, Relationship with God, Family, Congregation
- VI. The Stewardship of Time, Time Management
- VII The Minister's Health, Mind , Body
- VIII Economic Responsibilities
- IX Sexual Conduct
- X The Community

Course Booklet

Chapter 1 Introduction

Introduction: The Thought of Ethics

Ethics, as a Christian science, are the principles of morals as divinely revealed and sanctioned. Independently of revelation, certain rules of action are known to us from reason; and a power of discriminating between right and wrong, virtue and vice, is inherent in our nature; so that the nations to whom the divine revelation has not been made known are to themselves a law; which when they obey, they do, as it were by natural instinct, much of what is prescribed by God in his revealed law, and when they transgress it, they are self-rebuked, and condemned by conscience. Rom. 2. 1-1. 15.) These principles, written on the hearts of all, are recognized and repeated by the Christian, which takes them as its basis, whereon it erects a divine superstructure.

They are simply and authoritatively propounded; and to enforce them effectually, motives of a high order are proposed, and the most solemn and awful sanctions are added. Instead of leaving each one to discover by reflection this secret law, and to unfold to himself its precepts, our science lays them down broadly and clearly, with their consequences, — at least, such as directly flow from them; and proclaims them, in the name of God, to the young, in the simple language of the catechism, and to all, from the pulpit. A Christian child, after short instruction, knows, with the assurance of faith.

The Christian teacher does not insist merely on the conformity of the law to the dictates of reason, and on the propriety of sustaining the dignity of man by acting accordingly. Neither does he confine himself to the solemn sanction given to the natural law by its proclamation amidst the thunders of Sinai. He tells of a Redeemer's love; he points to the cross, and shows the crimson tide that flowed to wash away man's transgressions. Each precept is proposed, not merely in the name of a sovereign who must be obeyed, but as the will of a Saviour, - with boundless claims on our gratitude and love. Sin is not only intrinsically base, because contrary to reason and nature; it is not merely treason against Supreme Majesty; it is in gratitude to a Divine Benefactor; it is the revolt of a ransomed slave against the Lord that bought him; it is the " crucifying again to one's self the Son of God, and making him a mockery "; it is the " treading under foot the Son of God, and the esteeming unclean the blood of the testament by which he was sanctified."

The sanctions of the moral law, which Christianity presents, are the highest imaginable. The philosopher can only urge that virtue gives peace to the heart, sustains the dignity of human character, gains the esteem of men; and if he speaks of futurity, it is only with a faltering tongue, uttering the language of conjecture. The torments of a guilty conscience stung with remorse, the shame and censure which follow the exposure of guilt, the wretchedness which it produces, the punishments which society inflicts on certain crimes, and the possible evils that may be endured

hereafter, are the grounds of philosophical remonstrance against sin. Earthly rewards and punishments were the immediate sanctions of the Mosaic dispensation; while the Christian moralist promises with confidence eternal rewards for a cup of cold water given in the name of Christ, and foretells with certainty that torments without end await those who transgress and do not repent.

The Sermon on the Mount is merely a brief account of Christian morality, which is developed throughout the sacred writings of the New Testament, especially in the Epistles of St. Paul. There is, indeed, in this divine book no appearance of system, nothing that savors of didactic forms, no professed or implied design to furnish a complete code of morals; but great principles are laid down, and sometimes applied to particular events or persons; and many vices are specifically denounced, and the sanctions of futurity are urged with great force. If we add the precepts of the Ten Commandments, incidentally referred to in the New Testament, and all the moral maxims contained in the ancient Scriptures, the obligation whereof is in their nature perpetual, we shall have abundant materials for a complete moral system. The Apostles spoke with authority, and not as theorists.

Under divine illumination, they prescribed the good which was to be performed, and warned the faithful to shun all that bore the appearance of evil. They solved the doubts that arose in regard to many practical questions, such as the duties of the married state, the use of meats sacrificed to idols, and they entered into many other details. Their successors, doubtless, imitated their example, when called on as priests of God to declare his law, which was sought from their mouths as from his chosen messengers. Of their moral instructions little has escaped the ravages of time. They were, for the most part, delivered orally to the assembled faithful, or addressed, to individual inquirers. The chief documents of that high antiquity which have come down to us are general exhortations to charity, obedience, and religious fervor, and apologies for the Christians, addressed to their persecutors, with some doctrinal essays.

Ethics were thus presented in a popular form; but we have no systematic treatise of a comprehensive kind which can claim this antiquity. In the writings of Augustine we have the like oratorical exposition of moral duties, and invectives against breaches of the Christian law, with a treatise on falsehood, and the solution of some special cases. At a much later period, when the diligence of theologians had methodically arranged what was written in a desultory manner in

defense of the doctrines of Christianity, the moral code was likewise reduced to order. The fuller development of ethics is, indeed, still more recent.

Ethics are not matters of sterile speculation, but essentially practical, regulating the actions of man, his words, his affections and thoughts, by the divine law. Man, inasmuch as he is a free and responsible agent, is the object of this science, which, leaving to physiology to contemplate his physical organization, and to medicine, to treat of his corporal maladies, considers him as a moral being, subject to impulses which he must restrain and direct, and bound to the performance of certain duties. The immediate end is to establish and maintain order in man himself by subjecting the animal appetite to reason, and, in case nature still-revolt, by influencing the judgment and will, so as to prevent any consent or voluntary delectation in that which is irregular. Internal peace is secured by this control of the appetites and inclinations.

Using the goods of life for his nourishment and comfort, man abstains from excessive indulgence, and thus he is not enfeebled by debauchery, or by intoxication, or disturbed by passion. The disorders consequent on the original transgression yield to the superior influence of religion. The science, however, contemplates the possible deviations from the principles and laws, and is employed in devising remedies for all imaginable prevarications, as well as in determining the amount of moral guilt attached to them respectively. Man is considered, in every class of society, and in every station of life, as a frail and sinful being; and while life lays before him his duties, it supposes the possibility of defects and transgressions. Without waiting for the evidence of actual guilt, it visits the high places of the land, and marks the defilements by which human weakness may stain offices the most holy.

Life follows the sinner into the sanctuary, deprives him of the benefit of asylum, erects its tribunal at the very altar of God, and decrees the punishment of profanation and sacrilege. The walls of the cloister do not oppose an obstacle to life's scrutiny. No place is deemed too holy to exclude temptation, no perfection so complete as to remove danger. With scales taken from the sanctuary life weighs each circumstance which may aggravate guilt, or change altogether its character; with minute accuracy it numbers the transgressions; and with unsparing strictness unfolds the obligations which arise from their commission; while with a mother's solicitude it points to the means necessary to insure pardon.

It is, however, unjust to suppose that the cases laid down by casuists are so many realities, since they are generally mere creatures of imagination, designed to illustrate and apply the principles. It may be that several similar sins have been, in various circumstances, committed; but their commission cannot be proved or inferred from mere hypotheses; much less is it fair to argue their frequency from the fact that they are spoken of as possible. As well might the character of a nation be assailed, because the laws decree punishment against such as may be guilty of unnatural enormities. Surely it is from the criminal records, and not from the statute-book, that the amount of crime should be estimated, nor does even the conviction of an individual culprit establish the general criminality of the body to which he belongs. If a theologian dwell on the guilt of a sacrilegious priest, is it just to infer that sacrilege is the ordinary characteristic of the priesthood? If he exaggerate the profanation of the holy ministry, does it follow that it is constantly profaned? If he condemn the looking back with regret on the world which has been forsaken, and the forfeiting in secret the purity which was vowed to God, with what appearance of reason is it inferred that the cloister is the habitation of unclean spirits? Does it not blemish the whole?

Summary

Ethics broadly defined, is the way individuals and groups shed out order their fuse in order to attain maximum personal, professional and social growth and development. At the care of ethics is the fundamental concept that ethics involved BOTH attitude and action. The “attitudinal” dimension of ethics can be characterized as a way of being that actually move individuals towards developing an internal and external awareness of self as part of a complex system of interdependent relationships that are intimately based on ethical and biblical codes. These codes are comprised of values and principles which are biblical and spiritual, individual and social, private and communal, supportive and of life, and necessary for continued growth and survival, ethics is the disposition to do certain kinds of action in certain kinds of situations. This aspect of ethics relates to the inner character or attitude as ethical person: what one ought to be or become, Ethical codes challenge, motivate and guide person to become the best that they can be.

Ethics guides one toward the idea of becoming the best possible person that he can be. Ethics challenges individuals to be responsible and accountable for achieving certain attitudes and behavior to achieve this idea. The “action” aspect ethics is characterized by a code of behavior based on personal and social values and principles that enable people to evaluate and connect their actions. As a code of behavior, ethics lays out to perform and to avoid as ethical people, as well as challenged persons and groups to living a certain valued disposition to each concrete disposition. Behavior calls for choices and decisions; to be ethical, each decision made must be always evaluated in light of these interrelated factors; the historical times, the concrete circumstances surrounds the action, and the intentions of the actual. As situations change, as awareness and experience increase, and as other values impinge upon the situations the behavioral values and principles change in relative importance.

Individuals are shapes and shaped by not only their decisions and actions but by a variety of historical and culturally bond factor: psychosocial development; personal and professional sales: religious traditional a system of beliefs and morality that faith in and an ethical commitment to a particular set of experiences and images of God; ethical codes composed of values steamed ideas or ; and principles specific action guides the express, How personal and social relationships are to develop and be maintained as well as how ultimate meanings and ethical goals are to be achieve. An “ethical character “reflects of fundamental understanding of and commitment to the nurturance and maintenance of appropriate relationships within all the varied holes. Closely tied to ethical character is integrity, which is broadly characterized as the attitude and verbal physical behaviors that speak both a coherent set of highly cherished values and principles and a commitment to carry the responsibilities in this role.

Each minister should come into the ministry with developed ethical character that is consistent with personal and spiritual backgrounds. The ethical character assumes that the minister has an understanding and acceptance of the professional image, role and duties of a minister; a deep personal commitment to abide by and further support the kingdom of God.

Chapter II

Ministerial Integrity

Chapter II

Ministerial Integrity

Ministerial ethics must be continually rethought because so much is at stake. First, much is at stake for those who preach and minister. Understanding how and why ministers act--identifying potential problems--is not as easy as one might think because humans are prone to rationalization, personalities enter power struggles, and honest self-evaluation is difficult in the fervor of life. We must admit that hard questions exist, identify them, and encourage personal reflection. Second, much is at stake for the church. Only with difficulty and much struggle do churches rise above the moral standards and teaching of the one who regularly provides spiritual nourishment. Third, much is at stake for the world. One need only observe the catastrophe of tele-evangelists gone astray to recognize how closely the world is watching those who claim to follow Jesus, especially those who serve in ministry. Our effectiveness in proclaiming the gospel to reach souls for Jesus is at stake.

Ministerial ethics began with ministerial integrity, which can be defined as “competences” on “wholeness” integrity in the gospel sense initials being completed or formed by the Word of God which comes to us in Jesus Christ.

The minister should act with personal integrity in his ministry when it comes to this issue. Put your theological cards on the table in plain view for all to see, and do not go into a church under a cloak of deception or dishonesty. If you do, you will more than likely split a church, wound the Body of Christ, damage the ministry God has given you, and leave a bad taste in the mouth of everyone.

The starting point for any discussion of professionalism must be the principle of *vocation*. It is axiomatic that ordained ministry is first and foremost a calling that originates within the purposes of God. The sense that they are engaged in a vocation rather than a career is fundamental to the minister's identity and self-understanding. Yet this is sometimes used as a kind of knock-down argument against the introduction of a professional code of practice on the grounds that ‘to “professionalize” pastoral ministry is to reduce it to tasks and to ignore its spiritual, transcendent dimension.’ Against this, as a number of writers note, it needs to be remembered that: (a) historically, the notion of profession has its roots in a religious connection between profession and

vocation; (b) the idea of *professio* (from which the term profession derives) carries with it the meaning of 'standing for something' or 'value laden'; (c) the identification of professionalism with technocratic expertise is a modern development which has served unduly and untheologically to narrow the concept; and (d) by means of a theology of vocation, it becomes possible to reinvest the idea of profession with a transcendent, moral dimension, thereby drawing the sting of the critic in one respect at least. In Richard Gula's words, 'Aligning "having a vocation" with "being a professional"...affirms all that we do in ministry is a response to the presence of God in and through the community calling us to act on its behalf as signs and agents of God's love.'

In the light of this, the criticism that a code of practice amounts to a concession to managerialism must be seen as misplaced. The establishment of guidelines that indicate what it means to act in a manner consistent with a calling to ministry can be seen as an attempt to work out in concrete terms the practice of vocation in a contemporary setting. 'Profession', in a clergy context, must therefore be seen as possessing a dual meaning: on one hand to describe the sociological reality of a group of people who operate according to conventions and practices developed by the group for functional purposes; and on the other, as an indication that this group stands for - professes - a set of transcendent values and principles which derive from a theology of vocation. Both senses of the term profession must be kept in mind.

From the principle of vocation follows the question: a vocation to what? The most obvious answer is 'to serve', but to serve whom? Theologically, service is firstly towards God and only secondly towards human beings. Moreover, such service is only possible through relationship. This, in turn, requires the teasing out of a cluster of concepts that shape the notions of relationship and relationality. And at the centre of this cluster lies the idea of covenant.

Recovering Ethical Ministry

The recovery of ethical ministry demands that we face two concerns--the minister and the task of ministry. Where integrity, authenticity, credibility, and competence are lacking, the personal life of the minister must be repaired. Those who minister must be persons of integrity. No room may be given for even a moment to ministry's constant temptations--plagiarism, hypocrisy, ungodly attitudes, and unspiritual expectations. Paul's words to Timothy are vital (2 Tim. 4:2-5). Be prepared. No preacher should stand in the pulpit unprepared. Every lesson deserves study, and

restudy. Every audience deserves a thoughtful application of God's message to their unique needs and circumstances. Effective ministry facilitates a fresh hearing so that the message might be understood and lived, because teaching is not just for believing, teaching is for living. Correction must be with great patience, rebuke with careful instruction. Ministry should bring encouragement. Preachers must work, endure, and be level-headed in every situation.

Churches want to know at least three things about a preacher. First, are you competent? Are you able to do what God wants done here and what we need done? Do you know what you are doing? Will you minister among us effectively? Second, are you "for us?" Will you try to understand us and bring God's word to us afresh? Will you cry with us and laugh with us? Will you endure with us and persevere? Or are we just another rung on a ladder you are trying to climb? Third, will you work reasonably hard? Are you willing to put in the hours, do the hard work of study, and share the difficult times in our lives? Ministers who cannot solidly answer "yes" to all three of these questions should rethink the task of ministry.

"...Set an example for the believers...devote yourself to the public reading of Scripture, to preaching and to teaching...be diligent in these matters; give yourself wholly to them...watch your life and doctrine closely. Persevere in them...." (2 Tim. 4:12-16) Ethical ministry must set an example, be devoted to study, constantly consider one's personal life and teaching closely, persevere in every circumstance, and diligently preach and teach.

The motivation for such ministry comes from three sources: the example we are to set for the believers, the scriptural warrant we face when we look within ourselves through God's word, and the Christ to whom we are all ultimately accountable. May God help all who are involved in ministry in any way--preaching, teaching, counseling, encouraging--to recover ethical ministry which makes a difference in our world.

Chapter III

The Stewardship of Power:

The Biblical Concept of Covenant

The Stewardship of Power

Life in the Body of Christ inevitably raises power issues, and these issues are central to ministerial ethics. An important scriptural starting point for interpreting power in the community of faith is Philippians 2:1-11:

If then there is any encouragement in Christ, any consolation from love, any sharing in the Spirit, any compassion and sympathy, make my joy complete: be of the same mind, having the same love, being in full accord and of one mind. Do nothing from selfish ambition or conceit, but in humility regard others as better than yourselves. Let each of you look not to your own interests, but to the interests of others. Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death—even death on a cross. Therefore God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

We are arrested but not surprised by Paul's counsel to the Philippians' church, for it simply captures in an extraordinarily moving way the fundamental truth which pervades the four gospels. *The way of Jesus is the way of the cross, which is not only the center of salvation history but also the ethical norm of our common life.* Jesus takes up the cross and commands his followers to do likewise. Paul's application of this central truth to the Body of Christ is that we should become servants of one another as Christ has served us.

The faithful memory of this teaching is always critical to congregational life, just as its disregard accounts for many of the saddest moments in church history. The call to servant hood is the high calling of Christ's ministers, paid or unpaid, vocational or volunteer. In Matthew and parallel passages in Mark and Luke, Jesus said we should not "lord it over" one another and that the greatest of God's people must be servants rather than tyrants (Matt. 20:20-28). Jesus' instruction to his disciples suggests that the corporate executive model of the pastorate in which the pastor rules the church fails to appreciate this distinctively Christian sense of leadership. Christian leaders lead by serving.

Power in the conventional sense is, in effect, turned on its head, so that the greatness of leadership is not determined by how many lives we control, but by how faithfully we serve each life with whom God has entrusted us. To confirm this point and to mute our every attempt to revise the meaning of service, Jesus concludes this instruction with the sentence, "*whoever wishes to be first among you must be your slave*" (Matt. 20:27). "Slave" is descriptively clear. Ministers cannot honestly claim to *serve* congregations by *overpowering* them. According to the gospel, the faithful stewardship of power in congregational life paradoxically entails the renunciation of power. This "revolutionary subordination"² is ethically normative for the people of God and stands in judgment over the misuse of power in the community of faith. When ministers attempt to create churches in their own image, consider the church's property as their own property, access the church treasury as their own treasury, manipulate church members and church life on behalf of their own self-interests, they violate the Christian stewardship of power.

Positively, Paul exemplifies the meaning of servant hood in ministry as honoring every member of the Body of Christ. Just as the human body consists of many members and thrives on their comprehensive inter-working, so the Body of Christ depends on the collaboration of the diverse spiritual gifts of church members. 1 Corinthians 12:23 presses the implication of a crucial part of Paul's analogy ("*those members of the body we think less honorable we clothe with greater honor*") to mean that we particularly honor the contributions of church members who in conventional thinking might not seem very important. The servant approach to power is unconventional precisely in that it reverses the slope of conventional social stratification, assuming the vantage point of "below" rather "above." Instead of people on top wielding exclusive authority, people on the bottom are invested with authority and significance as well.

In very close context with the call to servant hood in the gospel passages quoted above are other teachings which have implications regarding the stewardship of power. In Matthew 18:15, Jesus instructs his disciples, *If another member of the church sins against you, go and point out the fault when the two of you are alone. If the member listens to you, you have regained that one.* Jesus goes on to say that if the offender refuses the reconciling initiative, the one who has been offended should continue to make reconciling initiatives until the offender "*refuses to listen even to the church.*" At that point, the offender should become "*as a Gentile and tax collector,*" that is, the subject of the church's missionary activity. Jesus concludes his instruction with a remarkable statement, "*Truly I tell you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven*" (Matt. 18:18).

Two implications regarding the stewardship of power in Matthew 18:15-20 complement the call to servant hood. First, ministry involves us in reconciling initiatives which many of us would consider risky. Issues (offenses) should not be swept under the rug and forgotten, but faced positively and redemptively. Jesus describes these initiatives as persistent, eventuating in the possible removal of the offender from church membership. Second, the followers of Jesus are invested with the authority to bind or loose, i.e., to hold onto or release offenses, "*for where two or three are gathered in my name, I am there among them*" (Matt. 18:20). The term "offense" is not defined or qualified and could presumably include moral transgressions as well as personal attacks. The same Jesus, who in the near context of Matthew's gospel issues several calls to servant hood, here instructs his followers to take reconciling initiatives, to be persistent in doing so, and then grants them power to bind and to loose. Clearly, servant ministry requires *courageous leadership*. We tend to avoid the kinds of initiatives prescribed by Jesus exactly because they are risky and may lead to confrontations. But the one who calls us to servant ministry calls us also to congregational leadership, to be good stewards of the very power we possess as ministers, which is the power to claim and reclaim lives in Jesus' name. The sort of leadership and exercise of power prescribed here is not imperial, but distinctively Christian and consistent with the way of the cross. This is not the power of the tyrant who threatens, extorts, and manipulates, but the power of the good shepherd who simply will not give up on lost sheep. To be faithful to Jesus' call to servant ministry is to be willing to be good stewards of the power resident in spiritual leadership.

In the paragraph which follows Jesus' instruction concerning reconciling initiatives, Peter anticipates the church's potential to abuse the authority to bind and loose. He asks Jesus, "*Lord, if another member of the church sins against me, how often should I forgive? As many as seven times?*" Jesus replies, "*Not seven times, but I tell you, seventy times seven*" and goes on to tell the

story of the unforgiving servant who, though forgiven much, refused to forgive even a little (Matt. 18:21-35). Jesus' clear instruction to Peter is clear also to us. As we exercise the sort of spiritual and pastoral leadership implicit in "*binding and loosing*," we do so with no less compassion and mercy as the one who calls us to ministry.

The stewardship of power involved in spiritual leadership takes other forms, including prophetic preaching and teaching, ministry initiatives, leadership in engaging spiritual disciplines, spiritual direction and mentoring. The critical issue of leadership is not who is in charge, but rather charging the Body of Christ with the imperatives of Christian discipleship. Professional ministers do not have to own the ideas or micromanage the process, but ministry entails spiritual leadership which is a legitimate expression of servant hood.

The Biblical Concept of Covenant

The context of ministry is the covenant community, which is literally the people of God created and sustained in covenant. Covenant in scripture is a solemn promise which covenantal parties recognize as binding, and covenants which bind God and the people of God together pervade the Old Testament. In some covenants God binds himself with a promise to the community (e.g., the covenant with Abraham in Gen. 12:1-3), and in others the community is bound by God's command (e.g., the Mosaic covenant in Exod. 20:1-17 and elsewhere). In every case there is a promise which one or both parties are bound to keep and which promise constitutes the covenant itself. So solemn is this promise that the prophets warn that the community's dereliction of the covenant will result in certain destruction.

In the New Testament covenantal language is consummated in the Christ event. In Jesus' life, death, and resurrection, God calls into being the people of the new covenant, symbolically enacted at the Last Supper in the sharing of the bread and the cup. *The Lord Jesus on the night when he was betrayed took a loaf of bread, and when he had given thanks, he broke it and said, "This is my body that is for you. Do this in remembrance of me." In the same way he took the cup also, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.* (1 Cor. 11:23b-26)

The new covenant in Christ's blood realized the deepest sense and richest end of the covenants between God and Israel—the joyous surrender of the community to the One who calls the community to life through covenant love and indwelling Spirit. The power of covenant love is anticipated in the gospels ("*The glory that you have given me I have given them, so that they may be one, as we are one, I in them and you in me, that they may become completely one*")³ and consummated at Pentecost ("*All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability*").⁴ According to Acts, the Spirit-inspired unity which overcame language barriers led to the sharing of possessions:

All who believed were together and had all things in common; they would sell their possessions and goods and distribute the proceeds to all, as any had need. Day by day, as they spent much time together in the temple, they broke bread at home and ate their food with glad and generous

hearts, praising God and having the goodwill of all the people. And day by day the Lord added to their number those who were being saved. (Acts 2:44-47)

Whatever else this and other descriptions⁵ of the early church may imply for contemporary practice, they unequivocally declare that God calls the church to be a covenant community in the Holy Spirit marked by a profoundly deep and cooperative fellowship:

I . . . beg you to lead a life worthy of the calling to which you have been called, with all humility and gentleness, with patience, bearing with one another in love, making every effort to maintain the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as you were called to the one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all. (Eph. 4:1-6)

That God's covenant community is the context for ministry shapes our understanding of ministry and ministerial ethics in several ways. First, ministry is rightly described by plural rather than singular modifiers; ministry is *ours*, not *mine*. While we ordain some to vocational or professional ministry, we expect the whole covenant community to participate in ministry, and we honor the contributions of every member. Second, ministry presupposes trusting relationships. In the face of the many things that tend to fracture the fellowship, the New Testament calls us to trust in and live by the unity which is ours in Christ. Third, ministry is framed by the promise of mutual commitment and accountability. We are covenant-bound to support each other in building up the Body of Christ and to expect faithfulness and competence in ministry. Fourth, ministry envisions individual and cooperative initiatives held together in creative tension. We covenant neither to always wait for someone else to act on ministry opportunities nor to always assume that no one else is able

and willing to act. Fifth, we function as a *community*. We are not autonomous individuals who happen to come together on certain occasions because we hold similar interests. We are Christ's Body called to bear witness in our communal life that the Word became flesh and lives among us. The way we minister or fail to minister to one another and to the world in large measure corroborates or undermines our communal witness. Sixth, we subordinate personal agendas to building up the whole Body. In fact, our willingness to work selflessly for the good of the community authenticates our covenant to live as community. Among other things, this means we resist every move to splinter the community into competing special interests. We covenant to talk with each other and not about each other in the interests of common ministry.

Covenant

It is arguable that the doctrine of covenant represents the wellspring from which a theology of professional responsibility flows. Its significance can be demonstrated by contrasting it with the concept which governs secular models of professional relationship, namely that of contract. As Richard Gula has pointed out, the two are close cousins but there are crucial differences. Contracts define the specific nature of the relationship and the precise rights and duties that follow from it. Neither party can expect the other to go beyond the specified contractual duties and each has the liberty to refuse requests to do so. Indeed, the expectation is that such requests will not be made or granted except *in extremis*. 'The contract model acknowledges human limitations of the contracting parties since it clearly distinguishes rights and duties. It circumscribes the kind and amount of service being sought and offered.' By contrast, the biblical

model of covenant – exemplified most powerfully by the covenant relationship between God and his people – is based upon grace. The covenant partners are bound together not by a set of legal requirements but by the relational nexus of gracious initiative followed by thankful response. Covenant goes further than the carefully defined obligations contained within a contract to the need for further actions that might be required by love. ‘When we act according to a covenant, we look beyond the minimum...Partners in a covenant are willing to go the extra mile to make things work out.’

It is this graciousness – the readiness ‘to make room for the gratuitous, not just the gratuities’ – that distinguishes covenant from contract and gives ministry its distinctive quality. Rooted in the covenant love of God, the covenantal ministry of clergy mirrors that of Christ himself who gave himself freely for the sake of the world and ‘who, though he was in the form of God, did not count equality with God a thing to be grasped but emptied himself, taking the form of a servant.’ (Phil.2: 6-7) The covenant model is, in the end, Christological or it is nothing

The implication of this is that those who are called to ordained ministry must act out of a covenantal rather than a contractual motivation and mindset. They must be ‘willing to go the extra mile’ which means that they must be prepared to allow their ministry to be shaped by the needs of others rather than their own preconceptions of autonomy. But how might this be worked out? This leads us to two further principles: agape and virtue.

Agape

In a recent discussion of agape and pastoral care, Simon Robinson notes that agape and covenant are intimately connected in a number of ways: firstly, both are based upon gift, for just as covenant is gracious so agape is a matter of gift-love. In pastoral terms, agape ‘is not based upon any contractual terms’ but is ‘a way of knowing the other, the ground of care for the other.’ Pastoral relationships are thus governed by agape. Secondly, agape involves faithfulness and constancy. The minister remains true to the other person whatever he or she has done since ‘agape promises to be there whatever the response from the other.’ Thirdly, agape allows for a measure of relational open-endedness rather than placing rigid limitations on the growth of a pastoral relationship. This is not to deny the importance of boundaries; yet, at the same time, it ‘nourishes rather than limits relationships’ and ‘is always searching for the good of the other...is always open to the possibilities of the other.’ From this it can be seen that agapeic love is not conditioned by the attraction or achievement of the other but ‘loves the other simply because they are the other’. It is ‘a love which does not base itself on the action of the other, a disinterested love which is not based in a partial way on the other.’

If we invest them with the theological concept of agape, it becomes possible to construe them as a principled framework for ethical practice in ordained ministry:

- the promotion of autonomy for the counselee/parishioner;
- the duty of the counselor/minister to act for the positive good of the counselee/parishioner (the principle of beneficence);

- the responsibility of the counselor/minister to do no harm (the principle of non-maleficence);
- the obligation to act justly in the counselee's/parishioner's best interests (the principle of justice);
- the counselor's/minister's commitment to trustworthiness (the principle of fidelity).

What is clear, however, is that while one purpose of this framework is to protect the counselor/minister, its fundamental emphasis is on the needs of the client/parishioner. The principles are directed towards the well-being of the Other. The rights of the helper are secondary to the good of the one who seeks help. This in turn means that those of us who are called upon to offer ministerial care must be prepared to allow our independence to be qualified as we test our ministry against the demands of professional guidelines informed by agape.

Nowhere is the importance of agapeic principles more clearly seen than in the issue of power. Within the relationship between clergy and parishioners, it is crucial to appreciate that power is used asymmetrically. That is to say, the clergyman is more powerful than the person seeking help. Although self-evident upon reflection, this is a fact which is all too easily overlooked. At its worst, the wielding of asymmetrical power leads to abuse, sexual and otherwise (which will be dealt with in a later chapter). The vicar who uses his power to coerce, manipulate or bully an individual into agreement is every bit as abusive – albeit in a different way – as the vicar who uses his status to satisfy his sexual desires. Both are exercising power to achieve their own ends in contravention of the principles above.

Rollo May has developed a typology of power that enables us to identify what kind of power is being used at any given time. According to May, power can be discerned under five headings:

- *exploitative* power which dominates by force and coercion;
- *manipulative* power which controls by more subtle and covert psychological means;
- *competitive* power which is ambiguous since it can be used constructively where parties are relatively equal but is destructive where they are unequal (as in most pastoral relationships);
- *nutritive* power which sustains and empowers;
- *integrative* power which takes the freedom of others seriously and seeks to harness the other person's (potential) strengths.

This typology offers a grid by which particular ministerial exercises of power can be assessed. The first two types clearly fall outside a covenantal/agapeic understanding of ministry since they are not concerned with the needs or good of the other person at all. The third is questionable, though capable of constructive use in some situations. The fourth and fifth accord well with a theology of covenant and agape because they arise out of a desire to further the best interests of

the other. From a ministerial perspective, therefore, 'the moral challenge is to see that in our interaction with others, the right use of power moves away from dominating others through exploitation and manipulation, and that it moves toward liberating others through nutrient and integrative acts of power.' When seeking to achieve our objectives – whether with a group of people or in a one-to-one relationship – we must ask ourselves what kind of power we are seeking to exercise and for whose benefit? If the answer to either of these questions is ourselves, we need to return to the five agapeic principles.

In summary, therefore, it can be seen that if ministry is to be based on a concept of covenantal responsibility from which agapeic practice flows, this will require a more substantive set of professional criteria than a simple appeal to the beatitudes or any other general idea. As the example of power shows, a more complex approach is needed if we are to grasp both the theological nature of ministerial relationships and the implications for practice that must follow.

Chapter IV

The Call to Minister

The Call to Ministry

To Abram: *"Go from your country and your kindred and your father's house to the land that I will show you"* (Gen. 12:1).

To Moses: *"So come, I will send you to Pharaoh to bring my people, the Israelites"* (Exod. 3:10).

To Isaiah: *"Whom shall I send, and who will go for us? . . . Go and say to this people"* (Isa. 6:8-9).

To the Twelve:

"Follow me" (Matt. 4:19).

These biblical texts exemplify the call of God on people's lives. Some people experience the call of God as a moment as powerful and dynamic as Moses before the burning bush (Exodus 3) or Saul blinded by the heavenly light (Acts 9). Others experience a call to a specific work or place of ministry like Deborah (Judges 4) or Mary (Luke 1). What is the call of God? Is it not the longings, yearnings, and desires that God places within the people of God to awaken them to and engage them in God's will, presence, and activity in the world? God uses a variety of avenues

to call people, but common to each is God's sovereign choice, grace, and purpose for the good of humanity and the glory of God's Kingdom. God's call should elicit the faithful response of the person called and a way of life that honors the One who calls. In calling us to the ministry of reconciliation (2 Cor. 5:18-19), God calls some to proclaim the gospel of reconciliation (Rom. 10:14-15) and to equip others for Christian service and the building up of the church (Eph. 4:11-12). With the call of God comes the call to live in a manner worthy of the calling (Eph. 1:1).

Unfortunately, not all of those called have lived up to the high ethical standards to the One who calls them and the Spirit who leads them. Paul lays the foundation and challenge of ethical behavior for those called as servant and vocational ministers: *Think of us in this way, as servants of Christ and stewards of God's mysteries. Moreover, it is required of stewards that they be found trustworthy.* (1 Cor. 4:1-2) In Ephesians 5:1-5, Christians are admonished to imitate God, to live in love, and not to allow immorality, greed, and vulgarity in their lives. In Colossians 3:1-17, Paul counsels the church *"to set your minds on things that are above . . . put to death . . . whatever in you that is earthly . . . clothe yourselves with love, which binds everything together in perfect harmony."* Here and elsewhere in the New Testament, perfection is not a prerequisite for doing ministry, but ministers must be alert to the dangers that lead to moral and professional destruction. Clearly, ministers should hear and heed the voice of God in their lives. God's call is not a one-time call, but one that requires the ongoing diligence of faithfulness to continue in obedience. Many leaders whose stories are told in scripture heard the voice of God initially only to be led astray by lesser voices in later life. For David, there was the temptation of sex; for Solomon, the idolatries of 700 wives and the undisciplined pursuit of pleasure; for Hezekiah, the pride of accumulated wealth; and for Josiah, the failure to discern the true voice of God even after years of blessing and walking with the Lord. Ministers must re-examine and renew their commitment to God's call over time.

First and foremost, this commitment is to be followers of Jesus. The lifestyle, priorities, and morality of the called should reflect the image of Christ. The call to ministry is a call to faithfulness above and beyond any considerations regarding the size or temporal measure of the

ministry to which ministers are called. Ministers do well to remember not only the time and circumstances of their unique call but the holiness and the character of the One who calls them. Because the minister's call is not just vocational, but intensely personal, ministerial accountability is intensely personal, and not based merely on outward performance. In remembering the call and the One who calls, ministers find nourishment for persevering through difficult times.

To sustain the call, ministers must work at maintaining their physical, mental, emotional, spiritual and moral well-being. The pressures of life and work can erode the sense of purpose with which ministry began. Ministers find sustaining strength to continue when other voices would bid them to abandon their ministries as they remember the God who calls and the work to which they have dedicated themselves. Faithful remembrance brings a profound sense of humility and joy.

Chapter V
The Minister's Relationship,
Relationship with God, Family, Congregation

The Minister's Relationships

While all relationships are important, the core relationships in ministers' lives should be given priority time, thought, and attention. Part of ministers' ethical responsibility involves cultivating enduring, enriching relationships with God, family, co-workers, and the congregation. Having a relationship with God is a choice. God created humanity for fellowship with Him. God gives us a desire to have a relationship with Him and then enables us to have it. When that relationship is broken, God works to restore it. A person who does not have a relationship with God has chosen to quench the Holy Spirit and resist God.

Relationship with God

A pastor's relationship with God is manifested in his obedience to Scripture. A pastor develops this relationship by immersing himself in Scripture and letting God work in his life. God cleanses His church with the washing of the water by the Word (Ephesians 5:26). Ministers should engage in daily habits that foster a deep relationship with God. These habits go beyond perfunctory study and prayer. Intrinsic to the work of ministry is the intimate knowledge of God that comes only with time spent in God's presence. Ministers do well to learn as much as possible about their craft and calling, but the ethical center of ministry is the minister's personal relationship with God. Deepening this relationship requires more than preparing the next presentation, but involves spending time alone with God with no agenda other than being with God. While each minister has to decide how to schedule this time, the discipline of doing so should be faithfully observed on a daily basis. Nothing will help ministers' love for self and others more effectively than a deepening relationship with God. To fail this responsibility is unethical both because it denies ministers' deepest needs and denies to those who depend on ministers for leadership the true source of spiritual health and vitality.

As their love for God grows, ministers' willingness to depend upon God also grows. 1 Peter 5:7 calls church leaders to *"Cast all your cares on him, because he cares for you."* Ministers who try to fix everyone and everything take on responsibilities which belong properly to God. Walking closely with God deepens self-understanding and builds the faith needed to turn problems over to the Holy Spirit. Depending upon God, ministers find the freedom to be themselves.

Relationships with Family

Ministers' families can be encouragers, evaluators, healers, and sources of joy. Our families know us as no others, because what we are at home is most nearly what we are in truth. Because loving, healthy, grace-filled families accept us even as they know our faults, ministers need to understand and appropriate basic qualities that help shape healthy families. One characteristic of healthy families is flexibility. Marriages face some of their greatest difficulties during times of change. The birth of children, kids starting school, job changes, and children leaving home are examples of stressful transitions. Many of these transitions, such as moving to another church or area of responsibility, occur several times over the span of a minister's career. In many families both

partners work outside of the home, and these transitions affect both spouses. Flexibility, support, and special consideration are important gifts family members can give one another during stressful transitional periods. Another characteristic of healthy families is the encouragement of family members to be authentically themselves. Trying to make everyone fit the same mold is not only impossible but mistaken. Ministers' family members all have unique callings, and their lives should not simply revolve around ministers' lives. Finding the talents and spiritual gifts of each family member and encouraging one another to pursue those gifts is a sign of a healthy family and a healthy church.

The minister's own authenticity is crucial to cultivating and maintaining healthy relationships, especially at home. For example, if a minister's family members see a different person at church than they do at home, the quality of respect and depth of intimacy within the minister's family are sure to suffer.

Relationships with the Congregation

Treating everyone with respect should be a goal for all ministers. Church members should know that their ministers genuinely care about and respect them. Respect is born out of the servant spirit which characterizes Christian ministry. As the apostle Paul affirms, *Do nothing from selfish ambition or conceit, but in humility regard others as better than yourselves. Let each of you look not to your own interests, but to the interests of others.* (Phil. 2:3-4) Ultimately, love is the focus of all relationship ethics. Healthy relationships are loving relationships: *God is love, and those who abide in love abide in God, and God abides in them. We love because he first loved us. Those who say, "I love God," and hate their brothers or sisters, are liars; for those who do not love a brother or sister whom they have seen, cannot love God whom they have not seen.* (1 John 4:16, 19-20)

Virtue

Ethical behavior, however, is not just a matter of adherence to rules or principles. The revival of 'virtue ethics' among moral philosophers and theologians in recent years reminds us that the character of the professional is as important as the code to which he or she adheres. The ethics of conduct must be shaped by the ethics of character and the ethics of integrity.

What does this mean? According to William Willimon, character can be defined as the 'basic moral orientation that gives unity, definition and direction to our lives by forming our habits into meaningful and predictable patterns that have been determined by our dominant convictions.' What we do is governed by who we are. As Stanley Hauerwas notes, each of us makes moral choices arising out of 'the dispositions, experience, traditions, heritage and virtues that he or she has cultivated.'

From this, two points stand out: firstly, the Christian minister must *deliberately* cultivate Christian character and virtues and not leave them to chance. In Pauline language, he or she must seek the fruits of the Spirit: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self control. (Gal.5:22-3) When we ask what this might entail in terms of professional ethics, Many argue for two central virtues: trustworthiness and prudence. The former is a matter of integrity or

honor so that the minister is recognized as a 'trustworthy trustee'. The latter has to do with wise judgment or discernment. The combination of both is necessary for the minister to develop an instinct for doing the right.

Secondly, we are brought back to the idea of 'habits of the heart' suggested (inter alia) by Willimon. Because these arise out of the kind of people we are, our theological convictions and spiritual practices are crucial to professional life. We are formed by the beliefs we hold and ways in which we relate to God. Doctrine, ethics and spirituality go hand in hand 'to the point of behaving ethically most of the time as though by instinct.' The report's discussion of the Ordinal below recognizes this and reminds us that the sustenance of virtue cannot be left to chance. The spiritual life of the minister is crucial.

But it has to be remembered that behind all Christian versions of virtue ethics stands grace. The power to be and do right flows from the free self-giving of God in Christ. It is through the indwelling Holy Spirit that we are enabled to grow in character and virtue. We become trustworthy trustees and are sustained in ministry by the activity of God in us. Ministerial codes or guidelines may set the boundaries but only by grace can we live them out. In Richard Gula's words, 'If we are to minister in the spirit of Jesus and continue in our own time his mission of proclaiming the reign of God, then we must be free enough in ourselves to accept God's offer of love and so be free for others to enable them to let go of whatever keeps them from accepting divine love as well.'

Compassion is essential to pastoral care. It is part of the shared ministry and mission of the whole church and is an extension of the justice and love of the Incarnate God disclosed in Jesus Christ. In their ministry, pastoral care and collegiality, the clergy must endeavor to offer equal respect and opportunity to all. Any form of deliberate discrimination is unacceptable.

It is good and often appropriate in certain circumstances to share pastoral care with suitable members of the worshipping community.

The clergy minister through their own broken humanity. They should be aware of their own need to receive ministry.

The clergy should discern and make clear their own limitations of time, competence and skill. At times they will need to seek support, help and appropriate training.

The difference between pastoral care and counseling should always be recognized.

The clergy should be aware of the help available from accredited agencies so that it can be commended where appropriate.

There is risk in all pastoral work. The place of the meeting, the arrangement of furniture and lighting, and the dress of the minister should be carefully considered. The appropriateness of visiting and being visited alone, especially at night, should always be assessed.

It is essential in pastoral care to acknowledge appropriate physical, emotional and psychological boundaries. Inappropriate touching or gestures of affection should be avoided.

When help or advice is being sought, any note-taking should be mutually agreed and is subject to data protection legislation.

The clergy should be aware of the dangers of dependency in pastoral relationships. Manipulation, competitiveness or collusion on either side of the pastoral encounter should be avoided. Self-awareness should be part of the relationship.

A minister caring for one partner in a marriage or relationship should make it clear that good pastoral care should involve both partners.

The clergy should be aware of the potential for abusing their privileged relationships.

All clergy must have appropriate training in child protection. National and diocesan guidelines and requirements must be known and observed.

Secondly, there is an urgent need for the Church to respond to current social pressures for greater regulation of professions which has been achieved mainly by means of *self*-regulation. In the wake of a series of high profile medical and social work scandals, a great deal more public concern now exists about the integrity and trustworthiness of previously-respected professions. No longer are people willing automatically to give professionals the benefit of the doubt. They are subject to scrutiny and criticism in a way that was not true a generation ago. This presents a sizeable challenge to the Church; for it is simply not credible that the Church should expect to remain immune from such scrutiny.

Nor should it. Both tabloid newspaper headlines and more serious academic studies bear witness to the dark side of the Church's life which cannot be denied. On one hand, there are the perennial stories of vicars involved in sexual shenanigans with parishioners while on the other, investigation of clerical child abuse demonstrates that the Church must take its share of blame for a phenomenon that has been all too readily denied by society until recent years. Other studies published in the United States also bear witness to the ever-present dangers of sexual misconduct that are a constant threat to godly ministry. Consequently, no one should underestimate the risks inherent in ministerial – especially pastoral – practice. Compared to some other professions, clergy may still enjoy a high level of trust but this does not preclude the need for accountability and transparency.

Chapter VI

The Stewardship of Time, Time Management

Stewardship of Time

Guiding Scripture Theme: "Where your treasure is, there will your heart be also" (Matthew 6:21)

Old Testament Lesson: Psalm 90:1-4, 12

New Testament Lesson: James 4:13-15

Time is a Gift from God

Psalm 90: 1-4, 12

(1) Lord, you have been our dwelling place in all generations.

*(2) Before the mountains were brought forth, or ever you had formed the earth and the world,
from everlasting to everlasting you are God*

*(3) You turn us back to dust, and say, "Turn back, you mortals." For a thousand years in your
sight are like yesterday when it is past, or like a watch in the night....*

(4) So teach us to count our days that we may gain a wise heart.

There is a familiar teaching in the Fourth Gospel:

As long as it is day, we must do the work of him who sent me. Night is coming when no one can work. While I am in the world, I am the light of the world. (John 9:4-5) The scripture reminds ministers about the stewardship of time in the context of the call to ministry. Ministers are all too familiar with the brevity of time as they deal with the endless demands of ministry. Night comes all too quickly, and at the end of each day ministers are left to ponder how faithfully they have fulfilled their mission of doing God's work. The busy work of keeping people happy drains ministers of direction and purpose. In addition, the ever-flowing stream of pastoral tasks remains constant as ministers respond to one more request, phone call, visit, meeting, preparation, or unexpected crisis. Ministers find it difficult to place a comma, let alone a period, at the end of the day. Everything seems so unfinished in pastoral ministry.

The Gift of Time

Ministers lose sight of the gift of time by living exclusively in what the Greeks called *chronos* time. This chronological sense of time calculates its passage by filling out a daily planner. In *chronos* time events unfold one after the other, like the perennial passing of the seasons. Ecclesiastes captures the tendency of *chronos* time to become repetitious and routine:

What do people gain from all the toil at which they toil under the sun? A generation goes, and a generation comes, but the earth remains forever. The sun rises and the sun goes down, and hurries to the place where it rises. (Ecc. 1:3-5)

Another sense of time is captured by the Greek word *kairos*. In the New Testament *kairos* denotes a moment of opportunity and thus fills life with possibility, potential, and new perspective. Paul speaks of *kairos* time in his letter to the Galatians: "But when the time had fully come, God sent his Son" (Gal. 4:4). In this *kairos* moment, all of time takes on new meaning as Jesus Christ enters time and space. Time now offers the possibility of God invading ordinary moments with sacred presence. The holiness of each day provides a "wake-up call" that says, "Handle this day

with care.” The scripture signals its own alarm: *Sleeper, awake! Rise from the dead, and Christ will shine on you.*” (Eph. 5:14b)

We often act as if we had an unlimited supply of time. If we shortchange the time we devote to our families, it is not because we intend to harm those relationships: we just have more pressing things to do. We assume there will be plenty of time to take care of our relationships. Sadly, we too often end up like Chelsea, reaching middle age with broken commitments and unfulfilled relationships, chasing dreams that do not matter in the long run, and all the while ignoring the blessings all around us.

Time is a gift we dare not take for granted. James reminds us,

Come now, you who say, “Today or tomorrow we will go to such and such a town and spend a year there, doing business and making money.” Yet you do not even know what tomorrow will bring. What is your life? For you are a mist that appears for a little while and then vanishes. Instead you ought to say, “If the Lord wishes, we will live and do this or that” (Jas 4:13-15).

Like every other good and perfect gift (Jas 1:17), time is something God gives. Every day—every hour—is ultimately a gift of God’s grace. The first chapter of Genesis records, among all the other creative acts of God, the divine ordering of time: “And God said, ‘Let there be lights in the dome of the sky to separate the day from the night, and let them be for signs and for seasons and for days and for years’” (Gen 1:14). The sun, moon, and stars exist at least in part so that humans will know what time it is.

Self Management, Not Time Management

While time management books, daily organizers, and quick-fix seminars promise solutions for the unpredictable schedules of ministers, the answer for solving time issues does not rest in management techniques. Ministers become faithful stewards of time only when they remember that time is a gift from God. As the Psalmist proclaims, “*My times are in your hand*” (Ps. 31:15). The stewardship of time grows out of understanding the minister’s purpose as a messenger of reconciliation (2 Cor. 5:19-20). Ministers confront the challenge of this purpose with requests prefaced by the observation, “I know you are so busy.” Ministers find it hard not to take this remark as a compliment as it makes them feel both in demand and worthy of their hire. Yet interpreting the stewardship of time in terms of sheer busyness is as lethal as it is seductive. Eventually, busyness leads to burnout.

Stewardship

In describing the resulting way of life, Jesus does not waste time proposing lofty but unrealistic ideals; he tells his followers how they are expected to live. The Beatitudes and the rest of the Sermon on the Mount prescribe the lifestyle of a Christian disciple (cf. Mt 5:3–7:27). Although it does not suit worldly tastes, “the wisdom of this world is foolishness in the eyes of God” (1 Cor 3:19). One does well to live in this way. “Everyone who listens to these words of mine and acts on them will be like a wise man who built his house on a rock. . . . Everyone who listens to these words of mine but does not act on them will be like a fool who built his house on sand” (Mt 7:24, 26).

THE EXAMPLE OF JESUS

Jesus is the supreme teacher of Christian stewardship, as he is of every other aspect of Christian life; and in Jesus’ teaching and life self-emptying is fundamental. Now, it might seem that self-emptying has little to do with stewardship, but in Jesus’ case that is not so. His self-emptying is not sterile self-denial for its own sake; rather, in setting aside self, he is filled with the Father’s will, and he is fulfilled in just this way: “My food is to do the will of the one who sent me and to finish his work” (Jn 4:34). Jesus’ mission is to restore to good order the created household of God which sin has disrupted. He not only perfectly accomplishes this task, but also, in calling disciples, empowers them to collaborate with him in the work of redemption for themselves and on behalf of others. In describing the resulting way of life, Jesus does not waste time proposing lofty but unrealistic ideals; he tells his followers how they are expected to live. The Beatitudes and the rest of the Sermon on the Mount prescribe the lifestyle of a Christian disciple (cf. Mt 5:3–7:27). Although it does not suit worldly tastes, “the wisdom of this world is foolishness in the eyes of God” (1 Cor 3:19). One does well to live in this way. “Everyone who listens to these words of mine and acts on them will be like a wise man who built his house on a rock. . . . Everyone who listens to these words of mine but does not act on them will be like a fool who built his house on sand” (Mt 7:24, 26).

THE IMAGE OF THE STEWARD

Jesus sometimes describes a disciple’s life in terms of stewardship (cf. Mt 25:14–30; Lk 12:42–48), not because being a steward is the whole of it but because this role sheds a certain light on it. An *oikonomos* or steward is one to whom the owner of a household turns over responsibility for caring for the property, managing affairs, making resources yield as much as possible, and sharing the resources with others. The position involves trust and accountability. A parable near the end of Matthew’s Gospel (cf. Mt 25:14–30) gives insight into Jesus’ thinking about stewards and stewardship. It is the story of “a man who was going on a journey,” and who left his wealth in silver pieces to be tended by three servants. Two of them respond wisely by investing the money and making a handsome profit. Upon returning, the master commends them warmly and rewards them richly. But the third behaves foolishly, with anxious pettiness, squirreling away the master’s wealth and earning nothing; he is rebuked and punished. The silver pieces of this story stand for a great deal besides money. All temporal and spiritual goods are created by and come from God. That is true of everything human beings have: spiritual gifts like faith, hope, and love; talents of body and brain; cherished relationships with family and friends; material goods; the achievements

of human genius and skill; the world itself. One day God will require an accounting of the use each person has made of the particular portion of these goods entrusted to him or her.

Each will be measured by the standard of his or her individual vocation. Each has received a different “sum”—a unique mix of talents, opportunities, challenges, weaknesses and strengths, potential modes of service and response—on which the Master expects a return. He will judge individuals according to what they have done with what they were given. St. Ignatius of Loyola begins his *Spiritual Exercises* with a classic statement of the “first principle and foundation” permeating this way of life. “Human beings,” he writes, “were created to praise, reverence and serve God our Lord, and by this means to save their souls. The other things on the face of the earth are created for them to help them in attaining the end for which they are created. Hence they are to make use of these things in as far as they help them in the attainment of their end, and they must rid themselves of them in as far as they provide a hindrance to them. . . . Our one desire and choice should be what is more conducive to the end for which we are created.” St. Ignatius, fervently committed to the apostolate as he was, understood that the right use of things includes and requires that they be used to serve others. What does all this say to busy people immersed in practical affairs? Is it advice only for those whose vocations lead them to withdraw from the world? Not as Jesus sees it: “But seek first the kingdom of God and his righteousness, and all these things will be given you besides” (Mt 6:33).

THE STEWARD’S REWARD

People trying to live as stewards reasonably wonder what reward they will receive. This is not selfishness but an expression of Christian hope. Peter raises the question when he says to Jesus, “We have given up everything and followed you” (Mk 10:28).

Christ’s response is more than Peter or any other disciple could reasonably hope or bargain for: There is no one who has given up house or brothers or sisters or mother or father or children or lands for my sake and for the sake of the gospel who will not receive a hundred times more now in this present age: houses and brothers and sisters and mothers and children and lands, with persecutions, and eternal life in the age to come. (Mk 10:29-30) In Christ, God has entered fully into human life and history. For one who is Christ’s disciple there is no dichotomy, and surely no contradiction, between building the Kingdom and serving human purposes as a steward does. These are aspects of one and the same reality—the reality called the Christian life. God’s Kingdom is not an earthly kingdom, subject to decline and decay; it is the everlasting Kingdom of the life to come. But that “life to come” is in continuity with this present life through the human goods, the worthy human purposes, which people foster now. And after people have done their best, God will perfect human goods and bring about the final fulfillment of human persons. “The throne of God and of the Lamb will be in it, and his servants will worship him. They will look upon his face, and his name will be on their foreheads. Night will be no more, nor will they need light from lamp or sun, for the Lord God shall give them light, and they shall reign forever and ever” (Rev 22:3-5).

Stewardship is about making choices, as individuals and in community. It is more than giving money to the church. Stewardship is about being faithful disciples, caring for and managing all

that God has given us. Stewardship is not just one part of Christian discipleship; it involves every aspect of life in all the stages of life. Stewardship is the grateful response to God's grace and goodness. It requires a consideration of how our choices affect us and others, of how we can be good caretakers of the created world, and of how we can best serve God as Disciples of Christ.

Stewardship: A Total Way of Life

Stewardship to Christ

To witness our Catholic faith to all persons and in all issues

Stewardship of Time and Talent

To assist others with volunteer service of time and talent

Stewardship of Work

To provide our best efforts and creativity in every task we do

Stewardship of Power

To accept power and influence as a trust from God to help others

Stewardship of Group and Organizations

To be open to the opinions and needs of those we represent

Stewardship of the Environment

To protect the environment and preserve our natural resources

Stewardship of Income and Possessions

To contribute a proportionate share of our income to the Church

Chapter VII

The Minister's Health, Mind, Body

The Minister's Health

Jesus spoke to the first disciples about life and life *"to the full"* (John 10:10). While the allusion is more to quality of life, some readers unfortunately construe Jesus' point as having little to do with physical life. Although the New Testament does not provide a strict guideline for ministers to be healthy, the implication toward health is at least implied in God's perfect creation. Matthew 5:48 and 1 Peter 1:16 call us toward holy perfection. Is this admonition only applicable to spiritual matters? If this were the case, then God's holiness would not extend beyond the spiritual. The New Testament also calls us to be good stewards of God's gifts, and health is clearly one of God's most precious gifts. In fact, a close reading of 2 Timothy 2:3-7 reveals pastoral concern for Timothy's physical health. This passage shows an appreciation for the importance of physical and mental conditioning. Jesus' miracles of healing and of the multiplication of the fish and loaves demonstrate God's concern for physical life. In the Sermon on the Mount, Jesus confirms the legitimacy of our physical needs: *"your heavenly Father knows that you need all these things"* (Matt. 6:25-33). According to Paul, the Christian's body is a temple of the Holy Spirit and intended to glorify God (1 Cor. 6:19-20). We are psychosomatic beings; that is, our mental/emotional selves are integrated with our physical selves. We are responsible to God for how we live the totality of our lives. Ministers should be attentive to their bodies. To know ourselves means to have a realistic assessment of physical and emotional health. The following questions can be helpful in moving toward healthy self knowledge:

How Do I Think?

Ministers need periodically to examine how they access, process, and apply thoughts. This self-examination is important because the moral life can be depicted roughly as the combination of convictions, attitudes, and actions which we display throughout our lives. A simpler way to make the same point is that our mind-style shapes our lifestyle. The New Testament (e.g., 2 Cor. 10:5; Phil. 4:1-9; Col. 3:5-10; 1 Pet. 5:7-8) is quite clear that thought life is important—so important as to affect overall health. Implicitly and explicitly, these passages demonstrate functional, strategic, and tactical methods to address thought life. For centuries, Christians have observed practices for developing our inner selves. These exercises, sometimes called spiritual disciplines, engage mind, body, and spirit. Meditation, prayer, fasting, study, simplicity, solitude, submission, service, confession, worship, guidance, and celebration form a foundation of disciplines which are also checks and balances that greatly enhance ministers' health. Some form of spiritual direction, whether through a spiritual director, accountability group, or peer group, can foster spiritual formation, emotional maturity, and honest self-awareness.

Beloved, I pray that in all things thou mayest prosper and be in health, even as thy soul prospereth (3 John 2, R. V.). The aged apostle was concerned about his beloved convert's *health of body*, as well as *health of soul*. God has a sanctifying blessing that provides for "spirit, soul, and body"—making all holy. Holiness means wholeness, health. We have called attention to the minister's spiritual nature, and to his mind. Now we would consider the importance and conditions of his health.

I. Christianity does not neglect the body; for "it is the temple of the Holy Spirit"

(1 Cor. 6:19). Piety is not a synonym for invalidism. We have a call to "be perfect," and it means vastly more than many suppose. The body is the home of the soul; and man is wondrously influenced by his dwelling place. A call to preach is a call to be at our best in the whole range of our being, a standing illustration of what the religion of Christ can make of a man whom God indwells.

We are to represent Christ to a sick and dying humanity, struck through and through with diseases which sin has occasioned. Who can picture Christ as an invalid? His perfect health suggested hope and healing in every invalid's chamber, and so should we. Thus the preacher's body, as well as his *soul*, is a factor of success in all his ministrations.

A noted writer writes: "Ten thousand sermons every Sunday are made feeble by feeble nerves, or heavy by heavy limbs, or repellant by acidity of the stomach. Ten thousand are sweetened and vivified by the pure tone of physical vitality in the preacher. Health is that physical state in which all the organs harmoniously perform their functions. Above all else it is nervous energy, to be prodigal of which is suicidal. Health is painlessness and vitality. We want enough of it not simply to keep us off the sick list, but to make it a joy to live," and to make us an inspiration and an invigoration to others.

What servants God had in the olden days! Moses, inured by forty years of toil in the desert, and called at eighty to shepherd the people of God forty years in the wilderness and bear their chidings and complaints and sins, and at 120 years still a giant warrior for God, "with eye undimmed and natural force unabated!" And there was Samuel, guiding the destinies of a nation from boyhood to ripe old age, carrying the burden of their backslidings and sins on his mind and heart through all the years. And what shall we say of Elijah and Jeremiah and Daniel—heroes all—incarnations of piety and endurance, who could carry colossal burdens of state, and outlive kings and dynasties and empires.

Jesus might have chosen a dozen soft-palmed, lily-fingered sons of priests to be His board of apostles. But, no! He went down to the sea and called some brawny-muscled, horny handed fishermen, used to pulling the oars in the teeth of the storms on Gennesaret. The work of planting the kingdom of God in that first century was too stern a task for soft-handed gentlemen. It was broad-chested, deep-voiced men that Jesus wanted who could face a stormy Jerusalem mob of ten thousand men and win three thousand or five thousand converts for Christ. It took strength of mind and heart and lungs to win the battles of the Lord in those strenuous times, and then, as always, God had His picked men.

II. Notice why there is such an intimate connection between good health and ministerial success.

1. The draft on the physical forces of a pulpit orator are greater than most people can realize. How exhausting this work is. Genuine health is a great aid to pulpit oratory, if the preacher expects to have a long ministry, and not be a nervous wreck.

John Angell James, a very worthy English preacher of a past generation, addressing a body of students, named three qualifications for ministerial success, viz., "brains, bowels, and bellows." The brains, by diligent study, and the help of God, could get a message. Bowels (formerly supposed to be the seat of the emotions) would give to the intellectual effort sympathy, pathos and tenderness, without which preaching would not succeed. Bellows—lung power—would produce power of voice and endurance, so supremely important, if one is to be an effective orator.

2. Also, in pastoral work—calling on the sick, praying with the dying, comforting the bereaved and heartbroken, pointing the convicted and the despairing to the only Savior who can save and heal—how important it is to carry about in your own person an example of the health and rest, and peace and joy of a great salvation. The holy touch of the pastor's sympathy and love will interpret Christ to them as nothing else will, and, in going, he will leave behind him the consciousness of the divine presence. But he will find that it will tax the strength of the strongest to thus shepherd the flock of God. Yet that is the minister's appointed task and "of all men, he has most need to be strong and cheerful, for on him alone, under God, many a sad life will depend for its brightness, and many a weary heart for its blessedness."

3. The sedentary life of the preacher makes health peculiarly essential. He must necessarily spend much time in confinement, studying and writing; and it all tends to exhaust the physical resources. They must somehow be recuperated, or a breakdown awaits in the near future.

III. How shall this be done?

1. Do the most of the intellectual work in the morning, when the body is rested and the mind is most vigorous, as we have already suggested. Pattison tersely puts it, "Rise, eat, drink, work and sleep as other men do." Erasmus, the greatest scholar of the Reformation, wrote, "Never work at night; it dulls the brain and hurts the health." Here is where multitudes of clergymen sin grievously. They let the golden hours of the morning be frittered away on trifles, and then work late at night when they ought to be asleep, to make up for lost time. Finally, with excited nerves and congested brain and exhausted body, they *try* to sleep, but obtain only restless, fitful, unsatisfying slumber. Then some resort to opiates to force sleep, a most dangerous expedient. In this direction lies early breakdown, and premature physical collapse.

2. The preacher must be careful to exercise. It is absolutely essential to health. Just as our youth in the public schools have a recess in the forenoon and in the afternoon for a brief recreation, so the professional man can have Indian clubs and dumbbells, or rubbers to stretch in his study or office to give him a brief relaxation, change and rest. Then God has given humanity Sunday for a day of rest. But Sunday is the minister's hardest day; it is suggested that he should take Monday for his day of recreation instead.

Furthermore, there is the ministerial vacation which our churches more and more recognize as wise and reasonable. This too should be carefully used to increase the stock of reserved vitality, to be drawn upon only in some unexpected time of need.

3. We must eat and drink to live. But it is a very different thing, to live to eat and drink. That is a crime against both body and soul. It is a trite saying that "multitudes dig their graves with their

teeth." It would be more truthful to say, "By overeating they prepare the corpses to fill them." We are not to eat or drink merely to tickle a nerve, or gratify a craving. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31).

It is hard to make either a good preacher or a saint out of a sick person. That physical ailment induces morbidness and spiritual depression and clouds the faith. How can a preacher preach a comforting, uplifting, joy-giving, hope-inspiring sermon while the growling is in his stomach? Napoleon said that armies fought on their stomachs, and Cobbett declared that "the seat of civilization is the stomach." Only God can know how much the success of a minister depends upon this central organ. If he does not watch over it with religious care, it will ring the death-knell of his ministry.

1. Marry a girl who is as good at cooking as at praying; who can superintend the kitchen as wisely as the prayer meeting; who has religion and conscience and sense enough not to prepare stuff to pamper abnormal appetites, but to prepare wholesome food to keep you and your family well. Blessed is the minister who has such a helpmate. He ought to thank God for her every day.
2. You must learn how to run your own machine. What is one man's meat is another man's poison. Your stomach will faithfully send you a warning protest whenever you eat anything that is not good for *you*. After one or two such kindly warnings, let that particular article of food severely alone. People talk about "condiments" and "relishes" and "appetizers" and "spiced pickles" and the like. They should all be labeled "stomach destroyers!" Cultivate a simple diet and "plain living and high thinking" and proper exercise and you will never lack for appetite.
4. As to the amount of sleep necessary, that depends upon the individual. Only a very few can be at their best on six hours of sleep.
5. It is indispensable to good health to keep the liver and eliminating organs active to carry off the poison and waste of the system. It is not uncommon for men of sedentary habits to neglect themselves in this respect, and greatly lessen the number of their days.
6. "Lay aside all filthiness of flesh and spirit, perfecting holiness in the fear of God." The minister is supposed to be a man peculiarly dedicated to the service of God. What right has such a man to destroy by an abnormal, deleterious habit, his body, the temple of the Holy Spirit?
7. The American Magazine for March, 1928, has an article on "That Tired Feeling, and How to Get Rid of It"—an interview with Dr. Harvey Kellogg of Battle Creek Sanitarium, the greatest in the world. They have treated fifty thousand people for this very ailment. The doctor tells us that few are tired through overwork. Work has nothing to do with chronic weariness, either of body or mind. It is not nervous exhaustion; it is nerve poisoning from self-intoxication of brain cells, caused by bad habits of living.

He tells us that certain foods produce too much acid in the system, acidosis. "If a person has high blood pressure or diseased kidneys he should eat sparingly of foods producing high acidity. And in passing, let me say that a nonacid diet is the best for people in middle life—it helps to hold old age at bay. Here is a partial list of acid producing food in the order of their acid content: egg yolk,

oysters, round beef free from fat, dried beef, salted codfish, chicken, turkey, entire wheat flour, oatmeal.

"Unless these (acid) poisons are rapidly removed they cause exhaustion. In order to prevent the accumulation of acids the blood and tissues are slightly alkaline. It is the function of the kidneys to remove acids and thus maintain this constant alkalinity of the blood stream. The urine of a healthy person should be slightly acid; but I have met with many of these chronically tired persons whose urine was fifty times as acid as it should be. How could they help being tired?

"Now the excess of alkali over acids in the blood is known as the alkaline reserve, and is of vital importance. When there is a normal alkaline reserve, the acid toxins are effectively neutralized; but when the reserve is diminished, we have fatigue, inefficiency, shortness of breath, and other symptoms of autointoxication. The following list of basic or alkaline foods, in the order of their alkaline content should be used freely by persons who desire to maintain a normal chemical balance, and a healthy condition of the system:

Dried Figs	Cucumbers
Beans,	Dried Lima
Potatoes	Carrots
Beans, Soy	Muskmelons
Garbanzos	Lettuce
Spinach	Sweet Potatoes
Raisins, Dried	Orange Juice
Chard	Tomatoes
Lima Beans,	Fresh Cabbage
Rutabagas	Peas,
Dried Almonds	Peaches
Parsnips	Pears
Dates	Milk

"We now know beyond all doubt or controversy, that in order to keep healthy and efficient, and cure that tired feeling, the alkali reserve must at all times be well maintained. Work has little to do with the tired feeling caused by low alkali reserve. Rest may in many cases even make the tired person worse by increasing poor elimination. The tired man's salvation lies in a diet.

"People who are tired because of the flood of acid toxins [poisons] always floating, always circulating in their blood vessels, get high blood pressure through the irritating effects of these poisons on the walls of the blood vessels.

"A diet in which acid-producing foods predominate and neglect of the colon are probably the two greatest causes of premature old age."

"People who want to reduce their weight should eat good full meals like sensible people. Their diet, however, should be low in fats and carbohydrates, but at the same time rich in iron, lime and vitamins. They should eat cereals very sparingly and without sugar or cream. They should eat liberal quantities of spinach, carrots, beets, string beans, cabbage, lettuce, celery, and an abundance of fruits, especially melons. A reducing diet should consist chiefly of bulky foodstuffs that have low nutritive value.

"Lean people who desire to gain weight need the reverse of the reducing diet and often are benefited by specially fattening foods.

"Another potent cause of weariness is intestinal stasis or chronic constipation. By the use of proper foods such as dates, raisins, bulk vegetables and the like, accompanied by proper exercises, a satisfactory elimination can be maintained. "Another thing that would greatly benefit the tired man would be to learn to sit erect in his chair without a support or cushion behind his back, his abdomen drawn in, his shoulders relaxed and his chest well up. Sitting all crumpled up, compressing the vital organs all day, overloading the liver-circulation, and limiting deep breathing, are national sins.

"Again, factories and offices and homes are often too hot and too dry, and not half ventilated. A temperature of sixty-eight degrees with a humidity of seventy has been found to be the best temperature for both mental and physical work. If this temperature is not comfortable, more clothes are needed. "For tired and nervous people a bath in water from ninety-two to ninety-five degrees, inclusive, is helpful. The water soothes the nerves and washes out the fatigue poisons. For promoting sleep it is the most restful thing known, and is better than any sleeping powder made."

It is easy to tell us that Calvin, Baxter and Tholuck were invalids, and "did their work along the brink of the valley of death," that Bernard of Clairvaugh was the most influential Christian of his day, and yet with health so broken by the asceticism of self-discipline as to be "a wretched invalid all his public life," that Robert Hall "spent most of his life in heroic endurance of disease" and often preached leaning hard against the pulpit to deaden pain; that Fletcher of Madeley was a consumptive; that "Francis Asbury had headaches, toothaches, chills, fevers, and sore throats for his traveling companions;" that "Spurgeon was hardly ever well, and sometimes hobbled in agony to his pulpit." But we answer that each of these men was one in millions in will power and unconquerable determination; and if they could accomplish so much in invalidism, how much more they could have achieved in health! God wants us to yield to Him in consecration and service all our bodily powers—all we have and all we are, and all we may become. That is what He called us into being for, that we may serve and glorify Him. People buy automobiles. One person looks after and cares for his. He listens to the sound of the machinery. If any part is not

working right, he knows it and cares for it; and that machine will still be valuable after it has rendered a hundred thousand miles of service. Another machine is mismanaged and ruined the first five thousand miles. Ever after it is an old, worn-out machine.

It is so with human bodies. We are the glory of God's creation, "fearfully and wonderfully made"—to be indwelt by God himself. Some young men drive their bodies at a killing pace by self-indulgence and are ready for the undertaker's junk heap at twenty. Others worry along and are spent and done at thirty. A few sinners manage to last till forty, and drop into a dishonored grave. But the wise live according to the God-given laws of their being. In food, in sleep, in breathing, in exercise, in all physical and mental and spiritual habits, they strive to honor and observe the laws of God. And God honors them with the blessing of health. They discard late hours. They sleep for recuperation, not for self-indulgence. They conscientiously avoid all manner of dissipation and destructive lawlessness. They eat and drink for the glory of God. Consequently He watches over them for good, and sees to it that their leaf shall not wither, that they shall bear fruit in their season, and whatsoever they do shall prosper.

What Do I Eat?

Obesity remains a national problem. Junk food diets, high fat and high sugar content foods, and inattention to the impact of what we eat or don't eat have made a society-wide impact. Some recent reports place the percentage of obese people in America as high as 60 percent. This trend is widely noticeable among ministers. Since ministers are called with the rest of the church to be good stewards of our bodies, gluttony detracts from our public and private witness to the Gospel. Unhealthy eating habits negatively affect ministers' general health, as well as health care and insurance costs. Proverbs 23:1-2 graphically draws our attention to the need to monitor what and how we eat.

What about Rest, Recreation, and Exercise?

Medical research demonstrates that sleep deprivation—low quality sleep or lack of sleep—negatively affects health. Many ministers tend to over work, without sufficient recognition of the Sabbath principle for their lives. Sabbath, instituted in creation (Gen. 2:2) and articulated in the Ten Commandments (Exodus 20: 8-10), stands as a guideline for all Christians. For their own sakes and as a model for their congregants, ministers need to implement a Sabbath pattern of recreation. A certain egocentrism can develop as ministers come to believe that the work of God's Kingdom depends solely on human effort. What applies to all of creation clearly applies to ministers; *all of us* need to take a deliberative approach to the rest-work cycle. Observing the Sabbath principle positively impacts every level of existence—physical, emotional, and spiritual. The pace of contemporary life for many ministers tends to impede getting enough physical exercise. Stress induced conditions, fatigue, and even mild depression can be alleviated or minimized through regular, individually appropriate exercise. Abundant resources are readily available for ministers to establish exercise regimens which fit their needs.

To What Am I Addicted?

Addictive patterns of life are not limited to drug abuse and other kinds of substance abuse. In his book *Celebration of Discipline*, Richard Foster advises Christians to refrain from *anything* which leads to addictive patterns in our lives. As important as the work of professional ministers may be to the Kingdom God, ministerial duties can lapse into “workaholism.” As nurturing as family relationships are to all of us, even our families can become too much the focus of our lives. As necessary as food and recreation are to our health, these too can become inappropriately important. Whatever is becoming an idol, i.e., the controlling center of our lives other than God in Christ, should be resisted.

When Was My Last Medical Checkup?

Getting regular medical check-ups is an important act of stewardship of ministers’ health. Heart disease, strokes, and cancer rank at the top of physical maladies which plague American society, and many of these conditions can be prevented and/or effectively treated by regular visits with a physician. Since vocational ministry can be highly stressful and stress tends to aggravate health problems, it is especially important for ministers to practice preventative medicine.

Conclusion

Ministers may say, “There is so much to do, and I don’t have time to implement the health practices suggested here.” The appropriate response is that ministers do not have time *not* to implement these suggestions. Some of the finest years of ministry should come in the fifties, sixties, and beyond when experience, wisdom, and years of having walked with God bear abundant fruit. Yet, physical problems that could have been prevented with preemptive and preventative care rob many ministers of their most productive decades of life. Inherent within the calling to vocational ministry is a stewardship of the totality of life with which God has gifted us. Faithful stewardship in this regard enhances the authenticity and integrity of our lives.

Chapter VIII

Economic Responsibilities

Economic Responsibilities

Ministers are called to engage the full expanse of human relationships and responsibilities, including the critically important area of economic life. The significance of economic responsibility is underwritten by two realities. First is the central place of economic responsibility in scripture. In the Sermon on the Mount (Matt. 5-7), Jesus teaches his followers to not “store up treasures on earth” (Matt. 6:19) and that no one can serve two masters: “you cannot serve God and wealth” (Matt. 6:24). He teaches his followers first to seek God’s Kingdom and righteousness “and all these things will be given you as well” (Matt. 6:33). 1 Timothy 6:7-10 warns Christians concerning the dangers of money and possessions with the admonition that “those who want to be rich fall into temptation and are trapped by many senseless and harmful desires that plunge people into ruin and destruction” (1 Tim. 6: 9). The love of wealth is one of the most frequently identified spiritual dangers in scripture. Second is the reality of contemporary clergy living and ministering within a materialistic and consumer-driven culture. Caught between these two realities, ministers find themselves trying to cope with cultural influences while proclaiming in word and deed the dangers of one of culture’s most obvious idolatries.

The Failure of Economic Responsibility

Plenty of evidence demonstrates how religious leaders have failed at this task by engaging in manipulation and misrepresentation to advance their financial interests. Some of the more common and well-documented economic frauds perpetrated by some religious leaders include embezzlements, investment scams, misappropriation of funds, and income-tax evasion.⁶ Clearly, ministers need to be good stewards of their personal financial resources as well as the church’s wealth. Less-documented, but equally destructive, are several other issues regarding economic ethics. Conflicts of interest can arise when ministers become financially indebted to church members or others in their communities. Some clergy are tempted to maintain lifestyles for themselves and their families that mirror the lifestyles of affluent members of their congregations. In other cases, poor financial planning can lead to indebtedness that is both a burden and a poor example of Christian stewardship. In this context it is important to acknowledge that not every incident of crushing debt is the result of poor planning. Even one health crisis can lead to mounting debt, and any number of other crises can and do financially impact ministers’ lives. Like other professionals whose careers entail various levels of higher education, ministers often finish their formal training with the burden of large student loans. Another important issue is how much ministers should give to the church and other worthy causes. Some excuse minimal offerings by claiming that they are giving their entire lives to the church. While many variables influence how much ministers can and should give, the point remains that ministers should be generous stewards of financial and other resources.

The temptation for religious leaders to use their power and influence to secure wealth is an ancient problem. In 1 Samuel the story of the sons of Eli begins, “*Now the sons of Eli were scoundrels*” (1 Sam. 2:12). The narrative clarifies this judgment by explaining that the priests (i.e., the sons of Eli) would send their servants to take, by force if necessary, meat that had been

offered as a sacrifice to God for the priests' own consumption. The gravity of this offense is made clear by describing how the priests were satisfying their greed by grasping for that which was being presented to God: "*they treated the offerings of the Lord with contempt*" (1 Sam. 12:17). They were stealing from God and from the faithful who had given to God.

Chapter IX

Sexual Conduct/ Misconduct

Sexual Conduct

One of the most destructive moral failures by clergy is sexual misconduct. The damage caused by this failure spreads like a virus throughout the church, devastating families and individuals.

Extent of the Problem

Sexual failures are often headline news, implicating clergy in all religious bodies. Careful studies over several decades have attempted to understand both the causes and extent of the problem. In one study questionnaires were sent to 1000 Baptist pastors in six Southern states. Of those responding, 14.1 percent acknowledged inappropriate sexual contact in their ministries; 70.4 percent said they knew of some other minister's sexual failings; and 24.2 percent reported that they had counseled at least one person who claimed to have had sexual contact with a minister.¹⁰ Other studies indicate similar results among clergy within a wide range of religious groups.¹¹ ***Broken Trust***, a resource for churches dealing with clergy sexual misconduct published by the Texas Baptist Christian Life Commission, identified four expressions of sexual misconduct by ministers: sexual relations outside of marriage; unwanted or inappropriate physical contact; other sexually oriented or suggestive behaviors, including sexually suggestive speech and gestures; and the use of pornography.¹² The problem of ministerial sexual misconduct is not just a modern problem, but has plagued the people of God throughout history. Problems with or arising from improper sexual relationships are reflected in the stories of Abraham, Lot, Samson, David, and Solomon. And in this context as well, the sons of Eli are described as "scoundrels" (1 Sam. 2:12): *Now Eli was very old. He heard all that his sons were doing to all Israel, and how they lay with the women who served at the entrance to the tent of meeting. He said to them, "Why do you do such things? For I hear of your evil dealings from all these people."* (1 Sam. 2:22-23)

Expression of the Problem

Eli's question continues to haunt us. Recent studies suggest that there are at least four contributing factors. *Abuse of power* seems to be the most prevalent factor in clergy sexual misconduct.¹³ In a culture in which a dominant understanding of sexual relations is conquest, clergy are tempted to use their status and power to conquer sexually. *Sexual addiction* is increasingly recognized as a factor in inappropriate behaviors of ministers.¹⁴ Compulsive behaviors are often the result of a serious personality disorder in which there is a recurrent failure to control behaviors even in the face of undesirable consequences. One of the deep tragedies of sexual addiction is that many affected ministers seem to have entered the ministry in the attempt to overcome their addictive tendencies. A third factor is the *misinterpretation of intimate relationships*.¹⁵ Many clergy relationships, especially counseling relationships, involve some degree of intimacy. A recurring temptation is to allow such relationships to extend beyond appropriate boundaries.

Stress or "burnout" is a common experience for ministers. Weakened by exhaustion, clergy become more vulnerable to temptation. This causal factor was identified as prevalent in the study of sexual misconduct of Baptist pastors cited above.¹⁶

Dealing with Sexuality

Prevention is the first defense against the damage inflicted by sexual misconduct, and ministers can take several basic steps to enhance prevention:

1. Ministers must understand that they are called to be servants not rulers. Their power is a gift from God to be used in healing, not in conquering.
2. Ministers must nurture and protect their family life. Honest discussions of sexual needs with spouses are essential.
3. Counseling may be needed, and ministers and their spouses should not be stigmatized for availing themselves of therapeutic help.
4. Ministers should observe clearly stated standards regarding boundaries in counseling and other forms of pastoral ministry to minimize misinterpretations and temptations.
5. Ministers must be aware of their own hearts, their own vulnerabilities and their strengths, and must nurture a deep relationship with God. Extra-marital sexual sins are not only against the spouse, the partner, the family, and the church but also violate our relationship with the Lord.
6. Careful attention to the biblical admonitions concerning sexual conduct and misconduct can help ministers through times of weakness and vulnerability. Ministers must not allow rationalizing, denial, compromising, or justifying to cloud their vision of the biblical standard of faithfulness in marriage and celibacy in singleness.
7. Having a trusted friend or mentor with whom confidentiality is assured, truth is forthrightly spoken, and accountability is held high will also help ministers to live faithfully.
8. Ministers should focus not only on sexual sins, but also on the truth that our sexuality is a gift from God. The minister's task is to proclaim by word and deed that we are to be good stewards of this good gift through and within the intimacy of marriage.

Q. What is sexual harassment?

A. Sexual harassment is unwanted sexualized conduct or language between co-workers in the church setting. Although difficult to define precisely, sexual harassment may include but is not limited to the following:

- Making unsolicited sexual advances and propositions.
- Using sexually degrading words to describe an individual or an individual's body.
- Telling inappropriate or sexually related jokes.
- Retaliating against the co-worker who refuses sexual advances.
- Offering favors or employment benefits, such as promotions, favorable performance evaluations, favorably assigned duties or shifts, recommendations, etc. in exchange for sexual favors.

Q. What is sexual exploitation?

A. Sexual exploitation is the sexual contact between a church leader and a person who is receiving pastoral care from the church leader.

Q. What is sexual abuse?

A. Sexual abuse is sexual contact between a church leader and a minor or a "vulnerable adult" as defined by law.

Either sexual exploitation or sexual abuse can include physical contact from the church leader such as:

- Sexual touch or other intrusive touching (i.e., tickling, wrestling or other physical contact) that causes uneasiness or discomfort in the one touched
- An inappropriate gift (such as lingerie)
- A prolonged hug when a brief hug is customary behavior
- Kissing on the lips when a kiss on the cheek would be appropriate
- Showing sexually suggestive objects or pornography
- Sexual intercourse, anal or oral sex.

Sexual exploitation or sexual abuse can also include verbal behavior such as:

- Innuendo or sexual talk
- Suggestive comments
- Tales of sexual exploits, experiences or conflicts
- Making sexual propositions

Q. What factors might lead to sexual misconduct in a ministerial setting?

A. It is a common dynamic in ministry for some to feel attracted to those in church leadership positions, or to feel flattered by his or her attention. This never excuses any form of sexual misconduct. Clergy or other church leaders who engage in any form of sexual misconduct are violating the ministerial relationship, misusing their authority and power, and are taking advantage of the vulnerability of those who are seeking spiritual guidance.

Because of the respect and even reverence with which many people seek help from the Church's ministers, there is an imbalance of power and hence a vulnerability inherent in the ministerial relationship. In these circumstances there is an absence of meaningful consent to any sexual activity, even if the person is an adult. This imbalance of power makes it never okay. It is the responsibility of the Church leader to maintain appropriate emotional and sexual boundaries with those with whom they work or serve.

Q. What impact could ministerial sexual misconduct have on its victims?

A. Victims of ministerial sexual misconduct frequently feel deep shame or self-condemnation. They may fear not being believed or fear being blamed by Church officials or members. Many times they may not even realize that the way they were treated was abusive. Sadly, victims can experience a crisis of faith and even leave the Church altogether.

Preventing Sexual Misconduct

Q. What should be done to prevent sexual misconduct in the Church?

A. Every effort should be made to assure that all persons ministering are aware of and will abide by the policies prohibiting sexual harassment, exploitation or abuse, and of the procedures for dealing with incidents of sexual misconduct.

School personnel should be screened for their ability to work safely with children, and provided information to help recognize and deal with issues of child sexual abuse, and are offered guidance and instruction on appropriate professional conduct with students.

Preventive measures

Because of the substantial threat that sexual harassment allegations pose to an employer, it is important to engage in preventive measures. Consider the following:

Adopt a written policy. Adopt a written policy prohibiting sexual harassment. The policy, which can be adopted by the board of directors, should define sexual harassment (both quid pro quo and hostile environment) and state unequivocally that it will not be tolerated and will be the basis for immediate discipline (up to and including dismissal). The policy also should (1) contain a procedure for filing complaints of harassment with the employer, (2) encourage victims to report incidents of harassment, (3) assure employees that complaints will be investigated promptly, (4) assure employees that they will not suffer retaliation for filing a complaint, (5) discuss the discipline applicable to persons who violate the policy, and (6) assure the confidentiality of all complaints.

A policy containing these elements can reduce an employer's risk of liability in a sexual harassment case. In a landmark 1986 decision, the United States Supreme Court ruled that the adoption of a policy prohibiting harassment would not automatically insulate employers from liability. However, the Court stated that the existence of such a policy and a procedure for filing grievances were "plainly relevant" in evaluating an employer's liability. Further, the Court noted

that an employer's position would be "substantially stronger" if its policies and procedures were "calculated to encourage victims to come forward."

Communicate. Communicate the written policy to all workers.

Investigate. Investigate all complaints immediately.

Discipline. Discipline employees who are found guilty of harassment. However, be careful not to administer discipline without adequate proof of harassment. Discipline not involving dismissal should be accompanied by a warning that any future incidents of harassment will not be tolerated and may result in immediate dismissal.

Follow up. Follow up by periodically asking the victim if there have been any further incidents of harassment.

Handling difficult cases

Unfortunately, many sexual harassment cases end up being one employee's word against another's (precisely the same impasse the nation witnessed in the Clarence Thomas hearings). How should an employer proceed in such a case? This presents employers with a difficult task. Consider the following measures:

Interview the victim. Obtain a detailed account of the alleged acts of harassment. Look for inconsistencies in the victim's version of the harassment. Also, note the victim's demeanor. Assure the victim that you take the accusations seriously and that he or she will not be subject to any retaliation for filing a complaint.

Prepare a detailed history of the case. Begin with the date of employment and record every significant date in the alleged victim's work history (promotions, demotions, pay raises, changes in responsibilities) and every alleged act of harassment. See if there is any correlation between the victim's work history and the dates of the alleged incidents of harassment. Does such a correlation suggest a possible motive in filing an allegation of harassment?

Interview the accused. Interview the alleged perpetrator and look for inconsistencies in this person's story. Observe the person's demeanor.

Review work record. Review the work record of the alleged perpetrator. Have similar complaints been filed against this person?

Interview witnesses. Do not suggest answers or disclose information. For example, in speaking with a coworker of the victim, you might ask, "Have you ever seen anyone engage in inappropriate behavior with [the victim] during work?" Do not ask, "How often did you see John touch [the victim]?"

Documentation. Look for any documentation that would support the victim's charges (e.g., notes and letters).

Additional evidence. If the case is still in doubt, ask the alleged victim for any additional evidence to support his or her claim. If there is no additional evidence, and the employer determines that the allegations of harassment were not proven, then the employer should assure the alleged victim that (1) the employer takes such charges very seriously, (2) the allegations were fully investigated, and (3) there will be no adverse consequences for filing the complaint. Further, the alleged victim should be encouraged to report immediately any additional evidence or any further incidents of harassment.

The EEOC guidelines state: "Prevention is the best tool for the elimination of sexual harassment. An employer should take all steps necessary to prevent sexual harassment from occurring, such as affirmatively raising the subject, expressing strong disapproval, developing appropriate sanctions, informing employees of their right to raise and how to raise the issue of harassment under Title VII, and developing methods to sensitize all concerned.

Chapter X

The Community

The Minister and the Community

Effective, responsible ministers see their churches as integral parts of the community. The false dichotomy of “us” versus “them” between church and community gives way to the realization that “we” are “them.” Jesus taught his followers to be salt and light in the world: *“Let your light shine before others, so that they may see your good works and give glory to your Father in heaven”* (Matt. 5:16). Implicit in Jesus’ teaching is that the good deeds that bring glory to God should be done in the community. Jesus also told the disciples that others would identify his followers by the love they had for one another. This is to say the central ideas of unity and community were built into the framework of discipleship. Jesus involved himself in the community—at weddings, dinners, healings, feedings, and funerals. The Gospels confirm that Jesus went to these events not to “show off,” but to meet the people’s needs in the very places where they gathered. Effective and ethical ministers will do the same in their own communities both through their personal involvement and through the involvement of their church families.

The apostle Paul encourages community building, involvement, and meeting needs and doing so with the highest of ethical standards (Phil. 4:8-10; Col. 3:5-11). In fact, every Pauline epistle appeals directly or indirectly for conduct befitting the name and nature of Christ. Paul affirms Jesus’ depiction of his followers as *“in the world, but not of the world”* (cf. John 17:15-16) and expresses the communal scope of this image.

Throughout the scope of Christian history, churches have related to their communities in a variety of ways, ranging from total non-involvement to total absorption. Ethical and effective ministers attempt to strike a healthy balance between involvement and distinctiveness by discovering ways of connecting with the world. This balance may include praying and working for the community to adopt more Christ-like attitudes and actions (e.g., regarding race relations, gambling, substance abuse, sexual morality, business ethics, and social justice). Ministers should also relate to people in the community on very human levels (e.g., school plays and concerts, local sports teams, community theatre, local politics).

Ministers who involve themselves and their churches in the community open several doors from which the gospel may move into the life of the community and the community can come into the life of the church. As ministers involve themselves with their communities, they discover issues on the hearts and minds of the people. They also see critical ministries that churches are uniquely positioned to provide (e.g., addiction/recovery groups, clothes closets, food pantries, prison ministries, Habitat for Humanity, business chaplaincy) and community activities that churches may choose to house or sponsor (e.g., civic clubs, sports leagues, community theatre and arts development, PTA groups, cultural activities, and seniors groups).

It is at these levels of connecting with people, their needs, and their interests that the church is most relevant and alive in embodying the love of Christ. Ministers who closely follow the way of Jesus not only acquire skill in preaching, writing, witnessing, planning, and leading, but also connect deeply with the hearts and hurts of broken people in a broken world. Community involvement is an arena in which the skills of preaching, teaching, witnessing, planning and leading are polished with the grit of reality and so reflect brightly the Light of the world.

3.0 TRUST

"In the name of the Lord we bid you remember the greatness of the trust now to be committed to your charge ..."

"You cannot bear the weight of this ministry in your own strength, but only by the power of God"

Remember the following as we discuss them:

3.1

We are all members of the body of Christ, made in the image and likeness of God. Pastoral care will seek to bring about Christ-like wholeness, both personal and corporate.

3.2

In pastoral and caring relationships the clergy should be open to God and to the needs of the other person, seeking the welfare of the other party and promoting their best interests. The clergy must be aware of when they are in any vulnerable situation with regard to the pastoral care of children and young people.

3.3

The development of trust is of primary importance for honest relationships within ministry

3.4

The clergy must be aware that those for whom they care may be distressed and vulnerable. The power conferred on a minister in such situations should be acknowledged, used positively, and never abused.

3.5

It is always wrong to exploit or manipulate those who are vulnerable. Improper questioning or physical contact can be emotionally or sexually abusive.

3.6

Spiritual authority must be exercised with gentleness and sensitivity, and the minister must be aware of the possibility of spiritual abuse.

3.7

Pastoral care must never seek to remove the autonomy given to the individual. In pastoral situations the other party must be allowed the freedom to make decisions that may be mistaken.

3.8

In leadership, teaching, preaching and presiding at worship, the clergy must avoid all temptation to exercise power inappropriately.

3.9

The clergy should thankfully acknowledge their own God-given sexuality. Nevertheless, they must be aware of the danger of seeking sexual advantage, emotionally or physically, in the exercise of their ministry.

3.10

In their personal life the clergy should set an example of integrity in relationships and faithfulness in marriage.

3.11

What is said to a clergy person privately must be understood to be confidential at all times.

3.12

The clergy should assume *prima facie* that personal information and information shared amongst colleagues should be treated as confidential.

3.13

Information may only be divulged with the other party's properly informed consent. When, in the minister's judgment, information needs to be disclosed and consent cannot be gained, the other party should be informed that such disclosure has taken, or will take place.

3.14

The clergy should be aware of legal requirements for disclosure in extreme circumstances, particularly where the safety of children is concerned.

3.15

The content and process of a pastoral relationship may be shared with certain other people: a supervisor or supervisory group, consultant, or other involved colleagues. These extensions of confidentiality are to be carefully restricted. The parishioner should know that these extensions of confidentiality are necessary to enable the minister to offer them the best possible care. Identifying data, names, etc, should be removed or disguised when pastoral work is discussed with a consultant or supervision group. In discussion with involved colleagues, it may be necessary to identify individuals. Consent for this should be gained.

3.16

Unless agreed, the clergy are not at liberty to share confidential information with their spouses, family or friends.

3.17

The clergy should be aware of legal requirements for disclosure in extreme circumstances, particularly where the safety of children is concerned.

3.18

It is important to safeguard the right of parishioners to share personal information with one minister and not another, if they so wish. It is also important to be aware of the danger of ministers within a team being manipulated and divided by the sharing of personal information with one and not another.

3.19

Any records, including those on a computer database, which contain personal information other than a name and address will come under the provisions of the Data Protection Act. All those who keep such records should register under the Act.

3.20

If written records are kept, the general provisions of confidentiality and informed disclosure should apply. Records should be kept in such a manner as to be secure and yet clear and open to those to whom they refer. Those compiling the records must be prepared to be accountable for their content.

Sample Ministerial Code Of Ethics

Believing that Jesus is the Christ, the Son of the living God and proclaiming him Lord and Savior of the World, I reaffirm my vows as an ordained or licensed minister. Through dedication and discipline I will lead and serve with integrity. Relying on the grace of God, I commit myself to the following:

Personal Conduct

- witnessing to the ministry of Jesus Christ
- dedicating time, strength, vitality & energy for effective ministry
- growing in faith, knowledge and the practice of ministry through the spiritual disciplines, study, continuing education & service
- living a life that honors my commitments to my family, including the need for privacy & time together
- taking time for physical & spiritual renewal, recreation & vacation
- being a faithful steward of God's gifts to me by managing time, talents & financial resources responsibly & generously
- accepting responsibility for all debts, which I incur, & refraining from gossip
- keeping physically & emotionally fit & refraining from substance abuse & other abusive behaviors
- using my position, power & authority in non-exploitive ways
- maintaining high moral standards in my sexual behavior
- regarding all persons with equal respect & concern & undertaking to minister impartially

Relationships To The Church I Serve

- nurturing & offering my gifts for ministry to the church
- calling forth & nurturing the gifts of others in the Church & joining their gifts with mine for the sake of the mission of Jesus Christ & the health of the church.
- preaching & teaching the gospel without fear or favor & speaking the truth in love
- administering the sacraments & services of the Church with integrity & not for financial gain
- working cooperatively & collegially with those whom I serve in the particular ministry to which I have been called
- administering the corporate finances of the Church with personal integrity

- refraining from accepting any gift which would compromise the Church's ministry
- protecting confidences, with the exception of reporting known or suspected cases of physical or sexual abuse & neglect
- encouraging & participating in the regular evaluation of my ministry & cooperating with the Region in the periodic review of my ministerial standing
- seeking the counsel of the Regional Minister should divisive tensions threaten my relationship with those I serve

Relationships To Ministry Colleagues

- engaging in covenantal relationships with colleagues, which involve nurture, discipline, family support, vigorous dialogue, mutual teaching/learning & spiritual formation.
- supporting colleagues in ministry & their families while not exploiting their problems or crises
- performing pastoral services within another congregation or for a member of another congregation only at the invitation of the pastor of that congregation
- supporting & at no time speaking maliciously of the ministry of my predecessor or another minister in the congregation in which I hold membership
- encouraging the ministry of my successor upon my retirement or other departure from a ministry position, without interfering or intruding & by making it clear to former parishioners that I am no longer their pastor

Relationships To The Community & The Wider Church

- participating responsibly in the life & work of my community, bearing prophetic witness to the Gospel of Jesus Christ, working toward a just & morally responsible society
- participating faithfully in the life & work of all manifestations of the Christian Church (Disciples of Christ)
- seeking to know, understand & respect the diversity of opinions & people within the Christian Church (Disciples of Christ)
- being a responsible representative of the one Church of Jesus Christ & participating in activities that strengthen its unity, witness & mission

Case Studies

In addition to the case studies listed below, the following steps will be utilized to further discussion.

Each student may develop a case presentation containing an analysis of and reflection on a critical incident or event in experienced ministry. Using the case study format, please prepare a brief report of a personal ministry experience, which occurred recently in your current field setting. Describe, evaluate and interpret the essential dynamics involved as you perceived them. The following model indicates some of the questions and issues you may want to consider in your description. Write, in no more than two pages, what you think is important in each of the four categories to enable all to share in the group's reflection on your analysis.

1. Context of the Incident: Describe the event. Indicate the essential forces operating in the arena of the incident. Describe the relationships of persons and persons to the actions of the situation. In particular describe your relationship to the persons and events, showing why this one, when, where, and how involved. Note at the time what were your expectations and feelings as you entered the experience.
2. Analysis of the Experience: Describe an outcome of what happened, specific aspects of the full experience (not necessarily a major problem). State the ministry goals you had in mind and the reaction of the person(s) and events to your efforts. Analyze the action and consequences. If it is "process notes" with appropriate analysis of the verbal and non-verbal dynamics involved. What new realities did you perceive?
3. Evaluation of Experience: State briefly your evaluation of what happened: include a reflection on past and present values and goals you brought to the episode; indicate the critical points in the relationship and transaction; note any obstacles or forces that impeded the attainment of your ministry goals; indicate alternate ways you could have responded in the situation.
4. Theological Interpretation: Identify significant theological issues, questions and implications arising from the experience you describe above. From your perspective, describe the theological meanings and understandings you see implicit in context and relationships. What theological concepts formed the basis of your ministry action in this situation?

Case studies

Exploitations

Mary Jones comes to you to talk about her difficulty with staying connected with her husband and children because she is doing too much volunteer work at her church. She talks about the affirmation her pastor gives her, and how useful she feels. She also points out how reluctant others in her church are to help out, and the work is important and needs to be done. Is Mary Jones being exploited? How? By Whom? What ethical action can you take?

Key Points

Clarity of expectations
Conflict between institutional and individualized needs

Power

Objective: Constructive awareness and exercise of power and authority is essential

A parishioner is on life support and the doctors want to unplug the respirators. They have tried several times to convince the family that their loved one would be better off, but the family is conflicted about this. While on the way to the room of the parishioner, the minister is stopped by the doctor who tells him to request that the family consent to unplug the respirator. What is the ethical thing to do?

Key Points

Definition of power and authority
Understanding of power and balance
Misuse of power

Values

Knowing when and when not to remain morally neutral is critical to ethical functioning in the minister –parishioner relationship

A 40 year old woman is in the hospital and asks to see the minister because of anxiety and depression. Through the course of meeting with her you become aware that she is a victim of domestic violence. She states that she loves her husband very much and that he does not mean to hit her. She has been hurt enough that a year ago, she had to go to the emergency room for treatment. She gave the excuse she had fallen on her bicycle so that no further inquiries were made. At that time she had spoken with another minister. The minister instructed her that in no uncertain terms, she was to fulfill her marriage vows by staying in the marriage. He gave her biblical instruction, reminded her of her vows and sent her home. She is still in the abusive situation. She is now admitted for a new diagnosis of breast cancer and is questions, many things in her life.

Key Points

Know when and why to remain morally neutral.

Know when and Why not to remain morally neutral and speak up.

Explore the limits of confidentiality.

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