DIOCESE OF LONDON

Entrusted with the Vineyard:
**Leadership Environment and Culture
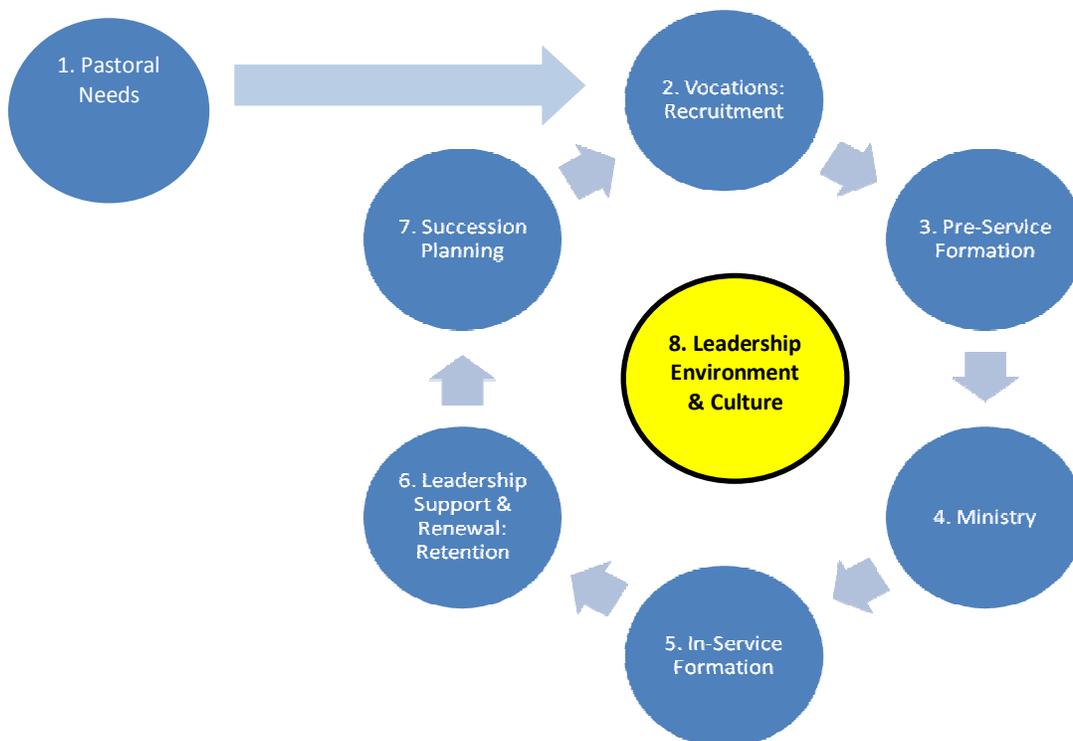for Priests, Deacons and Lay Ecclesial Ministers**

Background

Personnel Planning addresses short term personnel needs while holding a longer term vision for how the diocese will provide for and support competent servant leaders who will respond faithfully and effectively to emerging pastoral needs in the future. The full scope of Personnel Planning encompasses each of the eight areas illustrated below.

This document addresses the eighth area; leadership environment and culture.

Leadership Environment and Culture

This document is designed to support and strengthen the leadership environment and culture of the Diocese of London. Effective January 1, 2013, it will be normative for all priests, deacons and lay ecclesial ministers serving in the Diocese of London, and includes:

1. **Ministry Framework**
2. **Accountability and Transparency**
3. **Code of Conduct**
4. **Norms for Addressing Misconduct**
5. **Norms for Addressing Conflict**

1   Ministry Framework

1.1   Purpose
A description of the expected character and culture of priests, deacons and lay ecclesial ministers in their shared service on behalf of the Bishop of London.
- To be used during the recruitment, formation, orientation and service of ministers.
- Intended to inform, educate, support, correct and inspire.
- Provides an overall context for personnel planning

1.2   Preamble
The Bishop of London is our Chief Shepherd in Christ. Ministry undertaken in his name is to be faithful and of service to God's people. "In the building up of Christ's Body there is engaged a diversity of members and functions. There is only one Spirit who, according to his own richness and the needs of the ministries, gives his different gifts for the welfare of the Church." *(Lumen Gentium, 7. (cf. 1 Corinthians 12:1-11)).* In a spirit of unity and charity, "we are God's servants, working together." *(1 Corinthians 3:9a (NRSV)).*

1.3   In Communion with the Universal Church
Steeped in the Word of God and the teaching of the Roman Catholic Church:
- We believe the Church is the Body of Christ; the People of God called and sent by Jesus to further the mission of proclaiming the Reign of God. The "Church is not motivated by an earthly ambition but is interested in one thing only – to carry on the work of Christ under the guidance of the Holy Spirit, for he came into the world to bear witness to the truth, to save and not to judge, to serve and not be served." *(Gaudium et Spes. 3.)*
- We honour both the interrelation and difference between "the common priesthood of the faithful and the ministerial or hierarchical priesthood." (*Lumen Gentium, 10*)
- We respect and call forth the faithful who, by baptism are made one body with Christ and "share the priestly, prophetic, and kingly office of Christ" (*Lumen Gentium, 31*)

1.4   Leading as servants
Imitating Christ the servant-leader, we will employ and model governance practices at all levels that seek to meet the needs of God's people, support the Church's mission, ensure appropriate participation in decision-making by the laity, religious and ordained, uphold Gospel stewardship, and promote accountability and transparency. *(Embracing a Future Full of Hope: A Pastoral Plan for the Diocese of London. 2004. Goal VI)*

1.5   Faithful in ministry
Faithful to the faculties entrusted or the authorization given by the Bishop, we commit:
- To be people of prayer, integrity and justice
- To be led by the Spirit and to be sound in doctrine
- "To lead a life worthy of the calling to which we have been called" *(Ephesians 4:1 (NRSV))*
- To be well prepared spiritually, intellectually, personally and pastorally so that we might hold a faith community or responsibility "in trust" through our ministry
- To serve our neighbours, locally and globally, as well as parishioners
- To welcome the opportunity to work in a team setting with both men and women
- To collaborate generously, honour diversity and work to be inclusive
- To be willing and able to minister to people of different cultures and languages
- To exercise the use of power with a servant heart
- To be life-long learners

2 Accountability and Transparency

2.1   Purpose
Provides a framework for understanding priests, deacons and lay ecclesial ministers' commitment to accountability and transparency.
- Establishes a context in which the Code of Conduct, Norms for Addressing Misconduct and Norms for Addressing Conflict are to be understood.

2.2   Preamble
Imitating Christ the servant-leader, we will employ and model governance practices at all levels that seek to meet the needs of God's people, support the Church's mission, ensure appropriate participation in decision-making by the laity, religious and ordained, uphold Gospel stewardship, and promote accountability and transparency. (Embracing a Future Full of Hope: A Pastoral Plan for the Diocese of London. 2004. Goal VI)

2.3
Priests, deacons and lay ecclesial ministers give of themselves generously in the service of God and the community throughout the diocese. The ministry they provide is an extension of the ministry of the Bishop. Wherever they serve, the ministry of the Bishop is present.

The Canadian Bishops anchor our understanding of responsibility in ministry in Scripture:

> The Pastoral Letters of St. Paul to Timothy and Titus *(1 Timothy 4:14-16; 2 Timothy 4:5; Titus 2:7-8 as quoted in Responsibility in Ministry: A Statement of Commitment. Canadian Conference of Catholic Bishops. 1996. p.11)* show that from earliest times, ministry was expected to be marked by love that overflows into service, stewardship, trust and exemplary personal conduct. . . . The call and commitment to serve God and the People of God involves accepting certain responsibilities as individuals and as members of our communities. *(Ibid.)*

2.4
In describing his ministry and that of the apostles, St. Paul writes "Think of us in this way, as servants of Christ and stewards of God's mysteries. Moreover, it is required of stewards that they be found trustworthy." *(1 Corinthians 4:1-2 (NRSV))* Having been found trustworthy, priests, deacons and lay ecclesial ministers are entrusted with some portion of the vineyard. This involves delegation of authority, which comes with a corresponding accountability. Priests, deacons and lay ecclesial ministers are stewards, and are to live and work as servants of Christ. *(cf. Lumen Gentium, 21.)* They "must be committed, both individually and communally, to the first goal of (the) Pastoral Plan, deepening (their) relationship with the Father through Jesus Christ in the Holy Spirit." *(Trusting the Spirit Who Leads Us: A Pastoral Letter to the Clergy, Religious and Laity of the Diocese of London. Most Rev. Ronald P. Fabbro, C.S.B., Bishop of London. March 17, 2009.)*

2.5
Ministry undertaken in the name of the Bishop is to be professional and of service to the People of God. Priests, deacons and lay ecclesial ministers will conduct themselves in an accountable, clear and visible manner. They will actively encourage and foster participation in decision-making. Their decisions and actions are to be appropriate, easily understood, and open to the fullest scrutiny possible. Priests, deacons and lay ecclesial ministers are to welcome evaluation in a spirit of loving service. They are to cultivate an environment of humility, willingness to admit error and a culture of seeking assistance when required.

2.6

Specific expectations of accountability will be fostered in pre-service training, at the outset of service, and throughout ministry. Priests, deacons and lay ecclesial ministers will be familiar with and follow diocesan policy, including:

- *Entrusted with the Vineyard*, including the Code of Conduct, Norms for Addressing Misconduct, and Norms for Addressing Conflict
- *Personnel Policy Manual*
- *Safe Environment Policy*
- administrative, canonical, financial, liturgical, pastoral leadership, pastoral planning and volunteer management policy.

2.7

Accountability and transparency in the Diocese of London are rooted in stewardship. Jesus describes his disciples as stewards, or ones "to whom the owner of a household turns over responsibility for caring for the property, managing affairs, making resources yield as much as possible, and sharing the resources with others." *(Stewardship: A Disciple's Response. A Pastoral Letter on Stewardship. National Conference of Catholic Bishops. 1993. p.20)* The Gospels are rich with images of those who, having been given talent and skills, are then asked what they have done with that which they have been given. In organizations which lack accountability, mistakes and inappropriate actions have no consequences. On a functional level, this means that those who are performing beyond expectations and those that cannot meet standards are treated the same. This is unhealthy for the well being of any organization. *(Ibid, p.32)* In this spirit of the Gospels, priests, deacons and lay ecclesial ministers will be accountable for their actions. Imitating Christ the servant leader, they are encouraged to embrace and promote their own accountability and transparency and the accountability and transparency of those with whom they minister in a spirit of hope and joy.

3   Code of Conduct

3.1   Purpose

Identifies general principles, values, pastoral standards and rules of behaviour for priests, deacons and lay ecclesial ministers. Guides the relationships, lifestyle and pastoral activity of priests, deacons and lay ecclesial ministers

3.2   Preamble

"In order to shepherd the people of God and to increase its numbers without cease, Christ the Lord set up in his Church a variety of offices which aim at the good of the whole body. The holders of office, who are invested with a sacred power, are, in fact, dedicated to promoting the interests of their brethren, so that all who belong to the People of God … may attain to salvation." *(Lumen Gentium. 18.)*

Intrinsically linked to the sacramental nature of priestly and diaconal ministry, and to the episcopally authorized ministry of lay ecclesial ministers, is its character as *service*. As servant leaders, priests, deacons and lay ecclesial ministers are called to be models of Jesus' new Commandment, "Just as I have loved you, you also should love one another." *(John 13:34)*

Therefore, in a profound way, we are called to respond to St. Paul's challenge to the Ephesians to "lead a life worthy of the calling to which you have been called, with all humility and gentleness, with patience, bearing with one another in love, making every effort to maintain the unity of the Spirit in the bond of peace." (Ephesians 4:1-3)

To this end, as St. Paul cautioned those in Philippi, "live your life in a manner worthy of the Gospel of Christ, so that, whether I come and see you or am absent and hear about you, I will know that you are standing firm in one spirit, striving side by side with one mind for the faith of the Gospel." *(Philippians 1:27)*

3.3   General Principles
In all areas of their lives, priests, deacons and lay ecclesial ministers shall …
- conduct themselves in such a way that they are clearly seen as providing authentic witness to Gospel values
- live moral lives that are consistent with their state in life and the teaching of the Church
- value and advocate for the dignity of all, respecting the Church's preferential option for the poor

3.4   Personal Relationships & Lifestyle
In their personal relationships and lifestyles, priests, deacons and lay ecclesial ministers shall …
- cultivate their vocation and maintain a healthy balance of life and ministry
- develop and maintain relationships distinguished by a quality of intimacy that is consistent with their state in life
- tend to their physical, emotional, intellectual and spiritual health
- seek guidance and help:
    - when they perceive signs of declining well-being in themselves
    - when others report signs of declining well-being in them
    - when they perceive signs of declining well-being in others
- be conscientious about their spiritual needs and seek opportunities for growth

3.5   Pastoral Standards
Priests, deacons and lay ecclesial ministers shall …
- demonstrate communion with the Bishop of the Diocese of London
- undertake only those ministries and roles for which they have faculties or authorization from the Bishop
- develop and maintain competency in the knowledge, skills and attitudes related to their roles
- cultivate necessary communication and management skills
- encourage vocations to the priesthood, diaconate and lay ecclesial ministry, and call forth others to offer their gifts in ministry

3.6   Ministerial Relationships
In their ministerial relationships, priests, deacons and lay ecclesial ministers shall …
- safeguard and respect the vulnerabilities of those involved and the perception of others by ensuring appropriate settings for ministry encounters
- establish and maintain clear and respectful boundaries
- resolve, when necessary, both the reality and the perception of conflict of interest
- maintain confidentiality within the demands of Canon law and civil law
- contribute to and promote a healthy work environment that is free from physical, emotional or sexual intimidation, harassment or abuse

At all times, priests, deacons and lay ecclesial ministers shall …
- hold themselves and others within their circles of influence accountable for actions and decisions that help or harm
  - those to whom they minister
  - those with whom they minister
  - the Diocese
  - the Church
  - the community

- expect and welcome regular evaluation of their ministry by colleagues and the people they serve
- as appropriate, conduct regular evaluations of those responsible to them
- exercise good stewardship of funds and assets entrusted to their care

4 Norms for Addressing Misconduct

4.1 Purpose
Outlines principles and procedures to be followed in specific instances of misconduct. Details parties to be involved and steps to be considered

4.2 Preamble
Misconduct in the Church will be addressed for the well being of the community of faith. When misconduct is not addressed, the individuals and communities involved suffer additional harm. A choice not to act in the face of misconduct leads to disrespect for Canon law, civil law and diocesan policy. Further, it leads to morale problems among those in compliance with the rules.

All discipline considers the pastoral care of all parties and the good order and well being of the community. Whenever discipline is to be exercised it should be done in the context of prayer. We will honour an individual's right of appeal and respect an individual's restoration of good standing if wrongly accused.

4.3 Principles
- Policy and expected behaviour must be communicated effectively and implemented universally
- Discipline
  - is primarily corrective
  - focuses on behaviour not people, actions not personalities
  - respects an individual's right to privacy
  - will be tailored to the nature of the problem
  - will be administered progressively, as appropriate
  - will be documented (reports to personnel file)

4.4 Steps Taken
For some matters, disciplinary steps are directed by specific policy. For example, the Safe Environment Policy provides a protocol concerning the abuse of minors. In other matters of misconduct, the above principles are applied in light of circumstances and may include any of the following: conversation with the parties involved, investigation, follow up, support, training, treatment, verbal warning, written warning, recourse to civil and/or Canon law, suspension, dismissal/removal from office.

4.5   Specific Intervention Issues

Examples may include but are not limited to the following:

a) Sexual Misconduct with a minor (cf. Safe Environment Policy Definitions)

Type of Issue
- Sexual abuse
- Sexual exploitation
- Grooming

Addressed by
- Bishop's delegate
- Children's Aid
- Police

b) Sexual Misconduct (cf. Safe Environment Policy Definitions)

Type of Issue
- Sexual abuse
- Sexual exploitation
- Sexual harassment
- Grooming
- Pornography
- Inappropriate use of computers for sexually explicit material
- Public sexual misconduct

Addressed by
- Bishop's delegate
- Police
- Misconduct committee

c) Financial Misconduct (cf. diocesan financial policy)

Type of Issue
- Theft
- Fraud
- Unauthorized bank accounts
- Unauthorized fundraising
- Major expenditures without approval

Addressed by
- Pastor / Supervisor
- Financial Administrator
- Police

d) Theological and Moral Misconduct (cf. Code of Canon Law)

Type of Issue
- Heresy, apostasy

Addressed by
- Pastor / Supervisor
- Episcopal Vicar
- Chancellor
- Vicar General
- Bishop

e) Personal Misconduct (cf. Responsibility in Ministry, CCCB)

Type of Issue
- Abuse of power
- Insubordination
- Disobedience
- Public disagreement with church teaching
- Inappropriate language/behaviour
- Inappropriate appearance/dress
- Sexual activity inappropriate to one's state in life

Addressed by
- Pastor / Supervisor
- Episcopal Vicar
- Bishop's Delegate
- Vicar General
- Bishop

f) Addiction

Type of Issue	Addressed by
o Drugs	o Pastor / Supervisor
o Alcohol	o Episcopal Vicar
o Gambling	o Parish Leadership Team
o Internet	o Vicar General
	o Bishop
	o Treatment Centres

5   Norms for Addressing Conflict

5.1   Purpose
Outlines principles and procedures to be followed in specific instances of problematic conflict.

5.2   Preamble
The Diocese of London is committed to promoting healthy ministry environments. Some conflict can be a healthy part of a workplace but serious unresolved conflict can cause serious dysfunction. The nature of the conflict will determine the steps to be taken towards resolution. They may include conversations with the parties involved, local pastor and/or local Episcopal Vicar, the appointment of a mediator, letter of understanding or resolution; follow up by the appropriate director or supervisor. The diocese provides workshops for new supervisors, orientation for new hires, and workshops for newly formed teams.

5.3   Principles
- Appropriate and thorough investigation precedes intervention
- People need to feel safe in addressing conflict
- Conflict will be dealt with as close to the source as possible (*Personnel Policy Manual* p. 14)
- Interventions, when necessary, will be expeditious and equitable
- Grievance procedures, when necessary, will follow Personnel Policy (cf. *Personnel Policy Manual* p. 14)

Examples may include but are not limited to the following:

a) Conflicts in the workplace

Type of Issue	Addressed by
o Pastoral priorities	o Pastor / Supervisor
o Conflicting personalities	o Local Episcopal Vicar
o Conflict among newly formed teams	o Parish Leadership Team
	o Director of Personnel
	o Mediator