

INTEGRITY IN *Ministry*

A document of principles and standards approved by The New Zealand Catholic Bishops Conference as official guidelines on professional standards for clergy and members of institutes of consecrated life in the dioceses of New Zealand.

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Foreword

In 1998 the New Zealand bishops and congregational leaders published *Te Houhanga Rongo - A Path to Healing*, principles and procedures in responding to complaints of sexual abuse by clergy and religious of the Catholic Church in New Zealand. It followed very closely *Towards Healing*, published in 1996 by the Australian Church.

The National Committee for Professional Standards, a Committee of the Australian Catholic Bishops and the Australian Leaders of Religious Institutes, after extensive research and consultation, later published *Integrity in Ministry*, a document of principles and standards for the Catholic clergy and religious in Australia. Permission was granted for the New Zealand Catholic Bishops Conference to use and adapt *Integrity in Ministry* for New Zealand use.

Our document, by the same name, was published in 2000.

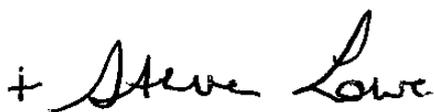
Twenty years on, it was appropriate that *Integrity in Ministry* be subject to review. It is recognised that our dioceses employ a growing number of lay people in positions of leadership and pastoral care. Many, if not all, of the principles and standards held in *Integrity in Ministry*, can apply equally to them. The focus of this document, however, is on the ministry of clergy and religious.

The decision was made to provide this updated version of *Integrity in Ministry* in 2020 with feedback to be sought from clergy and religious during 2021/2022 regarding the effectiveness of the document.

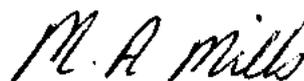
This updated document also acknowledges the development in the understanding of “Church” as **communion**, with its emphasis on collaborative ministry, together with more recent papal and other official statements related to the topic. The gifts that are present in each member are for the good of the whole body. As we all share the life of the body, so we share responsibility for the health of the body.

Integrity In Ministry celebrates the relationships among the People of God in Aotearoa New Zealand, providing a pathway for those relationships to be healthy, life giving and God-centred. Our hope is that it provides a positive way forward.

We warmly recommend the document to all.



+Stephen Lowe DD
Bishop of Hamilton
Secretary, NZCBC



Sister Margaret Ann Mills, DOLC
President, CLANZ

Introduction

For whom is this document intended?

Integrity in Ministry is addressed to New Zealand Catholics. It incorporates principles for public life and ministry in the Church, and some of the behavioural standards that flow from them. While clergy and religious hold particular leadership roles, these are complemented, and in some cases shared equally, by lay ministers and others in significant voluntary positions. Each enjoy positions of trust among the People of God, making many of these principles and standards applicable to all in ministry.

Context

The ecclesiology of Vatican II provides the framework from which principles for pastoral practice and religious life are drawn in this document. After each principle an illustrative list of behavioural standards is suggested. The commitment to provide a positive and holistic context for standards prevents this document appearing simply as a list of forbidden behaviours. It also means that behaviours that support good health or spiritual growth are found on the same page as those that guard against acts of professional misconduct. Various behaviours will call for different degrees of compliance. Responses to non-compliance will also vary widely, from loving support, to formal and even legal procedures depending on the nature and severity of the particular issue.

While acknowledging fully the harm caused by the misconduct of some clergy and religious, this document begins from the recognition that the majority of those professed or ordained for service in the Church live in a committed effort to follow and serve the mission of the Church faithfully.

Aim

Integrity in Ministry has the dual aim of protection against harm and the provision of positive guidelines to enable healthy lives among clergy and religious, and the highest standards of pastoral practice.

Objectives

The objectives of this document are:

- to offer a theology of Church as the context for shaping and measuring behavioural standards for religious and clergy, and to encourage and support clergy and religious:
- in their vocation as witnesses and servants of the reign of God through lives of respect, service, integrity and selfless love;
- in their efforts to care for themselves and one another;
- in their efforts to be visibly accountable as witnesses and ministers of the Church's mission;
- in upholding their civil legal responsibilities;
- in their concern to protect children and adults from all abuses of power, including sexual abuse and harassment;
- and to support the Church in responding to instances of sexual abuse and professional misconduct, in the best interests of those who have been harmed, the wider community, and the offender.

A brief outline of the theological background to the document is offered on page vi. A longer summary is provided in appendix two.

Structure

Each chapter of the document begins with a summary of the ecclesial vision relevant to its particular topic, signified by italic script. A number of principles that flow from that vision relevant to the life and ministry of clergy and religious are then outlined, signified by bold print.

Below each principle an illustrative list of behavioural standards is provided. The list is not intended to be exhaustive, but to suggest a number of key behavioural standards that follow from the principle. As already noted, standards range from those that promote good health, through those that support the highest levels of pastoral practice, to those that guard against professional misconduct. The degree of compliance required, and the nature of the response to non-compliance will vary from standard to standard; however, standards guarding against misconduct require the highest level of compliance.

The final chapter (8) offers some guidance for responding to instances of non-compliance.

An Outline of the Theological Context of this Document

From its origins the Church has had to reflect on the meaning and nature of its mission. The Council of Jerusalem described in Acts¹ reveals the Church struggling with its first great crisis. In our own time a watershed was reached at Vatican II, which recovered among other things the image of the Church as the ‘people of God’², and the New Testament notion of ‘communio’ as central to the Church’s nature.³

This draft develops from the ecclesiology of ‘communion’ recovered at Vatican II.

In this context communion means the union of humanity and creation in God, of which the Church is sign and agent.

Throughout this document the word ‘communion’ is always used in that sense, to translate the Latin word ‘communio’, or the Greek word ‘koinonia’.

The Church reveals that unity already present among the baptised in partial ways, and points to its fulfilment at the end of time. The Church also works, as Jesus did, for the unity of all humanity and creation under God.

Eucharistic communion is the foundation and celebration of ‘communio’ in the Church’s life.

The magisterium and tradition of the Church teach that one way of understanding the Church is as a sign and instrument of communion. Its clergy and religious are ministers and stewards of that communion.

This understanding has its roots in the scriptural tradition:

- Through the gospels Jesus reveals the good news of God’s salvation of all people. St. Paul sees in this the revelation of the ‘mystery’, formerly hidden, of God’s plan to ‘bring all things together under Christ’.⁴ Jesus manifests God’s plan through a public ministry of healing, proclaiming good news and reconciliation that culminates in his death and resurrection.
- In Acts, and beyond, the Church takes up the mission to reveal and serve God’s plan for the communion of all creation by its service of love in the world.
- In John’s gospel Jesus reveals that the communion towards which the Church is called is communion with the life of the Trinity itself.⁵
- So the Church’s mission and its way of life are one: a communion of love committed to the healing of division and the praise of God. The Church’s actions and ministries are to be judged in the light of this mission. It could be said in some respects that relationships within the Church, and between the Church and the world, are the very mission of the Church. Where they are harmful or do damage, communion is broken and needs to be restored.

¹ Acts 15.

² *cf.*, *Lumen Gentium* art.2.

³ *Ibid.* Ch. 1.

⁴ Ephesians 1:10.

⁵ *cf.*, John 17:21

1. A Communion of Love

By daily acts that often surprised his contemporaries, Jesus made God's love for every human person very clear. He made special effort to make it clear in the case of those who might have doubted it the most: the poor, the vulnerable, the sick, the young and those publicly regarded as sinners. He showed to them in particular that they were invited into the communion of God's love. For this reason the Church also, in all of its actions, makes clear the dignity and value of every human person, especially to those most vulnerable.

The whole Church, therefore, is committed to protect and respect the rights of all persons, among them children, youths, members of cultural and ethnic minorities and all whose rights and dignity are devalued or at risk. Clergy and religious have a particular responsibility because of their leadership and witness to protect, honour and advance the dignity of every human person.

Clergy and religious are often welcomed into the lives of people at sensitive and important moments, when people are more than usually vulnerable. Their relationships with people in these moments are guided by a spirit of love, sensitivity and personal disinterest that has the well-being of the other as its foundation. Sometimes the desire for personal relationship or nourishment will be set aside for the sake of a greater love.

Care for others is expressed in many ways: words, silence, presence and touch all might convey love and solidarity. The area of physical touch calls for great sensitivity. Throughout his life Jesus held, embraced, reached towards and laid hands on those he loved. God is pictured as holding people against a cheek or in the palm of a hand and nursing them within folded arms. Touch can communicate healing, love and respect. Touch may also be ambiguous, confusing, even threatening to those who are vulnerable. It can be used as a means of control, harassment or abuse. The use of touch in pastoral relationships needs to be guided by prudent judgement that has the deepest well-being of the other as its basis.

1.1 In their lives and ministries, clergy and religious witness God's love for every human person by sensitivity, reverence and respect in their relationships.

Among the behavioural standards that follow from this principle are:

- treating all to whom one provides pastoral support with respect and courtesy;
- avoiding all forms of harmful discrimination;
- avoiding any behaviour, either as a single incident or a pattern of behaviour that may be reasonably interpreted as harassment;
- honouring the equality of women, men and children;
- resolving disputes through respectful dialogue and negotiation, disowning power.

1.2 Clergy and religious witness to the inclusive embrace of God's love.

Among the behavioural standards that follow from this principle are:

- reaching out to all people, especially those who feel alienated from the Church or marginalised within the Church;
- being sensitive to the diverse forms of spirituality and theology in the Church;
- responding sensitively to the issues that arise when different cultures meet, and respectfully welcoming minorities.⁶

1.3 Religious and clergy witness and minister God's nurturing love for every person.

Among the behavioural standards that follow from this principle are:

- behaving in ways that nurture the growth and vocation of all who come for help;
- behaving and speaking in ways that indicate a respect for the role and function of all the baptised;
- working in ways that respect different charisms, spiritualities, qualifications and ministries, and recognise their complementarity in life under the reign of God;⁷
- avoiding every impulse to '*lord it over*'⁸ those they serve;
- being aware that helping relationships can engender in either party powerful feelings of love and dependence (including sexual feelings) that may have their root in earlier, or childhood, experiences;
- avoiding every impulse to be judgemental based on personal opinions;
- avoiding the fostering of dependency or subservience among those they serve.

1.4 Pastoral love requires that clergy and religious respect the physical and emotional boundaries appropriate to relationships with adults, young people and children.

Among the behavioural standards that follow from this principle are:

- exercising sensitivity with regard to the physical and emotional space others require in pastoral encounters;
- exercising prudent judgement that has the well-being of the other as its goal, in initiating and responding to physical contact, such as giving a comforting hug or an affirming touch. Sexual touching, nakedness and sexual relations have no place in a pastoral relationship.
- providing pastoral ministry only in rooms or places that provide a sufficiently safe environment of openness and visibility;
- exercising prudent judgement in the expression of affection and regard, and in the giving of gifts.

^{6.} cf., *Vita Consecrata*, art.80.

^{7.} cf., 1Cor 12:12-27.

^{8.} Matt. 20:25ff.

1.5 Religious and clergy witness to God's care for the most vulnerable in their concern for the dignity and safety of children and youths.⁹

Among the behavioural standards that follow from this principle are:

- avoiding any form of overfamiliarity or inappropriate language, for the sake of the confusion or anxiety it might provoke in children and young people;
- avoiding sharing with a child or young person: films, pictures, websites, books, etc, that could be considered pornographic or are not suitable to the sexual development of a young person.
- ensuring whenever reasonably possible that another adult is present or close by when providing pastoral ministry to a young individual;
- ensuring never to be alone with a child or young person or group of them in sleeping, dressing or bathing areas and exercising prudent judgement and behaviour when another adult cannot be present;
- familiarising oneself with the causes and signs of child abuse or neglect, the steps to be taken for the protection of children, and the procedures to follow if abuse or neglect is suspected or observed;
- familiarizing oneself with the procedures outlined in the document ***Te Houhanga Rongo - A Path to Healing***.

⁹ John Paul, ***Familiaris Consortio***, 27.

2. At the Service of Communion

Jesus served God's plan by serving the men and women of his time. He came 'as one who serves,'¹⁰ and he invited those who followed him to do the same, 'washing each other's feet'¹¹ as he had done. His followers would not 'lord it over' one another, but each would count themselves least of all for the sake of the others. The lost would be sought, the wounded healed, the sinful forgiven, the walls of division brought down, so that 'all may be one'¹² in the communion of love that unites human beings under the rule of God. Religious and clergy witness to that spirit of service by their way of life and by their pastoral conduct.

2.1 Religious and clergy, among them religious leaders and bishops, are particularly called to witness a spirit of service. Because of the trust they are given and the visibility of their witness and leadership, they are conscious of the unique power they have in pastoral relationships.

Among the behavioural standards that follow from this principle are:

- relating to all people in a spirit of humility, reverence and respect, with a commitment to the deepest well-being of the other;
- creating cooperative and harmonious relationships in the communities in which one lives and works;
- respecting the call to collaborative effort between men and women for the sake of the kingdom;
- encouraging and supporting all members of the community in the fulfilment of their vocations;
- consulting widely and seeking consensus, where possible, before taking important decisions;
- exercising caution in the use of one's status or institutional power; never using these for one's own advantage;
- taking up leadership and service in a community with respect for the life, ethnic mores, customs, history and vision of the persons who already make up that community;
- sharing decision making responsibilities when appropriately possible;
- discouraging the development of personality cults centred on oneself;
- creating environments where others feel confident to offer constructive criticism.

^{10.} Luke 22:27

^{11.} John 13:1-20

^{12.} Ib id. 17:2

2.2 In addition, bishops and religious leaders are called to a service of support for those clergy and religious towards whom they exercise pastoral care.

Among the behavioural standards that follow from this principle would be the provision of:

- educative and support structures that assist clergy and religious to achieve the standards set out in this document;
- opportunities for formation, development and renewal that promote self-knowledge, understanding of sexuality and of emotional and affectional needs and desires;
- access to supervision;
- selection and initial formation processes that support students to address the concerns and issues of *Integrity in Ministry*;
- clear communication concerning roles, expectations and outcomes;
- fair and consistent treatment;
- healthy and safe working and living conditions;
- open and consultative appointment procedures, which are impartial and in response to the needs of the communion and mission of the Church;
- personnel management practices based on fairness and equity;
- reasonable avenues of redress against improper or unreasonable administrative acts;
- structures that ensure adequate human and financial support.

2.3 Clergy and many religious serve the communion of the Church by ministering or presiding at prayer, sacraments and eucharist. In those moments they are at the service of a community of active and equal persons, seeking to enable the best and fullest expression of the community's prayer, praise and communion with the life of God.¹³

Among the behavioural standards that follow from this principle are:

- preparing for and participating in liturgies and services of prayer, either as presider or minister, with reverence, humility and respect for all persons in the community;¹⁴
- supporting and participating in processes that prepare and assist people to celebrate in prayer and sacrament as fully and well as possible;
- celebrating the sacrament of reconciliation in ways that respect penitents' right to privacy within a space that provides suitable visibility and ensures a safe environment;
- continuing development of one's knowledge of liturgical norms, theology and practice;
- preparing carefully and developing skills for all the occasions in which the word of God is preached or proclaimed, in ways suited to the circumstances of one's hearers.¹⁵

¹³ cf., *Sacrosanctum Concilium*, art. 14.

¹⁴ cf., *Directory on the Ministry and Life of Priests*, art. 47.

¹⁵ *Code of Canon Law*, Canons 762; 769; 279'3.

3. Ministers of Communion: A Life of Commitment

Following in Jesus' footsteps, religious and clergy promise their lives to the service of God's plan, to 'reconcile all things to him, everything in heaven and on earth, by making peace through his death on the cross.'¹⁶ They are, either by the witness of their way of life or their pastoral work, ministers of communion and servants of the reign of God. This is a vocation and a way of life that continually invites openness, growth, humble reverence and ongoing commitment.

3.1 Led by the Spirit, religious and clergy continually open themselves in response to a vocation that comes from God and is lived in the midst of the Church and the human community.

Among the behavioural standards that follow from this principle are:

- faithful commitment to prayer, meditation, spiritual reading, scripture and the celebration of the sacraments in one's life;
- commitment to a life of faith, hope and love;
- prayerful reflection on, and commitment to, the virtues of poverty, chastity and obedience in ways appropriate to one's way of life;
- reflection on and commitment to the charism of one's religious community;
- participation in the process of spiritual direction;
- undertaking annual retreats and ongoing spiritual formation;
- development of knowledge and understanding of theology, Church teaching and tradition.¹⁷

3.2 As part of their vocational commitment clergy and religious also continue to develop the pastoral and professional skills their ministries require.

Among the behavioural standards that follow from this principle are:

- participation in support processes such as:
 - a specially formed support group
 - an existing support group or programme, such as community meetings, clergy fraternity, or the Ministry to Priests programme
 - professional supervision;
- participation in continuing education programmes;¹⁸
- establishing processes to evaluate the quality of one's work, including assessment by one's peers and those one serves;
- engaging in self appraisal with one's supervisor or superior;
- participation in local and national associations of one's peers;¹⁹
- implementing the outcomes of such reflection and evaluations.

¹⁶ 1 Col. 1:20

¹⁷ *Code of Canon Law*, Canon 279' 1;663'3.

¹⁸ *Code of Canon Law*, Canon 279'2, *Pastores Dabo Vobis*, Chapter VI cf *Directory on the Ministry and Life of Priests*, Chapter III: *Vita Consecrata*, art. 69.

¹⁹ *Code of Canon Law*, Canon 278.

3.3 It is healthy for religious and clergy to develop relationships beyond those of their pastoral relationships wherever that is possible, so that pastoral relationships do not bear the burden of providing affirmation and affective support to the minister.

Among the behavioural standards that follow from this principle are:

- the development of a network of supportive peers and friends with whom one has no formal pastoral relationship;
- cultivating a sensitivity to the inequalities and risks that might accompany a personal relationship with any person with whom one has or had a pastoral relationship. Exercising similar care with regard to establishing a pastoral relationship with a close friend;
- ensuring that one's actions serve the well-being of the other in the situations described above;
- reflecting on any such relationships with one's support person or group when that is appropriate, to review how effectively the boundaries between the pastoral and the personal have been maintained.

3.4 In the lives of celibate clergy, and all religious, celibacy is a witness to a life committed to the service of God's reign.²⁰

Among the behavioural standards that follow from this principle are:

- avoiding all actions or language that could reasonably be interpreted as sexually provocative;
- never seeking to initiate sexual behaviour;
- rejecting any invitation to participate in sexual behaviour;
- as far as reasonably possible avoiding situations and relationships that place undue stress on one's ability to remain committed to celibacy.

These standards also apply to relationships between married clergy and anyone other than their spouse.

3.5 Commitment to one's vocation as a minister of communion and servant of the reign of God means that religious and clergy will act with integrity in all their human relationships.

Among the behavioural standards that follow from this principle are:

- not establishing a relationship through an abuse of power;
- only establishing and maintaining relationships that are characterised by openness, honesty and integrity;
- establishing relationships that are able to develop and mature within the context of gospel values.

²⁰ cf., *Presbyterium Ordinis* art. 16.

4. Ministers of Communion: Developing and Maintaining Competence

The Spirit leads clergy and religious in various ways into the service of God's reign of love, to witness and to minister the healing and communion God desires for creation. Because of this many people from within the Church, and even beyond it, are drawn to them in the hope that their 'grief and anguish'²¹ might find healing. They come to the

Church's witnesses and ministers in trust and vulnerability and are received with a love that has their deepest well-being as its goal.

In addition to love and faith, many of these situations call for the pastoral application of professional skills. In this context professional skills indicate recognised competence in areas such as psychology, social work, spiritual direction and counselling. In fidelity to vocation religious and clergy develop and maintain the skills their particular ministry or way of life requires. The demand of love also means that ministers will recognise the limitations of their skills and ensure that those in need have access to the best possible resources and care when their own limit is reached.

4.1 In response to their vocation clergy and religious are committed to develop and maintain the pastoral skills that their particular ministry or way of life requires.

Among the behavioural standards that follow from this principle are:

- keeping abreast of literature in the area of pastoral care;
- participating in safeguarding trainings promoted by the National Office for Professional Standards;
- attending seminars/in-service trainings related to pastoral care;
- reflecting on one's pastoral practice with a competent colleague or supervisor;
- ongoing development of one's knowledge and understanding of scripture, magisterium and Church tradition;
- remaining updated in the social sciences and disciplines that contribute to pastoral skill.

4.2 Similarly clergy and religious develop and maintain the professional skills their particular ministry or way of life requires.

Among the behavioural standards that follow from this principle are:

- regularly undertaking appropriate professional development;
- remaining updated in the literature and developments concerning one's area of ministry;
- maintaining membership of relevant professional associations.

²¹ *Gaudium et Spes*, art. 1

4.3 Out of desire for the well-being of those who come to them, religious and clergy recognise the limits of their own skills, and avoid giving advice or counselling in areas where they judge that they are not competent or qualified to do so.

Among the behavioural standards that follow from this principle are:

- clarifying the context, purpose and expectations accompanying a request for spiritual direction, counselling, support or advice;
- understanding the processes of counselling and spiritual direction and recognising one's limitations in those areas;
- maintaining an awareness of the professionals to whom one can refer people with specific needs;
- assessing the needs of a person who seeks assistance with any complex personal or relationship problem and then referring the person on to an appropriately qualified professional;
- not using psychological tools or tests unless accredited and supervised in their use.

4.4 The vocation to serve as ministers of healing means that clergy and religious will be sensitive to the risks accompanying relationships in which professional and personal lines are blurred. In such relationships the well-being of the other, the avoidance of any risk of exploitation, and the maintenance of professional judgment will determine the ministers' decisions.

Among the behavioural standards that follow from this principle are:

- exercising prudent judgment before taking on the role of counsellor for an employee, a member of one's family, or a close friend;
- avoiding as far as possible close business relationships with persons to whom one is providing intensive and/or one-to-one pastoral ministry;
- exercising prudent judgement before ministering in a situation where a conflict of interest may arise, e.g., when offering counselling, advice or spiritual direction to more than one person from the same family;
- exercising prudent judgement, directed toward the well-being of the other, in the giving and receiving of gifts to persons to whom one is providing counselling, advice, emotional support or spiritual direction.

4.5 Pastoral care for those who come to religious and clergy means that a pastoral relationship would be terminated when it became reasonably clear that the person seeking support was not benefiting from it. In such a case the person would be offered help to find another source of assistance.

Among the behavioural standards that follow from this principle are:

- reviewing pastoral relationships with a colleague or supervisor to assess their effectiveness when that is in doubt;
- developing and maintaining a referral network;
- being clear about the limits of pastoral relationships when they commence.

4.6 Keeping appropriate records is an aspect of pastoral care.

Among the behavioural standards that follow from this principle are:

- keeping a regular diary of appointments;
- keeping one's diaries over subsequent years;
- making a confidential note of any events in the course of a pastoral relationship that provoke concern in the minister. Such a note might include a record of the date, time and matter of concern.

5. Ministers of Communion: Commitment to Justice

There is a thread of revelation that runs through the Old Testament reminding the people of God that their ritual and activities are incomplete if they do not live and act justly as a community. The prophet Amos expresses this clearly: 'I hate, I scorn your festivals, I take no pleasure in your solemn assemblies ... but let justice flow like water, and uprightness like a never failing stream.'²² Jesus took up the same message many times in his stories and actions. The reign of God is revealed when the hungry are fed, the naked are clothed,²³ the poor, the outcast and the condemned are gathered back into the communion of God's love and receive their just share in the gifts of creation.

For the Church, committed to be a sign and an agent of God's rule, justice is central to its way of life and its mission.

5.1 Clergy and religious serve as witnesses and agents of God's justice by living and ministering justly in all things.

Among the behavioural standards that follow from this principle are:

- living a life committed to do justice, to love kindness, and to walk humbly with God;²⁴
- supporting one's community to live justly in its own relationships and structures and in its relationships with the wider Church and world;
- encouraging one's community to support local, national and universal Church actions for justice;
- knowing and promoting the social justice teachings of the local, national and universal Church;
- encouraging appropriate just action among those whom one pastors.

5.2 Religious and clergy who have responsibility for the supervision of others, ensure just working conditions.

Among the behavioural standards that follow from this principle are:

- ensuring that all employment procedures are based on principles of justice and equity, appropriate to each particular situation;
- negotiating clear and mutual understandings of each person's roles, responsibilities and duties, including one's own;

²² Amos 5:21-24.

²³ cf., Matt 25:31-46.

²⁴ Micah 6:8.

- providing safe and healthy working conditions;
- providing proper access to training and development;
- providing just rates of remuneration for skill, responsibility and performance;
- providing reasonable avenues of redress against improper or unreasonable administrative acts;
- ensuring that all legislation regarding terms and conditions of employment are observed.

5.3 Clergy and religious witness justice when they receive complaints of sexual, physical or psychological abuse with integrity and fairness.

Among the behavioural standards that follow from this principle are:

- asking the complainant what needs to be done immediately to ensure that he or she feels safe from further abuse;
- know and follow the Church’s complaints processes including any mandatory reporting;
- acting so as to ensure that the proper processes of law are not interfered with, whether such processes are in progress or contemplated in the future.²⁵

²⁵ Ibid. pp9-10.

6. Stewards of Communion

While the experience of Pentecost was still fresh among them the first Christians developed a way of life and prayer together that expressed their communion in Christ: ‘The whole group of believers was united, heart and soul; no one claimed private ownership of any possessions, as everything they owned was held in common.’²⁶ It was a first attempt to exercise stewardship of the community’s goods in a way that nurtured ecclesial communion. They followed their Jewish heritage in believing that the gifts of creation and the fruits of human effort were to be used at the service of God’s plan and for the good of all people.

Religious and clergy who have responsibility for property and finance always recognise that they are stewards, not owners of those goods. In the spirit of the first disciples they administer their responsibilities with justice and integrity, for the sake of the kingdom.

6.1 Clergy and religious who share responsibility for the administration of property and finance exercise their responsibilities in the service of communion and in the light of Church tradition.²⁷

Among the behavioural standards that follow from this principle are:

- exercising their administration in the light of the gospel and in the spirit and charism of their religious community;
- exercising their administration in conformity with the Church’s teaching regarding its mission and call to justice;
- observing the rules of office relating to administration of property and finances, as set out in Canon Law and/or in their constitutions and statutes.

6.2 As an aspect of integrity, religious and clergy plan and review their stewardship of property and finance.

Among the behavioural standards that follow from this principle are:

- drawing up a budget of income and expenditure each year;²⁸
- keeping accurate records of income and expenditure;²⁹
- drawing up an account of one’s administration at regular intervals, determined according to the size of the budget, but at least once a year;³⁰
- having all accounts containing substantial sums of money independently audited each year.

²⁶ Acts 4:32.

²⁷ cf., *Catechism of the Catholic Church*, art. 2451

²⁸ cf., *Code of Canon Law*, Canon 1284’3.

²⁹ Ibid. Canon 1284’3.

³⁰ cf., Ibid. Canon 1284’2:8’.

6.3 As an aspect of integrity and justice, clergy and religious avoid using their positions to seek or obtain any financial or other personal advantage.

Among the behavioural standards that follow from this principle are:

- recording, by the issuing of receipts, the acceptance of all financial gifts or benefits for and on behalf of the ministry in which one is engaged;
- refusing gifts, rewards or benefits which might compromise the integrity of one's ministry;
- not soliciting gifts, rewards or benefits for oneself;
- exercising prudent judgement in the giving or receiving of gifts or benefits;
- not borrowing money from pastoral accounts for personal use.

7. A Communion of Care

The second of the great commandments is that: 'You shall love your neighbour as yourself.'³¹ The Church is a communion of persons who, in love care deeply for themselves and for one another. Each recognises in herself and in each other the 'image of God' and a 'temple of the Spirit.'³² Because of this we are moved to care for ourselves and one another, recognising our life and physical and emotional health as gifts from God.³³

7.1 For the sake of their well-being, and for their service of God's people and purpose, religious and clergy strive to maintain their spiritual health.

Among the behavioural standards that follow from this principle are:

- regularly nourishing oneself through scripture, eucharist and the sacrament of reconciliation;³⁴
- following a regular discipline of reflective reading, prayer, spiritual direction and other spiritual practices;
- making an annual retreat;³⁵
- participation in ongoing formation;
- nurturing one's understanding of and commitment to celibacy

7.2 Clergy and religious exercise a stewardship over their own physical and emotional health.

Among the behavioural standards that follow from this principle are:

- periodically discussing one's physical and emotional health with a colleague or appropriate support person;
- seeing that one's overall health is regularly checked by appropriately qualified persons;
- seeking support of a trusted colleague or friend when in difficulty in one's pastoral or personal life.

³¹ Luke 10:27ff.

³² cf., 1 Cor 6:19-20; 15:44-45.

³³ *Gaudium et Spes*, art. 14:1; *Catechism of the Catholic Church*, art. 2288.

³⁴ *Code of Canon Law*, Canon 276'2;663'2.

³⁵ *Ibid.* Canon 276'2:4°;663'5.

7.3 Out of reverence for the gift of life and well-being, religious and clergy seek to live healthy lives.

Among the behavioural standards that follow from this principle are:

- getting proper nutrition, regular exercise and adequate sleep;
- taking days off and annual holidays;
- avoiding all pornography;
- responsible use of alcohol and other substances;
- appropriate and responsible use of the internet and all social media;
- nurturing friendships apart from one's pastoral relationships and supporting colleagues who appear to be in difficulty in their pastoral or personal life.

7.4 Bishops and religious leaders share in responsibility for the health and well-being of the clergy and religious they lead and serve.³⁶

Among the behavioural standards that follow from this principle are:

- creating structures, resources, environments and opportunities in their communities or dioceses to support the spiritual, physical and emotional health of those in their care;
- providing specific opportunities for those who express a desire or need to address issues concerning their health;
- monitoring issues of stress, isolation, and other risks to health among the members of their community and/or clergy;
- addressing health as a topic in the exercise of their pastoral care and accountability towards individual clergy or community members;
- clergy and religious are mindful of the demands of those in leadership;
- clergy and religious are honest and fair in their communication and expectations of those in leadership;
- providing opportunities for ongoing formation and support in celibacy.

³⁶ cf., *Christus Dominus*, art. 16.

8. When Communion is Broken

When from time to time communion is broken by the harmful misconduct of one to whom the church has entrusted leadership and responsibility, then the Church will seek to restore communion as quickly and fully as possible. That responsibility lies with the whole community and in a particular way with the bishops and religious leaders of the Church. Their first concern is for the healing and care of those who have been hurt by the church's ministers. Their next concerns are for justice and the healing of the community of the Church, its relations with the wider human community and for the healing and well-being of those who have caused damage by their behaviour.

This will always mean full cooperation with civil authorities and processes in the cases where that is required and will sometimes mean that a cleric or religious is relieved from pastoral duties and responsibilities, depending on the nature of the harm that has been done.

8.1 To preserve integrity in ministry, all clergy and religious in New Zealand commit themselves to the principles and standards of this document and request their appropriate Church authorities to ensure that these principles and standards are safeguarded.

Accordingly, it is essential that:

- the responsible Church authority ensures that a complaint of a serious violation of the principles and standards set out in this document is listened to fully, honestly and compassionately;
- ensure that all mandatory reporting is carried out without delay;
- the responsible Church authority act promptly to determine the accuracy and seriousness of the complaint;
- where violations of the standards of this document are proven in accordance with all the requirements of canon law and natural justice then, according to the gravity of the matter, possible responses include:
 - advice and counselling
 - a request to undertake special training or seek specialised assistance
 - the penalties of canon law, to be applied in accordance with the requirements of canon law.

8.2 Since this document applies to all clergy and religious, bishops and religious leaders ensure that they themselves are subject to its provisions. They voluntarily submit themselves to all the provisions of *Integrity in Ministry*.

8.3 In cases of proven violation of the principles of this document, Church authorities have as their first concern the care and healing of those who have been harmed by ministers of their community.

To express the primacy of this concern, it is essential that Church authorities:

- have a concern both for those who have been directly harmed and also for
- others who have been affected, e.g., the parents and family of those harmed and the community where the violations occurred;
- be concerned both to heal any harm that has been done and to prevent future harm to other persons;
- offer support and assistance, as appropriate, to those who have been harmed.

8.4 In cases of proven violation of the principles of this document, Church authorities also have a concern for the care and healing of the cleric or religious concerned.

To express this concern, it is essential that Church authorities:

- observe towards the person concerned at least the same standards of care as are set out in 2.2 in relation to all clerics and religious.

The procedures to be followed in cases of sexual abuse are contained in ***Te Houhanga Rongo - A Path to Healing***.

APPENDIX 1

Integrity and Ministry and the Code of Canon Law

The provisions of *Integrity in Ministry* go beyond the provisions of the Code of Canon Law and yet they are based on the Code.

Canons No. 208-223 set out the basic obligations and rights of all Christ's faithful. The first of these reads: Flowing from their rebirth in Christ, there is a genuine equality of dignity and action among all of Christ's faithful (Canon 208). *Integrity in Ministry* indicates a number of the elements of this equality of dignity and action.

In a similar way *Integrity in Ministry* points to elements that might be considered in interpreting and applying several of the following canons, e.g. 212 (the right to make known spiritual needs to pastors and to express views), 213 (the right to the word of God and the sacraments), 214 (the right to one's own form of spiritual life), 220 (the right to a good reputation). In this manner it can help to make these canons more alive within the Church.

The same may be said of those canons that speak of the obligations and rights of clerics (273-289), bishops (381-402), and religious (662-672). In relation to clerics *Integrity in Ministry* indicates useful elements in relation to canons 275 (promoting the mission of the laity), 276 (seeking holiness), 277 (observing celibacy and chastity), 282 (following a simple way of life), 284 (wearing suitable dress), 385 (avoiding whatever is foreign to their state). In relation to bishops there are provisions concerning care for everyone in the diocese (383), special care for priests (384), being an example of holiness in charity, humility and simplicity of life (386). In relation to religious, one may usefully point to canons 663 (contemplation and prayer), 664 (community life), 668 (poverty and the use of temporal goods).

In a quite different field, canon 1741 sets out the reasons for which a parish priest can lawfully be removed from his parish. They include 'a manner of acting which causes grave harm or disturbance to ecclesiastical communion' and 'the loss of the parish priest's good name among upright and serious-minded parishioners.' It could never be a matter of simply checking a priest's conduct against this or that particular provision of *Integrity in Ministry*, but taken as a whole, the document will assist in giving objectivity to the study of a manner of acting which causes grave harm. It will help in determining whether parishioners are being upright and serious minded in deciding whether a priest has lost his good name.

In short, *Integrity in Ministry* is not in itself canon law and it does not take the place of canon law. At the same time, it will be of assistance in implementing, interpreting and applying canon law. It will do this in cases of perceived misconduct, but its more important role will be to help clerics and religious fulfil their roles in the Church and to know that they are fulfilling their roles.

APPENDIX 2

Theology of Communion

1. Jesus and the Reign of God

The first words spoken by Jesus in the gospel of Mark are these: ***'The time is fulfilled and the kingdom of God is close at hand. Repent and believe the gospel.'***³⁷ In the description of the day that follows Jesus gathers disciples to share his mission, proclaims the word of God, heals men and women of physical and spiritual illness, and spends time in prayer. The day models life under the reign of God, where men and women are healed and gathered together in a communion of faith, hope and love.

Luke begins Jesus' public ministry with the quote from Isaiah: ***'The Spirit of the Lord is upon me, for he has anointed me to bring good news to the afflicted. He has sent me to proclaim liberty to captives, sight to the blind, to let the oppressed go free, to proclaim a year of favour from the Lord.'***³⁸

Throughout Luke's gospel Jesus reveals the meaning of God's rule when he heals, mends, reconciles, teaches, forgives and restores life to the men and women of his time. The ***'kingdom of God is among us'***³⁹ when men and women are restored to communion with one another and with God.

2. The Church and the Reign of God

The Acts of the Apostles shows the Church continuing the mission of Jesus and the Spirit by becoming both a sign and an agent of God's rule of love in the world. The Church brings good news, proclaims liberty, ministers healing and announces God's favour.

It is a mission that transforms the ordinary values of the world. It grows slowly, from small beginnings, often unnoticed but always carried forward by the powerful Spirit of God.⁴⁰ Its foundation is love: ***'You must love the Lord your God with all your heart, with all your soul, and with all your mind'; 'You must love your neighbour as yourself.'***⁴¹ In fact the mission to live the reign of God is a commitment to a way of love. ***'I give you a new commandment; love one another; you must love one another just as I have loved you. It is by your love for one another that everyone will recognise you as my disciples.'***⁴²

³⁷ Mark 1:14f.

³⁸ Luke 4:18f.

³⁹ cf., Matt 12:28.

⁴⁰ Matt., chap 13.

⁴¹ Luke 10:27f

⁴² John 13:34f

3. The Invitation to Communion

When the Spirit of love rules in the hearts of the men and women of the Church they are not just formed as a human community. They share the communion of God's own life as Trinity: **'May the all be one, just as, Father, you are in me and I am in you, so that they also may be in us...'**⁴³ St Paul speaks of this as the great mystery of God's plan, that he would bring everything together under Christ as head, everything in the heavens and everything on earth.⁴⁴

4. Relationship as the Mission of the Church

There is no division here between the mission of the Church and its way of life. It is a communion of love, committed in love to the mending of divisions, the healing of wounds, the praise of God, and the celebration of faith, hope and love.

The relationships between the men and women of the Church, and their relationships with the world, are in this sense the very mission of the Church. Out of love we desire the deepest well-being of the other.

We commit ourselves to relationships that embody respect, love and service. **'You know that among the gentiles the rulers lord it over them, and the great men make their authority felt. Among you this is not to happen. No; anyone who wants to become great among you must be your servant, and anyone who wants to be first among you must be your slave...'**⁴⁵

The Church, by its life, mission, relationships and worship, is a sign and an agent of the communion that is God's plan for creation.

5. Interconnectedness of All Things

Pope Francis' 2015 encyclical letter, *Laudato Si'*, on care for our common home, provides a further context for this document. He emphasises the interconnectedness of all things, inviting a reflection on human behaviour regarding our care of one another and the earth:

"Because all creatures are connected, each must be cherished with love and respect, for all of us as living creatures are dependent on one another."⁴⁶

⁴³ John 17:21

⁴⁴ Eph. 1:10

⁴⁵ Matt. 20: 25-28

⁴⁶ LS 42

Created in the image of God, human beings are assigned the task **to ‘till and to keep’**.⁴⁷ Those with pastoral responsibility are likewise called to cultivate, nurture and care, respecting the **‘value and significance’**⁴⁸ of those entrusted to them. By holding this truth as a principle for action, clergy and religious will seek only the best for those in their care and recognise the evil of all or any words or actions that reduce another person to the status of an object. Their behaviour will be characterised by **‘tenderness, compassion and concern.’**⁴⁹

Laudato Si’ can be read as a wonderful supplement to **Integrity in Ministry**. By proclaiming that everything and everyone is a **“caress of God”**⁵⁰, Pope Francis sets the stage for the service of those in ministry to enable **“freedom, growth, salvation and love to blossom...”** rather than **“decadence and mutual destruction”**⁵¹ for such is integrity in ministry.

Pope Francis provides us all the incentive we need, writing:

**“...all of us are linked by unseen bonds
and together form a kind of universal family,
a sublime communion which fills us
with a sacred, affectionate and humble respect.”**⁵²

⁴⁷ Gen. 2:15

⁴⁸ LS 76

⁴⁹ cf LS 81, 91

⁵⁰ LS 84

⁵¹ cf LS 79

⁵² LS 89

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