

Pastoral Consultation (Professional Supervision) Recommendation

Key Points

- There are significant merits of pastoral consultation for all parish ministry workers, and not just for those working with children or youth.
- Standing Committee has agreed to the implementation of a pilot program of pastoral consultation commencing as soon as practicable in 2022 and which includes at least the assistant bishops.
- Standing Committee has also agreed, following a review of the pilot program, to the phased introduction of a program of pastoral consultation for all full-time parish ministry workers in the Diocese over several years (the timing determined to some extent by the number of available consultants).
- This report uses the term 'pastoral consultation' for the type of professional supervision discussed.

Purpose

1. To report to the Synod regarding a program for mandatory professional supervision in the Diocese.

Recommendations

2. Synod receive this report.

Background

3. The Final Report of the Royal Commission into Institutional Responses to Child Sexual Abuse (**Report of the Royal Commission**) was released on 15 December 2017.¹

4. Recommendation 16.45 of the report states –

“Consistent with Child Safe Standard 5, each religious institution should ensure that all people in religious or pastoral ministry, including religious leaders, have professional supervision with a trained professional or pastoral supervisor who has a degree of independence from the institution within which the person is in ministry.”²

5. In addition, Recommendation 16.5 of the report states –

“The Anglican Church of Australia should develop and each diocese should implement mandatory national standards to ensure that all people in religious or pastoral ministry (bishops, clergy, religious and lay personnel):

- a. undertake mandatory, regular professional development, compulsory components being professional responsibility and boundaries, ethics in ministry and child safety
- b. undertake mandatory professional/pastoral supervision
- c. undergo regular performance appraisals.”³

¹ Royal Commission into Institutional Responses to Child Sexual Abuse. 2017. Final Report. Accessed 12 May 2021 at <https://www.childabuseroyalcommission.gov.au/final-report>.

² Royal Commission, *Final Report*, at 58.

³ Royal Commission, *Final Report*, at 50.

6. In 2018, the Professional Supervision Working Group (the **Working Group**) was established to support the Standing Committee's Royal Commission Steering Committee (**Steering Committee**) in its consideration of various recommendations of the Report of the Royal Commission, including mandatory professional supervision for clergy and church workers.
7. Based on the report from the Steering Committee, the Working Group recommended the formation of a subcommittee to bring forward recommendations for implementation of the recommendations in the Report of the Royal Commission in respect of professional supervision (the **Committee**).
8. Accordingly, at its meeting in February 2021, the Standing Committee appointed a subcommittee comprising Bishop Peter Lin (Chair), Archdeacon Kara Hartley, the Rev Gary O'Brien, the Rev Archie Poulos, and the Rev Roger Cunningham to develop a proposal for mandatory professional supervision which articulates –
 - (a) the merits of ensuring that professional supervision is a condition on new licences for first-time rectors and assistant ministers who are primarily ministering to children or youth;
 - (b) a proposal for how the professional supervision will be funded; and
 - (c) a program or strategy to increase the availability of professional supervisors.
9. The Committee met eleven times throughout 2021 and early 2022. Ms Susan Duc, Diocesan Legal Counsel, served as secretary to the Committee.

Introduction

10. This report sets out the program of pastoral consultation adopted by Standing Committee.
11. On 9 May 2022, the General Synod passed the following motion –

“The General Synod notes:

 - (a) Royal Commission recommendations 16.4, 16.44 and 16.45 for national mandatory standards for professional development, professional/pastoral supervision and performance appraisals, and
 - (b) the endorsement of the Ministry Wellbeing and Development: Policy, Guidelines and Resources document by the Standing Committee,

and encourages dioceses to fully implement the policy and guidelines to enhance the wellbeing and professional development of clergy and some paid workers.”
12. In developing the program, regard has been given to the General Synod's *Ministry Wellbeing and Development: Policy, Guidelines and Resources* document.⁴
13. The Committee had also interacted with several practitioners and benchmarked the proposed program against other supervision models in similar contexts, including the NSW Presbyterians, the Anglican Church Diocese of Melbourne and Reach Australia.
14. Pastoral consultation is meritorious in its own right, and the benefits flowing from positive engagement by ministry workers in pastoral consultation should mitigate any concerns regarding their required involvement.

Pastoral consultation vs professional supervision

15. Although terms such as 'professional supervision' and 'pastoral supervision' are used (including in the Report of the Royal Commission), the better term for the activity discussed in this report is 'pastoral consultation'.

⁴ Anglican Church of Australia, Safe Ministry Commission. 'Ministry Wellbeing and Development: Professional Development, Professional Supervision, Ministry Reviews – Policy, Guidelines, Resources', Anglican Church of Australia Trust Corporation (2021). <https://anglican.org.au/wp-content/uploads/2022/03/SC2021-4-12.3-2-National-Policy-and-Guidelines-for-Ongoing-Professional-Development-Professional-Supervision-and-Ministry-Reviews.pdf>

16. The term 'pastoral' was chosen over 'professional' to better reflect and distinguish the theological character of the practice, and 'consultation' over 'supervision' to distinguish the work of the consultant from the supervision commonly provided by a line manager (usually the rector).
17. However, for the purposes of implementing the recommendations of the Report of the Royal Commission, the term 'pastoral consultation' as used in this report is equivalent to 'professional supervision'.
18. This report sets out the following –
 - (a) What is pastoral consultation?
 - (b) What are the merits of pastoral consultation?
 - (c) Who should receive pastoral consultation?
 - (d) Common concerns regarding pastoral consultation
 - (e) How should pastoral consultation be administered?
 - (f) The phased implementation process
 - (g) Two models of pastoral consultation
 - (h) Who can deliver pastoral consultation?
 - (i) Measuring effectiveness/outcomes
 - (j) Costs of the program
 - (k) Ministry reviews

Program of pastoral consultation

What is 'pastoral consultation'?

19. In this report, the term 'pastoral consultation' describes the following –

“...an agreed, regular, planned, confidential and intentional space in which a practitioner skilled in supervision (the supervisor) meets with one or more ministers (the supervisee/s) to consider together the practice of ministry with a view to enhancing the supervisees' personal wellbeing and effectiveness in ministry and in their ministry relationships.”⁵

20. Likewise, the Association for Pastoral Supervision and Education (UK) defines 'pastoral supervision' as –

“a regular, planned, intentional and bounded space in which a practitioner skilled in supervision (the supervisor) meets with one of more other practitioners (the supervisees) to look together at the supervisees practice; a relationship characterised by trust, confidentiality, support and openness that gives the supervisee freedom and safety to explore the issues arising in their work...”⁶

21. As Mike Dicker, Principal of Youthworks College writes –

“[s]o much of ministry practice is shaped by pragmatics and history, rather than our theological beliefs. Supervision provides an opportunity to reflect on our practice in light of our theology. It's time-out from the day-to-day stuff of what we do to think about why we do it”.⁷

22. In essence, pastoral consultation seeks to provide a regular and guided opportunity for a ministry worker to reflect on their practice through formative, restorative and normative activities.

⁵ Paragraph 2.1 of Policy on Professional Supervision of clergy and authorised lay ministers (Approved by Archbishop in Council: September 2021), Anglican Diocese of Melbourne at 1.

⁶ From Leach, J., & Paterson M., (2015) *Pastoral Supervision: A Handbook (2nd ed.)*. SCM Press: London at 10.

⁷ Dicker, M. “The How and Why of Pastoral Supervision” Youthworks College blog dated 19 March 2019. Accessed 29 October 2021 at <https://www.youthworkscollege.edu.au/youthworks-college-blog/pastoral-supervision>.

23. The three activities which comprise the reflective practice undertaken in pastoral consultation can be described as follows –
 - (a) the ‘formative’ activity is directive and educative, including both content and process such as guidance on handling difficult situations, skill development and developing self-awareness, offering different views, and encouraging growth and change;
 - (b) the ‘restorative’ activity incorporates self-reflection and a supportive space in which to reflect through active listening, feedback, and encouragement, where the person is given the opportunity to share difficult feelings and focus on the impact on self; and
 - (c) the ‘normative’ activity identifies and strengthens ethical and moral boundaries to ensure ministry practice standards are maintained, for example *Faithfulness in Service*.⁸
24. In the case of a full-time ministry worker, ‘regular’ pastoral consultation usually involves one-hour long meetings which occur 6-10 times a year.
25. A consultation may involve one consultant to one consultee or one consultant to a group of consultees. The consultee may decide to engage exclusively in one-to-one consultation or group consultation, or decide on a mixture of both types of consultation, although some one-to-one consultation is recommended to provide opportunity to address more sensitive issues.
26. To establish the appropriate framework for pastoral consultation, a written contract for pastoral consultation is essential. The contract sets out expectations regarding the relationship which are agreed between the consultant and consultee, including its duration, the times and occasions of meetings, cost, confidentiality and its limits, short- and long-term goals of consultation, as well as reviews and changes to the contract.⁹

Difference between pastoral consultation, mentoring and coaching

27. The terms ‘coaching’, ‘mentoring’ and ‘supervision’ are often used in development and accountability processes. There is no uniform understanding of these terms, and they exhibit much overlap. Definitions of these terms as used in this report are given in paragraphs 28 to 30 below.
28. ‘Coaching’ is the support of a person or group by a coach who may or may not be a competent practitioner in the field of the coachee. The coach has the capacity to view the context of the coachee objectively, in order to enable observation of blind spots, identification of areas of possible enhancement and to assist in the navigation of the complexities of the coachee’s circumstances in a non-directive manner.
29. ‘Mentoring’ is conducted by a mentor who has extensive experience in the field of the mentee. Like the coach, the mentor facilitates wide observation of the situation but can also offer specific advice based on their own experience. Mentoring may be conducted individually or with a group of mentees.
30. ‘Supervision’ is a practice that enables the supervisee to raise their issues of concern and to assist them to find their own solution to the issue. Consistent with the coach and mentor, the supervisor assists in developing the abilities of the supervisee. However, the supervisor has a specific focus on ensuring the supervisee functions appropriately in their context through adhering to regulations and expectations, and by supporting the supervisee through difficult times.
31. Pastoral consultation recognises that the consultee operates in a setting where they may already have coaching or mentoring relationships. As pastoral consultation employs the skills of coaching, mentoring and supervision, it may be less intense as it understands and utilises the other supports available to the consultee.
32. The ‘Pastoral Consultation Essentials Training Course Overview’ set out in **Attachment 1** provides a more detailed explanation of the differences between supervision, coaching and mentoring and the

⁸ Sarah Balogh. ‘Towards a model of Supervision for the Sydney Anglican Diocese’, unpublished working document at 1 and paragraph 4.16 of ‘Ministry Wellbeing and Development’, at 26.

⁹ Paragraph 4.24 of ‘Ministry Wellbeing and Development’ (2021) at 28.

preference for supervision as the preferred pathway for the provision of support to ministry workers in the Diocese.¹⁰

What are the merits of pastoral consultation?

33. Pastoral consultation has merits for the consultee, persons ministered to by the consultee, other ministry workers who interact with the consultee and the Diocese. The merits of pastoral consultation are also identified in the Report of the Royal Commission.
34. First and foremost, pastoral consultation provides opportunity for personal and ministry development of the consultee as a church worker.
35. Significantly, it can also contribute effectively as a part of a suite of preventative measures against harmful behaviour (including abuse) by growing the worker's reflective practice, self-awareness, modified thinking and behaviour, and resilience.
36. These qualities and skills will, on the one hand, moderate against poor resilience declining into inappropriate habits and behaviours, and on the other, develop and grow the alignment of the inner self with external expectations for the individual (God's and organisations).
37. Although pastoral consultation is intended to respond to a recommendation of the Report of the Royal Commission (to create safer churches and protect vulnerable persons), the primary focus of pastoral consultation is the potential growth in the wellbeing and capacity of ministry workers.
38. As Don Owers states –

“...[i]f the focus on clergy wellbeing is unclear or seen as secondary, any derivative benefit may be lost or diminished.”¹¹

and

“...[i]f supervision is introduced primarily as a means to leverage child protection, there is a high probability that it will be seen as yet another compliance requirement – with consequent resistance to engagement.”¹²

39. Accordingly, pastoral consultation should be viewed primarily as a significant opportunity for refreshment, renewal and theological and personal integration. In being firstly a restorative practice, it can be effective as a normative and formative task.

Merits for the consultee

40. Francis, Kaldor, Shelvin and Lewis surveyed 4370 Australian clergy through the National Church Life Survey and found emotional exhaustion was most prevalent in younger clergy, with Anglican clergy being in the second quartile for clergy stress.¹³
41. Bucknell found that enhanced self-reflection and self-insight, which are developed through pastoral consultation, are strongly correlated to resilience (the ability to quickly recover mental health after significant stress) and improved wellbeing.¹⁴
42. Bucknell also found that pastoral consultation improved positive wellbeing where it was previously lacking.

¹⁰ Sarah Balogh. 'Pastoral Consultation Essentials Training Course Overview', unpublished working document at 16-19 (Appendix 2).

¹¹ D. Owers. 'If supervision is the solution, what is the problem? Some clergy-centred concerns about the proposed introduction of supervision', *St Mark's Review*, No. 254, December 2020 (4): 36-49 at 43.

¹² Note 11, Owers, "If supervision is the solution" at 44.

¹³ L.J. Francis, Kaldor, P.; Shelvin, M.; and Lewis, A. (2004) "Assessing-emotional exhaustion among the Australian clergy: Internal reliability and construct validity of the scale of emotional exhaustion in ministry (SEEM)". *Review of Religious Research*, 45(3) No. 3, 269-274.

¹⁴ K. Bucknell. (2019) "The Moderating Roles of Self—Reflection and Self—Insight in the Relationship Between Religious Coping Methods and the Resilience of Australian Protestant Ministers".

43. Bickerton has explored the relationship between work engagement and the spirituality of Australian clergy. His work demonstrates a strongly negative correlation between work engagement and emotional ill health and concludes that enhanced work engagement will likely improve a clergyperson's emotional health.¹⁵
44. Further, empirical evidence shows that pastoral consultation improves the emotional well-being of the consultee. It does this through enhanced accountability, the benefit of not feeling isolated through an increased feeling of support and the desire for and development of professional skills leading to improved efficacy.¹⁶
45. It is reasonable to assume that these measures will also lead to an increased trust in the integrity of clergy, which will further enhance their sense of wellbeing.

Merits for persons ministered to by the consultee

46. Koivu, Saarinen and Hyrkas observe a strong correlation between job and personal resources and high levels of motivation and commitment to the organisation.¹⁷
47. It follows that the benefits of the enhanced qualities and skills of ministry workers noted in paragraphs 40 to 45 above will flow to persons ministered to and their churches.
48. In addition, pastoral consultation involves exploring normative values and behaviours. Strengthening these values usually leads to the protection of children and vulnerable adults, as well as protecting consultees from behaviours that may imperil them.

Merits for other ministry workers

49. Pastoral consultation involves conversations between a consultee and a consultant. Socialising such conversations usually leads to more constructive conversations between ministry workers.
50. Armenakis et al. observe that changes in belief and practice are facilitated by people feeling there will be support from their peers and leaders. The provision of pastoral consultation, and the improvements in efficacy that may flow from this, benefits not only the consultee but other ministry workers in their team as well.¹⁸

Merits for the Diocese

51. The Report of the Royal Commission has called on the Anglican Church of Australia to implement supervision. Failure to do so has the danger of severely compromising the reputation of the Diocese.
52. Koivu, Saarinen and Hyrkas showed the way that good supervision enhances commitment to the organisation.¹⁹
53. In addition, Poulos' study showed that younger clergy saw support and de-siloing of ministry as the most valuable change that could be implemented in ministry contexts.²⁰
54. Further, Palmer, Feldman and McKibbin identified 'total institutions' as cultures that are prone to enabling child sexual abuse. By this they meant organisations that do not admit external critique. They argue that these dangers to organisational life can be mitigated through employment of non-

¹⁵ G.R. Bickerton. (2013) "Spiritual Resources as Antecedents of Work Engagement among Australian Religious Workers." Unpublished doctoral dissertation, Western Sydney University.

¹⁶ G.W. Lambie and Sias, S.M. (2009). "An Integrative Psychological Developmental Model of Supervision for Professional School Counselors-in-Training." *Journal of Counseling and Development*, 87(3): 349-356 and Bernard, J. M., & Goodyear, R. K. (2014) *Fundamentals of clinical supervision (5th ed.)*. Merrill: Upper Saddle River.

¹⁷ A. Koivu, Saarinen, P.I. and Hyrkas, K. (2012). "Who benefits from clinical supervision and how? The association between clinical supervision and the work-related well-being of female hospital nurses." *Journal of Clinical Nursing*, 21(17-18), 2567-2578.

¹⁸ A. Armenakis, Bernerth, J. B., Pitts, J. P. and Walker, H. J. (2007). "Organizational Change Recipients' Beliefs Scale: Development of an Assessment Instrument". *Journal of Applied Behavioral Science*, 43(4), 481-505.

¹⁹ A. Koivu et al (2012). "Who benefits" at 2567-2578.

²⁰ A.P. Poulos. "The Development of a Competency Measurement Instrument for Sydney Anglican Clergy." Doctoral dissertation, forthcoming.

hierarchical input.²¹ Pastoral consultation is one helpful method of providing such input to ministry workers.

55. The broad definition of pastoral consultation also facilitates the pursuit of the benefits of pastoral consultation in concert with other forms of personal development (such as mentoring and coaching) with the least addition of cost and time.

Merit in responding to the Royal Commission

56. The Report of the Royal Commission was completed after extensive and detailed inquiry into cases of child sexual abuse within institutions.

57. The report includes specific recommendations for both religious institutions in general, and the Anglican Church of Australia in particular, drawing on their case studies, consultations, private sessions, and examples of policies and procedures received during the inquiry.²²

58. Central to the Royal Commission's findings is the identification of a recurrent failure in leadership, governance and culture within religious institutions, and the importance of developing these to reduce the frequency of child sexual abuse.²³

59. The report identifies that –

“leaders play a critical role in shaping and maintaining institutional cultures, through the way in which they model behaviour and communicate assumptions, values and beliefs. Religious leaders, by virtue of their position and religious status, hold considerable power and influence.”²⁴

60. The report contains recommendations to be enacted simultaneously to support leaders in their role and development, with pastoral consultation identified as a specific and necessary element among them.²⁵

61. The report commends pastoral supervision as a reflective practice used in other caring professions such as psychology and counselling as a constructive means of supporting practitioners to better their practice.

62. Further, the report commends not only the culture of healthy boundaries and accountability pastoral consultation develops, but of the culture and benefit of support over and above compliance.²⁶

63. The merits of pastoral consultation outlined in this report are equally applicable to the circumstances of other relationships in which ministry workers are involved apart from safe ministry to children, given the inherent power imbalances and nature of interpersonal and dual relationships in ministry, and the need for ministry workers to be conscious of their internal workings.²⁷

Who should receive pastoral consultation?

64. It is not currently possible to differentiate between licensed clergy and authorised lay ministers who minister to children and youth and those who do not.

65. The merits of pastoral consultation (outlined above) support the case for the involvement of all licensed clergy and authorised lay ministers. As ministry workers serve in a variety of categories (full-time, part-time, trainees), it would be sensible and orderly to begin the program of pastoral

²¹ D. Palmer, Feldman, V. and McKibbin, G. (2016) “Final report: the role of organisational culture in child sexual abuse in institutional contexts.” Royal Commission into Institutional Responses to Child Sexual Abuse research papers.

²² Royal Commission into Institutional Responses to Child Sexual Abuse. 2017. *Final Report*, at 314, accessed 12 May 2021 at https://www.childabuseroyalcommission.gov.au/sites/default/files/final_report_-_volume_16_religious_institutions_book_3_0.pdf

²³ Royal Commission *Final Report*, at 314-338.

²⁴ Royal Commission *Final Report*, at 265.

²⁵ Royal Commission *Final Report*, at 281-400.

²⁶ Royal Commission *Final Report*, at 364-365.

²⁷ Royal Commission *Final Report*, at 365.

consultation with full-time licensed clergy and authorised lay ministers, with ministry workers in categories other than full-time to be considered in due course.

66. Accordingly, when the Standing Committee adopted the program for Pastoral Consultation, it also recommended that the Archbishop mandate formally contracted pastoral consultation as a condition of licensing all new rectors from mid-2023, and licensing and authorising assistant ministers from early 2024, as well as licensing and authorising all full-time parish ministry workers thereafter in a staged process based on years of service (in accordance with the plan outlined in paragraphs 93 to 99 below).

Common concerns regarding pastoral consultation

67. There has been feedback expressing concern in pursuing mandatory pastoral consultation, including –
- (a) the need for the program to have a level of independence from authority structures within the Diocese, including in the handling of personal information obtained from ministry workers;
 - (b) the impact on Anglican polity;
 - (c) the lack of agency afforded to ministry workers;
 - (d) the perceived prohibitive cost of the program; and
 - (e) the short supply of consultants.
68. These concerns are addressed below.

Independence and privacy

69. Pastoral consultation requires openness and honesty to cultivate trust and be effective. Therefore, it is important that any program be established and conducted with appropriate independence from Diocesan ordination and authorising bodies.
70. This can be achieved through upholding the confidentiality of consultations and any records of consultation between the contracted parties.
71. No content from a consultation will be made available to the Diocese, unless disclosure is with the consultee's agreement or required by mandatory reporting.
72. The Diocese will only maintain records to ensure an appropriately contracted pastoral consultation is in place; noting the necessary details of the consultee and consultant, and confirming the consultant is on the register of consultants approved to undertake such relationships in the Diocese.

Pastoral consultation and Anglican polity

73. The pastoral consultation relationship is novel to the Anglican polity relationships established by the threefold roles of bishop, presbyter and deacon.
74. The program of pastoral consultation does not interfere with the existing relationship between rector and ministry worker. The rector will continue to have prime responsibility for the development and well-being of ministry workers in their team. In addition, it is the rector who has the prime responsibility for ensuring that ministry workers in his team undergo regular performance appraisals, as recommended by the Report of the Royal Commission.
75. According to Leach and Paterson, line management relationships sometimes inhibit honest conversations in the clerical context and so it is beneficial for ministry workers to have a separate formal relationship to express their issues.²⁸
76. The methodology of pastoral consultation aims to enhance accountability of the ministry worker to external expectations (biblical and organisational) and offers suggestions about personal norms and development which the worker will be encouraged to discuss with their rector or bishop.

²⁸ J. Leach and Paterson, M. (2009) *Pastoral Supervision – A Handbook*. SCM Press: London.

Mandatory pastoral consultation

77. The merits of pastoral consultation, which make the case for the introduction of the practice in the Diocese, have been enumerated above.
78. Further, the Diocese must take responsibility for requiring pastoral consultation. To delegate the choice to undertake pastoral consultation to individual ministers would be incongruent with both the problems identified and recommendations in the Report of the Royal Commission regarding leadership, governance and culture.
79. Although a recommendation of the Royal Commission is not lawfully binding, it carries significant moral weight and shapes community expectations regarding the required response of the Diocese.
80. The proposal in this report does not prescribe specific requirements for pastoral consultation but establishes minimum Diocesan standards. Individuals have the flexibility to make their own consultation arrangements based on their needs or preferences, provided the minimum Diocesan standards are met.

Costs of pastoral consultation

81. The start-up costs, consultation costs and administration costs associated with the program of pastoral consultation are considered in paragraphs 122 to 136 below.
82. In sum, the overall costs represent, at most, a two percent increase in the cost of a full-time parish ministry worker.
83. When the overall cost of pastoral consultation is balanced against its merits, a program of pastoral consultation appears to be both necessary and warranted.

Supply of consultants

84. In addition to the existing supply of pastoral supervisors, highly experienced ministers could provide pastoral consultation, including retired and part-time rectors.
85. The Centre for Ministry Development (**CMD**) has also indicated that the 40 coaches at CMD were interested in providing pastoral consultation alongside their current services.

How will the program of pastoral consultation be administered?

86. The program has ongoing administrative needs that are intended to be finalised by the time of the review of the pilot program. However, it is anticipated that the program may be serviced as follows:
 - (a) MTD to assume overall responsibility for the program, its management, development and improvement.;
 - (b) MTD to screen and approve candidates to be pastoral consultants;
 - (c) Moore Theological College has been approached to deliver appropriate training; and
 - (d) the Diocesan Registry to maintain the register of pastoral consultants and records of pastoral consultation relationships for compliance with the Diocesan Policy in a similar way to how safe ministry requirements are managed centrally.
87. Appropriate funding is required to facilitate the work of overseeing the program. This may involve the employment of a program coordinator for 1-2 days per week in order to implement the Diocesan Policy and to make recommendations to the oversight body.

The phased implementation process

Development phase

88. The Standing Committee has tasked the Committee (that proposed the Consultation program) to develop a Diocesan Policy on pastoral consultation (which will deal with matters such as training

- requirements, the approval process, the requirements for pastoral consultation relationships and record-keeping), and implement a 12 month pilot-program of pastoral consultation.
89. The proposed Pastoral Consultation Essentials Training Course (see **Attachment 1**), developed by Sarah Balogh, sets out the core competencies and essential training for pastoral consultants.
 90. Other persons with expertise and experience in this field have also agreed to serve in an advisory role, including the preparation of the terms of the Diocesan Policy.
 91. Once the program design has been completed and approved by the Committee, the pilot program will run for a period of 12 months (expected to commence in late 2022), and will involve –
 - (a) pastoral consultants selected by the Committee who will undertake the 'Pastoral Consultation Essentials Training Course' before working with their assigned consultees; and
 - (b) pastoral consultees consisting of an appropriate and achievable number of ministry workers.
 92. During the pilot, feedback will be sought from the consultants and consultees and measured against a matrix of desired outcomes. The feedback will be provided to MTD as the relevant oversight body for its consideration and response before moving to the implementation phase.

Implementation phase

93. Given the current pool of potential consultants is insufficient to cover all parish ministry workers in the Diocese, any implementation of a program of pastoral consultation will need be a staged process.
94. Following the pilot program, the intention is for the implementation phase to commence with all new rectors and full-time assistant ministers. The granting of licences and authorities to these workers would be conditional on their participation in formal pastoral consultation.
95. From this phase forward, and as part of the licensing or authorisation process, the ministry worker will confirm they have a signed contract for pastoral consultation with the Diocesan Registry. The worker will be required to provide confirmation of a contracted pastoral consultation arrangement every three years thereafter.
96. In the following phase, more full-time assistant ministers will be required to participate in pastoral consultation. The requirement will be rolled out in stages according to years in ministry (e.g., less than 5, 5-10, etc) and increments based on consultant availability.
97. The final phase will involve the inclusion of all current rectors, in a staged process according to years in ministry (from least to most).
98. The proposed timetable for implementation and scope of coverage will be shaped by the number of trained pastoral consultants available to meet demand.
99. Consideration should be given to the integration of pastoral consultation into the existing structures of CMD and MTD as these organisations cover the significant majority of persons targeted in the first phase of the program roll-out. Currently, there are approximately 160 people enrolled in both programs.

Two models of pastoral consultation

100. There are benefits in pastoral consultation under a one-to-one model and in a consultant-led peer group. Ministry workers may choose the most suitable option for their circumstances, although some one-to-one consultation is recommended to allow for exploration of sensitive issues.
101. The one-to-one model means pastoral consultation can address issues on a more individual level and more confidentially. It is however likely to cost more than consultant-led peer consultation, and the consultee may not have the benefit of the insights and honesty of peers.
102. Consultant-led peer groups may have a less personal focus but may cover a wider range of pastoral issues, some of which will be relevant to an observer in the session who may not have considered the issue previously. Notably, reflective practice has been shown to improve in the peer group setting.

103. Consultant-led peer groups are not an unfamiliar concept to ministry workers, and existing 'safe groups' established at Moore College and in MTD and CMD programs could be leveraged for this type of consultation.
104. Over the past 5 years, students at Moore College have been enrolled in a subject called 'Intentional Ministry Reflection' which has generated significant trust across peer groups.
105. Further, MTD conducts mentor groups that could become consultant-led peer groups, and CMD convenes cluster groups of seasoned clergy where there is a strong dynamic of trust.
106. It is important that the pastoral consultant is not the consultee's line manager. The reasons are set out in the paper, *Dual Relationships* at **Attachment 2**.
107. Ministry workers should be encouraged to discuss with their rector, mentor or other appropriate person about the type of consultation that may be best for them.

Who can deliver pastoral consultation?

108. The proposed Pastoral Consultation Essentials Training Course comprises training in pastoral consultation and Diocesan-specific requirements including *Faithfulness in Service*, the structure of the Diocese, its commonly shared practice and theology, and the character of the movement that is Sydney Anglicanism.
109. All candidates intending to become Diocesan-approved pastoral consultants must meet the minimum standards reflected in the four components of the Essentials Training Course.
110. The Essentials Training Course as currently drafted provides that a candidate who has already received training in certain competencies will only be required to complete the relevant components required to meet the minimum standards.
111. However, the Committee is contemplating, based on feedback received from experienced supervisors, to require candidates to complete all four components of the Essentials Training Course. The Committee will continue to liaise with relevant experts in finalising the program design.
112. Consideration has been given to the training and methodology of several organisations which provide pastoral consultation to ministry workers in the Diocese, including the models established in other denominations. Their responses have been factored into the recommendations set out below.
113. The program envisages two "streams" of pastoral consultant –
 - (a) "Ministry background" consultants: those who have completed an "Essentials Training Course". This type of consultant would typically have no less than 5 years' experience in pastoral ministry (including retired clergy or ministry workers) or other related vocations, but would not be an accredited supervisor through a professional body, such as the Australasian Association of Supervisors (**AAOS**); and
 - (b) "Other background" consultants: supervisors who have completed a recognised supervision, mentoring or coaching course, are accredited through a professional body (such as AAOS) and have practised in one of those fields for at least 5 years, with a minimum of 200 hours' experience. The current proposal will require these candidates to complete at least the relevant components of the Essentials Training Course in order to be approved for inclusion on the Diocesan register of pastoral consultants.
114. Both "Ministry background" and "Other background" consultants who have completed the Pastoral Consultation Essentials Training Course may charge for services provided as part of the program. Accordingly, there may be a range in the fees charged. However, the expectation is that "ministry background" consultants engaged in parish ministry will either impose no charge for their services or pay any fees received to their parish.
115. "Other background" consultants involved in the program would need to have their own professional indemnity insurance. Those "ministry background" consultants who are ordained or authorised ministers in the Diocese will be covered under the Diocesan Church Insurance Policy for services rendered as part of the program, including where fees are charged.

116. All pastoral consultants must have their own pastoral consultation arrangements and be committed to ongoing professional development.

Measuring effectiveness/outcomes

117. In terms of the Report of the Royal Commission, the key outcome is the prevention of abuse of children and other vulnerable people by clergy and church workers. Pastoral consultation is one recommended process to facilitate this outcome, and its effectiveness cannot be easily measured, except by the absence of cases.
118. This report identifies many other important benefits of pastoral consultation. Individual effectiveness may be measured by self-reporting and may include aspects such as a stronger sense of resilience, decreased feelings of burnout, increased self-insight, identification of unhelpful patterns, strengthened personal and pastoral relationships, relative effectiveness of their ministry, the avoidance of moral failures or gross misconduct and so forth.
119. The form and content of individual measures of effectiveness will need to be designed by an expert engaged by the Committee. It is envisaged that the design would enable the data to be collected and collated in a secure, anonymous and time efficient way, such that analysis could facilitate ongoing improvement to the program.
120. At the Diocesan level, the individual (and de-personalised) data collected and collated over a period of time could be used to ascertain whether there is a correlative relationship between pastoral consultation and metrics related to abuse, sense of resilience, burnout rates, self-insight etc.
121. The efficacy of pastoral consultation is significantly dependent on the honesty and deliberate engagement of the consultee. It is expected that clergy and church workers will engage in pastoral consultation in good faith, and the lack of good faith will be evident in due course. The prospect that some participants may simply “go through the motions” is not enough reason to resist pastoral consultation.

Costs of the program

122. An indicative budget for the pilot program of pastoral consultation is included in **Attachment 3**.

Start-up costs

123. Development of the Pastoral Consultation Essentials Training Course Overview and Diocesan Policy will cost approximately \$10,000. This amount has already been approved by Standing Committee and work has commenced on this aspect.
124. Start-up costs for the pastoral consultation program are expected to be \$20,000, comprising:
- (a) training of pastoral consultants in the Pastoral Consultation Essentials Training Course;
 - (b) recruitment and approval of pastoral consultants; and
 - (c) the creation of registries.

Consultation costs

125. Consultation costs could vary from \$0-\$1800 per year. Some consultants may not charge at all (as is the case in some other denominations) and from there costs can range anywhere up to the standard charge for AAOS supervisors (ten one-hour individual sessions amounts to approximately \$1800 per year).
126. A very possible example of pastoral consultation could involve a church worker participating in the suggested minimum of six one-hour consultations a year, in a group setting of five people, with a consultant charging \$200/hr for a group session.
127. In the above example, the cost to the church worker for pastoral consultation would be \$40 per session, for a total cost of \$240 for the year. Were the individual and parish to agree to pay half each, the annual cost of pastoral consultation would be reduced to \$120 each.

128. Consideration was given to seeking Diocesan subsidies for the program through the Diocesan Resources Group. However, any funding from the Diocese would likely be generated through Parish Cost Recoveries, which would involve a further layer of bureaucracy and an additional indirect impost on parishes.
129. As pastoral consultation should be viewed as professional development for ministers, the preference is for parishes and individuals to work out costs between them. The parish may wish to contribute between 50-100% of the cost of pastoral consultation, and the ministry worker paying the balance out of their Minister's Discretionary Benefit Account should they so wish.

Time costs

130. Currently, mandatory professional development ranges from approximately 2 to 12 days per year for parish ministry workers.
131. Pastoral consultation would add an extra 2 days per year to the ministry worker's development schedule. This comprises 6 one-hour sessions, factoring a generous 1 hour's travel on each occasion.
132. Some ministry workers are already engaged in coaching or mentoring. The minimum standards of pastoral consultation do not create undue time demands that are likely to overly impact other commitments or personal development initiatives.
133. A table which sets out the professional development requirements for ministry workers is included as **Attachment 4**.

Administration costs

134. It is envisaged that the Diocese (i.e., MTD, program coordinator, and the Diocesan Registry) would bear the cost of maintaining the program.
135. MTD would also require further resourcing to enable them to carry out any responsibilities given to them for the program.
136. Ongoing administration costs include –
- (a) recruiting, screening and co-ordinating pastoral consultants;
 - (b) review and improvement of the program; and
 - (c) Diocesan Registry functions.

Ministry reviews

137. Recommendation 16.5 of the Report of the Royal Commission set out a three-pronged approach comprising (a) professional development, (b) professional supervision and (c) ministry reviews (performance appraisals). This report only addresses the '(b) professional supervision' component of the recommendation.
138. The professional development of a form envisaged by the Report of the Royal Commission in Recommendation 16.5(a) is mandated in the Diocese through Safe Ministry Training for all clergy and persons undertaking ministry to children and Faithfulness in Service training for clergy and lay ministers.
139. The Standing Committee has, at its meeting in May 2022, appointed a further committee to propose a course of action in relation to Recommendation 16.5(c) (ministry reviews).

For and on behalf of the Standing Committee.



Pastoral Consultation Essentials Training Course Overview

PART 1

Preamble

In November 2021, the Standing Committee of Synod engaged this clinician's services to:

*"Develop an essentials training course for clergy and ministry workers in the Sydney Diocese."*¹

Relevant Background

This Pastoral Consultation Essentials Training Course has been formulated in response to Recommendations 16.45 and 16.5 of the Final Report of the Royal Commission into Institutional Responses to Child Sexual Abuse.

These recommendations identified the need for clergy and church workers to receive professional or pastoral supervision as part of a suite of support mechanisms to create safer churches and to protect vulnerable persons.

However, the primary focus of pastoral supervision is the potential growth in the wellbeing and capacity of ministry workers. The report to the Standing Committee notes:

*"...pastoral consultation should be viewed as a significant opportunity for refreshment, renewal and theological and personal integration. In being firstly a restorative practice, it can be effective as a normative and formative task."*²

Diocesan-specific Requirements

The Pastoral Consultation Essentials Training Course comprises training in Pastoral Consultation for provision of services to clergy and church workers in the Diocese, as well as Diocesan-specific requirements including Faithfulness in Service, the structure of the Diocese and the character of the movement that is Sydney Anglicanism.

External Perspective

Third party perspectives have been gathered to inform the development of the Pastoral Consultation Essentials Training Course.

To this end, the following people have been consulted –

- Rev Paul McKendrick (Mentor and Associate Superintendent Presbyterian Church of NSW Ministry and Mission)
- Dr Rick Lewis (Mentor and Convenor of the Australian Christian Mentoring Network)

¹ P. Lin, Report to Standing Committee on Pastoral Consultation (Pastoral Supervision) Recommendation, 20 May 2022.

² Note 1, Report to Standing Committee.

- Right Rev Peter Lin (Bishop of South Western Sydney)
- Rev Archie Poulos (Head of Ministry and Mission, Director for Centre for Ministry Development at Moore Theological College)
- Rev Ted Brush (Supervisor and Coach)
- Rev Kurt Peters (Ministry Coach, Ministry Supervisor, Trained Counsellor, Co-Founder of Biblical Counselling Australia)
- Paul Grimmond (Dean of Students and IMR program coordinator – Moore College)
- Yannick Jacob (Secular Psychologist, Coach and Supervisor, International Centre for Coaching Supervision London)
- Michelle Grosvenor (Principal Psychologist Associated Psychology Practice)
- Caroline Clarke (Mentor and former CMS Missionary)

PART 2

What is a Pastoral Consultant?

Over the last five years, there has been much debate in churches regarding the difference between mentoring, supervision, and coaching for ministry (see Appendix 2).

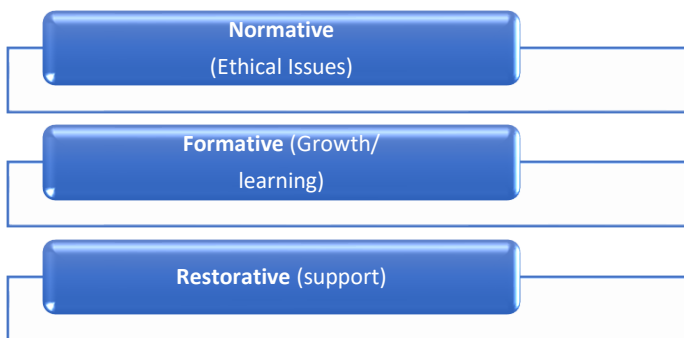
The Royal Commission highlighted this difference when it recommended that ministry workers have supervision with a “trained professional or pastoral supervisor”.³ It also specified that this supervision should have a “degree of independence from the institution within which the person is in ministry.”⁴

Although mentoring, supervision and coaching exist to provide one-to-one support of the “individual” in a ministry setting, the Royal Commission has recommended *supervision*. To satisfy the recommendations of the Royal Commission, the Diocese has decided to adopt a Pastoral Consultation model.

In this document, Pastoral Consultation is defined as:

“...an agreed, regular, planned, confidential and intentional space in which a practitioner skilled in supervision (the supervisor) meets with one or more ministers (the supervisee/s) to consider together the practice of ministry with a view to enhancing the supervisees’ personal wellbeing and effectiveness in ministry and in their ministry relationships.”⁵

In essence, pastoral consultation seeks to provide a regular and guided opportunity for a ministry worker to reflect on their practice through formative, restorative and normative activities.



The Pastoral Consultation Essentials Training Course is based upon a supervision model of practice and will provide basic training in Pastoral Consultation skills appropriate for the provision of Pastoral Consultation to clergy and ministry workers in the Diocese.

However, completion of the Essentials Training Course will not give the consultants accredited qualifications in mentoring, supervision, counselling, or coaching. Pastoral Consultants may pursue qualifications through further training after the Essentials Training Course.

Those who enter the Essentials Training Course with pre-existing supervision, mentoring, coaching, and/or counselling qualifications (see Appendix 1) will only be required to complete component 4.1 of the Course (pending individual application registry approval).

Completion of the required components of the Pastoral Consultation Essentials Training Course and certification by Moore Theological College is required for the approval of any application for inclusion on the Diocesan register of Pastoral Consultants.

³ Recommendation 16.45, *Final Report Recommendations—Royal Commission into Institutional Responses to Child Sexual Abuse*, 58. Accessed on 29 June 2022:

https://www.childabuseroyalcommission.gov.au/sites/default/files/final_report__recommendations.pdf

⁴ Note 3, *Final Report* at 58.

⁵ Paragraph 2.1 of Policy on Professional Supervision of clergy and authorised lay ministers (Approved by Archbishop in Council: September 2021), Anglican Diocese of Melbourne at 1.

What makes a good Pastoral Consultant?

A good Pastoral Consultant is first and foremost a follower of Jesus.

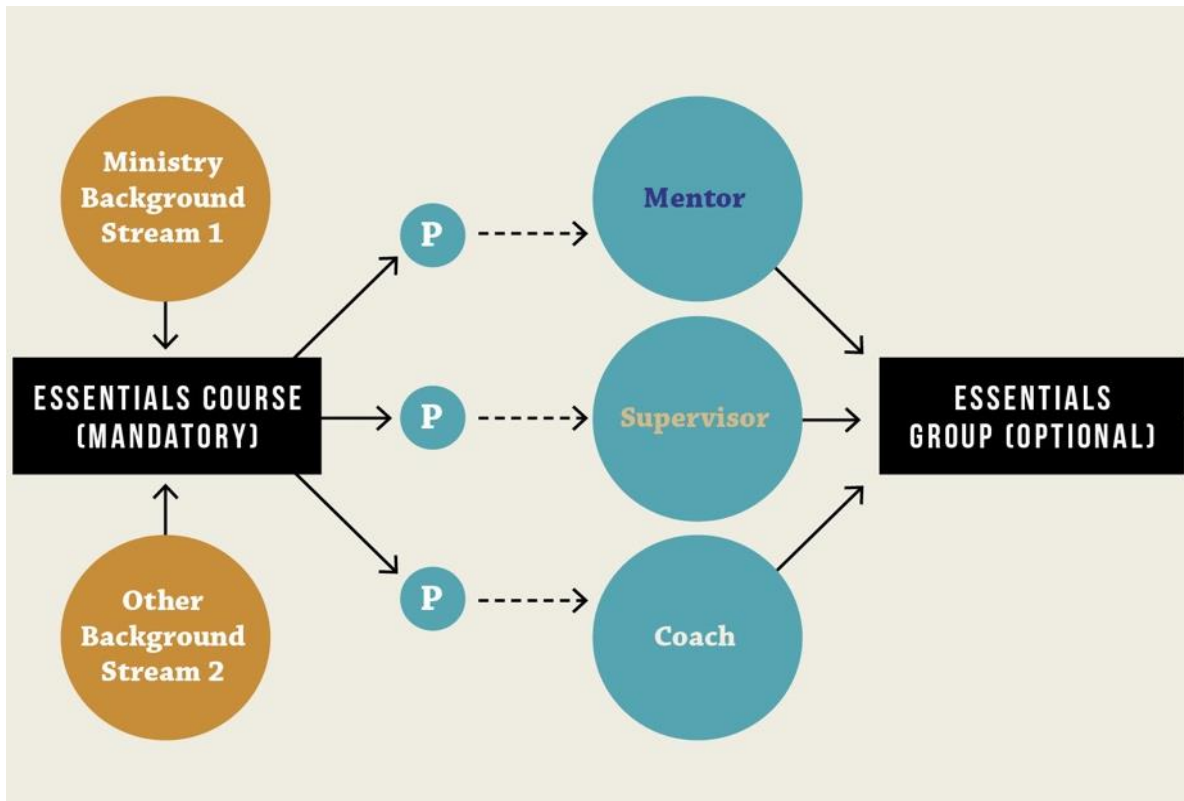
However, good Pastoral Consultants are also:

1. Able (capable, emotionally intelligent, and experienced)
2. Approachable (good interpersonally, good listener)
3. Perceptive (intuitive, curious observer and reflector)
4. Wise (discerning and knowledgeable)
5. Qualified (Completed training and demonstrated competence)
6. Aware (of self and others)

PART 3

Course and Course Structure

Pastoral Consultation Pipeline



Key: P = Pastoral Consultant

Explaining the Pastoral Consultation Pipeline

There are **two streams** from which candidates enter the Pastoral Consultation Pipeline: via a “Ministry Background” or “Other Background”.

Once candidates have completed the Essentials Training Course and have been certified by Moore Theological College, they may be registered as **Pastoral Consultants** in the Diocese and provide Pastoral Consultation services to clergy and ministry workers who are licensed or authorised to serve in the Diocese.

Although a Pastoral Consultant may charge for their services upon completion of only the Essentials Training Course, the Diocese recommends that a Pastoral Consultants complete further training in supervision, coaching, or mentoring before charging for their services.

Candidates with **professional training** in coaching, mentoring or supervision (see Appendix 1 for accredited courses) are encouraged to complete the **Essentials Group** component, which will provide training for Pastoral Consultation in group settings. The Essentials Group component will focus on the implementation of Intentional Ministry Reflection Training (see Appendix 3).

How long will the Pastoral Consultation Pipeline take to complete?

The mandatory Essentials Course takes, at most, four days to complete. However, completing the entire Pastoral Consultation Pipeline may take a year or more for an individual.

The expectation is that all Pastoral Consultants will continue training over many years through ongoing professional development.

Two-streamed training:

The minimum requirement for any Pastoral Consultant is the completion of components 1 and 4.

'Ministry Background' Stream

Prerequisites

Candidates will need five years of voluntary or paid ministry experience in either parish or para-church ministry.

Required components of the Essentials Training Course

If you are coming from a Ministry Background, you must complete Components 1, 3 and 4 of training.

'Other Background' Stream

Prerequisites

Candidates will need five years of experience in any of the following disciplines: Counselling, mentoring, coaching, or supervision. The Diocese must sight formal qualifications.

Five years' experience means the candidate has met with at least 4 different clients during that time, and provided at least 200 hours of service in their discipline.

Required components of the Essentials Training Course

If you are entering from an 'Other' Background, you will need to complete Components 1, 2 and 4.

Exemptions

If you are entering the course from both a 'Ministry Background' and 'Other Background', you may apply for an exemption from Components 2 and 3 and only need to complete Components 1 and 4.

Course Structure – Four Components

- **Component 1 – Pre-selection:** The baseline requirement for enrolment in the Pastoral Consultation Essentials Training Course is a recognised qualification in ministry, counselling, coaching, mentoring or supervision (see Appendix 1).

All candidates must have at least five years of experience in their given specialty and a written character reference from their current Rector/Minister or Christian Supervisor/Mentor/Coach.

All candidates must have a current Working with Children Check and Safe Ministry Training.

- **Component 2 – Knowledge assessment:** Completion of pre-reading in required areas (Faithfulness in Service, knowledge of Sydney Anglicanism, self-reflection and supervision models and practice). To be completed by passing an online assessment task.
- **Component 3 – Skills training workshop:** This part combines prior learning and practical skills. The workshop will involve 1.5 to 3 days (depending on consultant's experience) of face-to-face training and observation to target the development of reflection and Pastoral Consultation competence.
- **Component 4 – Competency-based assessment and evaluation:** Completion of a 30–60-minute conversation demonstrating competencies as a Pastoral Consultant (see below in Table 1).

The conversation is recorded and assessed by a Diocesan representative (a qualified Pastoral Consultant) and given a pass or fail. If the candidate fails component 4, the consultant may resubmit a second time. However, to pass the course, the consultant must pass all four parts of training.

If a candidate enrolls in the Essentials Training course as a qualified counsellor, supervisor, mentor, or coach (see Appendix 1), the candidate may apply for an exemption from Component 4, citing prior learning and experience.

Table 1. Competencies for Pastoral Consultants

	Demonstrated Competencies		Aligns with Component
Formative	1. Demonstration of listening skills	Demonstration of listening skills: <ul style="list-style-type: none"> • Non-verbal listening skills and attending • Building rapport • Reflecting and paraphrasing • Clarifying and the use of open questions • Summarising • Ability to identify emotion 	1.1 Helpful ministry conversations 3.1 Listening and reflecting well 3.2 Listening skills 3.4 Practicum demonstration of listening skills
Formative	2. Demonstration of CLEAR supervision model	Demonstrate examples of the following skills as per the CLEAR supervision model: <ul style="list-style-type: none"> • Contracting • Listening • Exploring • Action planning • Reviewing 	1.2 CLEAR supervision model. 3.3 Practicum demonstration of CLEAR supervision model 3.4 Practicum demonstration of listening skills
Normative	3. Knowledge of, and skills in, Ethical Formation	<ul style="list-style-type: none"> • Knowledge of Faithfulness in Service Code of Conduct • Demonstrate the ability to highlight any issues of concern in relation to the Faithfulness in Service • Demonstrated ability to choose a consultee who has an appropriate degree of independence from the consultant • Identify any issues of misuse of power and/or trust 	2.4 (3.5) Special Issues in pastoral consultation 4.2 Faithfulness in Service – use in Pastoral Consultation 4.3 Legal and ethical issues 4.4 Limits of competence
Normative	4. Knowledge and ability to identify any disconnect between personal practice and Biblical practice	<ul style="list-style-type: none"> • Identify and or/demonstrate the competencies involved (e.g., reflecting and paraphrasing, clarifying, and using open questions and summarising) in reflecting to the consultee any gaps (or potential gaps) observed between their practice and Biblical Practice. 	2.1 Theological Formation 2.2 Theological Formation - Gap and Pre-reflection 2.3 Demonstration of application of theological disconnect

	Demonstrated Competencies		Aligns with Component
Restorative	5. Knowledge of mental health or pastoral concern (e.g., Burnout)	<ul style="list-style-type: none"> • Knowledge of common mental health concerns and or pastoral concerns • Demonstrate ability to identify any mental health or pastoral concerns to consultee using appropriate listening and reflecting skills • Demonstrate knowledge in reflection and resilience • Knowledge of limits of competence and duty of care. 	1.3 Mental Health -caring for consultee's mental health 1.4 Reflection and resilience 3.5 (2.4) Special Issues in Pastoral Consultation 4.5 Limits of competence
Restorative	6. Ability to demonstrate support for consultee and self	<ul style="list-style-type: none"> • Awareness of appropriate referral pathways • Demonstrate the love of Christ through the exercise of care and compassion via verbal or non-verbal listening skills • Knowledge and ability to apply Biblical principles to consultee • Applying self-care and accessing support if required 	1.3 Mental Health - Duty of Care and referral, self-care 2.1 Theological Formation 2.2 Theological Formation - Gap and Preflection 3.1 Listening and reflecting well 3.2 Listening skills

Required Pre-Reading for Pastoral Consultation Essentials Training Course

Key Texts

- Hawkins and Aisling McMahon (2020) "Supervision in the Helping Professions"
- Jane Leach and Michael Paterson (2015) "Pastoral Supervision" (2nd Ed)

Required pre-training reading

<p><u>What is Pastoral Consultation (Supervision)?</u> J. Leach and M. Paterson (2015) Pastoral Supervision: A Handbook (London: SCM Press), pp. 1-7.</p>
<p><u>The Seven Capacities of the Reflective Learner</u> J. Leach and M. Paterson (2015) Pastoral Supervision: A Handbook (London: SCM Press), pp. 35-61.</p>
<p><u>Ethical Formation</u> The Anglican Church of Australia Trust Corporation (2006) Faithfulness in Service (2017 ed.)</p>

Models of Supervision

Peter Hawkins & McMahon, Aisling (2020) *Supervision in the helping professions* (London: McGraw Hill, 5th ed.), pp.65-74.

Reflective Practice

K. Bucknell (2019) *The Moderating roles of Self-Reflection and Self-Insight in the Relationship between Religious Coping Methods and the Resilience of Australian Protestant Ministers* Department of Psychology, Macquarie University. pp 1-20.

Australian Context – Sydney

N. Lock (2014) *An exploration into the nature of reservations concerning professional Supervision amongst Sydney Anglican Clergy* School of Theology Charles Sturt University. pp 1-10.

Independence of Relationship

F. Reamer (2003) *Boundary Issues in Social Work: Managing Dual Relationships* Social Work, Vol 48 (1), 121-133.

A Theology of Pastoral Consultation

Archie Poulos TBA

Required pre-Reading for Component 1

For both “Other Background” and “Ministry Background” Streams

1.1 Supervision, coaching, mentoring...?

- Why “Pastoral Consultant”?
- Background and Royal Commission

Safe Ministry

- Having a helpful conversation?
- Contracting and Confidentiality – Brief Overview of different contracts that may be used but are mandatory

1.2 Models of Supervision

- Focus – more than the individual (7 eyed)
- Example: CLEAR Model – used in both supervision and coaching

1.3 Mental Health

- Caring for consultee’s mental health
- Duty of Care and referral
- Self-care

1.4 Reflection and Resilience

- Best practice
- IMR Framework for reflection

Required pre-Reading for Component 2 – “Other path”

2.1 Theological formation <ul style="list-style-type: none">• Theology of Pastoral Supervision Archie Poulos or Paul Grimmond (Pre-recorded)
2.2 Transformation- <ul style="list-style-type: none">• What is the gap? Closing the gap• Acquiring self-knowledge• Appraising self-knowledge, using Biblical principles, ethics, and values.• Pre-reflection
2.3 Practicum <ul style="list-style-type: none">• Demonstration of, then application of theological disconnect (Gap)• Afternoon session practising application (with CLEAR model)
2.4 Special issues in pastoral consultancy (2.4 and 3.5 are the same component) <ul style="list-style-type: none">• Burnout, ethical breaches, family breakdown, critical pastoral incidents

Required pre-Reading for Component 3 – Ministry Path

3.1 Common pitfalls in ministry conversations <ul style="list-style-type: none">• Listening and reflecting well Practicum
3.2 Listening skills focus on open questions <ul style="list-style-type: none">• Reflection Practicum
3.3 Contracting Informed consent
Working Alliance
3.4 Practicum <ul style="list-style-type: none">• Demonstration then application• Afternoon session practising the application of counselling skills (with CLEAR model)
3.5 Special issues in pastoral consultancy <ul style="list-style-type: none">• Burnout, ethical breaches, family breakdown, critical pastoral incidents

Required pre-Reading for Component 4

4.1 Sydney Diocese – Sydney Anglicanism and the structure of the Diocese
4.2 <i>Faithfulness in service</i> – how to use this document in Pastoral Consultation
4.3 Legal and ethical issues <ul style="list-style-type: none"> • Ethical breaches and models for decision making
4.4 PSU – How this system works <ul style="list-style-type: none"> • Critical incidents
4.5 Limits of competence <ul style="list-style-type: none"> • When to refer? • Who to refer to?
4.6 Recording your sessions?
4.7 Case notes for clients
4.8 Insurance
4.9 Where to from here? <ul style="list-style-type: none"> • Further training pathways

Sarah Balogh

Psychologist

B.Soc.Sci.(Psych) BA(Psych) Hons. Grad dip Psych.

MAAPI

Registered Psychologist PSY001660876 (nee Sarah Playsted)

Ministry Supervisor

AAOS Supervisor

Professional Registered Supervisor, Psychology Board of Australia
(PSY001660876)

Accredited Supervisor, CA (Chaplaincy Australia)

PACFA, ACWA, ACA and AASW Recognised Supervisor



Ministry Supervision

Ministry for the long haul

Online Contact: sarahbalogh.net

Appendix 1

Certified Counsellor, Psychologist, Supervisor, Mentor, Coach, Ministry Facilitator.

Counsellor/Supervisor – [ACA](#), [AASW](#), [PACFA](#), [CCAA](#) (clinical supervisor member certified).

Psychologist/Supervisor – [AHPRA](#), St Marks [Register](#), ACA, [AAOS](#), [Chaplaincy Australia Supervisor Register](#), or PACFA certified.

Mentor/Coach – [ACMN](#). Professional Category.

Ministry (IMR) Facilitator – Pastoral Consultation Essentials Training Course (Component 1-4), Essentials Group, plus at least 2 years of IMR Facilitation at MTC (Moore Theological College).

AHPRA Australian Health Practitioner Regulation Agency

AAOS Australasian Association of Supervision

AASW Australian Association of Social Workers

ACA Australian Counselling Association

ACMN Australian Christian Mentoring Network

CCAA Christian Counselling Association of Australia

PACFA Psychotherapy and Counselling Federation of Australia

Ministry

Ministry in a voluntary or paid capacity in a church or para-church organization (e.g., AFES, CMS, City Bible Forum) of a Reformed Evangelical persuasion who can sign the Pastoral Consultant's statement of faith⁶.

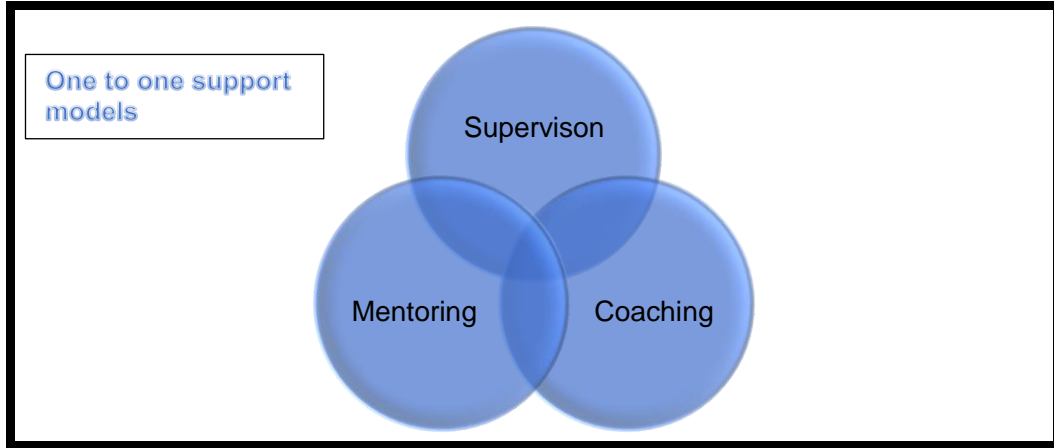
⁶ This shall be consistent with the Sydney Diocese statement of faith.

Appendix 2

Benefits of the Supervision Model

Mentoring, Supervision and Coaching are all one-to-one support models for individuals.

Table 1. One to one support models



Below is a table that highlights some similarities and differences between mentoring, coaching and supervision.

Table 2. Some similarities and differences between Supervision, Mentoring and Coaching

	Mentor	Coach	Supervisor
Focus	Personhood	Performance orientated	Best practice via reflection
Experience in occupation of the client	Required	Not necessary, but may be present	Not necessary, but may be present
Support for client	Present	Present	Present
Boundaries	Informal, ongoing	Informal, short-term activity	Formal, professional, ongoing
Contracted expectations	Not required but may be present	Not required but may be present	Required
Ethical Focus	Not required but may be present	Not a focus, but may be present	Required. Ethical accountabilities are transparent
Independence of relationship	Not required – dual roles may occur	Not a focus	Required as part of practice
Focus on ministry recipients (see 3. Below)	Not required	Not required	Required
Goal development	A focus	A focus	Not a focus but discussed when contracting
Accountability	Present	Present in relation to planned actions ⁷	Present

⁷ Qld Baptists Pastoral Services (2021). 'Professional Supervision A Guide for Queensland Baptists' at 8.

Differences of Opinion

There are several tables in the literature which will differ from the one above. This is due to differences of opinion around what sets mentoring, supervision, and coaching apart.⁸ There is also variance around the benefits and drawbacks of each field, with practitioners from each field tending to preference their own. Given that the areas of one-to-one support are less regulated than other allied health professions (e.g., social work), this is not surprising, and variance is likely to persist depending on the working environment.

There is overlap between the three fields (see Table 1), but they do have different one-to-one support foci. The Diocese recognises each form of one-to-one support and wishes to use them across the Diocese for the assistance of those in ministry. There are also several gifted practitioners who work within these spaces, and their expertise is welcome. At the same time, it is important to recognise the differences between the frameworks, and that the Diocese needed to choose a framework to underpin its training.

Whereas Pastoral Consultants are free to choose further training in their area of choice (mentoring, coaching or supervision, as per the Pastoral Consultation Pipeline) the Diocese encourages consultees to choose supervision as their preferred pathway for the following reasons:

1. Supervision has a greater focus on Normative (ethical) practice

The above table indicates ethical practice is not a focus for coaching and mentoring in general. Given that ethical practice is one of the recommendations from the Royal Commission, supervision seems best placed to offer this support.⁹

2. Supervision is the one-to-one model chosen by the Royal Commission

The Royal Commission has named supervision as their benchmark for one-to-one support in the Child Safe Standards. Their choice of wording should be noted. That is, the Royal Commission did not use the word “coach” or “mentor” in Recommendation 16.45:

Consistent with Child Safe Standard 5, each religious institution should ensure that all people in religious or pastoral ministry, including religious leaders, have professional supervision with a trained professional or pastoral supervisor who has a degree of independence from the institutions within which the person is in ministry.”¹⁰

3. Recipients of ministry are kept “in view”

Supervision is the only one-to-one model that focuses on keeping ministry recipients (often called clients in other professions) “in view” at all times. This means that it is the only model that continuously focuses on the recipients of the ministry. Given that the Royal Commission recommendations were made to prevent the abuse of recipients of ministry, supervision seems the logical choice.¹¹

4. Conflict of Interest

The Royal Commission has warned against conflict of interest in relationships. This quote expands on their view:

⁸ J. Leach and M. Paterson (2015). *Pastoral Supervision: A Handbook* (London: SCM Press) at 2. Trist, R. (2017). *Professional Supervision for Clergy and Lay Ministers for the 2017 General Synod*. (Melbourne) at 2. Qld Baptists Pastoral Services (2021). *Professional Supervision A Guide for Queensland Baptists* at 7-8. Gray, D (2010). *Towards the lifelong skills and business development of coaches: An integrated model of supervision and mentoring*. *Coaching An International Journal of Theory Research and Practice* Research and Practice (1): 60-72. Moore, P. (2021). *Supervision, Christian Mentoring and Gospel Coaching in Australia after the Royal Commission into Institutional Responses to Child Sexual Abuse*. Pp.8. Reach Australia. Unpublished.

⁹ Recommendation 16.46 in *Final Report Recommendations—Royal Commission into Institutional Responses to Child Sexual Abuse* (2017).

¹⁰ Recommendation 16.45 in *Final Report Recommendations—Royal Commission into Institutional Responses to Child Sexual Abuse* (2017) at 58. Accessed on 29 Jan 2022: https://www.childabuseroyalcommission.gov.au/sites/default/files/final_report_recommendations.pdf.

¹¹ Trist, R. (2017). *Professional Supervision for Clergy and Lay Ministers* at 2 (see table taken from St Marks Theological Centre Graduate Certificate in Supervision Cert).

“We found that in some instances conflicts of interest arose for diocesan bishops and senior office holders in their response to individuals accused of child sexual abuse. Bishops have close relationships with clergy in their dioceses, which we found has at times impacted on their response to allegations. We also found that conflicts arose for senior office holders as a consequence of their personal and professional interests.”¹²

It is clear from this statement that the Royal Commission would like one-to-one support to be free from conflict of interest.

Some mentors and coaches consult with people within their social circles and church ecosystems. This practice opens the door to conflict of interest and lack of objectivity in the one-to-one support space which can lead to abuse.¹³

For this reason, supervisors are directed to avoid multiple relationships and dual roles and do so in practice.¹⁴ It makes sense then, that supervision may be a better one to one model for reducing the instances of conflict of interest and therefore abuse.

5. Number of people to Supervise

Traditionally, mentoring and coaching tend to be “spaces” with fewer boundaries than supervision.¹⁵ Personal information from a mentor may be shared, and relational reciprocity is often at play.

Because the relationship is closer in mentoring and there are fewer boundaries, mentoring may require more emotional energy and thus the emotional load of the relationship may be heavier. For this reason, professionals who work across mentoring, supervision and coaching find that they can supervise more individuals than they may have the capacity to mentor.

Given the sheer number of people the Diocese needs to have supervision, supervision seems the best model for maximum coverage of people.

¹² *Final Report Recommendations—Royal Commission into Institutional Responses to Child Sexual Abuse* (2017), Final Report: Volume 16, Religious Institutions Book 1 at 756.

¹³ Reamer, F. (2009). Boundaries in supervision. *Social Work today*. Vol 9. No.1: “Supervisors should avoid dual relationships that have the potential to interfere with the quality and objectivity of their supervision.”

¹⁴ Kreider, H.D. (2014). *Administrative and Clinical Supervision: The Impact of Dual Roles on Supervisee Disclosure in Counselling Supervision*. *The Clinical Supervisor*, 33: 256-268.

¹⁵ Leach, J. and Paterson, M (2015). *Pastoral Supervision: A Handbook* (London: SCM Press) at 10, 22.

Appendix 3

IMR (Intentional Ministry Reflection) groups

IMR is a group model which intends to enhance ministry trainee's self-awareness and awareness of others. This model has been running at Moore College since 2018.

According to Paul Grimmond, Dean of Students at Moore College:

“The aim has been to grow skills in self-awareness, perspective (the ability to understand a complex situation from another person's point of view), the ability to see the 'gaps' between a student's desire to honour Jesus and their actual behaviour in difficult pastoral situations, and the ability to grow in pastoral wisdom as they seek to serve others with the gospel.”

The IMR model has enormous transformative power in aiding reflection, resilience, and growing self-awareness and ministry competence among students. Due to its overwhelming success, Moore College plans to make it mandatory for all students in 2023.

The IMR Reflection template is like a group supervision model. Within its structure, IMR provides some room for normative, formative, and restorative care.

This essay was originally written as part of the course work for the Pastoral Supervision Masters Subject at Moore College.

Supervision and dual relationships. Is it possible to supervise someone you have a dual relationship with? This seminar presentation explores the theological, clinical and ethical/practical considerations in the reality of professional supervision.

Dual Relationships

An ongoing ethical issue in professional supervision is the existence of dual relationships. These relationships are defined as 'any situation where multiple roles exist between a therapist and a client.'¹ Essentially when we interact with another person in more than one capacity we form a dual relationship. Richard Gula says, 'Dual relationships are like trying to wear two hats at the same time.'² Examples of dual relationships include a teacher inviting a student to be a baby-sitter or a youth minister dating someone from youth group, or a supervisor seeking financial services from a supervisee.

In the helping professions it is generally agreed that dual relationships are to be avoided, but if not possible, managed wisely and carefully. The reason is because of the possibility supervision will be at best compromised and at worst neglectful or harmful, to either the supervisee, the supervisor or the supervisee's work. The Zur Institute identifies at least 11 types of dual relationships, including supervisory relationships, which inherently involve multiple roles, loyalties, responsibilities and functions. A supervisor has professional relationships and duty not only to the supervisee, but also to the supervisee's clients, as well as to the profession and the public.³ Many other professional organisations develop guidelines regarding when and where crossing boundaries might be appropriate.⁴ These guidelines include policy around receiving gifts, inappropriate and unethical sexual relationships with clients, and also how to handle the possible inevitable dual relationship for those in rural communities for example. Ultimately the ethical guidelines for many professional bodies exist to ensure no harm is done to a client or supervisee.⁵ It is not necessarily true that every boundary crossing is a violation of the client. It will be up to the professional to differentiate between the conduct that simply crosses boundaries, versus conduct that violates the boundary.⁶ Included in the ethic of avoiding harm and exploitation is the appropriate use of any power within the relationship. The greater the power differential between two parties allows for the potential for greater harm or exploitation. The clinician, social worker, counselor, or supervisor must take this in to consideration if a relationship then occurs outside the bounds of the professional boundaries.

At this point the place of contracts or covenants become an essential element of the supervisory experience. A clear example is that a doctor is not to serve as the primary physician for a family member. 'Multiple relationships can be inappropriate and even wrong because they are fertile ground for impairing judgment, harbouring conflicts of interest, and exploiting the trust of dependency.'⁷ Ultimately there is room within the clinical professions for dual relationships, but strong ethical codes ensure the good and wellbeing of the client remain the priority.

¹ <http://www.zurinstitute.com/dualrelationships.html> cited on 21/7/16

² R. Gula, *The Dynamics of Power in Just Ministry* (New York: Paulist Press, 2010). 137.

³ <http://www.zurinstitute.com/dualrelationships.html#key> cited on 13/11/16

⁴ see <https://www.aasw.asn.au/document/item/2354>, <https://www.bu.edu/ssw/files/2015/09/Reamer-F.-Boundary-Issues-in-Social-Work-Managing-dual-relationships.pdf>; <https://www.apa.org/about/policy/guidelines-supervision.pdf>

⁵ <http://drwaltz.com/laws-ethics/what-is-a-dual-relationship> cited 13/11/16.

⁶ See Olusegun Emmanuel Afolabi: Dual Relationships and Boundary Crossing: A Critical Issues in Clinical Psychology Practice. Department of Educational Foundation, University of Botswana, Botswana. Received 21 October 2014; Accepted 2 February, 2015. Accessed online 13/11/16 at <http://www.academicjournals.org/journal/IJPC/article-full-text-pdf/327553050945> pg 31.

⁷ Gula, *Dynamics of Power*, 138.

Yet what about pastoral ministry and professional supervision? Can we and ought we be as strict about dual relationships as other helping professions? Is it possible to be this deliberate? It can be argued that the nature of pastoral ministry, which doesn't exactly parallel the helping professions, doesn't necessarily allow for exact boundaries and therefore the reality of dual relationships exists. As Gula says, 'Realistically and sometimes out of necessity, we inevitably blend several roles and functions.'⁸ Given this reality, what is it about dual relationships makes them problematic? The simple answer to that is 'us'. The very nature of humanity is a chief factor in complicating dual relationships. This is because at the heart of the issue around dual relationships are two pillars – power and boundaries. How we manage these ethical realities is one of the greatest professional challenges we have to face.

In Christian ministry theological and ethical considerations help face this challenge, and answer the question of whether it's possible to supervise someone with whom you have a dual relationship.

Theological Issues

Kenneth Pholy, as quoted in Leach and Paterson, believes supervision occurs within the covenant established by God. We belong to one another because of Christ and in and through Christ.⁹ The intention of supervision is to help the supervisee see their ministry clearly. Leach and Paterson call for mutual accountability in ministry and supervision attends to the 'vision and vocation into which God is calling us.'¹⁰ Inskipp and Proctor argue for a three-legged stool model of supervision, the three tasks being the normative, formative and restorative, in enabling supervisees to address and explore ministry practice.

In light of these intentions and models, and the fact that in supervision the primary responsibility of the supervisor is not to the supervisee but to the congregation beyond them, the application of theological understanding of biblical anthropology, the doctrine of sin, soteriology, that is salvation in Christ, & eschatology will bring clarity on how dual relationships may impact the practice of supervision. Since we exist in community as we supervise and are supervised this is all set against the backdrop of the church.

Biblical anthropology begins with the assertion that humanity is made equally in the image of God, with dignity and purpose as outlined in Genesis 1 & 2. Men and women were created to be in relationship and are conducted under God's good rule, within the paradigm of love and good of the other.¹¹ Due to the fall and introduction of sin in Genesis 3 that image is marred.¹² As humanity is marred by sin we are incapable of seeing God, the world and ourselves rightly.¹³ Despite being intelligent, able creatures with an ability to do good ultimately our efforts will be tainted as we fail to live according to God's good rule.¹⁴ This impairment, lack of judgment and in the end sin, which is rife in our world, is seen in violence, sickness, disease, misuse of power and even death (Romans 8). As the minister conducts his/her ministry within a broken world it has a cumulative effect on them. The worker needs a place to wash the muck off their boots before heading back into the trenches. This is where supervision can play such a restorative role.

Yet it's not just the cumulative effects of the broken world that makes supervision necessary, but biblical anthropology informs us that the minister themselves are impaired. Due to sin, we are unable to assess our world and ourselves rightly. Through the spirit of God we have been restored, yet we still live out the effects of world under sin. We need a place for accountability. Therefore the normative and formative functions of supervision allow space for reflection and helping the minister to reflect on their practice and tell the truth about themselves. Yet if this supervision takes place in the context of a dual relationship, each aspect of the supervision functions may be compromised. As mentioned one of the great concerns around dual relationships is the possible distortion that comes from the use of power. In a world opposed to God's rule power becomes a weapon against another. The misuse of power is seen throughout the Bible, and this misuse has the ability to lead people into evil actions and behaviours that harm the other. Examples include God's people in the Old Testament who were punished by God for mistreating the foreigner, the widows and

⁸ Gula, *Dynamics of Power*, 138.

⁹ J Leach and M Paterson, *Pastoral Supervision: A Handbook* (2nd Ed; London: SCM Press, 2015), 17.

¹⁰ Leach and Paterson, *Pastoral Supervision*, 7.

¹¹ Genesis 1:1; Genesis 1:26; Genesis 2:22; Exodus 20; Matthew 5-7.

¹² Genesis 3.

¹³ See Genesis 6:5; Psalm 10:4-7; Jeremiah 17:9; Romans 3:10

¹⁴ While the penalty of sin has been dealt with in Jesus' death on the cross, we still live with the reality and power of sin in the world. Romans 5-8 outlines this tension in the life of the believer along with Colossians 3.

the orphans against God's express command.¹⁵ Prophets, priests and kings, teachers of the law all misused their God given power.¹⁶ It is only God and Jesus who are able to exercise true power with justice and equity, emanating from their innate character.¹⁷ If misuse of power is within the human capacity as we relate to one another, either as equals, or in authoritative relationships, even with the best of intentions an inappropriate power dynamic may corrupt the safe space essential for supervision.

The theology of salvation found in the Lord Jesus allows each one of us to be restored back into true relationship with God, and also into new covenant relationship with one another, in light of the eschaton.¹⁸ The restoration in the gospel then allows us to love one another in a new way with Jesus himself modelling for us the way of love that is sacrificial and life giving, seeking the good of the other (John 13). Seeking the good of the other offers an alternative to misuse of power and gives an ethical framework to supervision, enabling the other to enter into a process which reforms and shapes their ministry practice. Supervision is an other-person centred activity. Yet when supervision is conducted in a dual relationship it is easy to see how it may become problematic. With a dual relationship in operation the supervisor may not be seeking the best for the supervisee, but instead seeking to meet their own needs in that relationship. If supervisee and supervisor share the same ministry experience, the supervisor may seek the best for their own ministry rather than their supervisee or the congregation beyond them. Part of the reality of supervision is accepting responsibility to monitor our own needs and 'satisfy them outside the professional relationship.'¹⁹ When supervision takes place between friends or colleagues, it is important for the supervisor to submerge their own needs to meet the needs of the other and even more importantly the congregation or group beyond.

'The purpose of avoiding dual relationships is to guarantee a unambiguous space for people who seek pastoral service to get their needs met without our own needs and projections getting in the way.'

Against the backdrop of a hierarchical ecclesiology, such as the Anglican Church, placing the supervision in context of an "in-line" relationship may have issues of conflicts of interest, lack of accountability, and seeking the good of the institution over the needs of the supervisee. This is where some of the examples of Royal Commission into Institutional Responses into Child Sexual Abuse found fertile ground. The investigation into the abuse with the CEBS group in the Anglican church in Hobart and Sydney, for example, discovered a series of failures to report or listen to reports of abuse by CEBS leaders by those in authority, because the man was trusted, known and enjoyed the confidence & friendship of those in leadership.²⁰

Given these theological considerations what ethical considerations need to be addressed in regard to dual relationships and supervision?

As mentioned the two ethical issues related to supervision relationships are power and boundaries. Gula argues that pastoral relationships are fundamentally marked by inequality of power (minister to parishioner, bishop to minister) and 'hierarchical stratification creates enormous potential to take advantage of the vulnerability of those seeking pastoral advice.'²¹ This comment together with the theological issues outlined above, means a minister is unlikely to experience 'safe' supervision, which is accountable, formative, normative and restorative from a bishop for example, who has the power over the minister's very employment/ministry. This dual relationship creates a compromise of care of the other.

'The potential for negative outcomes, as a result of dual relationships, centers on the power differential between the two parties. Dual relationships may be problematic in that they increase the potential for exploitation and for impairment of the objectivity of both parties, and they can interfere with the professional's primary obligation for promoting the student's welfare.'²²

¹⁵ See Ezekiel 22:7; cf. Exodus 22:21-24.

¹⁶ Jeremiah 23:15f; 2 Sam 11:3f; Matt. 23:23;

¹⁷ Ps. 77:14; Daniel 2:37; Acts 10:34-43. See also Ex.34:6 and Ps. 145:8 for descriptions of God's character.

¹⁸ Gal. 6:1-2; Eph. 2:10, 19-22, 4:2-6; Phil. 2:2-5; Col 3:12-17; 1 John 4:7, 10-11; Rom. 13:8-14; 1 Thess. 5:4-11

¹⁹ Gula, 140.

²⁰ <http://www.childabuseroyalcommission.gov.au/case-study/eac1b457-7227-4c5f-bf2d-bc9433cca7cf/case-study-36,-january-2016,-hobart>

²¹ Gula, 119.

²² <http://www.zurinstitute.com/dualrelationships.html> accessed on 21/7/16

This may also be true for a supervision relationship with between a minister's and his warden or an assistant minister and senior minister. This doesn't mean there can't be any kind of supportive role given in these relationships, and common sense suggests there ought to be, but given the problematic nature of dual relationships highlighted above, the best supervision isn't possible when the supervisee feels compromised in what they share in such a relationship.

The second ethical consideration is the issue of boundaries. Dual relationships by nature cross boundaries. The minister meets with people in a variety of settings and as such pastoral relationships can easily overlap with other kinds, such as personal, social and business. Boundaries are important as they give safety, security and respect to the other. In dual relationships it is difficult to establish and maintain boundaries. For example in the pastoral ministry a supervisor and supervisee may find themselves bought together in an external group or committee. They will need discipline to leave the supervision relationship aside and relate equally in the external group.

'It is the Supervisors responsibility to openly acknowledge and discuss the management of the multiple relationships that may exist between supervisor and supervisee. Supervisees are encouraged to ask for clarifications regarding any confusion resulting from dual relationships.'

Case Study

A church organisation seeks to install supervision as best practice for professional development and accountability. They arrange the supervision within line-management structures. One of these relationships is a Bishop who is supervising a Rector of a local parish. The Bishop is the pastoral supervisor and overseer of the Rector, a dual relationship.

The Rector has only been at the church for 18 months. He has made some significant changes and there is unrest in the parish. This continues to the point where an extraordinary general meeting is called and the wardens invite the Bishop to attend and help navigate through the relational breakdown.

At this point the Bishop, who is supervisor of Rector, needs to act as impartial 'referee' between the congregation and Rector. It wouldn't be a) unreasonable for the Rector to feel vulnerable, or b) unreasonable for the Bishop to feel compromised or unable to put aside the information the Rector has shared with him about the congregation during their supervision sessions. Overall this situation highlights the problems of the appropriateness of supervision in the context of a dual relationship, especially in a hierarchical church structure. The power dynamic, which may be managed well during supervision, eventually could become a reality affecting the supervision relationship.

Overall, dual relationships are a reality in pastoral ministry. If in conducting professional supervision a dual relationship exists or emerges it is the responsibility of both parties to monitor that reality and if it becomes unhelpful, for one or both to seek clarity via contracting, or consider the possibility to end that relationship. In the context of a hierarchical ecclesiology such as the Anglican Church, the existence of a power dynamic in relationships is a reality. Given humanity's difficulty of managing power responsibility, or the prospect of relationship boundaries being crossed, then it could be that for the sake of the supervisor and supervisee who participate in an 'in-line' relationship and the parish/community beyond them, that these supervision relationships are avoided. Of course in this church network it would not be possible to avoid dual relationships per se. After all the nature of the community holds the possibility of crossing over from supervision into committee's or even social networks. Yet because the power dynamic may change, or even disappear, as for example the supervisee becomes the chair of the committee of which the supervisor is a member, it is more possible to provide the space for the transition into the new dynamic. Dual relationships therefore aren't always going to be a problem in pastoral supervision, but wisdom suggests that for supervision to be conducted as a place for reflective practice, it must be removed from any dual relationship where power and authority have the possibility of compromising the process.

KARA HARTLEY

2016

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Indicative Budget for Pilot Program of Pastoral Consultation

Delivery of Essentials Training		4,000
2 facilitators X 4 days		
Participants		
Group		
2 groups of 4	\$300 per session/group X 6 sessions	3,600
Group + Individual		
2 groups of 4	\$300 per session/group X 3 sessions	1,800
	\$150 per session X 3 sessions (8pax)	3,600
Individual		
15 approx.	\$150 X 6 sessions	13,500
Assessment/analysis of Pilot		0*
Total		26,500

Note: This is the bare minimum of 6 sessions

* Marshall Ballantine Jones and Peter Mayrick have agreed to do this gratis.

Professional Development Days for Clergy and Lay Ministers

	Assistant Minister (1-3 years)	Assistant Minister / Lay Minister	Rector
MD program	10 days	-	-
Synod	-	-	5 days
Faithfulness in Ministry (Triennial – 1 day)	1/3 day	1/3 day	1/3 day
Safe Ministry Refresher (Triennial 3.5 hrs)	1 hour	1 hour	1 hour
Current total days of professional development	~12 days per year	~2 days per year	~7 days per year
<i>Pastoral consultation</i>	<i>6 hours</i>	<i>6 hours</i>	<i>6 hours</i>
<i>Proposed total days of professional development</i>	<i>~14 days per year</i>	<i>~4 days per year</i>	<i>~9 days per year</i>