



ZION COVENANT
REFORMED CHURCH
I M U S

Code of Conduct for Ministry Workers

EFFECTIVE 14 APRIL 2024

www.zrcimus.org



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Contents

Introduction and Background

Preamble

Section 1 • Spiritual Integrity and Personal Conduct

Speech and Conduct - Sexual Conduct - Personal Growth and Development

Section 2 • Relationships

Personal Relationship - Pastoral Relationship - Collegiate Relationship

Section 3 • Safety

Section 4 • Competence and Pastoral Leadership

Section 5 • Confidentiality

Section 6 • Conflict of Interest

Section 7 • Finances

General Provisions

Appendix 1 - Definition of Terms

Conformity



Introduction and Background

In developing **Zion Covenant Reformed Church - Imus' Code of Conduct**, we have drawn inspiration and adapted material from the Code of Conduct established by the ***Christian Reformed Church in North America (CRCNA)*** and the ***Christian Reformed Churches of Australia (CRCA)***. We express gratitude for their valuable insights, and our local Code of Conduct reflects the distinctive needs and context of our Reformed Church community.

As members of this Reformed Church community, we recognize the significance of grounding our ethical standards in the rich theological heritage of the **Westminster Larger Catechism (WLC)**. When discerning any potential breach of this Code of Conduct, we encourage a thoughtful examination in light of the biblical and doctrinal principles outlined in the WLC. The Catechism provides a solid foundation for ethical living and will guide our understanding of moral responsibilities within our community.

In the Reformed ecclesiology and polity, biblical principles guide ethical conduct, and **Elders or overseers, ministry workers**¹ are expected to uphold these principles as they serve in positions of leadership or ministry. The verses cited highlight the importance of integrity, avoiding selfish ambition, and exercising prudence in leadership roles within the context of a Reformed church.

In **1 Timothy 3**, an elder **must be above Reproach**:

An elder or overseer must have a good reputation and **be free from any major accusations or moral failings**.

It's important for the Reformed Church Order to have clear policies and codes of conduct, and people serving in ministries should be aware of the consequences associated with these ethical violations. In some cases, particularly when the offense is severe or has a significant impact on the local church and its broader assemblies, suspension, or termination may be the appropriate course of action.

The **Westminster Larger Catechism**, a key doctrinal document in Reformed theology, provides guidance on ethical behavior and conduct primarily **through its exposition of the moral law**, particularly the Ten Commandments. While it does not address every specific modern ethical issue, its teachings lay a foundation for understanding moral principles and responsibilities. Here are ways in which the Westminster Larger Catechism serves as helpful guidance for ethical behavior:



Exposition of the Ten Commandments:

The Catechism dedicates a significant portion to explaining each commandment in the context of moral and ethical living. It addresses principles of honesty, integrity, respect for others, and proper worship.



Exhortations to Righteous Living:

It emphasizes the importance of cultivating virtues such as humility, contentment, patience, and thankfulness, which contribute to a righteous and ethical way of life.



Scriptural References:

The answers in the Catechism are filled with references to biblical passages, providing a solid basis for ethical principles. This grounding in Scripture helps believers understand the biblical foundation for ethical conduct.



Guidance on Worship and Sacraments:

While not primarily focused on ethical behavior, the Catechism also provides guidance on the proper observance of worship and the sacraments, fostering a reverent and ethical approach to spiritual practices.



Teaching on Christian Duties:

The Catechism goes beyond the commandments to elaborate on the duties and responsibilities of Christians. This includes duties to God (worship, prayer) and duties to others (love, compassion, justice).



Examination of the Heart:

The Catechism delves into the internal aspects of ethical living, encouraging believers to examine their hearts, repent of sin, and seek God's grace for transformation.

While the Westminster Larger Catechism is rooted in the theological framework of Reformed tradition, its teachings on ethics are broadly applicable and can serve as a valuable resource for **Ministry Workers** and Christians seeking guidance on living a morally upright and ethically responsible life.

Preamble

In reverence to our Triune God, in humble submission to the authority of Scripture, in faithful adherence to the teachings of our Reformed faith, and in acknowledgment of the sacred trust bestowed upon us by our Lord and Savior, we, as office bearers within Zion Covenant Reformed Church, hereby establish this Code of Conduct. Grounded in the authority of Scripture and rooted in the enduring principles of love, humility, and servant leadership, this Code serves as a covenant that guides our actions and shapes our character in service to God's people.

As stewards of Christ's Church and ambassadors of His Kingdom, we recognize our solemn responsibility to uphold the highest standards of moral and ethical conduct. Bonded by a shared commitment to integrity, accountability, and spiritual growth, we pledge to lead and serve with compassion, humility, and a dedication to the well-being of the congregation and community we are called to serve.

In our roles as office bearers and ministry workers, we understand the gravity of our influence and the impact of our example to God's people. Therefore, we commit to becoming models of Christ-like character, demonstrating through our words and actions the transformative power of the Gospel. We recognize the authority of Scripture as our ultimate guide, and we pledge to live out its teachings with genuineness and conviction.

Aware of the sacred trust placed in us by those we lead and serve, we are resolved to exercise our authority with wisdom, discernment, and unwavering dedication to the principles of justice and mercy. We also acknowledge the diversity² within the church, hence, we strive to foster an environment of inclusivity,³ respect, and understanding, celebrating the unique gifts each member brings to the body of Christ.

With gratitude for the awesome privilege of being used by God as instruments of His grace, we dedicate ourselves to a life of continuous learning and growth. With the guidance from this Code of Conduct and through mutual support, accountability, and a humble openness to correction, we aspire to cultivate a community where the grace and love of Christ abound.

May this Code of Conduct be a living testament to our shared commitment to God's Kingdom, and guide for our individual and collective journey of faith, embodying the principles that define us as a Reformed Church. With hearts full of gratitude for the redemption found in Christ, we embark on this journey together, seeking to glorify God in all we do.

Therefore, in accordance with this **Code of Conduct**, a ministry worker shall:

Section 1

Scriptural Integrity and Personal Conduct

1.1. Speech and Conduct

- 1.1.1. Uphold a high standard of piety in all interactions and responsibilities.
- 1.1.2. Maintain a positive and respectful attitude towards fellow workers, congregants, and community members.
- 1.1.3. Take responsibility for his words and actions.
- 1.1.4. Not use offensive language including blasphemy, verbal harassment, racial and other forms of vilification, personal insult or comment, or obscene words.
- 1.1.5. Not discriminate against any person based on race, sex, political beliefs, or any physical disability.
- 1.1.6. Speak politely and with respect for others regardless of race, religion, sex, political beliefs, disability, or any other difference.
- 1.1.7. Integrate Christian values and principles into decision-making and behavior and avoid any form or appearance of impropriety in conduct.
- 1.1.8. Always tell the truth and fulfill all lawful promises and commitments.
- 1.1.9. Not take property that belongs to others, including intellectual property.
- 1.1.10. Not use or consume any substance banned or prohibited by law nor misuse or abuse alcohol, drugs, or other substances.
- 1.1.11. Maintain appropriate boundaries in all areas of personal and ministerial conduct.
- 1.1.12. Inform the church council (or consistory) of any matter which may lead to legal action against him and/or the Church.

1.2. Sexual Conduct

- 1.2.1. Maintain chastity in singleness or faithfulness in marriage or any committed romantic relationship, and not suggest, instigate, or participate in any romantic relationship or engage in any sexualized activity with any person other than your own spouse.
- 1.2.2. Not solicit or engage in any sort of sexual or romantic activity with anyone who is married to another person.
- 1.2.3. Not solicit or engage in any sort of sexual or romantic activity with anyone who is unwilling or unable to give consent.
- 1.2.4. Not invite, request, participate in, or condone any behavior that could be considered sexual misconduct.

- 1.2.5. Not sexually abuse, harass, or exploit any person.
- 1.2.6. Not view, access, possess, produce, or distribute any form of pornography or exploitative material of any kind.
- 1.2.7. Not engage in, solicit, or provide prostitution, escort, or sex work services of any kind.
- 1.2.8. Not exhibit any coercive sexual behavior nor exhibit any sexual grooming behavior.
- 1.2.9. Not ask any questions about the intimate details of a person's sexual life or share details of his own sexual life, without legitimate reason.
- 1.2.10. Not participate in sexually explicit discussions with any person without legitimate reason or in sexually explicit conversation either personally or via any online platforms like social media, mobile applications, dating sites or any other means, with anyone other than his own spouse.

1.3. Personal Growth and Development

- 1.3.1. Demonstrate a commitment to personal spiritual growth and development.
- 1.3.2. Be accountable through pastoral/professional supervision for his own emotional, psychological, physical, and spiritual health, and value its effect upon the ministry.
- 1.3.3. Improve the standard and quality of ministry within the Church and wider community through vocational development.
- 1.3.4. Undertake continuing education or vocational development to ensure that he remains competent to minister.

Section 2

Relationships

2.1. Personal Relationship

2.1.1. Maintain appropriate boundaries, ensuring that there is a clear demarcation between pastoral and personal relationships.

2.1.2. As much as possible, avoid rendering pastoral care over someone with whom he has personal relationship.

2.1.3. Ensure that appropriate alternate pastoral care is arranged for the other person in a personal relationship.

2.1.4. Ensure that the church council (or consistory) has final approval over continuing any situations which place the office bearer and a person with whom they have a personal relationship in dual roles with each other.

2.1.5. If an office bearer and a person with whom they have a pastoral or supervisory relationship identify a potential personal relationship, the office bearer must:

2.1.5.1. Immediately terminate/disengage from any pastoral or supervisory relationship with the recipient of ministry and disclose the situation to the church council (or consistory) to obtain advice on the appropriateness of such a personal relationship.

2.1.5.2. Immediately ensure that alternative pastoral care for the recipient of ministry has been arranged with another member of the church council (or consistory).

2.1.5.3. Immediately encourage the recipient of ministry to obtain independent and separate counseling to discuss the potential personal relationship.

2.2. Pastoral Relationship

2.2.1. Encourage those to whom he ministers to live a life centered on faith in Christ and expressed in Christian values.

2.2.2. Encourage those to whom he ministers to recognize their responsibility for their own actions and decisions while acknowledging God's sovereignty over their lives.

2.2.3. Respect the right of all people to make their own decisions and choices in life.

2.2.4. Not use his position of authority to control and dominate the congregation rather than serving and leading with humility.

2.2.5. In encouraging robust and authentic debate and dialogue around issues of religion and society, he must respect the right of others to hold and articulate divergent views on such matters. This, however, shall not preclude him from admonishing any member who holds a view that is contrary to the Scripture and the reformed tradition.

2.2.6. Treat those to whom he ministers, and all with whom he comes into contact, with compassion and respect.

2.2.7. Uphold his duty of care to all people as required by his position as minister, elder or deacon.

2.2.8. Not solicit or engage in any sort of sexual or romantic activity with a recipient of ministry or anyone with whom he has a supervisory, pastoral care, or counseling relationship.

2.2.9. Act in the best interests of those to whom he is ministering when exercising pastoral ministry, recognizing any potential conflict of interest, and taking steps to resolve it.

2.2.10. Refrain in his pastoral care and counseling from using references to Scripture or God to manipulate, coerce, or threaten another person.

2.2.11. Not suppress dissenting voices, discourage questions or differing opinions, and create an environment where members feel obligated to comply with directives without meaningful discussion.

2.2.12. Not use his position to seek personal benefits, financial support, or special treatment specially from the affluent members of the congregation.

2.3. Collegiate Relationship

2.3.1. Maintain appropriate personal and professional/pastoral conduct, recognizing that it affects his own reputation, the reputation of the congregation he serves in ministry, and that of the Christian ministry in general.

2.3.2. Work co-operatively with colleagues in the ministry.

2.3.3. Not make decisions unilaterally without seeking input from other leaders or, in appropriate cases, the congregation.

2.3.4. Treat all colleagues with respect, consideration, fairness, and in good faith.

2.3.5. Demonstrate respect for the abilities, expertise, areas of responsibility, skills, talents, time commitments and views of colleagues.

2.3.6. Do not make comments that may damage the reputation of colleagues, cause anxiety to a person receiving ministry, or damage the wider ministry and Church.

2.3.7. Seek and participate in mediation when in conflict with colleagues.

- 2.3.8. Ensure that colleagues for whom he is responsible are provided with:
- 2.3.8.1. A safe working environment.
 - 2.3.8.2. Opportunities to maintain and enhance their ministry skills.
 - 2.3.8.3. Personal encouragement, support, and regular constructive feedback.
- 2.3.9. Actively share professional/pastoral knowledge, skills, and experience with colleagues.
- 2.3.10. Support and learn from colleagues and accept differences in personal style.
- 2.3.11. Respect and obtain, when necessary, the professional/pastoral opinions of colleagues in their area of competence and acknowledge their contribution.
- 2.3.12. Respect the professional expertise of members of other disciplines/professions with whom he works in the church.
- 2.3.13. Work with, encourage, equip, and support both women and men in their roles and as colleagues in ministry.
- 2.3.14. Respect the call and appointment of other office bearers, recognizing those people who are colleagues, or with whom you are in team ministry, as equals in standing and responsibility in the fulfillment of their duties as office bearers.
- 2.3.15. Office bearers and ministry workers released from their call in their congregation – either temporarily or permanently, are treated with the same respect, consideration, and fairness.

Section 3

Safety

- 3.1. Not participate nor condone abuse of any kind against any person (including spiritual, physical, sexual, emotional/psychological, financial, or bullying)
- 3.2. Report to the proper authorities any known or suspected cases of physical, sexual, or emotional abuse or neglect of minors or vulnerable adults or any criminal or reportable conduct, with prior advice to the church council (or consistory).
- 3.3. Not penalize, discriminate against, or have action taken against any person who reports reasonable concerns made in good faith regarding breaches of this Code of Conduct.
- 3.4. Actively prevent abuse and promote a welcoming and respectful environment where all persons are treated with dignity and value, and where any form of abuse, bullying, or harassment is neither tolerated nor allowed to take place.
- 3.5. Support those who disclose physical, sexual, or emotional abuse in a way that empowers the person who has been victimized to seek out justice and healing.
- 3.6. Ensure that when participating in any complaints or disciplinary processes, principles of natural justice including impartiality and fairness for all sides are upheld.

Section 4

Competence and Pastoral Leadership

- 4.1. Undertake ministry conscientiously, and with efficiency and effectiveness.
- 4.2. Promote truthfulness, transparency, and honesty in all his work.
- 4.3. Use his power, authority, and position to build up the community of believers and seek first the kingdom of God.
- 4.4. Preach, teach, admonish, or discipline in ways that are biblical and Christlike, promoting the shalom and flourishing of those to whom he is ministering.
- 4.5. Know and understand the legal, pastoral, ethical and organizational rules that regulate the ministry he provides.
- 4.6. Only undertake work that he is competent to perform, ministering within the limits of his expertise, gifting, and skills.
- 4.7. Provide only those services and use only those techniques that he is qualified to provide through relevant education, training, or experience.
- 4.8. Ensure he has the adequate initial education to minister competently.
- 4.9. Recommend obtaining additional opinions and services where the ministry required is not within your area of competence or arrange for any such ministry to be provided by an experienced person or biblical specialist agency, with the oversight of the consistory.
- 4.10. End a pastoral relationship when it is not beneficial for the other person or where the help needed is outside your pastoral competence.
- 4.11. When forced by circumstances to provide care beyond his normal level of competence, he must obtain guidance from a person with appropriate competence and, where warranted, obtain opportunities to develop the appropriate skills.
- 4.12. Communicate with the church council (or consistory) immediately if/when he begins to doubt his capability to fulfill his appointed role.
- 4.13. Demonstrate accountability by accepting responsibility for his decisions and actions and submitting himself to appropriate scrutiny.
- 4.14. Not misrepresent his competence, qualifications, training, or experience.

4.15. Carry out work safely and avoid conduct that unnecessarily puts himself or others at risk.

4.16. When on leave or unable to fulfill his responsibilities through illness or any other reason, he is to make alternative arrangements for pastoral ministry in conjunction with the church council (or consistory).

Section 5

Confidentiality

5.1. Do not disclose confidential information received in pastoral ministry to his spouse, family, friends, colleagues, or any other person, unless consent has been given for the disclosure.

5.2. Do not disclose confidential information received in pastoral ministry to any other person unless:

5.2.1. The person gives consent for the disclosure;

5.2.2. Retaining such information would result in physical, emotional, or sexual harm to another person or persons; or

5.2.3. Required by law.

5.3. Obtain informed consent from those who have provided the information prior to disclosing information, or, where prior consent was not possible or appropriate, advise those who have provided the information as soon as possible after the disclosure.

5.4. Explain the nature and limits of confidentiality to the recipient of ministry at the beginning of any intentional pastoral conversation, counseling, or professional supervision arrangement or program.

5.5. Ensure that the nature and limits of confidentiality are discussed with individuals who have impaired decision-making capacity in a way that is understandable by them.

5.6. Ensure that any record keeping systems such as diaries, appointment books, notes, prayer requests, and databases are kept in such a way as to ensure their accuracy, security and reliability and are adequate to maintain confidentiality.

Section 6

Conflict of Interest

- 6.1. Disclose any perceived or actual conflict of interest to the church council (or consistory).
- 6.2. Do not enter relationships or situations that diminish his ability to maintain professional/pastoral integrity and independence.
- 6.3. Refer people to another office bearer, ensuring continuity of care, where there is a conflict of interest.
- 6.4. Ensure that his personal or financial interests (including the interests of family members, friends, or associates) do not influence, or could not be perceived to influence, the performance of his role.
- 6.5. Make decisions and provide advice that is free of prejudice, favoritism, bias, or self-interest.
- 6.6. When a conflict of interest cannot be avoided, act in accordance with the judgment of the church council (or consistory) in managing the conflict of interest.
- 6.7. Ensure that any bi-vocational or external employment does not impede or adversely affect his ability to minister within the agreed vocational ministry time, as assessed together with the church council (or consistory).

Section 7

Finances

- 7.1. Ensure funds for which he is responsible are used for intended ministry purposes.
- 7.2. Act with honesty, transparency, and appropriate accountability in all financial matters.
- 7.3. Appropriately use and encourage accepted accounting practices and regular reviews and/or audits of ministry funds.
- 7.4. Maintain a strict separation between church-related and personal financial matters, ensuring that clear account and transaction boundaries are maintained.
- 7.5. Fully disclose and be publicly accountable for all church funds and properties which he handles.
- 7.6. Not to give financial advice to any person beyond what is revealed and taught in the Scripture unless qualified to do so.
- 7.7. Inform the church about any fees, gifts or honoraria received for any ministry activities.
- 7.8. Not use 'cultural traditions' as a basis for accepting an otherwise inappropriate gift.
- 7.9. Not allow himself to be influenced by offers of money, gifts, or financial reward in carrying out his duties as a minister.
- 7.10. Not seek and/or obtain personal advantage or financial gain for himself or his family from his position or from a pastoral relationship, beyond his agreed salary and allowances.
- 7.11. Not use his ministry to recruit clients for private practice or personal commercial interests.
- 7.12. Consult and obtain the approval of the Church Council before accepting remuneration, business, or employment other than that which is stipulated in his letter of call or employment agreement.
- 7.13. Pay all taxes, debts, and family support obligations as required.
- 7.14. Bring to the diaconate any physical or financial needs and refrain from directly soliciting financial help from the members and office bearers of ZCRC.

7.15. An office bearer shall not use his position in the church to directly solicit financial support from other churches, parachurches and other Christian organizations, or from people outside ZCRC except for his relatives and close friends.

In the event that I misuse my power, either intentionally or unintentionally, in my dealings with others, in word or deed—if I fail “to act justly and to love mercy and to walk humbly” (**Micah 6:8**) as outlined in the Scriptures and our confessions—I will acknowledge the harm that has been caused and the trust that has been broken, and I will actively seek restoration with justice, compassion, truth, and grace. I will humbly submit to the insight and accountability of the body that implements this Code of Conduct to ensure that I use any power entrusted to me fully in service to Christ.

General Provisions

Amendment Clause

This Code of Conduct may be revised or amended only through the unanimous vote of all members of the council. Any proposed amendments must be submitted in writing to the council. Thereafter, a meeting shall be called to discuss and deliberate on the proposed changes. All members shall have the opportunity to express their views and concerns regarding the proposed amendment.

Following the discussion, a vote shall be held. In order for an amendment to be approved, it must receive unanimous support from all members of the council.

Once approved, the amendment shall be documented and incorporated into the ZCRC Code of Conduct for Ministry Workers. A revised version of the document shall be made available to the members and posted in the ZCRC official website in a timely manner.

Any amendments made to the Code of Conduct shall be communicated clearly to all members, and efforts shall be made to ensure understanding and compliance with the revised or amended Code of Conduct.

This Amendment Clause shall be considered an integral part of the ZCRC Code of Conduct for Ministry Workers and shall not be subject to revision or amendment except by the same process outlined herein for amending the document itself.

Retroactivity Clause

The provisions of this Code of Conduct shall be retroactively applied to all cases involving acts or omissions committed prior to the creation and approval of this Code of Conduct.

Effectivity Clause

This **Code of Conduct** shall take effect and become binding upon all office bearers and ministry workers starting **14 April 2024**.

Definition of Terms

Abuse: includes bullying, harassment, emotional/psychological abuse, physical or verbal abuse, sexual abuse, spiritual abuse, elder or child abuse.

Bi-vocational: having two or more sources of income, with one income provided by the church, and a second or more income(s) from a source other than the church.

Bullying: the repeated seeking out or targeting of an adult, child, or young person to cause them distress and humiliation or to exploit them, and which creates a risk to their health and safety. Where it involves the use of technology, it is often called online or cyberbullying. Bullying may be physical or psychological (verbal and non-verbal).

Colleague: Any person with whom one works in a profession, business, or ministry. This may include other office bearers, employed staff, appointed leaders or those working alongside or in the same team, as well as office bearers of other reformed churches with whom ZCRC has classis relationship.

Confidentiality: the obligation of those in ministry to protect the privacy of the recipient of ministry's personal information. Confidentiality, however, is not about secrecy. In the context of a pastoral relationship or professional supervision relationship, it is an assurance that office bearers will not share written or spoken information about an individual with other people (except where legally allowed or required) or use it for a purpose for which it was not collected.

Conflict of Interest: A situation where the ministry worker's personal interest conflicts with the interests of the church, affecting their ability to make objective decisions.

Diversity: Distinctness of persons in terms of ethnic, social, educational and professional background, as well as spiritual gifts.

Dual roles/relationships: refers to any situation where multiple roles exist between an office bearer and a recipient of ministry, e.g. when one is also a customer, client, student, friend, family member, employee or business associate of the other.

Financial Advice: professional guidance that helps individuals and businesses make informed decisions about managing their money. This includes budgeting, investing, retirement planning, tax planning, and etc.

Grooming: Grooming is when someone builds an emotional connection with another person to gain their trust for the purposes of sexual abuse, sexual exploitation or trafficking.

Harassment: unwelcome conduct in relation to another person where the person feels offended, belittled or threatened.

Impropriety: Conduct that is improper, unethical, or contrary to established Reformed, Confessional, and Scriptural standards.

Inclusivity: The practice or policy of providing equal access and opportunity to all people of all walks of life to be part of the visible church and share in its benefits, provided they expressed a credible profession of the reformed faith.

Adequate Initial Education: at least a seminary graduate for Pastor or Minister of the Word and Sacrament. For other office bearers, a clear grasp of the biblical truths as summarized in the three forms of unity and the reformed creeds.

Lack of Prudence in Matters of Influence: failing to exercise careful and sensible judgment, especially when using one's influence within the organization.

Minister: (also known as Pastors), is one of the three recognized office bearers in ZCRC, usually referred to as 'Minister of the Word and Sacraments', which is a paid ministry role.

Pastoral Relationship: means the relationship between an office bearer and another person:

- in which the office bearer is providing spiritual care for the person; or
- where the person has looked to the office bearer for guidance, protection, or care; or
- where the person has contacted the office bearer in their responsibility or function as an office bearer.

Personal Relationship: refers to a relationship between an office bearer and another person that is separate from a pastoral or supervisory relationship (e.g., a very close personal friendship; a close family relationship; marriage; or romantic relationship).

Recipient of Ministry: any individual for whom an office bearer would be deemed to have a pastoral responsibility.

Sexual Exploitation: any form of sexual contact or invitation to sexual contact with another person, with whom there is a pastoral, supervisory, or ministerial relationship, whether or not there is consent and regardless of who initiated the contact or invitation.

Sexual Harassment: unwelcome sexual behavior, which could be expected to make a person feel offended, humiliated, or intimidated. Sexual harassment is a type of sex discrimination. It can take many different forms – it can be obvious or indirect, physical or verbal, repeated or once-off, and perpetrated by males or females against people of the same or opposite sex. Interaction, flirtation or friendship which is mutual or consensual is not considered sexual harassment.

Sexual Misconduct: any behavior that could be reasonably considered to be sexual abuse, sexual assault, sexual exploitation, sexual harassment, or grooming of an adult, child or young person. Sexual misconduct is contact or invitation, by any means, of a sexual nature which is inconsistent with the integrity of a person in a position of authority within the church.

Vulnerable Adult: a person who may be more susceptible to abuse or exploitation based on factors such as their health status (physical or mental), age, grief, previous experience of abuse, social isolation, or financial hardship. Vulnerability can be temporary or permanent.

Conformity

The **Code of Conduct** has undergone review, and the preceding text is **adapted** and **approved** by the **Council Members of Zion Covenant Reformed Church - Imus**, on the **14th** day of **April**, in the year of our Lord, **2024**

Signed:

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*Council Member
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