

WEST AUCKLAND VINEYARD CHURCH POLICY	<b>CODE &amp; STANDARDS OF CONDUCT FOR SENIOR CHURCH LEADERS</b>
<b>POLICY REFERENCE:</b> <b>WAVCCSC/Dec17</b>	



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**DISTRIBUTION LIST**

Original	West Auckland Vineyard Church Main Office
Copy	Senior Pastors
Copy	Leadership Team, Trustees, Pastoral visitors

**WEST AUCKLAND VINEYARD  
CODE & STANDARDS OF CONDUCT  
FOR SENIOR CHURCH LEADERS**

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## CODE OF CONDUCT

### I. INTRODUCTION

As leaders in the Church founded by Christ, those who minister must always seek to uphold Christian values and conduct. In addition to following the Gospel and its requirements, Church Leaders will want to act properly at all times in the light of contemporary society and its needs. The following is a set of general ethical standards for our lives and ministry.

This code is intended to stimulate discussion within the Church family in order to broaden consensus on standards of practice and further refine them. This Code will aid in the training and education of new Leaders. Lastly, it demands accountability from Leaders who may fail to live within the ethical standards of the Code.

This code is written for all Church Leaders, whether paid or volunteer. The term “Church Leader” and “Leader” is defined as those individuals who represent the Church by virtue of role or designated position. This Code of Conduct expresses the core values that must guide the conduct of Leaders.

Responsibility for adherence to this Code of Conduct rests with the Leaders themselves. It is anticipated, however, that disregard of this Code by Leaders will be dealt with as appropriate and any remedial action that may be required could take various forms from counseling to removal from ministry.

The conduct of Church Leaders, both public and private, has the potential to inspire and motivate people, or scandalize and tear down their faith. Church Leaders must be aware of the responsibilities that accompany their work. They also know that God’s goodness and graces support them in their ministry.

### II. SIX KEY PRINCIPLES

Five key principles underlie the ethical stance of this Code. The ethical Church Leader is one who embraces the principles of Christian commitment, integrity, respect for others, well-being and competence.

#### 1. Christian commitment and discipleship

Church Leaders embrace the teachings of Jesus and seek to walk in His steps as they work to promote the Gospel. They shall pursue head and heart understanding of the Scriptures and ongoing experience of the Holy Spirit and be able to relate them to day-to-day situations encountered in the Church and community.

Church Leaders shall exhibit a commitment to the Jesus and His church. They should be attentive to the realities of the present in which they are called to serve and minister, and a seeking after Gods heart for the challenges and opportunities of the future. They are responsible for providing for, and nurturing, the whole lives of people within their community. They shall conduct themselves in a manner that is consistent with the teaching of the Bible regarding Christian leadership.

Church Leaders must show a commitment not only to the Church family, but also to the larger community in which the Church is called to serve. They must show a special care and concern for the needs of the poor and the oppressed of society. Church Leaders shall address community social concerns. Church Leaders shall seek to work actively and fruitfully with all church leaders who share a concern for the proclamation and demonstration of Gods Kingdom.

#### 2. Integrity

Church Leaders are expected to be persons of integrity and must conduct themselves in an honest and open manner, free from deception or corruption. They shall handle the responsibilities of their office in a conscientious fashion. Leaders in a Church that sets high moral standards for its members have a responsibility to lead by example. Church Leaders witness in all relationships to the chastity appropriate

to their state of life, whether celibate, married or single.

### **3. Respect for Others**

Church Leaders shall respect the rights, dignity and worth of each member of the Church and larger community. Church Leaders respect each individual as a creation of God without regard to his/her economic status or degree of participation in Church life. Church Leaders refrain from physically, sexually, verbally or emotionally abusing or neglecting a minor or adult.

Church Leaders strive to be sensitive to cultural differences among people and appreciate the opportunities that diversity brings. Church Leaders take the time to understand the collective journeys of their members.

Church Leaders are aware that issues of aging, gender, race, religion, sexual orientation, physical and mental disabilities, and language all affect how the message of the Gospel is received and interpreted.

### **4. Wholeness and wellbeing**

Church Leaders are expected to attend to their own human, spiritual, intellectual, and pastoral well-being contributing to being 'whole' people in Jesus.

#### **a. Human wellbeing**

Church Leaders have a duty to be attuned to their physical, mental and emotional health. They should be aware of warning signs in their behavior and moods that can indicate conditions that can be detrimental to their health. Inappropriate use of alcohol, technology or misuse of prescription drugs are examples. Church Leaders should immediately seek help when they identify warning signs in their professional or personal lives.

Church Leaders should be supportive of one another, in terms of both affirmation and holding one another accountable for their physical and emotional well-being.

Church Leaders should determine healthy limits in their work environment and live within these limits as much as possible. They should make use of allotted time for vacation and days away from the work environment.

#### **b. Spiritual Well-Being**

Church Leaders have a duty to stay attuned to their own spiritual health. Church Leaders must maintain and nurture an ongoing prayer life. Church Leaders need to address their own spiritual needs in order to remain focused in the faith. Regularly meeting with a spiritual director is highly recommended. Church Leaders need to take advantage of time provided for an annual retreat and days of reflection.

#### **c. Intellectual Well-Being**

Church Leaders have a responsibility to attend to their ongoing intellectual development. Church Leaders should participate annually in seminars and workshops in areas that are relevant to their current ministry. Church Leaders should stay current through reading of both religious and secular sources. Church Leaders should participate in a regular process of evaluation of their effectiveness in ministry. Church Leaders should make use of the time and funding provided for ongoing formation.

#### **d. Pastoral Well-Being**

Church Leaders are responsible for nurturing the life of the Church family. They should know and respect the people to whom they have been given in ministry. Church Leaders should seek the presence and enabling power of the Holy Spirit as they seek to nurture the pastoral heart necessary

to lead people in word, worship and service.

**5. Competence / Gifting**

Church Leaders shall maintain high levels of professional competence in their particular ministry. Training, education, experience and gifting all contribute to make them competent and credible as ministers and ambassadors of Jesus in their areas of ministry and service.

**6. Empowered and empowering**

Church leaders will develop a lifestyle of intimacy with God, Father, Son and Holy Spirit, living empowered and empowering lives.

## STANDARDS OF CONDUCT

**I. Administration:**

Church Leaders exercise just treatment of members, volunteers and employed staff in the day-to-day administrative operations of their ministries.

- i. Church Leaders shall seek to relate to all people with respect, sensitivity and reverence. Meetings are to be conducted with patience and courtesy toward the views of others, in an environment where it is safe for others to offer constructive criticism.
- ii. Church Leaders seek to empower others, supporting each person to live the life to which God calls him/her. They are to seek to work in ways that respect the different talents people bring to the Church.
- iii. Church Leaders exercise responsible stewardship of all church resources. They must also ensure that whatever their area of ministry, there is a clear accounting of all funds.
- iv. Church Leaders ensure that systems are in place to protect both the Church and the individual from financial mismanagement. Personnel and other administrative decisions made by Church Leaders should not only meet civil law obligations, but should reflect biblical standards.
- v. Church Leaders will ensure that appropriate guidelines are provided for all people within the Church who work with young people or vulnerable adults.

**II. Conduct in personal (one to one) ministry or counseling:**

Church Leaders who conduct regular prayer ministry or prolonged periods of counseling for families, individuals, or groups, must respect their rights and advance the welfare of each person.

- i. Church Leaders should not step beyond their competence or qualifications in counseling situations. The parameters for Church Leaders are dictated by their training or certification from a recognized professional association.
- ii. If conducting group sessions, Church Leaders must insure that no individual is subject to trauma or abuse resulting from group interactions. The Church Leader must state to group participants the nature of the group, and the parameters of confidentiality of all individual disclosures.
- iii. Church Leaders do not disclose information learned from counseling sessions. In beginning what is clearly a counseling relationship, the Church Leader should inform the counselee that confidentiality is limited when there is clear and imminent danger to the client or to others as well

as in cases where there is abuse of minors or vulnerable adults. In such cases, the Church Leader must contact the necessary authorities or other professionals.

- iv. In cases where the counselee is already in a counseling relationship with another professional, the Church Leader should make clear what they can provide to the counselee. Generally, this should be confined to spiritual assistance.
- v. Church Leaders ordinarily do not begin a counseling relationship with someone with whom they have a preexisting relationship (i.e., employee, professional colleague).
- vi. Church Leaders do not engage in sexual intimacies with those whom they counsel.
- vii. Physical contact with the counselee can be misconstrued and, unless permission has been sought and received for appropriate physical contact it should generally be avoided.
- viii. It should always be clear to both the Church Leader and the counselee that a counseling relationship is in process. This can best be done when the counseling, especially if extended, is conducted in an appropriate setting and at appropriate times. Counseling should thus not be done in private living quarters or at places or times that would be ambiguous or misleading to the counselee.
- ix. Church Leaders should be cognizant at all times of the significance of boundaries in all counseling relationships.
- x. Church Leaders who conduct counseling should hold themselves accountable in that activity. This may be accomplished by engaging in professional peer consultation and/or supervision as appropriate. They should keep a calendar of times and places of contacts, phone calls and electronic communication especially in the case of more frequent meetings with the same person.
- xi. When a Church Leader's independent judgment is impaired (for example, by prior concurrent personal or professional relationships, where he or she becomes personally involved, or where he or she becomes an advocate for one person against another), the Church Leader should advise the party/parties that he or she can no longer provide counseling and refer him/her/them to other counselors.

### **III. Conduct with minors:**

Church Leaders working with minors should use appropriate judgment to insure trusting relationships marked by personal and professional integrity.

- i. Church Leaders must be aware of their own vulnerability and that of any individual minor with whom they may be working. In every instance possible, a team approach to youth ministry activities should be practiced. Church Leaders should avoid establishing any exclusive relationship with a minor and exercise due caution when they become aware of a minor desiring a relationship.
- ii. Church Leaders are prohibited from developing an exclusive relationship with a minor child or vulnerable adult through a pattern of "grooming" behavior which includes personal contact, mail or telephone or communication through electronic media; e.g. e-mail, instant messaging, texting, social media or gaming, giving of gifts, private meetings, singling a child out for special attentions, driving a child alone to and from an event.
- iii. Physical contact with minors is often inappropriate and, even if that were not the case can be misconstrued by both minors and other adults, and should only occur under appropriate public

circumstances.

- iv. Church Leaders do not consume or supply alcohol and/or illegal drugs when working with minors.
- v. Church Leaders do not provide any sexually explicit, inappropriate, or offensive material to minors or adults by any public or private means.
- vi. Church Leaders should know and understand relevant policies and procedures concerning allegations of sexual misconduct involving minors, developmentally disabled and vulnerable adults.
- vii. Church Leaders will be held to a policy of zero tolerance in regards to the sexual abuse of minors.
- viii. Touching, if or when appropriate must be age-appropriate and based on the need of the young person, not the need of the adult.
- ix. Engaging in physical discipline of a young person is unacceptable.
- x. Church Leaders should not be alone with young people in areas inappropriate to a ministry relationship.
- xi. Topics, vocabulary, recordings, films, games, computer software, or any other form of personal interaction or entertainment that could not be used comfortably in the presence of parents must not be used with young people. Pornographic material is prohibited.
- xii. Administering medication to a minor of any kind is prohibited (except under the most exceptional circumstances) without the explicit written permission of the parent.
- xiii. If inappropriate personal or physical attraction develops between a Church Leader and a young person, the adult is responsible to maintain clear professional boundaries.
- xiv. If one-on-one pastoral care of a young person should be necessary, avoid meeting in isolated environments. Schedule meeting at times and location that create accountability. Limit both the length and number of sessions, and make appropriate referrals. Notify parent of the meetings.
- xv. Church Leaders are prohibited from permitting children to cross a road by themselves while the children are their custodial care.
- xvi. Prior to any planned discussion or session on human sexuality, Church Leaders are to send a communication to parents who then have the option to withdraw their child from the session.

#### **IV. Professional Behavior:**

Church Leaders do not engage in gender bias in hiring, promotion or assigning responsibility or in physical, psychological or verbal harassment of members, volunteers or employees, and will not tolerate such harassment by other church employees or volunteers.

- i. Church Leaders are committed to providing a professional work environment for their volunteers and employees (as appropriate), which is totally free from such harassment. Church Leaders should provide an environment that is free from intimidation and harassment.
- ii. Harassment encompasses a broad range of physical or verbal behavior, which can include, but is not limited to, the following:

- Physical or mental abuse;
- Racial insults;
- Derogatory ethnic slurs;
- Unwelcome sexual advances or touching;
- Sexual comments or sexual jokes;
- Requests for sexual favors used as a condition of employment or affecting any personnel decision such as hiring, promotion, or compensation;
- Display of offensive materials;
- Chauvinism.

iii. Harassment can occur as a result of a single severe incident or a pattern of conduct, which results in the creation of a hostile, offensive, or intimidating environment.

iv. Church Leaders are to follow the established procedure for reporting of harassment, and are to ensure that no retaliation for bringing forward a claim of harassment will be tolerated.

v. Church Leaders are to insure that there is a clear policy on reporting harassment for members, employees, volunteers or employees.

#### V. Confidentiality:

Information disclosed to a Church Leader during the course of counseling, advising, spiritual direction and any other professional contact shall be held in strictest confidence.

i. Members and other people who come to the Church Leader should feel that they are entering a relationship marked by respect, trust and confidentiality.

ii. The Church Leader is also bound to safeguard the confidentiality of any notes, files, or computer records pertaining to professional contact with individuals.

iii. If consultation with another professional becomes necessary, utmost care should be taken to do so only by using non-identifying information; when this is not possible, the other professional must be bound to the same degree of confidentiality as the Church Leader. If the other professional is not so bound, the disclosure should not be made.

iv. When consultation is necessary, the Church Leader must exercise great care to limit the content of the information to be shared. The Church Leader must first determine: what is the precise information that the Church Leader needs to have shared; with whom is the information to be shared; and why does it need to be shared.

v. Knowledge that arises from professional contact may be used in teaching, writing and preaching or other public presentations only when effective measures have been taken to absolutely safeguard individual identity and confidentiality.

vi. Except as provided above with respect to consultation, confidential information can be disclosed only with the written, informed consent of the individual. In legal proceedings in which the Church Leader is a defendant and the allegations stem from a professional contact, the disclosure of confidential information gained in that contact is permitted only to the minimum necessary to achieve the purpose of defense.

vii. When entering into a counseling relationship, Church Leaders must instruct the counselee from the

outset regarding several exceptions to the ordinary rights of confidentiality: threats of self-inflicted harm to the counselee and threats against others because of the counselee's emotional status or behavior. Threats of self-harm may also include suicidal ideation with a plan to commit the act and/or plans to commit violence against another. In these situations, which pose a grave risk for the counselee's welfare and the welfare of others, communication of information to a parent or legal guardian (in cases when the counselee is a minor) and to the civil authorities should occur expeditiously with or without the consent of the counselee. The Church Leader must exercise great care and judgment in determining the appropriateness of this kind of disclosure and in balancing the ultimate welfare of the counselee with the duty to warn.

viii. These obligations are independent of and supplementary to the confidentiality of the confessional. Under no circumstances whatsoever can there be any disclosure, even indirect, of information received through the confessional.

#### **VI. Records and Information:**

Appropriate confidentiality shall be maintained in creating, storing, accessing, transferring and disposing of church records.

- i. A trained staff member who is authorized to locate the requested information or supervise the use of such records shall handle requests for all records.
- ii. The records of individual contributions to the Church shall be regarded as private and therefore shall be used only as necessary.

#### **VII. Conflicts of Interest:**

Church Leaders should avoid putting themselves in a position that might present a conflict of interest, since the existence, or even the appearance, of a conflict of interest can call into question one's integrity and professional conduct.

- i. The potential for a conflict of interest exists in many circumstances. Examples of such behavior by a Church Leader include: conducting private business or other dealings with the Church or any of its members; accepting substantial (non-token) gifts for services or favours; employing or engaging in transactions with his or her friends or relatives; acting with partiality toward employees or church members; or violating a confidence of another for personal gain.
- ii. Disclosure of all relevant factors can in some circumstances lessen the potential for a conflict of interest.

#### **VIII. Reporting Misconduct:**

Church Leaders have a responsibility to report violations of the Code of Conduct on the part of other Church Leaders.

- i. In cases where there are clear indications of illegal actions by a Church Leader, notification should be made immediately to the proper civil and Church authorities.
- ii. In cases where there are clear indicators of unethical, but not illegal, actions by a Church Leader, notification should be made to the trustees or Vineyard regional 'overseers'.
- iii. When Church Leaders believe that one of their colleagues may have violated this Code of Conduct, they should attempt to resolve the issue, if possible, by bringing it to the attention of the individual. If this fails, the Church Leader shall take further action by reporting to the Senior Leader(s), or Trustees. If it is the Senior Leaders who is the subject of the alleged violation then it should be brought to the attention of the Chair of Trustees or, if this is not appropriate, the

regional Vineyard overseer.

- iv. All accusations and concerns, either past or present, involving the sexual abuse of a minor and/or adult sexual exploitation, as defined by UK law, must be reported promptly according to our Safeguarding Policy.
- v. When Church Leaders are uncertain whether a particular situation or course of conduct would violate this Code of Conduct, they should consult with peers.
- vi. When a Church Leader witnesses anyone (adult or minor) abusing a young person, the Church Leader is to immediately take appropriate steps to intervene and to provide a safe environment for the young person and report the misconduct to the proper authorities.