



**Anglican Diocese
of Waiapu**

Ministry Standards Module 2 Quiz: Power in Ministry

In order to complete this quiz it is recommended that you look at the resources available from www.waiapu.com. There are accompanying powerpoint notes as well as Title D, Canon I.

If you are a licensed lay minister, licensed clergy person, or you hold a PTO you must complete this quiz to retain your license.

To pass the quiz you must achieve a score of at least 80%. Upon reaching that score you will be issued with a certificate. You may repeat the quiz as required.

* 1. Please enter your contact details

Name

City/Town

Email Address

Phone Number

* 2. Please select your office type

- Licensed Lay Minister
- Licensed Clergy Person
- Clergy person with Permission to Officiate
- Clergy person with Letter of Authority
- Other office bearer (e.g. trustee, lay vestry member, lay synod member, youth worker, etc)

Ministry relationships are grounded in a community of common concern, depend for their successful outcomes on a secure basis of integrity and trust and assume the development and practice of appropriate discipline and skills as well as proper standards in behaviour and practice. (Title D, Canon I, c 13)

* 3. What grounds our ministry as Christians?

- Professional qualifications
- Being a nice person
- Baptism into Christ

* 4. What two qualities ground ministry relationships? (Title D, Canon 1 clause 13)

- Trust
- Kindness
- Patience
- Integrity

* 5. According to clause 13 of Canon I, safe practice of ministry relationships depends on which two things below? (tick two)

- Being in the church for a long time.
- People recognizing our office and its authority.
- Development and practice of discipline and skills.
- Proper standards of behaviour and practice.

* 6. What must a minister guard against? (Select one)

- Being unfit
- Missing church
- Misunderstanding and over-dependence

* 7. What can a minister do to maintain safe practice?

- Stay at home
- Develop an understanding of power and boundaries through training, reflection and supervision.
- Deny the relevance of boundaries, reject the notion that office bearers have power, and claim the world has just gone crazy with political correctness.

Ministers of God's grace can themselves become vulnerable. Ministers must guard against the possibility of misunderstanding and over-dependence. Ministers must preserve appropriate inter-personal disciplines and boundaries, and they shall be aware of the power of the Minister's position Ministers must avoid abuse of that power, and any manipulation of a person in the guise of giving counsel. It is a serious abuse of power to use a calling or a pastoral position to further a personal relationship of an emotional or sexual nature, and it is a breach of duty.

Title D, Canon I, c 18

* 8. Which possible areas of abuse does clause 18 highlight? (Tick any that apply)

- Using the position to deepen a relationship for the minister's benefit.
- Manipulating a person when pretending to help them.
- Seeking a sexual relationship.

* 9. What does clause 18 say will help prevent these abuses of power? (Tick any that apply)

- Going to the gym.
- Chatting with a friend.
- Preserving appropriate inter-personal disciplines and boundaries.
- Awareness of power and the potential to abuse it.

* 10. How does clause 18 describe abuses of power?

- No big deal.
- Confidence boosters.
- A breach of duty.

* 11. What is power?

- Something I do not have.
- A capacity to act and influence others.
- Dangerous and to be avoided.

* 12. Of the four power types, which would describe the power held by an Anglican office bearer?

- Expert
- Character
- Role
- Culture

Power is organic and operates in different contexts.

In a church context you have known, where is the power?

Answer the following three questions with reference to the swamp / lake metaphor for a church.

* 13. What is the "surrounding landscape"?

- Attractive.
- The street address.
- Broad historical events in Aotearoa New Zealand along with time and location.

* 14. What do the rivers flowing into the lake/swamp represent?

- Regional Council plans.
- Current cultural narrative and norms that change with time.
- A sign of the church going under.

* 15. What gets caught in the 'bottom of the lake'?

- Fishing Lures
- Hidden events and historic patterns of behaviour that continue to affect the life and narratives of the local church.
- Rosters

* 16. Ministry relationships are different to friendships. What makes them different?

(Select one that applies)

- A deliberate focus on the other person.
- Having a beer to take the edge off the conversation.
- Being subject to the standards of a professional body and subject to a formal complaints process.
- An appointment has been made in a neutral space.

* 17. Does everyone have the same amount of power?

- Yes!
- No

Men and women accepting the distinctive calling of ordained ministry and office bearers in this church must recognize they are not simply exercising a function or role. They also exercise a representative Ministry and are expected to lead an exemplary way of life.

Title D, Canon 1, c 1

18. What three things will you remember about ministry and power?

1

2

3

The next set of questions concern the slides for part 2 of the webinar.

* 19. What are the effects of managing relational boundaries? (Tick two)

- A severely reduced ability to care for people.
- Protection of those for whom we have responsibility from our abuse of power.
- A dinner date.
- Clear signals that demonstrate it is safe to trust us.

* 20. When are people more likely to violate boundaries? (Tick any that apply)

- When they lose sight of their power and responsibility.
- When they stop reflecting on what they are doing.
- When tired, stressed or unwell.
- When they discover they can get away with it.

* 21. From the following list, identify behaviour that reveals ministry boundary erosion. (Tick any that apply)

- Sexual jokes or innuendo.
- Regular supervision.
- Making appointments with people at times when no one else is around.
- Phoning, texting or messaging because you want to chat.
- Allowing side conversations that take place after vestry meetings.

* 22. What is one key strategy for managing ministry encounters?

- Knowing how to cook.
- Clearing your diary.
- Developing skills in engaging and disengaging.

* 23. In Mark 5:25-34 we witness Jesus encounter someone in need. He engages and disengages: his life intersects with the woman's but does not eclipse it. Which of these statements might describe an unhelpful merger/boundary violation?

- "I know how you feel."
- "It sounds like you feel frustrated and disappointed. Does that sound right to you?"
- "How does this make you feel?"

* 24. True or False? As an office bearer I can exercise different kinds of power (intentionally and unintentionally). It is my responsibility to manage such power and relational boundaries. I am not just exercising a function or role, I am called to lead an exemplary life.

- True
- False

* 25. If I am feeling uncomfortable about this material or my responsibility I should ..

- Make an appointment with a supervisor to discuss.
- Hide my head in the sand and pray it all goes away.
- Announce it during the notices on Sunday (and maybe in the carpark after vestry ...)

POINT OF ORDER!

In the previous quiz, it could have been deduced that a bishop or other office holder might intercept and/or vet complaints. That inference was not intended. All complaints go directly to the Registrar. Any office-bearer who receives a formal complaint must refer that complaint to the Registrar. The complaints process is designed to determine the validity of any complaint.

Contact the Registrar here:
Ministry Standards Registrar
c/- P O Box 87188,
Meadowbank,
Auckland 1742