



B O U N D A R I E S

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ROLE INTEGRITY -
LEARNING HOW AND WHEN
TO SAY "NO"

TYPES OF BOUNDARIES:

Physical Boundaries are boundaries we set for ourselves to ensure physical safety and proximity, including boundaries surrounding sexuality, where and when we go places, and what we are comfortable with physically from others.

Time Boundaries are what we set to create a healthy mindset and schedule for ourselves. This can include setting limits on how much time we spend with someone or doing a certain activity and setting time boundaries for work/school and home life balance.

Conversational Boundaries are setting limits about what topics we are open to discussing and what topics we do not feel comfortable talking about. This can include many different topics, such as politics, religion, sexual content, and many more.

Relationship Boundaries are limits that are discussed and agreed upon with your partner, family, coworkers, and close friends.

Personal Boundaries are guidelines and rules we set for ourselves to ensure we are being aware of our needs and being aware of how we can respect and meet those needs in a healthy way.

What are 4 ethical behaviors?

Ethical behavior includes **honesty, fairness, integrity and understanding.**

Now that we know a few different types of boundaries that we can set for ourselves, let's talk about why it is important to have boundaries.

Boundaries create guidelines and rules for yourself and others to understand, follow, and respect. Some advantages of setting healthy boundaries can include a healthy mindset, refraining from burn out, implementing respect into your daily life, and good emotional and mental health.

Now, let's pick a few types of boundaries to go over and set. I am going to discuss Physical and Relational boundaries but feel free to go through all of these types of boundaries and create your own.

To start off, we need to define the boundary we want to set. An example could be creating a physical boundary

with our family members to respect your privacy in your room when the door is closed.

Another example could be setting a relationship boundary with your partner that you do not want to do anything other than holding hands and hugging until you feel comfortable and ready to have a conversation with them about further physical contact.

Once we have the boundary defined, we then need to communicate that boundary with the correct people. For the two examples listed above, this could look like putting a sign on your bedroom door that says “knock before entering” or “do not disturb”; for your relationship boundary this could look like having a conversation with your partner about what you are comfortable and not comfortable doing in regard to intimate activity.

After we communicate the boundaries, we have set with the people we want to, we should set consequences if those boundaries are broken. This could be refraining from engaging with them, allowing another conversation to be had, or discussing why these are important and what the consequence will be if it is ever broken again.

Boundaries differ from person to person and can always change. Setting your boundaries can be a great

starting point to have a healthy relationship with a partner, boss, family member, teacher, pastor, coworker, and anyone that you engage with.

If you are ready to start making your boundaries, start by setting one boundary with one person or one activity. Keep adding from there until you feel safe and comfortable in your daily life!

THE CHURCH AND BOUNDARIES

This class is no conventional account (what's generally done) of boundaries. It takes a comprehensive approach to the challenge of understanding and creating healthy boundaries. We will apply the lessons from the emerging field of behavioral ethics to the rich and rewarding complexity of boundaries in church life, helping us to be loving and responsible in how we think, speak and act, so that the church can be true to its identity and mission.

For religious communities to have integrity and credibility they must flourish as places of love and respect.

Every aspect of church life is defined and protected by essential boundaries; boundaries around space, time, thought, speech, will, emotion, and behavior-both for the clergy and church members.

Lack of awareness and attention to boundary keeping diminishes the integrity of the church and harms its mission.

In a flourishing Christian community, a wide array of boundaries must be recognized, celebrated, and navigated --from the boundaries that define and protect us as individual persons; to role boundaries that define essential communal functions, such as worship.

Whatever role one plays in one's congregation, we are called to be subservient to the primary role of living the great commandment to love God and neighbor.¹

¹ "Teacher, which is the greatest commandment in the Law?"³⁷ Jesus replied: "Love the Lord your God with all your heart and with all your soul and with all your mind."³⁸ This is the first and greatest commandment.³⁹ And the second is like it: 'Love your neighbor as yourself.'⁴⁰ All the Law and the Prophets hang on these two commandments." (Matthew 22:36-40; NIV)

When this commandment is kept alive and fully embraced, any conflict of role can confidently, respectfully and lovingly be addressed.

The primary role for members of the body of Christ is to live according to the culture of God, which is radically welcoming.

Firstly, this requires a great deal of self-awareness. What role am I assuming? With awareness often comes the realization that it may not be clear what role we are assuming.

We have different identities; from them come different roles and functions; In different contexts. And they carry different weight.

Clarity about primary and secondary roles create the healthiest and the strongest congregation. However, when those with the primary purpose is so infused in, with that of the members and the commitment is so strong; mutual accountability, must be carried out respectfully.

The goal is the protection of the integrity of the primary role, which includes avoiding even the

appearance of favoritism, or improper or inappropriateness. All roles in the church involve the inherent value of integrity and trust.

Dual relationships

Youth Leader or Chaperone

Am I functioning as a Parent on the youth trip by thinking my child should not be punished, because I do not like how that reflects on me? Parents who drink on the youth outing compromise the effectiveness of their primary role by undermining and essentially violate the primary role. Here we also see what is termed a “conflict of interest”. But this is merely a subset of situations in which multiple duties and roles can produce what we name as the clouding of interest. In any situation of the roles, clouding can occur. What this calls for is clear prioritization, starting with the values of the culture of God.

Ask yourself, am I being objective in thinking the offense is so minor that the behavior should be ignored?

Given that I am not sure, as well as that others cannot be certain whether we are being objective or not, the right thing in this circumstance is gracefully to deter further from decision making and the disciplining of the child.

In the church we are held by clear mandate to understanding about such situations. And the person should identify their dual role and recuse themselves.

Sunday school

The teacher gets frustrated with disciplinary problems and begins to use the fear of God as a weapon, any parent will feel empowered to kindly address the matter with him/her.

The Pastor

who makes suggestive comments toward a member (young or seasoned) will not be seen by that person as pastor any longer. The quintessential example is the pastor who relates to a parishioner out of a personal needs or intimacy. The primary responsibility to protect the integrity and the effectiveness of the pastoral role must be adhered to for all concerned, including someone to whom one may be attracted.

Religious education/Teacher

When informed by the Great Commission, the teacher knows that, it is not just to teach the curriculum with competence: this role also encompasses understanding each student's relationship with God to nurture it.²

²²²²² *(16 Then the eleven disciples went to Galilee, to the mountain where Jesus had told them to go. 17 When they saw him, they worshiped him; but some doubted. 18 Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. 19 Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.") (Matthew 28:16-20; NIV)*

The role of worshipper, like all other roles, is sometimes either filled poorly, partially, or minimally. Like worship leaders,' worshippers have a vital role in helping to create the optimal conditions for worship. When ready to fully engage and contribute, to read and to see, when ready to hear the lessons and the sermon deeply, worshippers enhance the worship experience for all involved.

The communion Person is not just a distributor of the elements, the role also entails engaging the communion of saints.

The Acolyte is not just about lighting candles at one point and snuffing them out in another. He/she helps to invoke reverence and awe.

The ushers, trustees, the kitchen groups also play a role and that should be effectively communicated to each person before they are assigned to a particular role. The Church must be present. No role in ministry is too insignificant to warrant mindful presence.

Outside of worship, members have a role to play in hospitality for new people and the responsibility for fostering an inclusive fellowship for one another, including for those at the edges of his social.

ROLE INTEGRITY

This is, of course, a responsibility for all those who assume any role in God's church. That we enhance and protect the integrity and effectiveness of that primary role for all concerned. We must practice self-control; it begins with the control of one's attention/one's eyes etc. Every moment in time we face the decision of where to direct our attention. Custody of the eyes and control of attention has wide implications for every ministry role.

The better we are at appropriately meeting our needs, the less we are at risk of using our church rolls to satisfy those needs and so violating role integrity in the process.

In our personal lives, personal needs and interests take precedence. In our church those needs are of personal interest and are secondary. Many would like the church to OK personal needs but that is a form of using the

church not serving Christ through the church. This is a matter of role integrity.

Roles constitute the functional units of the congregation. Respecting role boundaries make for better fulfillment of the congregation's mission.

Ask yourself more often, whose role is that? Whose decision is that? How can it contribute to better functioning.

Remember we are all subject to temptations of various sorts that risk violating the integrity of our primary roles.



The role does not serve you; You serve the role.

How to say No

Why are Christians especially susceptible to confusion about boundaries? The questions listed below

reflect some of the confusion we Christians may have about boundaries.

**Can I set limits and still be a loving person?*

** What are legitimate boundaries?*

**What if someone is upset or hurt by my boundaries?*

**How do I answer someone who wants my time, love, energy, or money?*

**Why do I feel guilty or afraid when I consider setting boundaries?*

**How do boundaries relate to mutual submission in marriage?*

** Aren't boundaries selfish?*

BOUNDARY SETTING SENTENCES

Let your conversation be always full of grace, seasoned with salt, so that you may know how to answer everyone.

(Col, 4:6; NIV)

- I CAN'T DO THAT, BUT I CAN HELP YOU FIND SOMEONE WHO CAN.
- I APPRECIATE THE GESTURE, BUT IN THE FUTURE, I'D PREFER.
- I CAN'T TAKE ON ADDITIONAL RESPONSIBILITIES RIGHT NOW.
- I'M NOT COMFORTABLE DISCUSSING THIS TOPIC WITH YOU.
- I'M UNCOMFORTABLE WITH WHAT YOU JUST SAID I DID.
- THANKS FOR YOUR CONCERN, BUT I CAN HANDLE THIS.
- I CAN'T DO IT, BUT I'M OPEN TO TRYING.

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- I DON'T FEEL SAFE SO I'M GOING TO LEAVE.
 - I WON'T BE SPOKEN TO IN THAT MANNER.
 - I'M ALLOWED TO CHANGE MY MIND.
 - THANKS, BUT I AM NOT INTERESTED.
 - I WISH I COULD BUT I CAN'T.
 - NO THANK YOU.
 - NO.

God and Boundaries

This concept of boundaries comes from the very nature of God. God defines himself as a distinct, separate being, and he is responsible for himself. God defines his personality by telling us about himself. What does he tell us in the Bible about what he thinks, feels, plans, allows, doesn't allow, likes, and dislikes? See, for instance, Genesis 12:2; Jeremiah 3:12; Ezekiel 6:9; 36:26. God differentiates himself from his creation, from us, and from others. He tells us who he is and who he is not. What

does he say about himself in Leviticus 11:44; Isaiah 48:12; 60:16; 1 John 4:16? God also limits what he will allow in his yard. What, for example, do Exodus 20:1–17 and Matthew 5:21–6:4 say about those limits? What do Hosea 6:6, Micah 6:8, Mark 12:30–31, and 1 John 4:7–12 say about the gates in God's fences? God also has boundaries within the Trinity. The Father, the Son, and the Spirit are one, but at the same time they are distinct persons with their own boundaries. Each has his own personhood and responsibilities, as well as a connection and love for one another (John 17:24).

We, whom he created in his likeness and whom he gave personal responsibility within limits, need to develop boundaries like God's if we are to be effective stewards over the life he has given us.

How do you begin?
Me and Not Me

Boundaries define us. They define what is me and what is not me. A boundary shows where you end and someone else begins, leading to a sense of ownership.

We have to deal with what is in our soul (**Proverbs 14:10**), and boundaries help us define what that is. The Bible tells us clearly what our parameters are and how to protect them, but often our family or other past relationships have confused us about our parameters. When we are not shown the parameters of our soul or are taught wrong parameters this can often result in pain.

- *We are responsible to others and for ourselves.* What does Galatians 6:2
- Now look at Galatians 6:5. The Greek words for burden and load give important insight into these two verses.
- Burden means “excess burdens,”

Mean boulders that we need help carrying.

If you are experiencing any confusion of responsibility and ownership in your lives, it is a problem of boundaries.

- **Behaviors** Behaviors have consequences. As Paul says, “A man reaps what he sows.” (Galatians 6:7–8). As Proverbs warns, “stern discipline awaits anyone who leaves the path” (15:10). To rescue people from the natural consequences of their behavior is to render them powerless.

(Consequences are good teachers)

- **Choices** We need to take responsibility for our choices. Doing so leads to the fruit of self-control (Galatians 5:23). A common boundary problem is disowning our choices and trying to lay the responsibility for them on someone else.

Throughout the Scriptures, people are reminded of

their choices and asked to take responsibility for them (Joshua 24:15; Matthew 20:13; Romans 8:13; 2 Corinthians 9:7; Philemon 1:14)

- **Thoughts** Our minds and thoughts are important reflections of the image of God. We are called to love God with all our mind (Mark 12:30), and we are to “take captive every thought to make it obedient to Christ” (2 Corinthians 10:5). We must have our own thoughts, we must keep learning about God, we must clarify any distorted ideas

Practicing Grown-up Nos

Straightening out the extremely complicated, conflicted, frightening relationships in your life is a major goal in becoming a boundaries person; and a step that requires that are -some grown-up nos. Especially when the person is a controller or manipulator and uses the guilt trip.

Guilt Messages

No weapon in the arsenal of the controlling person is as strong as the guilt message. People with poor boundaries always internalize guilt messages leveled at them. Controlling people who direct guilt messages at you are trying to make you change your choices.

Remember the landowner's words in the parable of the workers in the vineyard: "Don't I have the right to do what I want with my own money?" (Matthew 20:15). The Bible says that we are to give and not be self-centered. It does not say that we must give whatever anyone wants from us.

We are in control of our giving. We are free to make our own choices, and we are to take responsibility for their impact on us and other people.

Controllers: Not Respecting Others' Boundaries

Controllers see a person's no as a challenge to change his or her mind. Controllers can't respect other people's limits. They resist taking responsibility for their own lives, so they need to control other people's lives. Controllers are therefore perceived as manipulative and aggressive bullies

The primary problem of individuals who can't hear no is that they tend to project responsibility for their lives onto others. They use various means of control to motivate.

others to carry the load God intends to be theirs alone. These controllers come in two types.

Aggressive controllers clearly don't listen to or respect other people's boundaries. They are sometimes verbally abusive and sometimes physically abusive, but most of the time they simply aren't aware that others even have boundaries. In the Bible, Peter is an example of an aggressive controller. Peter didn't want to accept the

Lord's boundaries, and Jesus immediately confronted Peter's violation of his boundaries (Mark 8:33)

Manipulative controllers are less honest than aggressive controllers. Manipulators try to persuade people out of their boundaries; they talk others into yes. They use guilt messages, manipulate circumstances, and seduce others into carrying their burdens. Manipulators deny their desires to control others, brush aside their own self-centeredness, and admit no wrong.

Working with Bad Behaviors

When the pastor allows someone to take too much time, the pastor then have less time for other things.

*When the meeting leader allows people to come late, wait for them before starting, or allows the discussion to become pointless, the chair is failing to protect the integrity of that role.

The point here is not to be rigid period since rigidity can be bold inconsiderate and less adaptive than flexible discipline. Disciplines that are overly rigid tend to break down because they do not flex when circumstances are different than normal. However, many people who argue for flexibility really want no discipline, Standards, or accountability at all.

They argue for unconditional acceptance, many tolerating everything. Discipline is more sustainable when it is clear and consistent, while also taking conditions into account. When road conditions hold people up, for example, you might well wait a bit to start a meeting, while under normal circumstances you start precisely on tag.

More significant and challenging issues of flexibility and adaptability of boundary keeping a curve when we

consider that some people are at risk of violating boundaries due to psychological or medical conditions that can damage social perception, judgment, or impulse control. cognitive limitations can and often interfere. Moreover, our lingual should always be professional whatever role but especially the primary role. The primary role sets the tone and represents Christ. When the problem is perceived to be mental health, NEVER USE THE WORD CRAZY-crazy is dismissive. Remember there are very few people in our churches trained to understand, equipped to diagnose and/or give medication, and it may simply boil down to our understanding of that person. I don't understand this person, so they are crazy. Well just maybe the environment is a little sick.

Focus on creating a life of freedom

What is important to you in this season of your life? For example, is it spending time with family and friends, developing a skill, spending time in nature? This week, how will you prioritize doing what is important to you?

It takes a village

The three primary village institutions are the church, the family, and school. Enduring institutions of the village are characterized by their leadership, information flow, culture and if I may use, adaptive responsive, risk structure, and legitimacy.

We might ask ourselves to what degree our congregations are equipped to serve as enduring institutions for anchoring future generations to live out their calling as the body of Christ with integrity.