

Brunswick Uniting Church



HOSPITALITY
COMPASSION
COMMUNITY

**Pastoral Care
Review Report**



December 2020

Review of Pastoral Care at Brunswick Uniting Church December 2020

Hospitality...Compassion...Community...

Day by day, as they spent much time together in the temple, they broke bread at home and ate their food with glad and generous hearts, praising God and having the goodwill of all the people. And day by day the Lord added to their number those who were being made whole.

Acts 2:46-47

INTRODUCTION:

This review had the intention to learn about the experience of care at Brunswick Uniting Church (BUC) and consider how healthy is the Pastoral Care (PC) which is offered. The intention is to reflect upon the strengths of BUC as a caring community, and to consider how the processes that serve the culture of care can be further strengthened.

The Review Team :

A Review team was formed with Rev Ian Ferguson, Gwen Arnold and Jane Allardice. Approval was granted from Church Council to obtain the services of Rev Dr Anne Mallaby to facilitate the Pastoral Care review. Anne is Adjunct Lecturer in Pastoral Theology at Whitley College and has been a highly valued member of the team and brought her wealth of experience in Pastoral care to the review.



REPORT SUMMARY:

In this community, the overwhelming affirmation is that Pastoral care emerges in authentic and spontaneous ways that build a community culture of respect and care for one another. Pastoral Care is not a contrived task, but an outworking of our conviction of who we are in God, exchanging hospitality, responding compassionately to one another, and facilitating the experience of belonging in community.

There is also a general affirmation that the model of Pastoral Care that was adopted five years ago has been helpful in creating a culture of care as well as providing intentionality, whilst it continues to evolve and extend. The Pastoral Care teams work to ensure the health of the whole. These processes of intentional care are important, and need to be maintained well. Protocols around who is in the teams, how often the teams meet, what accountabilities are in place, how they gather together regularly or representatively meet as a Pastoral Care Committee to oversee the whole pastoral care activity, need to be clarified. Other groups by the very nature of Pastoral Care, intersect with the process.

There is an eagerness in the community to claim the opportunity of re-building the church community in 2021 in ways that will facilitate a culture of growth. With this in mind, the Pastoral Care Review outlines the following key work areas into the future:

- i. A continuation of the model of Pastoral Care
- ii. Clarifying and equipping those in the Pastoral Care teams for their roles
- iii. The Pastoral Care Committee clarifies protocols, responsibilities, membership and accountability processes for each of the Pastoral Care Teams
- iv. equipping BUC group convenors, and all interested, with pastoral care basics
- v. clarification of protocols, responsibilities, membership and accountability processes for each of the Pastoral Care Teams
- vi. The process for newcomer transition between the Hospitality and Community be clarified
- vii. issues of sensitivity and confidentiality be carefully considered
- viii. Discipleship and Education Committee be involved in resourcing people
- ix. the UCA code of ethics be read and reflected on by all pastoral care team members
- x. the rhythm of meetings for the Pastoral Care teams be considered carefully in order to ensure the teams collaborate well together : potentially :
 - Pastoral Care committee – monthly initially, and then bi-monthly
 - Hospitality – bi-monthly
 - Community Team – monthly initially, and then bi-monthly
 - Compassion Team – fortnightly
 - Joint meetings – three monthly
- xi. the overall communication of welcome and care be celebrated and intentionally developed



REPORT DETAIL:



The Review Process

- Several preliminary meetings were had with Anne, Ian, Jane and Gwen to learn about the context at BUC and to discern a process for the review
- The materials from late 2014 were read to understand the program put in place after the reframing of the PC model. The website was considered in terms of how Pastoral care is communicated through the general ethos of the church and its ministries
- There was discussion of the principles behind the current process and the structure of care. One notable discussion was around the nature of 'person-centred' or 'program-centred' and how these terms are interpreted. At its core, there was an understanding that the program serves the needs of the people within the community. The program is in place to serve the people
- The group identified the structures that support BUC in terms of leadership and guidance, discerning the key groups with whom to meet
- A brief handout was prepared and distributed to prompt the thinking of people in the BUC community
- The review process was communicated to the church
 - Via newsletter 4 October 2020
 - Introduction of Anne via video to church council 14 October 2020 and the church as a whole 18 October 2020
- Throughout October and November Anne and one of the review team visited (via Zoom) various groups within the church to gain a sweeping view of the experience of PC and the insights of people.

The groups were:

- Compassion team
 - Hospitality team
 - Worship team
 - Church Council
 - Discipleship and Education
 - Olive Way
 - Justice and Mission
 - Olive Arts
 - Property
 - Finance
 - Ministry Team
 - Student House Rep
- The process for these visits was to listen to what was shared, record the meeting to check any confusion and for Anne to write extensive notes immediately after each session. Particular attention was paid to both enthusiastic insights and to questions or concerns raised
 - An open invitation was made to all those who attended the zoom sessions to individually connect with Anne or Ian via email, zoom or phone. Five people took the opportunity to be involved in those extended conversations

- An open invitation was extended to the whole church to an online zoom discussion at which a small group attended
- As restrictions eased and a small group of worshippers could gather on Sunday afternoon, a face-to-face opportunity for discussion with Anne on one Sunday was provided, particularly for those with little or no access to digital technology.
- Throughout the process weekly meetings were held with the review team
- This report was drafted by Anne and shared with the review team on 14 December 2020. After further review it was submitted to Church Council early 2021



Some general observations

- There is an awareness broadly in the church community that Pastoral care is important and an affirmation that it happens. There is generally a warm affirmation of the care offered and the community networks that provide the natural networks which sustain such care. There is a recognition of the intentionality that is offered by the structure that assumes responsibility for it.
- A key principle broadly understood as lying at the heart of the approach to Pastoral care is the creation of a 'culture of care' which emerges mutually within the faith community in its broadest definition. There is an acknowledgement that the church itself extends beyond the 'Sunday Morning Congregation' and care of the worshipping community extends to serve those involved in the wider ministries of the church. The Pastoral Care structure is in place to support the culture of care and to attend to particular tasks and any gaps that may emerge.
- There is a clarity that the care for one another is a foundation for the care that is offered beyond the boundaries of the church itself. Care occurs in the 'in-between' spaces, where one acknowledges the value of the other. There is an awareness that pastoral care within the faith community is intrinsically linked to the wider ministries of the church – when one is healthy it creates a strong pastoral link to the various ministries where care is exchanged. Pastoral care is seen as the beginning of the 'mission' of the church in that it extends an authentic expression of God's love both within and beyond itself.
- There was a general affirmation that the 2020 situation where COVID lockdowns disrupted the regular rhythms of church life and ministry, confirmed that the model of care the church has adopted works well. The church generally and the pastoral care processes specifically, were revealed to be responsive, robust and flexible to the situation. This is to be warmly affirmed within the community, alongside any suggestions for adaptations into 2021. There were many stories shared about inclusive care that pops up in spontaneous ways, knitting groups, art expressions, advent packs and the like. All were received as dynamic, authentic expressions of care.
- The church community is well educated and articulate in their awareness of the motivations of care, including the call of Jesus to care for one another, and a deep sense of dwelling together in the love of God.
- The Pastoral care of the church relies upon the theology of the church – that is, the depth of inclusion and welcome communicated in every level of church life and activity, including worship, is seen as at the heart of the care offered.

- Pastoral care ‘pops up’ all over the place with a genuine attending to one another in care. This is a community where people are awake to one another and prepared to extend genuine care in ways that seek the best of the other. It is also a community who are encouraged to use their gifts and encouraged to belong. A number of times people affirmed that the church responds to the things people are interested in, and encourages people to take up their interests into the community. As one person voiced it, “we belong, so we care... we were cared for, so we belong”.
- There is an awareness that care extends beyond itself, both in the giving and the receiving. There was some very positive acknowledgement of collaborations with other groups, like the Salvo’s for example, and the capacity to recognize the need to be part of a larger body both offering and receiving care.
- The leadership are prepared to call on external resources for support as appropriate, to support the pastoral needs of the church. That is, denominational bodies are involved if there is a need for safe spaces to discuss conflicted relationships, educational resources are drawn on to offer specific input for mental health, and other systems are in place as needed. This reveals that this faith community, whilst active and well resourced, recognizes good processes and important external reference points as signs of health.
- The three-fold structure is generally affirmed as appropriate and workable, particularly as it offers intentionality to ensure the community retains its high level of care. It has also affirmed the centrality of care-giving among all the members; that is, all participate and are valued in caring for one another. The further challenge is that structures are served by people, and the church needs to ensure the people are equipped for their roles.
- The ministry team are key players in the care giving, although with differing roles. They are highly regarded and affirmed within the community for the various roles of care they offer. There is concern that they are not overloaded.
- There is a deep sense that all of the groups are involved in Pastoral care, whilst not on PC teams. That is, they offer care to others they work alongside, around the tasks in which they are involved. They become the connecting points for people where relationships are made, nurtured and valued. They may offer educational opportunities that support the care-giving, or equip the community or PC teams further with skills, or provide safe spaces that create welcome to others. At every level, from maintenance to the preparation of worship, the teams are mindful of the principles of pastoral care and the people who are being welcomed and nourished from their ministry.
- To specifically note, the Liturgies and Sacraments of the church are seen as visible actions communicating the welcome and belonging of God. The care and creativity expressed in the worship rhythm of the church is core to the values of the church and expresses the concepts of hospitality, compassion and community. At the time of writing, the sensitivities of Christmas have found expression in a Blue Christmas service. This has been a difficult year and an acknowledgement of the impact of suspending the sacramental space, knowing that the liturgies like worship, communion, confirmation, weddings, have a profound impact on people.

In short, the Pastoral Care ministries at BUC are highly valued, warmly appreciated, and reside within a dynamic structure that facilitates healthy community.

Comments on the function and work of the teams in the three-fold structure



- **Hospitality : *For the Lord your God ... loves the strangers, providing them food and clothing. You shall also love the stranger, for you were strangers in the land of Egypt (Deuteronomy 10:17-19).***
 - There are a diverse group of people on the team – in age, gender, interest and experience at the church. This provides a fresh and dynamic welcome within the church.
 - They are clear about their tasks and their limits. They continue to pay attention to encouraging gifted and welcoming people to ‘do’ the welcoming.
 - They are aware of their need to maintain confidence, to build trust and to be intentional in their actions of welcome.
 - The team has developed a useful resource to allow communication of tasks to one another and a sharing between them.
 - One risk is that this data-base may need clearer protocols around its use – what is said on the database, who can use it, and whether interpretive comments are always helpful. The group were aware of the need for confidentiality on the data base, as well as the potential power dynamics in accumulating information or comment about attendees. Perhaps this needs attention.



- **Compassion : *Jesus saw a great crowd; and he had compassion for them, because they were like sheep without a shepherd; and he began to teach them many things (Mark 6:34).***
 - Carries a lot of responsibility for specific and crisis care-giving. They are a small and committed group of people, who are thoughtful about what is possible and what is not.
 - They were very intentional about their response in COVID, and have extended their processes to ensure others are cared for via phone and with food. This has meant they have shared their tasks with others.
 - At times the team feels that it carries a ‘weight of responsibility’ for care-giving in the community, and there is a need to clearly define their tasks as ‘co-ordination’ and ‘oversight’ of care, with a need to have a wider group of people who can be called upon to actively offer care in times of challenge and crisis.



- **Community : *Jesus said, “Follow me and I will make you fish for people.” And immediately the fishermen left their nets and followed him (Mark 1:17-18).***
 - This is a far more fluid group, that has been challenged during the COVID lockdowns, as the community group oversight role has been disrupted.
 - This group functions to organize church camps, regular lunches, dinners, etc.
 - This group is less visible in the church, although it is dynamically visible in the life-groups/interest groups that naturally emerged.
 - Some clarifying and development of how this team is involved in the promotion and nurturing of community life is to be noted.

- There was some conversation as to whether a database or record system might ensure people don't 'slip' away after they have moved from the responsibility of the hospitality team? The Pastoral Care Committee was doing this, but it needs to be picked up as a clear task.

Oversight of the Pastoral Care Teams – The Pastoral Care Committee

- The PC Committee is intended to provide Oversight, reporting to council and resourcing/supervision of the Pastoral care processes.
 - There have been challenges in the consistency and make-up of this group over the period of this PC re-structure. The inclusion of a representative from the Church council has facilitated the processes of this group, and accountability of the teams.
 - At different points in the review, there was the voicing of a need for a 'pastoral carer' who could 'oversee' the PC in the church. There is some perception that one person might be able to draw together the needs of care in the community. There are risks in this, that will be discussed later, that sit around the nature of power relationships and the need for mutual care to be offered as a core component of church life.
 - There is potential for this oversight role to be more active, drawing on the resources of other groups (like D&E) to offer more input and focus of care.
 - This group would likely be strengthened by more regular meetings of representatives of each of the Pastoral Care teams, who could more strategically identify needs, resources and processes.

Emerging Questions



a. Structure, personnel, administration

- i. The structure serves as an intentional framework to ensure care takes place, and particularly to facilitate the movement of belonging within the community. That is, pastoral care is a key to people feeling valued and connected, to developing ongoing relationships, where they can discover a safe-enough space within the community.
- ii. The 'compassion' and 'hospitality' aspects of the structure are more akin to the previous models of providing care. The 'community' aspect is the area that perhaps needs further clarification in terms of role and function.
- iii. The threefold structure relies upon a communication system between the three that could be well served by some enriched intentional connections. Does there need to be a stronger link between the three groups with a more regular meeting. Does this mean the Pastoral Care Committee needs broader representation and intentional involvement?
- iv. Transition from the hospitality processes to community team needs clarification and intentionality. This is the connecting web that holds the community together and ensures people move into a valued place of belonging within the community. This should be addressed by the Pastoral Care Committee.

- v. The ministry team continues to carry a lot of the specific care-giving and follow-up, which is a necessary part of the 'pastoral' role. They will need to continue to be clear about the boundaries and limits to their role which will continue to ensure their healthy working practice. They are mutually supporting, with shared responsibilities and care between them. Their bond is affirmed by their shared supervisory relationships and their mutual response and honesty to one another.
- vi. A number of times the potential to appoint a 'pastoral carer' was mooted as a possible way to ensure that there is care for the carers, and that the gaps are noted. It was an acknowledgement of the people resources of the church being stretched. This is certainly understandable. At one point, a participant said in response to this suggestion "if some-one comes in as the pastoral carer, it is likely to tip the power balance so that people will expect to be cared for instead of care for one another.' The weight of feedback suggested that there is a high value placed on the ongoing development of the culture of care among members of the community. Communicating the places where care is taking place is central to this. One possibility, for example, is that there be facilitated spaces for reflection on the stories of care that emerge within the community of communities. Intentional processes for the community to acknowledge the where care takes place and to deeply listen to the stories is likely to develop awareness of the shape of care. Further, it is suggested that the threads between the pastoral care teams, facilitated by the Pastoral Care Committee, will be a critical aspect in discerning the specific needs for pastoral care within the community, and providing oversight.
- vii. The structure of the church itself and the images used to describe the structure of the church aid an understanding of how Pastoral Care is expressed. The church is a complex faith community, with a heart of worship and a ministry that extends meaningfully into communities that express care to one another. Whilst the structure of the church itself is beyond the scope of this specific review, it does impact the way people think of themselves as 'belonging', 'participating' and 'creating' meaningful community. One such image is that of the church as a community of communities, where the various groups and ministries form communities, and a thread of relationships bind the church together. Such an image both validates the communities that emerge organically and affirms the links that need to extend between those communities to affirm the community of care that seeks to express the core of the love of God.
- viii. There was a clear articulation that power within the leadership/church council is shared and attached to clearly defined roles. There is a respect that allows people to listen to one another around the table and trust people to their tasks. This is modelled in the emergence of the role of 'co-chair', where the diverse giftings of people are acknowledged and validated.
- ix. Recruitment into the Pastoral Care teams is a question to consider. This is noted as the responsibility of the Pastoral Care Committee, and acknowledged as having been challenged over the past couple of years in terms of addressing specific needs. This process could be clarified, with a protocol for equipping and orienting people to the roles as they take on responsibilities in the various teams. Clarity about the function of the Pastoral Care Committee and its membership

needs to be enriched. This would provide support and encouragement, as well as confidence, for those taking on roles in Pastoral Care. D&E may be well placed to offer such training opportunities.

- x. Some creative thinking is happening around re-booting the pastoral care processes into 2021. For example, the monthly hosting of meal for students to nurture body, mind, soul by the Student house members... recognizes the energy that exists to reflect care to the wider community.



b. The Practice of Pastoral Care

- i. The challenge of 'confidentiality' exists in every community. 'Who knows what' can even undermine people's sense of trust in the fabric of community. There is an acknowledged vulnerability in participating in community and knowing that I am safe enough to both be known and free to share my story, or not. Creating a culture of trust where I know that I am safe-enough, is an intentional expression of care to others, and a central task of the pastoral care teams. Some education in this area and the value of respect for others' stories is important to keep as a core aspect for the Pastoral Care committee. Transgression of this sacred trust that resides in community does damage, so 'over-sharing' and confidentiality are important reminders for all.
- ii. Care for others in times of crisis or challenge, as well as care as an aspect of community belonging, requires important communication processes. How that communication takes place, who is responsible for sharing information, and decisions around what is shared are important considerations for the community. There are cultural issues involved in sharing as well as personal sensitivities that need to be well understood. Attending to the complex needs when communicating is a shared task to recognize nuances involved, and perhaps needs some oversight and input from the Pastoral Care Committee.
- iii. The notion of how power resides in relationships of care is an area of understanding that could be developed more broadly within the community. In a similar way to the reality that those who have information have power, care-giving/care-receiving prompts important discussion about how we acknowledge the roles we have, the complexity of needs that abound and the mutuality of respect that is needed for community to function in healthy and safe ways. In a faith community that seeks to create a culture of care, this is a foundational principle that needs to be shared. That is, that the community recognizes both the strengths and the limits of mutuality and the presence and risks of power within caring relationships.
- iv. Any review of PC needs to pay attention to appropriate boundaries between relationships. There were times when it was acknowledged that the boundary between friendship and pastoral care was voiced by those in leadership who facilitate ministries. Whilst the wondrous emergence of friendships offers a natural exchange of care, it is possible for the intentionality around care-giving to become confused. This effects itself in confidence holding, but also in offering referrals. The nature of 'mutual' care can be messy, and this needs to be noted and considered with some clarifying input. Further, it is not clear that all the

- various teams are aware of the ethical practice guidelines that govern church ministries. Articulating the ethical framework of care for one another to create safe practices needs to be publicly available.
- v. BUC functions well with a team of dedicated volunteers who commit their own time and resources into the life and health of the community. This is most often a healthy expression of faith-life, and an honouring of presence in God. It also needs to be acknowledged that volunteering is both a position of serving and of power. The nature of power in volunteering is complex, and requires understanding by those who give of their time. It can involve the 'with-holding' of service or the 'claiming of role' in ways that can challenge the involvement of others. As such, volunteering also involves clear accountability processes to be in place. In this case, the Pastoral Care committee can function to both support and offer accountability, as well as educate around that nature of power.
 - vi. Clarity exists around the nature of PC in the broader ministries of the church as offering pastoral care – ie, as hospitality and welcome rather than service delivery, agency relief or support. This care acknowledges a deep understanding of the role of the church, the shape of the care as being both mutual and intentional, host-guest, and the limits and boundaries around that care. This clarity is important to maintain, as well as forging relationships with other associated agencies. I found myself in a number of groups reminding people that 'clarity is our friend'... that is, when we are clear about what we can and can't do, what care is and isn't, then relationships are strengthened.
 - vii. Each of the groups visited expressed in different ways how they 'built one another up'. This culture of encouragement builds confidence and openness as a community. People begin to develop a sense of identity that allows them to share through something they have in common.
 - viii. Most leaders in the various groups felt that they were supported by committee members, and that they were then able to hold caring space for others. In some cases, the wider community would attend and become 'witnesses' to the ministry, in many ways then reminding participants they belong to a larger body. This allows for a flourishing to emerge.
 - ix. The expression of the church as a community that expresses love and welcome always has scope to extend further. Questions were posed as to how can care be extended further as a community, as a type of connecting web between the faith community and wider community? This comment sits alongside a concern as to both the complexity and the activity of the church itself, and an acknowledgement that the church needs to recognize its limits in order to care for one another. This question also sits alongside the conversation about how the church 'grows' in numbers and has in place the processes of care that can facilitate that care. That is, is it possible to extend beyond the numerical size of church without fully embracing an image of church (eg. Community of communities) that allows Pastoral Care to be shared more broadly and facilitated in a more focused way in those 'communities'.
 - x. The numerical growth of a faith community is deeply related to the spiritual and relational growth of people. Any form of church growth is going to rest upon a model of care that facilitates belonging. Organic community based care allows for growth that is not controlled by an agenda, and is more dynamically reflected

- in the engagement of people throughout the week where safe spaces to articulate and share needs can occur
- xi. There is a related question as to whether the community itself is too busy, and whether the leaders are spread too thinly. This discussion emerged to ensure balance is maintained whilst creative potential is welcomed. The outworking of the voiced concern around 'busyness' is expressed in terms of succession. Planning for succession of leadership in various areas of the church becomes a pastoral issue when people feel burdened to continue in roles when they need to step back. This question of succession for people in key roles sits within the question of support for key leaders so that they are able to continue in roles, and potentially mentoring for people in taking up and relinquishing responsibilities. The challenge is inviting engagement that is fruitful and committed whilst at a pace that continues to be life-giving for all involved. There is not so much angst around this question, as an ongoing note of concern to ensure continuity of vision, story and culture.
 - xii. Education and input concerning the principles of Pastoral Care and healthy community dynamics is something all can benefit from. There was a simple insight that the 'handout' sheet attached to this review to prompt thought was helpful. Small blitzes of information that can prompt thoughtful discussion can be a tool to sit alongside intentional in-service educational input sessions, to offer quick, thoughtful insights.
 - xiii. The church clearly communicates welcome and hospitality inclusively and deeply to a diverse community. This is to be warmly affirmed and acknowledged as a wonderful expression of God's love to all people, and indeed, all creation. There was some consideration as to whether the voices of all are represented in the core aspects of decision making in the church. For example, does the church adequately represent the LGBTIQ people within the leadership structures? Does the community seek the input of the more marginal groups and people, as it makes decisions about its life and health?



Finally

In this community, the overwhelming affirmation is that Pastoral care emerges in authentic and spontaneous ways that build a community culture of respect and care for one another. There is a sense that Pastoral Care is not something we do, it is an expression of who we are. It is not a contrived task, but an outworking of our conviction of who we are in God, exchanging hospitality, responding compassionately to one another, and facilitating the experience of belonging in community.

There is also a general affirmation that the original model that was in place five years ago has been helpful in creating a culture of care as well as provide intentionality, whilst it continues to evolve and extend.

To ensure this culture of care is nurtured, the Pastoral Care teams work to ensure the health of the whole. These processes of intentional care are important, and need to be maintained well. Protocols around who is in the teams, how often the teams meet, what

accountabilities are in place, how they gather together regularly, or representatively meet as a Pastoral Care Committee to oversee the whole pastoral care activity, could be clarified. Other groups by the very nature of Pastoral Care, intersect with the process. For example, the Discipleship and Education group could facilitate some helpful resourcing of the teams, the Church council could consider how its support of the 'community ministries' can be effective in facilitating succession across the various ministries.

There is an eagerness in the community to claim the opportunity of re-building the church community in 2021 in ways that will facilitate a culture of growth. Growth is bedded in the flourishing of people within a flourishing community, with the potential of more people eager to participate in a healthy community. As one member said, "It is rewarding to look to a healthy community pondering how to do things even better".

RECOMMENDATIONS: KEY WORK AREAS FOR 2021

We recommend:

- i. the continuation of the model of Pastoral Care within the community be maintained and celebrated.
- ii. the Church focus on clarifying and equipping those in the Pastoral Care teams for their roles
- iii. equipping BUC group convenors, and all interested, with pastoral care basics
- iv. the membership of the Pastoral Care Oversight Committee include a broader cross section of the BUC community
- v. the Pastoral Care Oversight Committee clarifies protocols, responsibilities, membership and accountability processes for each of the Pastoral Care Teams, in conjunction with the Ministry Team
- vi. that processes to ensure smooth transition for newcomers between the Hospitality and Community be clarified.
- vii. that issues of sensitivity and confidentiality be carefully considered in the communication of pastoral concerns, both in the formal written communications of the congregation and in informal sharing.
- viii. the Discipleship and Education Committee be encouraged to actively resource the community in the area of Pastoral Care.
- ix. the UCA code of ethics be read and reflected on by all pastoral care team members
- x. that the rhythm of meetings for the Pastoral Care teams be considered carefully to ensure the teams collaborate well together. Potentially:
 - o Pastoral Care Oversight committee – monthly initially, and then bi-monthly
 - o Hospitality – bi-monthly
 - o Community Team – monthly initially, and then bi-monthly
 - o Compassion Team – fortnightly
 - o Joint meetings – twice a year
- xi. that the overall communication of welcome and care through the many acts of the community and the theological underpinnings of the community, including the inclusion of diverse groups of people in leadership, be celebrated and intentionally developed.



Addendum for Pastoral Care Committee & Teams

The Review Committee wants to warmly affirm the agile and responsive involvement of the Pastoral Care teams in the challenging context of 2020. The regularity of meetings, the sharing of tasks, the practical engagement and the commitment of a wide range of people reminds us of the importance of activating the whole community in the acts of Pastoral Care. With this in mind, the Review Committee recommends adopting the learnings from the year into the processes of the Pastoral care teams :

- Clarifying the roles of the Teams themselves, including where delegation is required,
- a transition process for new members from the Hospitality team to the Community team
- Re-structure make-up of Pastoral Care Committee team
- Review make-up of Community team
- Hospitality team to review its database content and use in terms of confidentiality, security, etc
- Pastoral Care Committee in consultation with PC teams and Discipleship and Education Committee, determine what the educational/training/resource/role orientation needs are for PC teams
- Pastoral Care Committee in consultation with Student House Committee, look at engaging with student house people in new ways
- Pastoral Care Committee look at succession plans and support for key BUC leaders

