

## MANDATE

During the last Diocesan Synod held October, 1997, the following motion was presented and accepted:

*Be it resolved that this Diocesan Synod strike a committee, through the Bishop, to address the issue of clergy welfare. This committee will:*

1. *Bring a proposed budget to the next session of Synod to implement a Wellness Protocol and fund the professional resources needed to deal with this issue.*
2. *Provide each cleric with a directory of professional resources available to address any spiritual, physical, financial, and other related issues.*

## RATIONALE

The rationale for this Motion and for the work of this Committee is the view, held by many clergy and lay people, that the work of our Deacons, Priests, and Bishops is very taxing on both a professional and a personal level. Clergy need to pay close attention to the stress that their work places on them, physically and spiritually. If their professional commitments begin to demand a workload which puts their lives out of balance, they may damage themselves, their relationships with loved ones, and finally, their ability to work at all. Unfortunately, many of us know someone whose ministry has suffered in this way.

Ordination distinguishes the service of deacons, priests, and bishops from the work of other professionals. The vows made at ordination commit one's whole life to the Church, not just one's work hours. Ordained clergy cannot make use of the sorts of boundaries which other professionals do: written contracts limiting their services, fee structures; strictly defined office hours and personal availability. A familial relationship characterizes the bond between clergy and their congregations; the sort of relationship a mother or father might have with their children, for example. If someone wishes to call them at an inappropriate hour, many clergy feel that they should respond as one would to the call of a family member. If they choose not to answer the phone or the door, the caller may feel hurt in a personal way, rather than merely inconvenienced. Some clergy try to set strict office hours and sign off at a specified time, but this may just confuse lay people in the congregation, and make further relationships difficult.

Ordained clergy depend heavily on the voluntary services of lay people to expand the life and witness of their churches. If one alienates a key volunteer through insistence on a strictly defined work schedule or set of benefits, a program may be jeopardized. Keeping everybody 'happy' can be a daunting task. Meetings may run longer than they should to get everyone on 'board'. This leads to tired clergy and frustrated families, weary of waiting, who need their attention when they return home.

Clergy know what the congregation expects of them regarding regular Church services and meetings. Less clear, however, are the goals which they set for the rest of their time through the week. How does one nurture the spiritual growth of a congregation or of an individual? Can one measure progress toward spiritual maturity? Can one quantify reconciliation or an act of forgiveness? How much time, or how little, should be spent accomplishing these things? What about the witness of the priest or deacon in the wider community? Should one participate in many activities, or a few? If the ordained person is essentially 'wedded' to their vocation, in that it should involve their whole lives, how does one draw the line between the vocation to which one is 'wedded' and the loved ones with whom one has a similar relationship? The decisions which clergy make in response to these questions are critical ones. Should supper be delayed for hours because "something just came up"? Should one's day off be postponed for weeks because important meetings keep being scheduled on that day, or because there is just too much work to be done?

With these problems in mind, a number of clergy and lay people felt that our Diocese as a whole needed to pay closer attention to the spiritual and physical well-being of its bishops, priests, and deacons. What issues were involved here? What responsibility do clergy need to take for their own “wellness”? Do lay people have a Christian obligation to care for their clergy, physically and spiritually, to the best of their ability? What support can the Diocesan structure provide for the “wellness” of its clergy? How can we address these concerns in practical terms?

## PROCESS

To achieve the aims of the mandate passed by the last Diocesan Synod, the Bishop struck a committee of five persons to develop a Wellness Protocol. The Reverend Josiah Noel was appointed as the Chair, and the other members are as follows: Ms. Sheri Dwyer, The Reverend John Courage, The Reverend Jean Brenton, and Mrs. Bryn Snow, Secretary.

The Committee decided to put together a Wellness Protocol by sending out a questionnaire which surveyed the clergy and their spouses regarding the issue of clergy wellness. They were asked which issues they would like to see addressed in other forums - family issues, financial issues, and professional issues, for example. They were then asked which forums they would find the most helpful - seminars, books and other resources, or access to counselling. We have appended a condensed version of the results of our questionnaire (Please see Appendix).

Based on the responses we received, we have developed a series of proposed seminars which could be held on a rotating basis every three years, so that new clergy and spouses could take advantage of them. As we worked, we consulted many different materials: publications from other dioceses and other churches, information from business sources and from health care professionals. We have provided lists of books which address wellness issues, a community resource list of helpful telephone numbers and advocacy groups, a list of counsellors, and some information clarifying what type of insurance that clergy and their families carry, and how they can gain access to insured counselling services. A final appendix contains recommendations for the work of future wellness committees. Here we have identified issues which we feel need further work and development. The Committee considered as part of its process the suggestion that the Diocese enter into a contract with a corporate counselling service provider. These companies put in place Employee Assistance Plans which arrange for the delivery of counselling services to employees who need them. Employees who have access to counselling to manage their stress and their personal crises tend to be more productive, it is claimed. Companies who hire employees arrange for workers to avail themselves of a set number of counselling sessions, as the need arises. We felt that at this time, given the small number of 'employees' of the Diocese, such an arrangement was not really workable. We think that if clergy and their loved ones need counselling, that they should seek it through the local community and finance it either through MCP or the insurance arrangement provided by the Diocese.

## RECOMMENDATIONS

1. We wish to stress the importance of clergy and their families paying attention to their physical, spiritual and emotional well-being. Too many clergy and their loved ones wait until they are ill and exhausted before they seek help. The Anglican Diocese of Ottawa has published a Clergy Self Care Guide which we, with their permission, have adapted for our own use. We present it here and encourage clergy and lay leaders in their parishes to read it and carefully consider its recommendations. We emphasize, however, that it is the responsibility of the clergy and their loved ones to seek help when it is needed.
2. We would like to recommend that all parishes retain a copy of the Community Resource Directory. This is a volume which is currently available in some parishes, but not in all. It is a comprehensive listing of community resources for Newfoundland and Labrador - social service agencies, government organizations, social workers, counsellors, psychologists, etc., and is updated every five years or so. We suggest that the Joint Committee purchase these - if a minimum of 100 are purchased, they will receive a 25% discount. These copies could be re-sold to parishes. Several copies could also be made available at the Diocesan Resource Centre.
3. The work of this Committee should be continued. This does not necessarily mean that the present membership of the Committee needs to stay the same - it may be helpful to include some other voices in the articulation of these issues. We need to stay abreast of wellness issues, and we should continue to make clergy aware of new books and resources as they become available. A reconstituted Committee must take responsibility for the organization of the seminars which clergy had indicated a strong interest in. We could set up a Wellness Link to our Diocesan web site where new information about books, seminars, etc., could be exchanged. This could include an online forum discussing wellness issues. We should encourage the faculty at Queen's College to train the students to become aware of these concerns.
4. Education of the laity: We should make a strong effort to educate the laity about wellness issues. We need to emphasize that lay people and clergy have a Christian responsibility to care for each other. Ministry must be a mutual exercise, and we need to understand the stress that Christian leadership places ordained clergy under. Lay people and clergy should discuss boundary issues together, and discuss their expectations for each other. If lay people have a sense that their ordained clergy are under stress, they should ask them, lovingly and non-intrusively, if they can assist them in any way. (Perhaps some rather obstinate clergy should be confronted, again in a loving manner, and shown that this may not accomplish Christian wholeness). Other members of clergy families experience stress, and lay people should feel empowered to help them when it is appropriate to do so. Some clergy families suffer in silence, not knowing who to

speaking to. We feel that a series of training sessions for Vestry members, perhaps done on a Deanery basis, may help lay people to identify some of these stressful situations, and to develop some ways in which they can assist.

## APPENDIX A

### CLERGY SELF-CARE GUIDE

*The following articles have been written for clergy. The Diocesan Wellness Committee is grateful to the Diocese of Ottawa for this text which has been revised with permission.*

*They are intended as guidelines only, not as rules or regulations. It would be impossible to comment on every conceivable situation that might arise. That is where discretion has to enter. The exercise of common sense and good judgement, however, should solve most problems.*

### CLERGY SELF-CARE

Because we love and are committed to our work as Deacons, Priest, and Bishops, we have vowed to pattern our lives (and those of our families, households, or communities) in accordance with the teaching of Christ. One part of this commitment is to care for God's gift which we embody. By so doing, we proclaim, in deed as well as word, the Gospel of Jesus Christ. These are some of the ways that we express this stewardship:

1. We give adequate attention to our spiritual health, observing daily times for prayer, scripture reading and meditation, and times for spiritual direction, confession, and regular retreats.
2. We give adequate attention to our physical health, including regular physical exams, regular exercise, healthy eating habits, moderation or abstinence in the use of tobacco or alcohol, and abstinence from illegal drugs.
3. We give adequate attention to our emotional health, which includes establishing and maintaining supportive relationships outside the congregations, institutions, or chaplaincies we serve.
4. We spend intentional and significant time with our family, household and community.
5. As individuals we seek avenues of community involvement and appropriate friendships which allow us to relate to others independent of our professional roles and responsibilities.
6. As professionals we acknowledge the importance of identifying and observing healthy emotional and physical boundaries.
7. Because of the nature of our work and our efforts to be available at all hours for emergencies, and because clergy regularly work night as well as days, we try to

observe these standards: (a) at least eight days off per four-Sunday months, and ten days off during any month with five Sundays; (b) national and civic holidays observed by the Diocese. (Days off and holidays may accumulate only during the year in which they occur.)

8. As traditional and customary, we observe annual vacation as time for recreation and renewal.
9. We maintain a regular practice of continuing education and, in consultation with the bishop, clergy colleagues and our congregations, plan for periodic study leave.
10. At least every two years, we give concerted effort to an examination and evaluation of our personal, professional and vocational development.
11. We share in the wider work of the Diocese and support our colleagues in ministry by participating in inductions, ordinations, meetings of deanery clericus and Great Chapter, Synod Meetings, Clergy Conferences and information days, committee work, and other activities outside the parish. Overall such involvements should not take more than an average of one day a week.
12. We practice responsible stewardship of our financial resources. We accept the tithe as a minimum standard of giving and, if not already tithing, will adopt a plan of moving toward that minimum.

## **STRESS**

Clergy are responsible for finding ways to live healthy and balanced lives. Like everybody else, there are any number of sources of stress that can endanger our well being. Left unchecked, the effects of stress can spill over into life at home or at work, also endangering the well-being of others entrusted to our care. Recognizing stress and knowing when it is affecting our ability to minister to the flock of Christ is the first step towards well being. Knowing how to deal with stress increases the ability to stay healthy and balanced when situations, people, or events are excessively demanding.

### **Sources of Stress**

Stress can originate from a variety of sources. Examples of common stressors include the following:

- C death of spouse, close family member or friend; injury or illness involving oneself or a loved one
- C divorce, separation or marital reconciliation; arguments with one's spouse or other family difficulties
- C changes in responsibilities, increased work load or seasonal demands

- C beginning a new ministry, moving to a new home or other changes in living conditions
- C uncertainty about employment or vocation
- C difficulties in the parish, significant trauma or changes in parish life
- C marriage, gaining a new family member
- C change in personal habits or other activities
- C personal, legal or financial difficulties, incurring debt
- C isolation, loneliness, poor self-esteem

### **Recognizing Stress**

Learning to recognize the symptoms of stress can enable clergy to find positive ways of dealing with stress. Symptoms of stress include spiritual, physical, emotional, behavioral, and cognitive manifestations. Symptoms often involve changes in normal habits or patterns, such as:

- C Withdrawal from prayer or other spiritual disciplines; cynicism or apathy about faith, ministry, or the church
- C Feeling overwhelmed, anxiety, guilt, grief, denial, fear, loss of emotional control, depression, intense anger, irritability, agitation
- C Emotional or physical outburst, withdrawal, being uncommunicative, inability to rest, insomnia, compulsive behavior, disregard for personal safety, increased use of alcohol, tobacco, or self-medication
- C Blaming others, confusion, heightened or lowered awareness, obsessive thinking, ruminating, poor problem solving, difficulty making decisions, avoidance

### **Dealing with Stress**

Although stress is part of life, its negative effects can be controlled. If clergy recognize in themselves several of the symptoms listed above, they must employ strategies for dealing with stress. For example:

- C Attend to prayer, remembering that prayer to God begins with the love and compassion of Christ surrounding all that we are whether or not we have words to speak; remembering the promise of the Holy Spirit.

- C Talk to people who care about you, those who will listen; share your feelings and your hardships.
- C Consider whether some things can be changed to reduce the pressure; try to decide if the stressor can have benefits.
- C Lower expectations, set realistic goals- consider what is truly important and let the rest be for awhile; reduce the number of events going on.
- C Avoid thinking about how much you are doing; focus on things that are positive and going well.
- C Eat and exercise properly; get enough sleep- do things that relax you, give yourself a break.
- C Avoid alcohol, tobacco, or self-medication.
- C Do things that get your mind off yourself
- C If the symptoms of stress seem serious or persist, consult a skilled person, possibly a spiritual advisor, a counselor, or a physician. Do not wait until a crisis demands a response.

## **SINGLE AND ORDAINED**

To keep our affirmative response to our ordination vow, "Will you do your best to pattern your life (and that of your family) in accordance with the teachings of Christ, so that you may be a wholesome example to all people?", we will address the issues and areas of concern peculiar to single life. As with all our discussion/guidelines for clergy well being, the issues are common to us all. In the case of the single cleric, awareness, understanding and support of colleagues can be invaluable.

### **Intimacy**

As clerics talking and preaching about the need for community, how does the single cleric meet those needs? The feelings of isolation and loneliness that can be common to clerics may be compounded for the single cleric. How do the single cleric's needs for intimacy - for love, affection and companionship - get met? In a -remote community, this problem can be even more difficult as options are more limited. It is necessary to choose carefully one to talk with or have as a confidant/friend. Caution is also necessary in the context of dating/social life. Although romantic relationships may develop between single clerics and persons whom they meet within their congregations or other areas of church service, clergy members must always be mindful of the risks these relationships may create. If the cleric is intentional about pursuing such a relationship, appropriate boundaries must always be observed. The counsel of

someone outside the church structure, within a professional/counseling relationship can be helpful and is recommended. In addition, we abide by the 1997 Statement by the Anglican Bishops of Canada concerning Human Sexuality.

## **Boundaries**

Boundaries for all clergy are an appropriate concern. This concern for the single cleric has a different nature. For many of us inclined toward working more hours than may be healthy, the boundary of time for work vs. time for self is easily lost. This problem/concern can also be confused with the concern of self-worth. For the single cleric, finding balance and purpose in life aside from our work is imperative. Perceived boundary issues within a congregation also need to be addressed; for example, often the single cleric is perceived as having more time available for the pastoral concerns and social activities of the parishioners. The community we serve needs to know that we are not and indeed cannot be, always at their beck and call.

Boundaries in relationships are also an area of concern. For the single cleric, finding and maintaining healthy relationships both in and out of the workplace can be difficult. It is important to develop relationships that can provide a sense of openness, sharing and fun outside the community in which the ordained person serves.

## **MARRIED AND ORDAINED**

To keep our affirmative response to our ordination vow, "Will you do your best to pattern your life (and that of your family) in accordance with the teachings of Christ, so that you may be a wholesome example to all people?", we will address the issues and areas of concern peculiar to married life.

### **Intimacy**

To be a wholesome example, most of our needs for intimacy - needs for love, affection and companionship - must be met within our marriage. This is not something that always comes naturally to each one of us. A good marriage requires regular communication, time, energy, and a willingness to be vulnerable with one's spouse. It is important to bring much of our thinking and feeling back into our marriage.

### **Boundaries**

We must always maintain healthy boundaries around our work. We need to give our spouses and families the same kind of priority and care that we give to those we serve, even when it is not comfortable and perhaps seems less rewarding than work seems to be. We need to monitor our relationships with the leadership in the parish/institution, not turning to them on a regular basis for the emotional and spiritual support that a wholesome family can provide. Keeping in mind that church functions, no matter how well planned and executed, are not always appropriate places for clergy families to be

open, honest or genuine with their feelings, we need to provide opportunities for our spouses and children to grow emotionally and spiritually outside the parish the ordained person serves.

The community we serve needs to know that we are not and indeed cannot be always at their beck and call. Additionally, the spouse and family of the clergy person need to know that family activities are a priority and may not be interrupted except for an emergency.

It is important to develop relationships that can provide a sense of openness, sharing and fun outside the community in which the ordained person serves.

## **SEXUAL BOUNDARIES**

### **Preamble**

We acknowledge the goodness of our nature as sexual beings. Feelings of attraction are human and good, ordained by God and revealed to us in such diverse passages from Holy Scriptures as the creation stories in Genesis and the love poetry of the Song of Songs. These feelings can enhance our relationships with others. They can also become destructive to those relationships when allowed to range beyond accepted norms. Acting out on blurred physical and emotional boundaries may break our relationship with God and can be crippling and destructive to our ministry.

By virtue of the canons of the Anglican Church and, more importantly, by their baptismal and ordination vows, clergy are charged to love, serve, and nourish others and to be models for Christian living. Thus clergy are to treat each other and members of their congregations, other staff members, and all in need who come to them in such a manner that they may experience the healing ministry of Christ and be received with the same care and dignity our Lord showed to those who came to him. We all fall short of this model, but it remains the standard that we have vowed to uphold.

### **Sexual Misconduct**

Sexual misconduct encompasses the sometimes unwarranted use of power, a disregard for another's dignity, and the betrayal of the trust and integrity of the pastoral and professional relationship. Examples of this behavior include, but are not limited to, sexual intercourse, kissing, the touching of breasts or genitals, verbal suggestions of some possible sexual involvement, or sexually demeaning comments. Any of these activities, when directed toward a minor, is sexual abuse and subject to prosecution as a misdemeanor or a felony under civil law.

Because an imbalance of power exists between clergy and a parishioner in a pastoral relationship, it is imperative that clergy establish and maintain clear boundaries. It is also important that clergy not allow themselves to be lured into relationships in which they are unable to maintain clear boundaries.

### **Guidelines**

Clergy, then, are responsible for knowing and complying with these standards:

1. Clergy are to be cognizant of the power differential existing between themselves and others and are not to exploit or allow themselves to be exploited.
2. Clergy are to be aware of the danger signs that could indicate an inappropriate breakdown of one's sexual boundaries: excessive self-disclosure by either the clergy or the parishioner; excessive availability; giving and/or receiving inappropriate gifts; excessive touching; undue anticipation of future visits, including rearrangement of one's schedules; fretting about clothing and appearance when meeting the other- meeting at unusual and out-of-the way locations; keeping secrets that go beyond the requirements of professional confidentiality; and continued fantasy about the other.
3. Clergy are to be aware of the potential power that sexual attraction between themselves and other staff members (clergy and lay) has for crippling ministry, and they are to develop appropriate staff relationships for the benefit of their several ministries.
4. Should a clergy person become aware of any of these danger signals, he or she is encouraged to seek immediate professional help. In addition, he or she might well benefit from some self-examination by asking these questions:
  - a. What can I learn about myself from the experience of being drawn to this other person?
  - b. What is missing in my own life, or in my marriage, or in other relationships that an involvement with this person might satisfy?
  - c. What is there about my life and ministry that makes me vulnerable to falling in love outside my commitments?
  - d. Do I need to resign voluntarily from active ministry until such time as the present situation has been resolved and in order not to create a scandal in the church?
5. Clergy are responsible for seeking advice and counsel from appropriate and qualified persons should they find themselves at risk of acting inappropriately on sexual or romantic attractions.
6. Clergy must always remember that there are sexually aggressive, even predatory, persons among parishioners who seek them out and attempt to engage them in behaviors that are destructive to all concerned. Counsel and advice should always be sought in such situations. The Bishop needs to be advised and, if deemed appropriate, confidential legal direction may be

necessary. Entrapment is always a possibility and clergy need to be particularly wary of it.

7. Clergy are responsible for knowing and abiding by diocesan policies and disciplines. All clergy are responsible for having read and understood the *Diocese of Eastern Newfoundland & Labrador Protocol on Sexual Misconduct*.
8. In instances where sexual misconduct by clergy has been alleged, we agree to refrain from conversations about the issue; allegations, so long as they remain precisely that, can destroy persons who may be innocent.

## **CLERGY CONFIDENTIALITY**

### **Assumptions**

1. At the heart of our concern are three values: the integrity of the church as institution; the well-being of all people; and, in particular, the well-being of clergy- The integrity of the church demands that certain subjects of conversation be kept confidential, but the well-being of clergy demands that they share and consider all sorts of concerns with colleagues and other professionals.
2. *Secrecy* has to do with keeping something hidden or concealed. This is rare in church activities. *Confidentiality*, marked by trust and intimacy, means to be entrusted with confidences. *Privacy* has to do with seclusion and a state of being apart from observation. In this paper, a secret is that which cannot be divulged (e.g., a confession); a confidence, or confidential conversation, is something that under normal circumstances is not generally disclosed to another person (e.g., counseling); and a privacy, or private conversation, is simply a conversation held without others present, the content of which may be further disclosed should circumstances warrant (e.g., church administrative matters).
3. It is helpful to refer to the old model of the three-legged stool of Scripture, tradition, and reason. The Bible is silent on the issue of confidentiality and secrecy in the context of pastoral care. There is little guidance in Canon Law or in the *Book of Common Prayer* about the issued of confidentiality. *The Book of alternate Services*, however, does direct, solely in the context of sacramental confession, that "The secrecy of a confession is morally absolute for the confessor, and must under no circumstances be broken" [P. 166]. Furthermore, in our pastoral practice we often use expectations and guidelines from other aspects of our own or other ecclesiastical traditions as is necessary and helpful. At times, the practices of psychologists or social workers, other professions with rules of confidentiality, can also be helpful guides to Anglican clerical practice.
4. What follows here is written by and for clergy, and therefore does not attempt to explain itself to others. Although certainly not secret or confidential, it is not meant for wider distribution or use. It should be read as a statement of

understanding and intent rather than as something prescriptive.

## **Confidentiality**

*Trust* lies at the heart of the pastoral activity of the clergy of the church. This trust is learned by clergy through the process of formation, in the church before theological training, in seminary, and continuing through one's career. Trust is also something that is given to clergy by the laity and other clergy of the church. It is a form of confidence, dependability, faith, and strength that others become aware of through contact and familiarity. Trust is not a character that is granted at ordination, but something crown into by clergy through their ordained lives.

To gain the trust of a community of faith, clergy must learn appropriate standards of behavior in regard to sharing personal information with others. In its worst form, this can be known on the one hand as gossip, and on the other hand as a rigid exclusion. In its best forms, sharing of personal information can be seen as supportive of individuals within the community of faith, and an attempt on the part of clergy to serve their people. There are, therefore, no hard and fast rules by which one may gauge the appropriate levels of disclosure. The entire situation is confused by a tangle of legal principles and statutes that seem at times to allow great latitude on the part of the clergy and at other times to provide only dilemmas. There is, in the end, only good sense and the good counsel of one's colleagues to depend on. It is imperative that clergy be in conversation with their colleagues in ministry and other professionals about issues of confidentiality.

There are three types or conditions of disclosure. In the first place, our tradition holds that any form of *confession* is absolutely secret. Also, on occasion, we encounter circumstances that require the utmost secrecy. In the second place, we are often asked in our pastoral care to keep confidences. This trust is placed upon us in order to help others attain to the full stature of Christ. Therefore, it may be appropriate to engage in what social workers call "agency confidentiality," wherein a colleague may be consulted so that the individual involved may be better helped. In the third place, certain private matters are often placed before us, in which secrecy is kept for a short time for specific reasons, or in which administrative or other institutional concerns are addressed. It is assumed that congregations and diocesan organizations will adopt their own procedures for handling such matters as are appropriate to their tasks.

The issue becomes more complicated in daily ministry when we encounter those persons who are so dysfunctional and manipulative that confidentiality becomes a means of control rather than a means of growth. Clergy need to build enough diagnostic skills to be able to identify such destructive behavior and to have the strength and determination to confront it and not be controlled by it. It is in these cases that collegiality is of utmost importance, so that the clergy can continue to act freely as representatives of Christ's Body, the church. It is, of course, extremely dangerous to presume that one's sole judgement is always dependable. Referral is an option to be valued and used regularly.

Finally, we understand that at the heart of the mission of the Church of Christ is the goal of restoring all persons to unity with God and each other in Christ. This is done by regular worship of Almighty God, and the proclamation of Good News in justice, peace, and love. Therefore, upon considered judgement, confidences may be broken when circumstances warrant, and especially when the life or well-being of one of God's people is threatened or degraded. Thus, we can affirm that when a person presents themselves to us and threatens harm to themselves or another, we may need to act to protect the threatened persons, and to make certain that we convey to the person our intent to act in accord with our beliefs and values.

The relationship of trust between clergy and people is one of growth and formation. It is a relationship in which confidence (literally, *with faith*) is a critical characteristic. Clergy, being entrusted with the deepest concerns and most personal affairs of human beings, need to be aware of the power, weight, and responsibility they bear. They do this best in a community of faith that is marked by openness, appropriate boundaries, and mutual support.

## APPENDIX B

### SEMINARS

We propose a series of seminars to be held annually at the Lavrock Centre or some other suitable place. These one day seminars would begin at 9:30 a.m. and conclude at 2:00 p.m. Invitations would be extended to all clergy and their spouses.

The three main areas for these seminars are:

*Spiritual development*  
*Professional development*  
*Financial management*

Individual seminars could be repeated every three years to provide new clergy with an opportunity to participate. One seminar in a particular area may not be able to cover all the appropriate topics. Overloading sessions with too much information is not recommended.

Diocesan staff working with a small committee would coordinate the seminars. A different group may be needed for each session. The committee may wish to invite feedback from the clergy at the Bishop's Residential Conference or other gathering as they prepare the workshop. These responses would help to ensure the success of the workshop.

Funding for the remuneration of guests and presenters would have to be provided in the Diocesan budget. It may not be necessary to bring in an outside expert, but the option should be there. Often, this translates into available financial resources. An annual provision of \$3,000.00 in the Diocesan budget could be set aside each year in this fund. No more than \$ 1 0,000.00 would have to be in this fund at any time unless special requests warrant it. It may be possible to piggyback with some other Diocesan or community project.

The seminars will cover, but not be limited to, the following topics:

#### *Year One - Spiritual Development*

Topics include:

1. Spiritual growth and health
2. Direction - types, directors, mentors
3. Retreat/Refreshment -opportunities within and outside the Diocese
4. Reading material

## 5. Discipline

### *Year Two - Professional Development*

Topics include:

1. Administration of Parishes
2. Continuing Education
3. Confidentiality
4. Stress
5. Time management - professional recreational
6. Conflict management
7. Grief

Year Three - Personal Management for Clergy Families

Topics include:

1. Budgeting
2. Housing
3. Retirement - pensions/housing
4. Recreation
5. Investments
6. Loans/Mortgages
7. Insurance
8. Medical/Group Insurance Plan Coverage Updates
9. Interpersonal Communication

An annual seminar for clergy new to the diocese, would give them an opportunity to meet together and familiarize themselves with diocesan policies. Examples of these policies include: Parish finances and administration, stipend, Diocesan protocols, funerals, sacramental discipline, and various programmes.

We realize that this protocol will not work without the support of the clergy, their spouses, and the parishes.

## *APPENDIX C*

### FAMILIARIZING PARISHIONERS WITH ISSUES OF CLERGY WELLNESS

While wellness is primarily the responsibility of each individual, there is much that can be done by others in the community to help individuals maintain a healthy lifestyle and work ethic.

Within the church setting, it is essential that the whole parish family be aware of the

roles and responsibilities of the clergy and how these impact their personal and family life.

It will be a role of Clergy Wellness Committees to gather, compile and distribute materials and information that will familiarize parishes with the issues around clergy wellness.

This information will be provided using, but not limited to, the following media:

1. **Newfoundland Churchman (detailed articles)**
2. **Parish bulletins (short articles)**
3. **Presentation to parish vestries and councils.**

Items 1. and 2. would involve completed articles prepared by the Committee and submitted to the Churchman and to parishes for inclusion in their bulletins.

Item 3. involves presentations, by persons appointed by the committee, providing information and instructions as to how best to support the clergy and the clergy family in the parish. These presentations could be carried out at a Deanery level or jointly between two or more parishes in a geographical area in order to make the best use of time and resources.

It is critical that these presentations be part of a process and not a one time project. Changes in vestries and councils will result in the need for these presentations to be repeated on a regular basis.

#### **Suggested Presentation Outline**

FACILITATORS: < Persons appointed by the committee, who are:  
< active in the life of the church  
< possess good presentation skills  
< familiar with the challenges of parish life  
< able to motivate the participant to implement the suggestions

PROCEDURE: < The presenters will contact the clergy prior to the presentation  
< to discuss the content of the presentation  
< to gather suggestions about the content of the presentation(No reference will be made to the fact that any clergy in particular suggested a topic or had any input in the content of the presentation.)

OUTLINE Introduction < **Why this presentation is taking place?**  
Presentation < **What's Happening Now? *Type and volume of***

*responsibilities presently handled by clergy. Historical role of clergy and how it has changed Current expectation of the congregation. Factors contributing to increased stress, etcetera.*

- < **How this situation compares to other professions.**
- < **Characteristics of a "Clergy-Nurturing" Parish**
- Discussion < **Parish Uniqueness.** *Opportunity for members to discuss issues that are unique to their parish*
- Suggestions < *a time to record suggestions made by members as to how they can assist the clergy family lies in their parish*
- Resources < *information regarding how vestries and councils can get in touch with resources or Committee members if question or concerns arise.*

## APPENDIX D

### LOCAL RESOURCES

Please note: Due to time constraints, we have not been able to contact each of these individuals to ask their permission to have their names appear on this list. These names and associations are suggestions only. Some of this information is incomplete at this time; we hope that a new Wellness Protocol Committee would be able to expand on this.

#### ***Psychologists, Psychiatrists***

Brigid Molloy (Jungian Psychologist) Waterford Hospital	
Dr. James B. Hanley (Psychiatrist) 35 Campbell Avenue	579-0380
Dr. David Craig (Psychiatrist) Health Sciences Centre	737-6661
Sr. Adrienne Keough (Counselling Psychologist)	722-2201
Virginia and Don Janes (MBTI, Enneagrams, etc.)	
Hassan Khalili and Khalili Associates 644 Tops ail Road	368-2101
Aspens and Oaks West Empire Plaza	754-2068
The Wellness Centre 98 Bonaventure Avenue	753-8883
Terrace Clinic Terrace on the Square	758-3450
LeMarchant House (individual and group work) 49 LeMarchant Road	
The Crisis Centre	

#### ***Marriage Counselling***

Claude Quigley (LeMarchant House)  
Peggy Baker (Terrace Clinic)

#### ***Abuse and Victim Counselling***

Brigid Molloy  
Dominic Reardon  
Family Violence Program  
Mental Health Program

#### ***Addictions***

Don Russell and Associates  
Cathy Coucher (Mental Health Program)  
Catherine Spinney (Mental Health Program)

#### ***Grief***

Bereavement Association (Individual and group)

### ***Suicide***

Gerry Dooley (Mental Health Program)  
Mary Steele (Survivors of Suicide)

### ***Spiritual Direction***

Brigid Molloy	
The Lantern Staff 35 Barnes Road	753-8760
Loretta Dower Mercy Sister at St. Theresa's	579-0065

### ***Geriatric Concerns***

Connie Power (Waterford Hospital EA.)

### ***Ethics***

Darryl Pullman (HSC and Medical School Ethicist)

*There is also a directory for counseling services available for the province.*

## APPENDIX E

### BOOKS AND OTHER RESOURCES

How to Win Friends and Influence People

Dale Carnegie, et al  
Pocket Books/January 1994

Please Understand Me: Character and Temperament Types

David Keirsey, Marilyn Bates  
Prometheus Nemesis Book Co/November 1984

Never Be Lied to Again: How to Get the Truth in 5 Minutes or Less in Any Conversation or Situation

David B. Lieberman  
St. Martins Press/July 1998

Feeling Good: The New Mood Therapy

David D. Burns (rated Excellent by RS)  
Avon/June 1992

Understanding Men's Passages: Discovering the New Map of Men's Lives

Gail Sheehy (rated Great by RS)  
Random House/May 1998

Please Understand Me II: Temperament, Character, Intelligence

David Keirsey, Stephen Montgomery (Ed)  
Prometheus Nemesis Book Co/May 1998 (rated Great by RS)

I Could Do Anything If I Only Knew What it Was: How to Discover What You Really Want and How to Get It

Barbara Sher, Barbara Smith  
DTP/September 1995

Boundaries: When to Say Yes When to Say No to Take Control of Your Life

Henry, Dr. Cloud, John, Dr. Townsend  
Zondervan Publishing House/September 1992

Feeling Good Handbook

David D. Burns (rated Excellent by RS)  
Plume/October 1990

The Mother Dance: How Children Change Your Life

Harriet Lemer

Harper Collins/May 1998

Gifts Differing: Understanding Personality Type

Isabel Briggs Myers, Peter B. Myers (Contributor)

Consulting Psychologists Press/May 1995

First Things First Every Day: Because Where You're Headed is More Important Than How Fast You're Going

Stephen R. Covey, et al

Fireside/June 1997

The Road Less Traveled: A New Psychology of Love, Traditional Values and Spiritual Growth

Morgan Scott Peck/Simon & Schuster (Paper)/January 1998

Radical Honesty: How to Transform Your Life By Telling The Truth

Brad, PhD Blanton

DTP/May 1996

Toxic Parents: Overcoming Their Hurtful Legacy and Reclaiming Your Life

Susan, Dr. Forward, et al

Bantam Books/October 1990

Raising Your Emotional Intelligence: A Practical Guide

Jean Segal/Henry Holt (Paper) June 1997

Personality Types: Using the Enneagram for Self-Discovery

Don Richard Riso, Russ Hudson (Contributor)

Houghton Mifflin Co (Paper) / September 1996

The Life You Were Born to Live: A Guide to Finding Your Life Purpose

Dan Millman/ HJ Kramer/ March 1995

Power of Your Subconscious Mind

Joseph Murphy/Prentice Hall Trade/ May 1988

The Enneagram: Understanding Yourself and the Others In Your Life

Helen Palmer/Harper San Francisco / March 1991

Using Your Brain-For a Change

Richard Brandler, et al / Real People Pr/September 1985

Type Talk: The 16 Personality Types That Determine How We Live. Love and Work

Otto, Kroeger, Janet M. Thuesen/Delta/October 1, 1989

The Power of Positive Thinking

Norman Vincent Peale/Ballantine Books August 1996

Bringing- Out the Best in People: How to Apply the Astonishing Power of Positive Reinforcement

Aubrey C. Daniels/.N4cGraw-Hill/ December 199')

The Seven Spiritual Laws of Success: A Practical Guide to the Fulfillment of Your Dreams/Audio Cassette

Deepak Chopra(Reader)/Amber-Allen Pub./January 1995

APPENDIX F

SERVICES FOR PERSONS WHO ARE ABUSED  
(St. John's Region)

Child Protection	729-6032
Kids' Help Line (24 hour access)	1-800-668-6868
RNC	729-8000
RCMP	772-5400
Hospitals:	
HSC	737-6300
Grace	778-6222
Janeway	778-4222
St. Clare's	778-3111
Waterford	758-3300
Sexual Assault Crisis Centre	726-1411 or 1-888-726-2743
Mental Health Crisis Centre	737-4668 or 1-888-737-4668
Telecare Crisis Line	579-1601
Iris Kirby House	753-1492
Naomi Centre	579-8641 or 579-8432
Health and Community Services	738-4835
Adolescent Health Counselling Service	754-0220
Seniors' Help Line	737-2333 or 1-800-563-5599
Victim Services	729-0900
Unified Family Court	729-2258
Legal Aid Commission	753-7860
Public Legal Information Association	722-2643
Association for New Canadians	722-6762
St. John's Native Friendship Centre	726-5902

*Health & Community Services Prevention of abuse Committee  
Team Reference List -Revised March, 1999*

## APPENDIX G

Community Resources		
<p><b>EMERGENCIES:</b> 911</p> <p>Addiction Services 726-0623</p> <p>Aids Com. Nf/Lab 579-8656</p> <p>Child Protection 729-6032</p> <p>City Lock-up 729-1200</p> <p>Communicable Dis. 738-4882</p> <p><b>HOSPITALS:</b></p> <p style="padding-left: 20px;">HSC 737-6300</p> <p style="padding-left: 20px;">Grace 778-6222</p> <p style="padding-left: 20px;">Janeway 778-4222</p> <p style="padding-left: 20px;">St. Clares 778-3111</p> <p style="padding-left: 20px;">Waterford 758-3300</p> <p>Kids Help Line 1-800-668-6868</p> <p>Kirby House 753-1492</p> <p>Mntl. Hlth Crisis Ctr 737-4668</p> <p>Planned Parenthood 579-1009</p> <p>Poison Control 722-1110</p> <p>Pregnancy Distress 722-1050</p> <p>RCMP 772-5400</p> <p>Sexual Assault Cr.Ctr. 726-1411</p> <p>Social Serv. Emerg 729-3500</p> <p>Telecare Crisis Ln. 579-1601</p> <p><b>SHELTERS/ACCOMMODATION</b></p> <p>Catherine Booth House 738-2804</p> <p>Elizabeth House 726-0731</p> <p>Iris Kirby House 753-1492</p> <p>John Howard Society 722-1848</p> <p>Naomi Center 579-8432</p> <p>Nf. Hostelling Assn. 739-5866</p> <p>Pleasant Manor 739-7329</p> <p>SA Wiseman Center 739-8355</p> <p><b>FOOD:</b></p> <p>Community Food 722-0130</p> <p>Sharing Association</p> <p>SA Family Serv.Dept 726-0393</p> <p><b>CLOTHING:</b></p> <p>Goodwill Center 579-7029</p> <p>SA Thrift Shop 753-8501</p> <p>St. Vincent de Paul</p> <p><b>LEGAL:</b></p> <p>NF. Legal Aid 753-7860</p> <p>Unified Family Crt 729-2258</p> <p>Law Society of NF 722-4740</p> <p>Lawyers/Judges/Police.....</p>	<p><b>COUNSELLING/SUPPORT:</b></p> <p><b>ACCESS</b> 579-4944</p> <p>Adolescent Hlth Cn 754-0220</p> <p>Addiction Services 726-0623</p> <p><b>CHANNAL/CMHA</b> 753-8550</p> <p>EAP... Programs</p> <p>Emmanuel House 754-2072</p> <p>Family Life Bureau 579-0168</p> <p>Institute for Human Resource Development 754-3107</p> <p>Iris Kirby House(office) 722-8272</p> <p>John Howard Soc. 726-5500</p> <p>LeMarchant House 778-3622</p> <p>Naomi Center 579-8432</p> <p><b>NGALE-Gay/Lesbian Support Group</b> 753-4297</p> <p>Prep Center 739-5068</p> <p>Provincial</p> <p>Psychological Services 739-0132</p> <p>Psychology/Social... see Hosp.</p> <p>Work Depts-Hospitals</p> <p>Rape Crisis Center 726-1411</p> <p>Recovery Center 738-4980</p> <p>SAT Center 729-1149</p> <p>SA Youth Assn Center 834-8443</p> <p>SA Correctional Serv. 726-0986</p> <p>St. Francis Foundation 368-0101</p> <p>T. Anderson Center 778-4761</p> <p>Unified Family Court 729-2258</p> <p>University Coun. Cen. 737-8874</p> <p>UPP Center 753-2143</p> <p>YM/YWCA 754-2982</p> <p>Victim Services 729-0900</p> <p><b>SUPPORT SERVICES:</b></p> <p>Alcoholics Anon. 579-5215</p> <p>Alzheimers Assoc. 576-0608</p> <p>Cancer Society 753-6700</p> <p>Diabetic Association 754-0953</p> <p>Foster Families Assoc. 579-2377</p> <p>Harbour Light-Alcohol 753-4830</p> <p><b>HUB</b> 754-0352</p> <p>Lung Association 726-4664</p> <p>Native Peoples Support Group 737-8868</p> <p>Single Mothers Against Poverty 579-4834</p> <p>Single Parent Assoc. 739-0709</p> <p>Vera Perlin Society 739-6017</p>	<p><b>FINANCIAL/DEBT COUNSEL:</b></p> <p>Community Services Council - Al Antle 753-9860</p> <p>Coopers/Lybrand 722-3883</p> <p>Banks/Trust Companies.....</p> <p><b>PASTORAL CARE SERVICES:</b></p> <p>Chaplaincy Service Of St. John's (pager) 579-7411</p> <p>Pastoral Care People .....</p> <p><b>1-800-NUMBERS:</b></p> <p>Aids Committee 1-800-563-1575</p> <p>Depression Line 1-800-268-0999</p> <p>Employment Inq. 1-800-206-7218</p> <p>Kids Help Line 1-800668-6868</p> <p>Mental Health Crisis Center 1-888-737-4668</p> <p><b>SUICIDE INTERVENTION TRAINERS WORK NUMBERS:</b></p> <p>Noel Brown 729-1200</p> <p>Corrections</p> <p>Gerry Dooley 758-3367</p> <p>Mental Health</p> <p>Rhonda Fiander 758-3643</p> <p>Social Work/Mental Health</p> <p>Juanita Elmore-Higdon 753-8530</p> <p>Justice</p> <p>Kevin Lane 896-2431</p> <p>Education-Goose Bay Ext. 237</p> <p>John Laite 729-3538</p> <p>Social Services - Youth</p> <p>Cathy Murphy 737-4668</p> <p>Mental Health Crisis Center</p> <p>Mike Ouellette 772-3189</p> <p><b>RCMP/EAP</b></p> <p>Shona Perry-Maidment 737-8614</p> <p>Education-MUN</p> <p>Rob Shea 737-2523</p> <p>Career Development - MUN</p> <p><b>OTHER:</b></p> <p>Survivors of Suicide 834-4027</p> <p>Support Group</p> <p>Bereavement Training 745-4716</p> <p>Youth Suic. Aware Prog. 758-3367</p> <p>Suicide Interv. W/S 758-3367</p>

This list is in the process of being updated. (May 19, 1999)

## APPENDIX H

### ACCESSING PAY FOR SERVICE COUNSELLING UNDER OUR MEDICAL PLAN WITH SUNLIFE

*Step 1 -* Contact SUNLIFE to see if the service you require is covered by the plan (1-800-461-6411 or Service Line 1-514-866-3506)

You will have to know:

- i. Policy Number 15337
- ii. Certificate Number (your S.I.N.)

*Step 2 -* If the service is covered by the plan, you will be 'confirmed' and will be advised to proceed with the service.

*Step 3 -* Mail directly to SUNLIFE:

- i. Standard Medical Claim Form
- ii. Physician's recommendation/referral for service
- iii. Completed invoices listing dates of visits and cost per visit. (*An invoice giving one total amount for all visits will not be accepted.*)

*Step 4 -* SUNLIFE will pay their share of the service upon receipt of Step 3.