

PASTORAL MINISTRY

This directive is issued under the authority of [Canon Four](#) s.1(6) as “guidelines to the clergy in pastoral ministry” and does not constitute the “code of pastoral conduct” envisioned by [Canon Seven](#) s. 8.

The Lord being our helper

I. OUR VOCATION

“Do you think in your heart that you be truly called, according to the will of our Lord Jesus Christ, and the order of this Church, to the Order and Ministry of Priesthood?

Answer. I think it.” (BCP p. 651)

“As a priest, it will be your task to proclaim by word and deed the gospel of Jesus Christ, and to fashion your life in accordance with its precepts. You are to love and serve the people among whom you work, caring alike for young and old, strong and weak, rich and poor. You are to preach, to declare God's forgiveness to penitent sinners, to pronounce God's blessing, to preside at the administration of holy baptism and at the celebration of the mysteries of Christ's body and blood, and to perform the other ministrations entrusted to you. In all that you do, you are to nourish Christ's people from the riches of his grace, and strengthen them to glorify God in this life and in the life to come. Do you believe that you are truly called by God and his Church to this priesthood?

Answer. I believe I am so called.” (BAS, p. 646)

- 1.1 The Church is the fellowship that nurtures and sustains Christians as we seek to follow Christ faithfully and participate in Christ's mission of salvation to the world. As its clergy leaders, you are especially to be examples of Christian faith and obedience as you, in dependence on the Holy Spirit, exercise your vocation.
- 1.2 As bishops, priests and deacons we must conduct ourselves in all ministerial matters with the utmost integrity. As clergy, we are always accountable to our vocation to holiness, compassion, and integrity in the service of God and his people. “So we are ambassadors for Christ, since God is making his appeal through us...” (2 Corinthians 5:20 NRSV) In private as well as in public life, and in all other activities and occupations, we remain accountable to the same ethical and professional standards as in our formal ministry. These Guidelines are designed to help you to act with the sincerity, honesty and impartiality that will best enable you to point people to God the Father, revealed in Jesus Christ, and dwelling among us by the Holy Spirit.

- 1.3 The personal behaviour and practices of pastoral ministry required of bishops, priests and deacons of the Diocese of Fredericton of the Anglican Church of Canada are specified in the Holy Scriptures as well as in the Book of Common Prayer, the Ordinal, its diocesan and general synod canons, sexual misconduct policy and procedure, and diocesan legislation and directives, including the guidelines in this directive.
- 1.4 Spiritual leadership in Christ Jesus will be characterized by humility. For "...whoever wishes to be first among you must be the slave of all. For the Son of Man came not to be served but to serve, and to give his life a ransom for many." (Mark 10:44-45 NRSV) Clergy shall commend the saving love of God in Christ and the Holy Spirit, first and foremost, by setting examples of selfless commitment to God's mission, and to the people for whom Christ died. Our vocation is to the leadership of a servant. Our authority is that of ministers who act on behalf of Jesus, expressing his grace and love and call to holiness to his people.
- 1.5 Clergy are responsible for gaining and maintaining competence in all dimensions of our ministry. While each bishop, priest or deacon is uniquely gifted for his or her own specialties in ministry, we must each strive for proficiency in all the pastoral practices of our vocation that are mandated in the Ordinal.
- 1.6 Clergy must have a realistic and open appreciation of our limitations in certain ministerial skills, and be ready to admit to these and seek assistance from others more appropriately trained or gifted. When this involves the privacy or dignity of other persons or groups, we will humbly explain our reservations and seek their permission to consult with others, or even withdraw from certain matters.
- 1.7 "Be perfect, therefore, as your heavenly Father is perfect." (Matthew 5:48 NRSV) Clergy receive this as a call to a life-long pilgrimage, together as redeemed sinners in the fellowship of Christ's Church. We are not called to self-sufficiency in ministry, but we are called to honesty and mutuality within the Body of Christ. "...by the grace of God I am what I am, and his grace towards me has not been in vain." (1 Corinthians 15:10 NRSV) Admitting to our errors and acknowledging our limitations, far from compromising our true profession, will actually enhance our vocation to point beyond ourselves to the saving efficacy of Jesus Christ, the Holy Spirit, and the sacraments and resources of the Church, in addressing the needs of God's people and the aspirations of all who are called to discipleship.

II. FAITHFULNESS TO HOLY SCRIPTURE

“ARE you persuaded that the holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation through faith in Jesus Christ? And are you determined out of the said Scriptures to instruct the people committed to your charge, and to teach nothing (as required of necessity to eternal salvation) but that which you shall be persuaded may be concluded and proved by the Scripture? Answer. I am so persuaded, and have so determined by God's grace.” (BCP p. 651)

“I solemnly declare that I do believe the holy scriptures of the Old and New Testaments to be the word of God, and to contain all things necessary to salvation; and I do solemnly engage to conform to the doctrine, discipline, and worship of the Anglican Church of Canada.” (BAS p. 645)

- 2.1 Clergy shall endeavour to uphold the received canon of Holy Scripture as God’s Holy Word containing all things necessary to salvation.
- 2.2 Clergy shall endeavour to pattern all our teaching and preaching in accordance with the doctrine of the Anglican Church of Canada as set forth in The Book of Common Prayer, the Catholic Creeds, the Thirty-Nine Articles, and the Ordinal.
- 2.3 Clergy shall endeavour to engage daily in the prayerful reading and study of Holy Scripture, not only for teaching and preaching but so as to be strengthened for ministry and to serve as faithful and godly examples.

III. PROCLAMATION

“WILL you then give your faithful diligence always so to minister the doctrine and sacraments, and the discipline of Christ, as the Lord hath commanded, and as this Church hath received the same, according to the commandments of God; so that you may teach the people committed to your cure and charge with all diligence to keep and observe the same?

Answer. I will so do, by the help of the Lord.” (BCP p. 651)

“Will you endeavour so to minister the word of God and the sacraments of the new covenant, that the reconciling love of Christ may be known and received?

Answer I will.” (BAS p. 647)

- 3.1 The Catechism teaches us that we are “to make known the Gospel to all [people]; and to unite all [people] to God in one family.” Therefore, this

ministry of proclamation is fundamental to our life in Christ and encompasses all aspects of the relationships that are formed within Christ's Body.

- 3.2. In preaching and teaching clergy shall always endeavour, with humility, to point others to Jesus Christ.
- 3.3 In this ministry of proclamation clergy are called by Christ to minister compassionately not only to the community of the Church but to all people in need of hope and salvation within the parish or chaplaincy or other area of ministry.
- 3.4 Clergy shall endeavour to be theologically shaped by the Christian tradition as upheld by the One, Holy, Catholic, and Apostolic Church, and to engage in ongoing theological education.
- 3.5 When preaching and teaching clergy shall not engage in plagiarism, copyright infringement, slander, or libel, and shall ensure as far as is reasonably possible the accuracy and public nature of statements and facts used.
- 3.6. When preaching and teaching we shall place social or other issues within the context of the promise of the Kingdom as revealed in the Word of God.

IV. SEEKING AND SERVING

"And furthermore, it is his office... to search for the sick, poor, and impotent of the Parish... that they may be relieved with the alms of the Parishioners, or others. Will you do this gladly and willingly?

Answer. I will so do, by the help of God." (BCP pp. 641-642)

"Have always therefore printed in your remembrance, how great a treasure is committed to your charge. For they are the sheep of Christ, which he bought with his death, and for whom he shed his blood... Wherefore consider with yourselves the end of your ministry towards the children of God, towards the spouse and body of Christ; and see that you never cease your labour, your care and diligence, until you have done all that lieth in you, according to your bounden duty, to bring all such as are or shall be committed to your charge, unto that agreement of the faith and knowledge of God, and to that ripeness and perfectness of age in Christ..." (BCP p. 649)

"You are to make Christ and his redemptive love known, by your word and example, to those among whom you live and work and worship. You are to interpret to the Church the needs, concerns, and hopes of the world... At all times, your life

and teaching are to show Christ's people that in serving the helpless they are serving Christ himself." (BAS p. 655)

"Will you look for Christ in all others, being ready to help and serve those in need? Answer I will." (BAS p. 655)

- 4.1 Mission is a primary clerical calling which also belongs to the whole Church and is conducted in many activities of which visitation is a component.
- 4.2 Clergy have the privilege of leading their congregations in proclaiming afresh the Good News of Jesus Christ and promoting mission, including evangelism.
- 4.3 Clergy should ensure that well-led and accessible courses and discussion groups on all aspects of the Christian faith are available at regular intervals to parishioners seeking to explore, deepen or renew their faith.
- 4.4 Suitable preparation for Baptism, Confirmation and Marriage is a primary responsibility of clergy. (Episcopal Directives 2. Christian Initiation)
- 4.5 Clergy should recognize, affirm and encourage the ministry and witness of lay people in their workplaces and communities.

V. PASTORAL COUNSELING/GUIDANCE

"WILL you be ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God's Word; and to use both public and private monitions and exhortations, as well to the sick as to the whole, within your cures, as need shall require, and occasion shall be given? Answer. I will, the Lord being my helper." (BCP p. 652)

"Will you undertake to be a faithful pastor to all whom you are called to serve, laboring together with them and with your fellow ministers to build up the family of God? "Answer I will." (BAS p. 647)

5.1. Integrity in pastoral care

- 5.1.1 Caring for one another is the responsibility of the whole Church and is an extension of the justice and love of God uniquely revealed in the Incarnate Word, Jesus Christ. Compassion is essential to pastoral care.

Clergy should enable other members of the worshipping community to share in this pastoral care.

- 5.1.2 Clergy have a particular responsibility to minister sensitively and faithfully to the sick, the dying and the bereaved.
- 5.1.3 In our ministry, pastoral care, and working relationships, clergy must endeavour to offer respect and opportunity to all.
- 5.1.4 Clergy are always to recognize the difference between pastoral care and formal counselling and need to state clearly that difference in order to avoid any confusion.
- 5.1.5 There is risk in all pastoral work. The place of the meeting, the arrangement of furniture and lighting, and the dress of the ordained minister are important considerations in pastoral care. The appropriateness of visiting and being visited alone, especially at night, needs to be assessed with care. Clergy should recognize the importance of knowing themselves and their own emotional needs.
- 5.1.6 It is essential in pastoral care to acknowledge appropriate physical, sexual, emotional and psychological boundaries. Inappropriate touching or gestures of affection are to be avoided.

5.2 Challenges of pastoral care

- 5.2.1 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.
- 5.2.2 Clergy should be aware of the potential for abusing privileged relationships.
- 5.2.3 In the event of any conflict of interest, clergy shall, first, advise the other party of the conflict of interest, and recommend that priestly or pastoral ministry should be sought elsewhere, and secondly, offer to assist with establishing alternative ministry.
- 5.2.4 Potential areas of conflict include, but are not limited to, the following:
 - (1) opportunity or invitation to exert power or control over a person's life;
 - (2) sexual attraction towards the other person;

- (3) opportunity or invitation to act as a mediator/counsellor between two parties, where partiality exists for or against one of the parties.

5.2.5 When help or advice is being sought, any note-taking should be mutually agreed upon, and be subject to the diocesan privacy policy ([Policy B-4 Privacy](#)).

5.3 Trust and confidentiality

5.3.1 Every ordained person should have appropriate training in child protection governed by legislation of the Province of New Brunswick, and diocesan policies, guidelines and requirements must be known and observed.

5.3.2 The ministry of reconciliation (confession), as an extension of Jesus' own ministry, lies at the heart of this vocation. We are to exercise this ministry gently, patiently and it is to be under girded by mutual trust.

5.3.3 There can be no disclosure of what is confessed to a priest or bishop, except where compelled to do so by law, or to protect the health safety or security of third parties. This principle holds even after the death of the penitent. The priest or bishop may not otherwise refer to what has been learnt in confession, even to the penitent, unless explicitly permitted to do so by the penitent. Some appropriate action of contrition and reparation may be required before absolution is given. A priest or bishop may withhold absolution.

5.3.4 Where abuse of children or vulnerable adults is admitted in the context of confession, the priest or bishop should urge the person to report his or her behaviour to the police or social services, and should also make this a condition of absolution, or withhold absolution until this evidence of repentance has been demonstrated.

5.3.5 If a penitent's behaviour gravely threatens his or her well-being, the priest or bishop, while advising action on the penitent's part, must still keep the confidence.

The Seal of the Confessional is only recognized in legislation in the Provinces of Newfoundland and Labrador, and Québec.

All clergy need to be familiar with diocesan policy and episcopal directives, particularly [Directive 8.14 Confidential Information Imparted to Clergy](#), and [Policy](#)

[B-3 Sexual Misconduct Policy and Procedure](#) (The diocesan web site lists current [Legislation and Directives](#).)

5.4. Withdrawal or referral

- 5.4.1 Where the difference between Pastoral Care and Counselling has been recognized and it is necessary to make a referral to an appropriate therapist or agency, care should be taken to define roles.
- 5.4.2 When departing from a particular ministry (i.e. parish, chaplaincy, etc.) clergy must take great care to terminate pastoral relationships and written notice may need to be given so there will be no misunderstanding. This may be done in a general letter to the congregation or under special circumstances in a personal letter to an individual with a copy to the Bishop.
- 5.4.3 When withdrawal occurs clergy must comply with the requirements relating to confidentiality.

VI. DILIGENCE

“WILL you be diligent in prayers, and in reading of the holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh?

Answer. I will endeavour myself so to do, the Lord being my helper.” (BCP p. 652)

“Will you be diligent in the reading and study of the holy scriptures, and in seeking the knowledge of such things as may make you a stronger and more able minister of Christ?

Answer. I will.” (BAS p. 647)

“Will you persevere in prayer, both in public and in private, asking God's grace, both for yourself and for others, offering all your labours to God, through the mediation of Jesus Christ, and in the sanctification of the Holy Spirit?

Answer. I will.” (BAS p. 647)

- 6.1 As bishops, priests and deacons in the Church of Christ, clergy must be constant in maintaining our spiritual health and effectiveness. The discipline of the Daily Office is essential in this regard.

- 6.2 As well as our spiritual health, clergy need to meet the inevitable stresses of our vocation with physical and emotional wellness. We must resist the false temptation to think that proper self-care is “selfish.” It is more likely that the alternative, a lack of diligence in self-care, is laziness and indifference. St. Thomas à Kempis prayed: “Let me love Thee more than myself, and myself only for Thee...”
- 6.3 In accordance with God’s command, clergy are to take, as regularly as possible, a full day of rest each week as essential to their ministry.
- 6.4 Clergy must not allow their health, discernment and service to be impaired by the inappropriate use of alcohol and other mind-altering substances.
- 6.5 The richness of the Gospel and the developments of our society require clergy to take regular advantage of opportunities for continuing biblical, theological and pastoral education. As well as personal reading and research, clergy will seek opportunities to grow by grace in ministerial competence with our colleagues.
- 6.6 Clergy shall refrain from the public expression of any opinions or doctrines that are or appear to be contrary to the received teachings of the Church, as we have received them in our Anglican heritage, Catholic and Reformed. It is appropriate that clergy continue to question and to discover as we grow in familiarity with the teachings of the Scriptures and the traditions of the Church. Clergy are blessed to minister in a Communion that encourages reflection and debate. However, clergy must not use their authority and office in the Church to advocate points of view that are contrary to Scripture.

VII. INTEGRITY AND RESPECT

“Forasmuch then as your office is both of so great an excellency and of so great difficulty, ye see with how great care and study ye ought to apply yourselves, as well that ye may show yourselves dutiful and thankful unto that Lord, who hath placed you in so high a dignity; as also to beware that neither you yourselves offend, nor be occasion that others offend.” (BCP p. 649)

- 7.1 Clergy shall act and discharge with integrity and humility every duty of our ministry.

- 7.2 Clergy shall seek the fruit of the Holy Spirit which is love, joy, peace, patience, kindness, goodness, gentleness and self control (see Galatians 5:22-23).
Blasphemous and offensive language is unacceptable.
- 7.3 Good administration enables good pastoral care. Dealing with correspondence and enquiries with efficiency and courtesy is essential. The keeping of parochial registers to diocesan standards is legally required as well as being part of our pastoral care.
- 7.4 Clergy need to ensure that all financial activities, whether personal or corporate, meet the highest ethical standards. There must be strict boundaries between church and personal finances in order to avoid the possibility of suspicion or impropriety.
- 7.5 Clergy must never seek any personal advantage or gain by virtue of their clerical position.
- 7.6 As clergy we are called to the highest standard of moral behaviour.
- 7.7 Those who are called to marriage should never forget that this is also a vocation. It should not be thought to be of secondary importance to their vocation to ministry. Similarly, those who are not married, including those with a vocation to celibacy, should take the necessary steps to nurture their lives, their friendships and their family relationships.

VIII. PEACE AND ORDER

“WILL you reverently obey your Ordinary, and other chief Ministers, unto whom is committed the charge and government over you, following with a glad mind and will their godly admonitions, and submitting yourselves to their godly judgements? Answer. I will so do, the Lord being my helper.” (BCP p. 653)

8.1. Peace and Order with the Episcopacy

- 8.1.1 Clergy who are priests and deacons swear an oath of canonical obedience to the Bishop. (see Declarations and Oaths Required of Clergy 5(1) and 5(2) of Canon 7 The Clergy, of the Diocese of Fredericton)
- 8.1.2 Clergy should participate fully in the life and work of the deanery, archdeaconry, diocese, and province, giving support, respect and Christian love to those given the responsibility of leadership and

oversight, without criticizing unfairly or without justification their conduct or opinions.

- 8.1.3 The clergy should know how canon and ecclesiastical law shape their exercise of office and ministry, and should respect such regulations as are put in place by the Church. (See Appendix)

“Will you undertake to be a faithful pastor to all whom you are called to serve, labouring together with them and with your fellow ministers to build up the family of God?

Answer. I will.” (BAS p. 647)

8.2 Peace and Order with other Clergy

- 8.2.1 Clergy in all orders need the fellowship, support and counsel that comes from our colleagues in ordained ministry. Therefore, working relationships amongst clergy should be carried out with respect, courtesy, dignity, collegiality and Christian love.
- 8.2.2 Clergy need to take great care not to criticize unfairly or without justification the conduct or opinions of other clergy (see Matthew 18:15-17).
- 8.2.3 Clergy must not render ministerial service to the members of another parish, church or pastoral cure without consulting with and gaining permission from the clergy with pastoral oversight.
- 8.2.4 Upon resignation or retirement, clergy must immediately lay down their leadership and sever all professional relationships with those formerly under their pastoral cure. Any exception to this guideline should formally be negotiated with the Bishop and the clergy with pastoral oversight.
- 8.2.5 Having resigned or retired, clergy should only minister in a former church, parish or institution if invited by the clergy with pastoral oversight.

“WILL you maintain and set forward, as much as lieth in you, quietness, peace, and love among all Christian people, and specially among them that are or shall be committed to your charge?

Answer. I will so do, the Lord being my helper.” (BCP p. 652)

“As a priest, it will be your task to proclaim by word and deed the gospel of Jesus Christ, and to fashion your life in accordance with its precepts. You are to love and serve the people among whom you work, caring alike for young and old, strong and weak, rich and poor.” (BAS p. 646)

“Will you undertake to be a faithful pastor to all whom you are called to serve, labouring together with them and with your fellow ministers to build up the family of God?

Answer. I will.” (BAS p. 647)

8.3 Peace and Order with Laity

- 8.3.1 The reputation of the Church in the community depends to a great extent upon the example of the clergy. Therefore, clergy need to take seriously our role as public representatives of the Church. Our lives should enhance and embody the communication of the Gospel.
- 8.3.2 Clergy should ensure a reasonable level of availability and accessibility to their parishioners or to those for whom they have pastoral care. Giving prompt and gracious response to all requests for help demonstrates care.
- 8.3.3 Clergy have a particular role and calling as a catalyst of healing and as agents of reconciliation for those in our charge.
- 8.3.4 The call we have as clergy to be servants to the community should include our prophetic ministry to those in spiritual and moral danger.
- 8.3.5 Clergy must seek to bring about Christ-like wholeness, both personal and corporate, to those within their pastoral oversight.
- 8.3.6 In leadership, teaching, preaching and presiding at worship, clergy must avoid all temptation to use these roles and functions in any way to manipulate or abuse those with whom we work or those over whom we have pastoral oversight.
- 8.3.7 Clergy are to welcome, respect and affirm the authority of churchwardens and other lay people elected or appointed to office in the local church or other pastoral situation in which we serve.
- 8.3.8 Clergy should encourage and affirm ministry among the whole people of God. We should be ready to assist others in discerning and fulfilling

their vocation and to acknowledge and respect the range and experience amongst the church membership.

APPENDIX

These guidelines are issued to enhance and strengthen the pastoral ministry of the clergy of the Diocese of Fredericton for the sake of God's Kingdom. When, in the opinion of the Diocesan Bishop, it becomes necessary to treat a violation of these guidelines in a disciplinary manner, such disciplinary action must be conducted in accordance with all the applicable provisions of canon law, currently [Canon Eight](#) of the Constitution and Canons of the Diocese of Fredericton and Canon XVIII of the Canons of the General Synod of the Anglican Church of Canada.

Issued 16 September 2010