



Module Overview

Leader's Guide

Aim

This module aims to outline the key aspects of the Uniting Church's hopes for the ministry and role of the Church Council.

Participant outcomes

When participants have completed the work for this module, they will be able to describe accurately the ministry and role of the Church Council.

Leader's role

This is an introductory module on the ministry of the Church Council in the context of the ministry of the whole Congregation.

The process used in the module is critical for the participants' learning. Please provide a relaxed, friendly and open environment with brief breaks if and where appropriate.

Resources

Participants will need:

- Photocopies of the five handouts
- Individual highlighters and drawing pencils or crayons
- Newsprint sheets or whiteboard or overhead transparency for plenary exercises

Session Outline

(times are approximate)	Total 15 min
1. Introduction and prayer	5 min
2. Group activity and plenary: E1.H1 & E1.H2	25 min
3. Group activity and plenary: E1.H3	30 min
4. Paired activity and plenary: E1.H4	25 min
5. Group activity and plenary: E1.H5	25 min
6. Close	5 min



1. Introduction

Tell the group: *In this study session we will begin to explore the Uniting Church's understanding of the ministry and role of the Church Council. This is simply an introduction and will raise issues for further discussion and reflection by this group and the Church Council itself.*

Commence the time together in prayer (5 min).

2. Which forest?

In groups of three or four, take it in turns to read through the material on Handouts E1.H1 and E1.H2, and discuss the questions (15 min)

In plenary, ask people: What might we say about the difference between the Church Council as a management council compared with being a leadership council? (10 min)

(Possible responses: that it changes the focus of the meetings, it is a reminder that the broader issues need to be kept in focus ...)

3. Characteristics of an effective Church Council

Tell the group: The Church Council needs to manifest certain characteristics in their leadership and management. Handout 3 raises four significant aspects.

Distribute Handout E1.H3. Ask different groups (of 3 or 4 individuals) to focus on just one of the characteristics and complete Handout 3 for that particular aspect. Ask people to be prepared to share their thoughts with the plenary at completion. (15 min)

In plenary, invite groups to share briefly their responses for the four different aspects, including insights or strong affirmations that the group noted. (10 min)

Ask: What other characteristics would we want to add to these four as signs of an effective Church Council? (5 min)

4. Regulations about Church Council

In pairs, read Handout E1.H4 and respond to the questions. (15 min)

In a plenary discussion, share the phrases that are significant and note those duties and responsibilities that participants believe need emphasis. (10 min)

5. The potential of the Church Council

In groups of three or four complete Handout E1.H5. (10 min)

In plenary share any significant things your group members learned. (5 min)

Ask: *Are there affirmations or decisions that participants believe should be reinforced in order for the Church Council to reach its full potential?*

(Examples: that policy will always take precedence over detail; affirmation that the key role of the council is to keep the vision and mission of the Congregation influencing its decision-making; detailed committee work will not be given time in the meetings of the council etc.) (10 min)

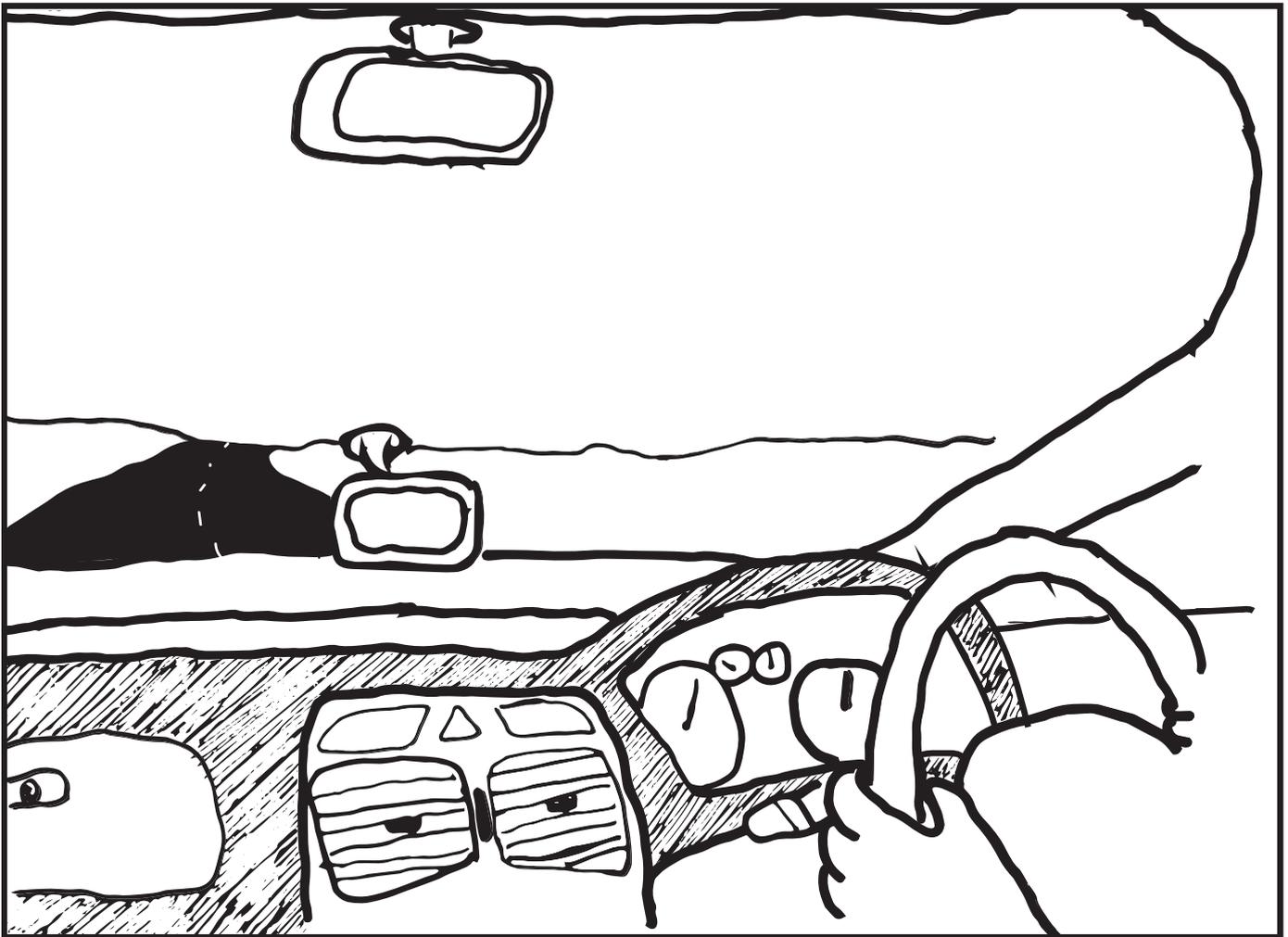
6. Close

Tell the group: *In this session we have focussed on the Uniting Church's understanding of the ministry of the Church Council. This ministry will need ongoing reflection and resourcing to fulfil its role in leading the Congregation in ministry and mission.*

Close the time together in prayer appropriate to the occasion.



Handout #1 Management or leadership?



Tracing by J Oates Pryor

Sometimes we are too busy adjusting the physical temperature, changing the radio station or the volume of the music, or even following the directions from the GPS to focus on the road through the windscreen. Traffic and other obstacles can unexpectedly appear on the road, and sometimes the road direction itself is changed to improve traffic flow. You have probably heard some modern legends about people who followed their GPS directions regardless of the road outside their vehicle with hilarious, or disastrous, results.

Driving a car has similarities with leadership. Negotiating and adjusting the physical comfort and entertainment of car passengers is different from leadership that checks on

the destination, avoids the pot holes and other obstacles, and reflects whether the destination is worth navigating the traffic challenges in life!

1. Looking at the above picture, discuss the different sorts of leadership that each of these vehicle controls might make possible. (5 min)
2. Individually read the Handout 2 and discuss the differences between the Church Council being a leadership council, or simply a management and administration body. (10 min)



Handout #2

Management and leadership – the difference

Management

Management is frequently more to do with maintaining the status quo; that is, managing what already exists. In this understanding management is about making sure aspects of the church's life run well: that tasks are completed, that correct processes are followed, that communications and decision-making are effective and conflicts are resolved.

Leadership

Leadership is more to do with taking people and the Congregation to a new place, encouraging a shared vision, and assisting the Congregation and its members to reach that shared vision.

We might think of it like this: management is about climbing a ladder effectively; leadership and policy is about making sure the ladder is against the right wall!

The Church Council is to be a leadership council rather than simply a management council. Certainly, the leadership of the Church Council will involve overseeing the management issues within the life of the Congregation, but management in itself is not to be its prime focus.

The prime focus of the Church Council is to ensure that the mission and vision of the Congregation and its members are encouraged and assisted.

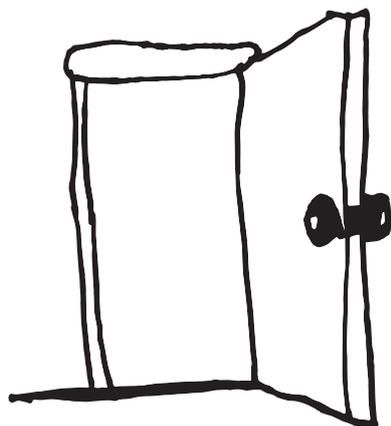
Assessing the difference

How this difference is expressed - between a leadership council and a management council - will vary from time to time. However some clear indications are given by asking questions like:

1. Where are the priorities at meetings of the Church Council?
2. What does the agenda look like? Is it mainly about leadership and policy directions (making sure the ladder is against the right wall) or about management decisions (climbing the ladder well)?
3. Does the work of the council enliven its members and offer encouragement and ways to assist the Congregation to fulfil its mission?
4. There may be other differences you can think of (5 mins).



Handout #3 Management and leadership – the difference



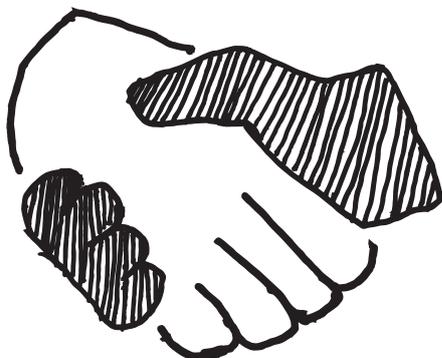
Openess

honesty, integrity, trustworthiness...



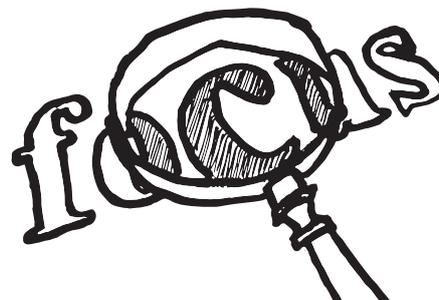
Balance

between long and short term,
process and content, means and
ends, tasks and relationships...



Mutuality

equality, respect, inter-dependence...



Confirmation & Adjustment

feedback, affirmation, correction, evaluation,
learning...

1. Discuss the characteristic your group has been allotted. (5 min)
2. What would be the signs and behaviours of the Church Council that would indicate that this characteristic was present? (10 min)



Handout #4

Duties and responsibilities of the Church Council

Regulation 3.1.2

(a) The Church Council shall give priority in its life to building up the Congregation in faith and love, sustaining members in hope, and leading the Congregation to a fuller participation in Christ's mission in the world. This priority shall be reflected in the agenda of its ordinary meetings.

(b) The responsibilities of the Church Council include:

- i. sharing with the Minister(s) in mission and in the pastoral care and spiritual oversight of the Congregation;
- ii. nurturing the members and adherents in their growth in grace;
- iii. making decisions in accordance with the Regulations concerning baptism, confirmation and membership, and the keeping and reviewing of the rolls of the Congregation; (See Part I of these Regulations)
- iv. assisting the Minister(s) in the conduct of worship and in the administration of the sacraments;
- v. determining the time and place of services of public worship;
- vi. carrying out its functions in accordance with the Regulations concerning applicants for the specified ministries;
- vii. managing the financial affairs and the general administration of the Congregation including the reception, preparation and presentation of all necessary budgets, statements and reports;
- viii. arranging for audit, presentation and examination of the accounts of all the funds of the Congregation; (See Reg. 3.8.7)
- ix. managing and controlling property in accordance with the Regulations; (See Reg. 4.4.1)
- x. preparing and presenting to a meeting of the Congregation an annual report concerning the life and work of the Congregation including its worship,

mission and service, and making recommendations with regard to the program for the ensuing year;

- xi. exercising oversight of the appointment of officers and leaders of Congregational organisations;
- xii. referral of matters to Presbytery as prescribed;
- xiii. discipline of members (See Reg. 5.1.2 – 5.2.5);
- xiv. carrying out its functions in relation to Ministers-in-Association (See Reg. 2.11.1).

1. In pairs, read the above Regulations to each other, alternating sections. Together note words, phrases or aspects of these regulations that you would like to emphasise. (5 min)

2. What three key aspects would you like reinforced for your Church Council's ministry? (10 min)



Handout #5

The potential of the Church Council

The potential of the Church Council

Take it in turns to read each bullet point aloud to the group. Note the suggestions that you feel are most important for your Church Council to remember. Be prepared to share your thoughts during a plenary discussion. (10 min)

The potential

- The Church Council can draw together the main issues facing a Congregation and help integrate planning and action for the sake of the future. It can develop a bird's eye view of the Congregation's life and mission.
- The Church Council will have an overview of where the Congregation is going, identifying its directions and strengths to build on, encouraging the growth and development of gifts for ministry.
- The Church Council will bring together responsibility for pastoral care, education and worship, ministry and mission, as well as stewardship of property and finance.
- The size and nature of the Council's work will depend on the size of the Congregation and the complexity of its ministry.
- The Church Council may need to delegate some of its responsibilities to specific mission teams or sub-committees so that it can concentrate on the most important issue affecting the Congregation's future.

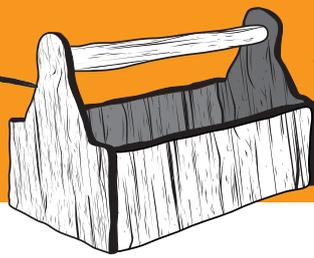
Making a creative response

- Planning the agenda for Council meetings will be important to ensure that the most important issues are identified.
- An agenda, which identifies the three or four most important issues beforehand, is more creative and helpful than having routine business arising and correspondence matters determining the best use of the Council's time.
- The Council can agree to delegate the domestic, housekeeping or routine issues to the officers of the Council. It can ensure that people use their time wisely by consideration of issues in advance.
- It will be helpful to plan the year in advance with one

option being to schedule the key areas of church life, e.g. pastoral care, education, mission and ministry, etc. to be considered as major items for different meetings.

- Have small ad hoc tasks groups working to bring recommendations. It may be helpful to divide the Council into working teams for the first part of a meeting and then recommendations can be presented to the second half which could be a planning session.
- The Council may also like to plan ahead and think how its decisions can be developed as a result of consultation with a wider circle of members - how it reports its discussions and what issues and reports it needs to prepare for Congregation meetings.

What are the significant things your group will share with the larger group?



Module Overview

Leader's Guide

Aim

This module aims to outline the nature of the ministry of Elder in the Uniting Church and to introduce discussion on how the role may be effectively exercised.

Participant outcomes

When participants have completed the work for this module, they will be able to describe the ministry of Elder in the Uniting Church and discuss some ways the ministry may be carried out.

Leader's role

This is an introductory module on the ministry of Eldership. This ministry is exercised within the context of the ministry of the Congregation and in relation to the Church Council.

The module provides a process for open and helpful discussion. This is crucial for the participants' positive learning. Please provide a relaxed and friendly environment. Remember to offer a brief break when appropriate.

Resources

Participants will need:

- Photocopies of the five handouts
- Individual highlighters and drawing pencils or crayons
- Newsprint sheets or whiteboard or overhead transparency for plenary exercises

Session Outline

(times are approximate)	Total 120 min
1. Introduction	5 min
2. Group activity and plenary: E2.H1	15 min
3. Group activity and plenary: E2.H2	30 min
4. Group activity: E2.H3	15 min
5. Group activity and plenary: E2.H4	30 min
6. Plenary	20 min
7. Close	5 min



1. Introduction

Tell the group: *This module will introduce the participants to the Uniting Church's understanding of the ministry of Elder. It will consider the Basis of Union, Constitution, Regulations and Service of Commissioning.*

As an introduction, this session will be an overview of the many aspects of eldership; a more comprehensive discussion will emerge in further modules.

The use of constructive adult education principles are included in our processes. We understand learning is a life-long activity, best practised by people in their normal environment and in relationships, guided by skilled mentors and formed within concrete experience.

If space permits, arrange chairs in a circle so all participants can see each other.

Ensure all participants know each other's names.

Commence the time together in prayer or a short opening devotion.

Encourage respect and active listening skills among participants in discussion time. (5 min)

2. Handout E2.H1: Reflection on previous experience

Divide into small groups of three to four people and complete Handout E2.H1. (5 min)

Then share briefly, in plenary, some of the small group responses. (10 min)

3. Handout E2.H2: The Uniting Church's understanding of Elders

Tell the group: *The structure of congregational life changed in 1997 when separate Councils of Elders and Parish Councils were discontinued. While the ministry of Elders did not change, the practice in local communities has varied greatly. The intention of this change was to free Elders for their particular ministry.*

As there has been a good deal of misunderstanding, we

will look at the Basis of Union, Constitution, Regulations and Service of Commissioning to establish the "facts" of the Uniting Church's understanding of Elders.

In groups of three or four, complete Handout 2. (20 min)

In plenary, write in two columns on a whiteboard or on an overhead transparency. The heading of the first column is "Possible blessings of eldership", and the second "Possible pitfalls of eldership". Also, note any questions raised for later clarification.

Are there any insights or affirmations that you or the group wish to highlight?

Any items that match the issues raised by experience in Handout 1? Place an asterisk (*) next to these matches. (10 min)

4. Handout E2.H3: Elders today

Individually read the list of "facts" for Elders today. Place an exclamation mark (!) next to the ones that surprise you. Place a tick (✓) next to the ones that are true to your congregational context and place a cross (✗) in front of the ones that are not practised, to your knowledge, in your Congregation. (5 min)

Then join in groups of three or four people to discuss the questions on E2.H3. (10 mins)

5. Handout E2.H4: Opportunities for exercising the ministry of Elders

In different groups of three or four, read through Handout 4 together and respond to the discussion questions. (30 min)

6. Plenary Discussion

In plenary, share your group's responses to questions 2 and 3. (20 min)

do it yourself



7. Close

Are there issues that the participants believe need further attention or discussion beyond this module? (Decide how these issues will be addressed.) (5 min)

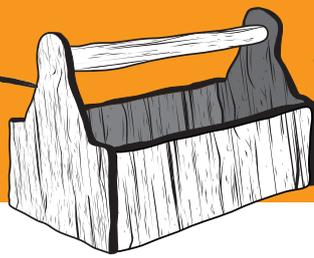
Tell the group: *In this session we have focussed upon the Uniting Church's understanding of the ministry of the Elder. The ministry continues to be a vital one within the life of the church, but each Congregation needs to discern how this ministry can offer the most effective contribution to the Congregation's mission and ministry in its local setting.*

Do Elders need to reclaim their roles more actively?

Can the Congregation be creative in this affirmation?

The anniversary of the Uniting Church each June is a perfect time to reaffirm our 'worship, witness and service' in all its forms. How might we encourage such an affirmation? (5 min)

do it yourself



Handout #1 Reflection on previous experience and expectations

Individually, choose one of the first two questions and reflect on your experience. Then select either question 3 or 4 to look at expectations - yours and others'. (10-15 min)

You may wish to write a few notes in the space provided to gather your thoughts.

Then share your response with the other members of your group. Be brief and clear. You are allowed 2 minutes for both your responses.

Let each member of the group have equal time to do the same, selecting their two questions and offering their experience.

1. What has been your experience with an Elder?

2. Do you and/or members of your family have an active Elder now? Has this been a positive experience?

3. What expectations have you brought to this ministry?

4. What gifts and skills do you think are expected of Elders within your Congregation? Name three.



Handout #2

The Uniting Church's understanding of Elders

Activity tasks

1. Individually read the excerpts from the Basis of Union, the Constitution and the service of Commissioning. (2 min)
2. In Regulation 3.1.2, identify the roles of the Church Council which would be more suited to the ministry of Elder.
3. Underline those words that you find helpful. Place a question mark (?) beside those words or phrases that you are not sure about. (2 min)
4. In the group, discuss how comfortable you are with the description of eldership found in these four extracts. (6 min)
5. In the light of these paragraphs, discuss in your group the blessings and pitfalls that eldership - both receiving the ministry of eldership, and as Elders - might have for you. (10 min)

Basis of Union para 14(b) - Elders

"The Uniting Church ... will seek to recognise in the Congregation those endowed by the Spirit with gifts fitting them for rule and oversight. Such members will be called Elders or Leaders."

Constitution 19a - Elders

"Each Congregation shall recognise and appoint confirmed members or members in association as Elders to share with the Minister in oversight and for the building up the Congregation in faith and love, sustaining its members in hope and leading them into a fuller participation in Christ's mission in the world."

Service of Commissioning of Elders/ Leaders and/or Church Councillors

"The congregation has elected you to serve as elders/ church councillors. The church council shall give priority in its life to building up the Congregation in faith and love, sustaining members in hope, and leading the Congregation to a fuller participation in Christ's mission in the world.

(If there are elders to be commissioned/recommissioned, the following statement shall be included:)

The ministry of Elder is one of spiritual oversight, and may also be exercised in pastoral visitation, teaching, encouraging members of the congregation to share in mission, and assisting the Minister in leadership of worship and administration of the sacraments.

(Where the Elders are to be members of the Church Council, the following should be included:)

Elders who serve on the Church Council have a particular responsibility to ensure that such matters have priority in the work of the Church Council."

Regulation 3.1.2 - The Church Council

"(a) The Church Council shall give priority in its life to building up the Congregation in faith and love, sustaining members in hope, and leading the Congregation to a fuller participation in Christ's mission in the world. This priority shall be reflected in the agenda of its ordinary meetings.

(b) The responsibilities of the Church Council include:

(i) sharing with the Minister(s) in mission and in the pastoral care and spiritual oversight of the Congregation;

do it yourself



(ii) nurturing the members and adherents in their growth in grace;

(iii) making decisions in accordance with the Regulations concerning baptism, confirmation and membership, and the keeping and reviewing of the rolls of the Congregation; (See Part I of these Regulations)

(iv) assisting the Minister(s) in the conduct of worship and in the administration of the sacraments;

(v) determining the time and place of services of public worship;

(vi) carrying out its functions in accordance with the Regulations concerning applicants for the specified ministries;

(vii) managing the financial affairs and the general administration of the Congregation including the reception, preparation and presentation of all necessary budgets, statements and reports;

(viii) arranging for audit, presentation and examination of the accounts of all the funds of the Congregation; (See Reg. 3.8.7)

(ix) managing and controlling property in accordance with the Regulations; (See Reg. 4.4.1)

(x) preparing and presenting to a meeting of the Congregation an annual report concerning the life and work of the Congregation including its worship, mission and service, and making recommendations with regard to the program for the ensuing year;

(xi) exercising oversight of the appointment of officers and leaders of Congregational organisations;

(xii) referral of matters to Presbytery as prescribed;

(xiii) discipline of members (See Reg. 5.1.2 – 5.2.5);

(xiv) carrying out its functions in relation to Ministers-in-Association (See Reg. 2.11.1)."



Handout #3

Elders today - context and practice

Elders:

- are discerned and recognised as “those endowed by the Spirit...” (Basis of Union);
- serve the period for which they are elected (exceptions: resignation, transfer; non-compliance of duties);
- have their ministry spelled out in Regulation 3.1.2;
- are members of the Church Council, unless the Congregation and Presbytery agree otherwise;
- must comprise a minimum of 50% of the Council membership;
- may continue to meet as Elders outside of Council meeting times;
- are responsible for the membership rolls of the Congregation;
- make recommendations to the Church Council about candidates for ministry training;
- may be involved in supporting members who enrol in the Period of Discernment process with the Presbytery;
- must adhere to the Uniting Church's Code of Ethics in their responsible role within the church and, when acting on behalf of the church, within the community;
- should be affirmed in their important ministry.

Questions (10 min)

1. Is there anything that surprises you in the above list?
2. How is this ministry now fulfilled in your Congregation?
3. What would you add, if anything, to this “reminder list” regarding the ministry of Elder?
4. Where in the extracts on Handout 2 do you think the following might be included?
 - Encouragement in faith formation and reformation
 - Vision for mission
 - Provision of a safe and inclusive environment within the church
 - Increase of biblical literacy and theological awareness
 - Visiting members of the Congregation



Handout #4

Opportunities for exercising the Ministry of Elders - Who? Where? How?

Opportunities for Elders

Following are some ways in which the ministry of Elder may be exercised in a Congregation:

- as mentors to the various ministry groups within the Congregation;
- in a ministry of encouragement within the Congregation;
- taking active responsibility to ensure the mission of the Congregation is a priority;
- in pastoral care and support around worship: including Baptism, Holy Communion, confirmation and funerals;
- through a ministry that encourages Bible study, theological literacy and spiritual discovery within the congregation;
- modelling personal and corporate faith development and spiritual nurture;
- exercising oversight of the pastoral care of the Congregation;
- working in adult faith formation with both members and newcomers;
- providing a welcoming attitude and a safe environment for all who enter the church;
- as a support ministry to the Minister or ministry team;
- offering and organising a ministry of prayer within and for members;
- offering advice and recommendations regarding baptismal, confirmation and candidature responsibilities to the Church Council.

In summary

Within the life of a Congregation, the role of Elders is emphasised as a ministry rather than as an office.

There are generic qualities of eldership expected from those graced with this ministry: a committed faith journey, a discipline of prayer and biblical reflection, wisdom and spiritual discernment.

A specific age, gender or member-in-association status is not a criterion or barrier to this ministry.

The Basis of Union, Constitution and Regulations define the role of the ministry of Elder. Among the Congregation's Elders, a mix of gifts and skills covers these responsibilities to the church membership and others. However, the Regulations and Uniting Church tradition have never, and do not now, confine the exercising of these roles and tasks to the Elders exclusively (see Handouts R2.H2 and E2.H4).

Each Congregation needs to discern and to decide how to fulfil the various tasks of their total ministry effectively. Within this, the Congregation must determine how the ministry of Elders is creatively exercised to contribute to this fulfilment. It is recognised that the breadth of this ministry is more difficult, but not impossible, to achieve within a small Congregation with fewer members and there are special provisions for small Congregations (see Regulation 3.9.3).

In many instances, Elders may gather regularly, by their own decision, outside of Church Council meetings. Some will meet around Bible study and prayer, others for spiritual development and discernment. This is to be encouraged and affirmed.

Elders model this caring and formative ministry by mentoring others in their faith and gifts for ministry, working creatively and responsibly together, and growing a welcoming and inclusive attitude among members of the Congregation and within its programs. We are faced with the "image of God" in all of God's people.

The Uniting Church Code of Ethics also extends to Elders in active ministry.

do it yourself



Discussion questions

Allow up to 5 minutes for each question.

In your group read and discuss this handout. What other roles/tasks for the Elders do you think are essential or possible?

Reading list for further learning

Colin Ray (ed.), *A Guide for Elders*, edited by Colin Ray, Melbourne: Uniting Church Press, 1994. (Please note that while this is a very helpful document, there have been a number of significant changes in the Regulations and practice since this was written. Nevertheless, many of the sections are still extremely helpful.)

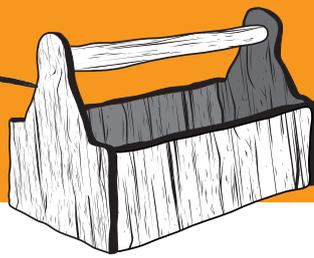
The Uniting Church in Australia's, Basis of Union, Constitution, Regulations and Code of Ethics are available on line at <http://assembly.uca.org.au/regulations>.

The service for the Commissioning of Elders/Leaders and Church Councillors is available at: http://assembly.uca.org.au/images/stories/Theology_Discipleship/pdf/commissioning_of_elders__church_councillors.pdf

How does your group perceive the ongoing effective role of Elders within your Congregation and Church Council?

Are there any tensions or issues that need to be addressed regarding the role and understanding of Elders in the life of the Council and the Congregation?





Module Overview

Leader's Guide

Aim

The aim of this module is to introduce Elders to some communication skills involved in their particular ministry, as well as other ministries of the Church.

Participant outcomes

When participants have finished this module, they will be able to reflect productively on their own communication skills, make improvements and identify some skills needing further development.

Leader's role

This module introduces participants to the variety of communication responsibilities of Elders. The Leader is encouraged to assist participants to use their experience of eldership – both receiving the ministry of eldership and as Elders - to identify such communication skills and their responsible use.

The process in which the module is conducted is critical for the participants' learning. Please provide a relaxed, friendly and open environment with brief breaks if and when appropriate.

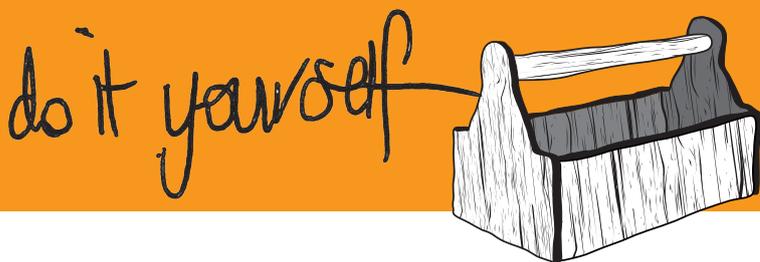
Resources

Participants will need:

- Photocopies of the four handouts
- Individual highlighters and drawing pencils or crayons
- Plain paper or newsprint or overhead transparencies for group and plenary exercises.

Session Outline

(times are approximate)	Total 90 min
1. Introduction	5 min
2. Plenary brainstorm	5 min
3. Group activity: E3.H1	15 min
4. Plenary discussion	5 min
5. Group activities: E3.H2, E3.H3, E3.H4	20 min
6. Plenary reporting and discussion	30 min
7. Plenary discussion	5 min
8. Close	5 min



1. Introduction

Tell the group: *In the ministry of Elder there are numerous occasions when we need to exercise effective communication skills. These skills vary from situation to situation. This session identifies some aspects of the ministry of Elder that rely on effective communication, and begins to explore resources and opportunities to enhance this communication.*

Commence the time together in prayer. (5 min)

2. Plenary Brainstorm: Communication examples

In a plenary conversation, ask participants to brainstorm what is involved in communication, based on their own experience.

(Examples: listening, speaking, clarifying, conflict resolution, explaining, praying etc.) (5 min)

3. Group Activity: Components of communication

In groups of three, complete Handout E3.H1. (15 min)

4. Plenary Discussion

In plenary, briefly share the insights gained from that activity. (5 min)

5. Group Activities: Communication skills

Have available handouts E3.H2, E3.H3, E3.H4.

Divide the participants into three groups allotting one handout activity to each group. Have each group complete that activity and be prepared to share the group's insights and learning in plenary. (20 min)

6. Plenary reporting and discussion

In plenary receive and discuss the findings from each of the three groups. (This process is designed so that all participants will be informed of the three areas at the completion of the reporting back. Therefore each group is to summarise briefly in such a way that all participants can understand the input.) (30 min)

Tell the group: *The communication issues of presentation and prayer are considered in another module in this series. Clarifying is a particular listening skill and needs to be understood as being intimately connected with listening for information and paraphrasing.*

7. Plenary Discussion

In plenary, note on a white board the aspects of communication for which Elders believe they need more resourcing and discuss how this might happen. (5 min)

8. Close

Close the time together in prayer. (5 min)



**Handout #1
 Components of communication**

With your group discuss when these forms of communication are used in your role as an Elder, and with whom.

Are there other forms of communication that are commonly used that are not listed? What insights have you gained from your discussion to share with the wider group?

(15 mins)

		When and Where	With whom
Listening	- to offer pastoral care		
	- to understand a point of view		
	- to gain information		
Clarifying	- to explain a decision of the Church Council		
	- to ensure that you have understood		
Advocacy	- to offer another person's point of view		
	- to present a view of the Church Council		
Feedback	- to offer people information on how they came across		
Presentation	- to present information, usually by public speaking		
Prayer	- in the public sphere		
	- in personal prayer life		





Handout #2

Giving and Receiving Feedback

Read the following guidelines table, and then discuss briefly. (5 min)

NOT	Do
'You were insecure' (Personality imputation)	'It seems to me you often did not speak when the group was tense or upset' (Report of perceived behaviour)
'You were trying to take over the group' (Attack, imputed motives)	'The impression that came across to me was that you were trying to control me. How did you feel about it?' (Here is my reaction to your behaviour. What is your view of it?)
'You are a pleasant and well adjusted person' (Personality generalisation, stereotyping)	'Whenever you spoke, I felt warm and accepted. You did not do anything to threaten me' (Report of how you affect me)
'The group thinks you are very capable intellectually' (Speaking for the group)	'You struck me as making as significant contribution to our analysis of decision making. Did others share this feeling?' (Here is my view. Is it shared?)

Activity

Choose two different occasions when you as Elders have needed to give feedback and then write the "script" using the three steps for giving feedback suggested above. (10 min)

Plan to share your examples with the plenary group. (5 min)

Giving and receiving effective feedback is a skill that can be learned and developed. Focus on visible behaviour, and on communicating your own experience of that behaviour, rather than judging the other person.

Guidelines for giving feedback

Step 1: Describe what you saw.

Step 2: Interpret what you saw.

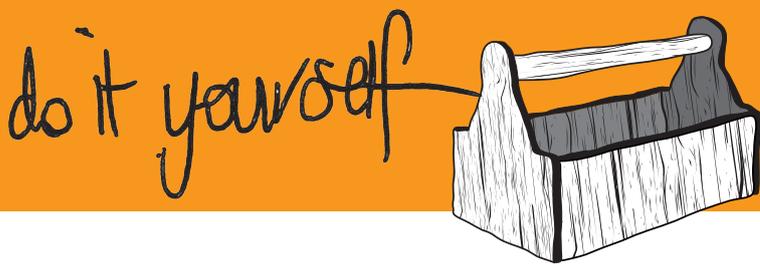
Step 3: Make reasonable suggestions as to how it could be done differently (not better) or ask the person if they could suggest another way to try it if they had the opportunity to do it again.

Guidelines for receiving feedback

Step 1: Pay attention to anything you noticed about what was said, in light of the feedback.

Step 2: Think about how that information fits you.

Step 3: Think about how you feel about the feedback.



Handout #3 Advocacy

Advocacy

Advocacy is the act of pleading, interceding or speaking on behalf of another.

As an Elder you may be called upon to be an “advocate” for people in various situations. It may be that within the Church Council you advocate on behalf of another person or group by offering their particular point of view. It may be that as a member of the Church Council you need to present the view of the Council to an individual or group within the church.

Little has been written about this role and the communication skills needed to be effective. Yet experience suggests that it is frequently a situation Elders find themselves in, even if only informally.

Sometimes Elders fail to identify this as a key role and instead envision themselves as channels for information to pass to and from the Church Council without any sense of responsibility that, as a member of the Council, they do have a particular role to play which is more active than simply passing on information or criticism.

Discussion

Identify two different situations when you as Elders have had to advocate for another person or group, and outline the key communication skills needed on these occasions. (5 min)

Working together on these two examples, develop guidelines for this role of advocacy. For example: be sure of your facts; be clear about the reasons why a decision has been made, etc. (10 min)

Questions for Reflection:

How might you advocate for another person while still remaining objective?

When might it be inappropriate for you to advocate for particular people?

Plan to share your ideas with the plenary group. (5 min)



Handout #4

Listening skills in pastoral conversations

Read the chart below and discuss briefly with your group. (5 min)

Choose a different example for one aspect of listening and discuss how you would use the suggested skills for those situations. (10 min)

Plan to share your examples in the plenary group. (5 min)

<p>Aim: To demonstrate careful attention to what is said by the other person.</p>	<p>Aim: We want to assist the other person to explore their own experience.</p>	<p>Aim: We want to avoid jumping to conclusions.</p>
<p>Skills to develop</p>		
<p>1. Paraphrase</p> <p>Pay attention to what is said.</p> <p>Think: "What is actually being said?" "Would I be able to repeat for someone else what this person is saying?"</p> <p>Do: Check with the person every now and then in the conversation that you are hearing their words correctly.</p> <p>Examples: "You have said ..., is that right?" "You believe that ..., am I hearing you correctly?" "I hear you saying that ..., is that what you are saying?"</p>	<p>3. Open-ended questions</p> <p>Ask questions that cannot be answered by a simple "yes" or "no." Such questions help you not to impose your own ideas and answers. They save you from seeming to quiz someone with loaded questions.</p>	<p>5. Direct expression of feelings</p> <p>Learn to be in touch with your own feelings and responses, which arise while you are listening actively. It will sometimes be important to admit to these feelings so they do not confuse or interfere with a caring response.</p> <p>Examples: "I'm feeling very pleased about this." "I'm aware of angry feelings myself." "Please understand that my own feelings ..."</p>
<p>2. Perception check</p> <p>This is different from paraphrasing in that you are checking on the feelings you believe are being expressed.</p> <p>Examples: "From what you are saying, I sense that you feel ... about this." "My impression is that you feel ... is that on the right track?" "Do you feel ...?"</p>	<p>4. Creative questions</p> <p>You build on the skills learned using paraphrase, perception check and open-ended questions, and help the conversation to move along, or to find its appropriate conclusion. It is about learning how to be with particular persons and helping with sensitive communication.</p> <p>Examples: "How would you describe your feelings at this time?" "Where do you think our conversation might be leading?"</p>	<p>6. Story listening</p> <p>This is a silent reflective skill. Learn to pay attention to the "why?" of what is being said. We need to be alert, asking ourselves, from a growing empathy and knowledge of the person(s), "Why am I being told this story here and now?" Such inner reflection could lead to more creative or open-ended questions.</p>
<p>Three working principles for listening in pastoral care</p>		
<p>Risk openness, but do not fear closure.</p>	<p>Be present, but not dominant.</p>	<p>Be patient, but not passive.</p>





Module Overview

Leader's Guide

Aim

This module will offer some introductory thoughts on aspects of grief and loss and suggest some guidelines for caring in such a situation.

Participant outcomes

When participants have completed the work for this module, they will be able to reflect on their own experiences and use their experiences as a source for enhancing their ability to be effective carers.

Leader's role

The leader will guide a discussion of grief and loss. The leader is encouraged to assist participants to reflect carefully on their own experiences and, in listening to others, come to an effective understanding of caring in loss situations.

The leader is encouraged to offer a style that is accepting and open, and to be sensitively aware that this topic may well raise unresolved emotions and issues for the participants.

The process in which the module is conducted is critical for the participants' learning. Please provide a relaxed, friendly and open environment with brief breaks if and when appropriate.

Resources

For this session, the leader will need large sheets of plain paper or newsprint or overhead transparencies and pens or a whiteboard.

Each participant will need:

- photocopies of the three handouts
- highlighters and drawing pencils or crayons
- A lined exercise book to use as a journal.

Session Outline

(times are approximate)	Total 90 min
1. Introduction	5 min
2. Plenary brainstorm	5 min
3. Individual activity: E4.H1	7 min
4. Plenary activity	8 min
5. Group activity: E4.H2	20 min
6. Input and plenary activity	10 min
7. Group activity: E4.H3	20 min
8. Plenary activity	10 min
9. Close	5 min





1. Introduction

Tell the group: *Most people have suffered some form of loss during their lifetime - loss of home, job, partner, self-esteem etc. This module will raise some aspects and understandings of loss in order to help participants be more effective carers of those in such situations. This module will not equip individuals to be expert carers or counsellors. It will open discussion and hopefully expose areas of training and understanding that need further attention.*

Commence the time together in prayer. (5 min)

2. Plenary Brainstorm

Invite participants to briefly share any personal experiences of grief and loss, or those they have observed in others. Write these on the whiteboard/ transparency/ newsprint, encouraging individuals to note the range of grief experiences. The leader may need to broaden the examples and understanding if necessary to include, for example, loss of mobility, self-esteem, confidence, faith, property, relationship, pride etc. (5 min)

3. Individual Activity: Handout E4.H1

Individual participants complete Handout 1. (7 min)

4. Plenary Activity

In plenary, develop a list of helpful and unhelpful aspect of being cared for in a loss experience. Base this upon participants' responses to questions 6 and 7 of Handout 1.

What can we learn from this exercise? What insights might we gain just from sharing the experiences amongst us? (Possible answers: individuals' experiences of loss are not always the same; the same actions can be helpful to some people and unhelpful to others; even amongst ourselves there is a wealth of insight and valuable information we need to learn to tap etc.) (8 min)

5. Group Activity: Handout E4.H2

In groups of three, complete Handout 2. (20 min)

6. Input and Plenary Activity

Tell the group: *We have reflected on the experience of loss; the different emotions and physical reactions we have, and also on our own personal experiences of what has helped us, or not helped us. As we reflect, we can begin to develop some clear guidelines for caring for others effectively in times of grief.*

For example, one of the most important aspects of caring is we are there for the other person, not to have our own needs of unresolved grief met. If, as carers, we are aware that our own experiences of grief and loss are still dominant in such a caring situation, it is important that we have some place and someone we can turn to, to share those feelings.

'Dumping' our unresolved feelings onto someone we are trying to care for is at the very best unhelpful and, at worst, damaging to the care relationship.

In plenary, develop some clear guidelines for caring for someone in a grief situation.

These guidelines could include such things as:

- i. Allow the person to set the agenda; we will not always predict accurately the feelings, emotions and thoughts of the person.
- ii. Always check that the timing of your care is appropriate.
- iii. Always check with the person whether your actions will be helpful (e.g. helping in the kitchen, being present when other family members are there, that prayer is appropriate or welcomed ...).
- iv. Remember that the hardest times may be a month further on.
- v. Do not presume to tell everyone or to pray publicly for the situation without first asking permission.
- vi. Refer the person to a more experienced person or trained counsellor when appropriate.



- vii. Don't expect or offer answers, but help the person reflect on their own views and feelings. (10 min)

7. Group Activity: Handout E4.H3

In groups of 4 complete handout E4:H3. (20 min)

8. Plenary Activity

In a final plenary time allow participants an opportunity to debrief:

- How has it felt working through this module?
- What issues and feelings have come to the surface for you?
- Have there been further insights that it would be important to share? (10 min)

9. Close

Close the time together in prayer appropriate to the occasion. (5 min)



Handout #1 An experience of grief and/or loss

Think about an experience you have had of losing someone or something (not necessarily through someone dying). Reflect on that experience by responding to the following questions.

1. Describe briefly the situation and circumstances.
2. Jot down two or three words to describe how you felt when you discovered the loss.
3. In a few words note how other people responded to your loss and your feelings.
4. On reflection, what were some of the things you did that helped you at this time?
5. What were some of the things you did that were not helpful to you at this time?
6. What were some of the things said or done by others that were helpful to you?
7. What were some of the things said or done by others that were unhelpful to you?



Handout #3

Support in times of grief and loss

Read through the following five ways of offering support to a grieving person. Add examples of different support that readily come to mind. (5 min)

Grieving people may not always be able to identify things that you can do to help them. There are different kinds of support:

- **Informational support** e.g. financial/insurance information when loss of property occurs, locating counselling services, what happens at a funeral, crematorium, etc.
- **Emotional support** e.g. asking them to tell you about their loss etc.
- **Spiritual support** e.g. where appropriate, praying with and for the person etc.
- **Practical support** e.g. cooking meals, driving to appointments, sharing resources, taking the dog for a walk etc.
- **Social support** e.g. providing a sense of belonging by inclusion in activities, accompanying the person to worship or social events etc.

What types of support do you as an individual carer feel most comfortable in offering? (5 min)

How might you resource yourself to be a more effective carer in the other areas of support (this may include simply knowing where support may be obtained)? (5 min)

Reflective Questions

How resourceful is your congregation/eldership in meeting some or all of these support needs? (5 min)



Module Overview

Leader's Guide

Aims

This module will offer some essential elements of a pastoral visit, emphasising the diversity of needs and circumstances. The participants will also work together to develop guidelines for effective pastoral contact.

Elders will benefit from this module, but also others in the Congregation who are recognised as pastoral visitors.

Participant outcomes

When participants have completed their work for this module, they will be able to discuss the issues and concerns that affect them in their role as a pastoral visitor and to alert them to any specific aspects of their ministry that need strengthening and resourcing.

Leader's role

This module involves Elders and others in a discussion on pastoral visiting. It aims to encourage a process for open and helpful conversation and reflection on the purpose of the pastoral visit, what makes for an effective visit, and helps the group to develop guidelines for visiting.

The leader should encourage participants to draw on their own experiences and that of others in the group in a process of self-reflection and training for this ministry. Note that in sharing experiences participants should still maintain confidentiality of pastoral interactions.

The process is critical for the participants' learning. The leader can provide a relaxed, friendly and open environment. Remember to offer a brief break, where appropriate.

Resources required

The leader will need a whiteboard and pens or newsprint sheets and felt pens or computer and data projector or overhead projector and transparencies for plenary activities.

The participants will each need:

- Photocopies of the three Handouts
- Individual highlighters and pens
- A lined exercise book to use as a journal
- A Bible (NRSV is a good study Bible)

Session Outline

(times are approximate)	Total 110 min
1. Introduction	10 min
2. Plenary activity	5 min
3. Group activity: Handout E5.H1 and plenary	30 min
4. Individual and paired activity: Handout E5.H2	15 min
5. Group activity: Handout E5.H3	20 min
6. Plenary activities	25 min
7. Close and Handout E5.H4	5 min



1. Introduction to pastoral visiting

Tell the group: *Pastoral visiting is probably the most recognised responsibility of Elders and also the one that causes the most concern.*

The role of the Elders is one of oversight. In some congregations, gifted visiting teams are formed. It remains the duty of the Elders (as a group) to oversee pastoral visiting and ensure that appropriate and adequate visitation takes place and members are approved and trained as visitors. If, for example, speciality visitors are required (such as accredited hospital visitors), Elders will recognise the need and find people to undertake the training. To fulfil the role of oversight, Elders need to understand pastoral visitation thoroughly and practice these skills themselves.

Issues of frequency and time of visits, expectations, number of names given for contact, to pray or not to pray, appropriate behaviour - all are common topics of conversation when pastoral visiting is discussed. Pastoral care starts, however, with the purpose of love and service.

This module seeks to raise some of these concerns in a way that will begin to help Elders of a Congregation determine a shared approach, understanding and expectations in this area of pastoral oversight. Eldership is teamwork.

Pastoral visiting by Elders has several common attributes:

- *openness to those visited*
- *non-judgemental attitude about their conversation with you*
- *confidentiality about the contents of that visit*
- *mutuality as a companion traveller*
- *encouragement for their faith and prayer life*
- *agreement about any further action to be taken*

Note: We recognise learning is a life-long activity, best practised by individuals in their context and in relationships, guided by skilled mentors and formed within concrete experience.

If space permits, arrange chairs in a circle so all participants can see each other:

- Commence by reading together Matthew 10:40-42. Pause for quiet reflection and then lead in prayer:
- Ensure all participants know each other's names.

- Encourage respect and active listening skills among participants in discussion time. (10 min)

2. Plenary activity

In plenary, brainstorm responses to the question What is the purpose of pastoral care?

Encourage participants to reflect on the possible theological, emotional, physical, mental and spiritual purposes. (5 min)

Tell the group: *Elders walk with people on their journey of faith. They share stories of faith, they remind people of God's faithfulness and they challenge members to faithfulness in their everyday lives.*

In the encounter, both parties can be expected to learn and grow with God's presence as 'the go-between', for in pastoral conversations there is always a third party present. As Walter Brueggemann reminds us, 'We are bound in relationship to another, and with God who stays bound to us for our well-being.'

Elders nurture in faith, hope and love. They care for the 'strong' in their membership as well as specific caring for those in crisis situations. (There will be more on helping people in crisis in the next module.) Our example is Jesus' compassionate care and his capacity to connect and encourage change. He modelled servanthood (John 13:1-17).

3. Handout E5.H1 - Reflection on previous experience

Divide into smaller groups of three people and complete Handout #1. (15 min)

Then share briefly, in plenary, some of the small groups' responses by listing (on the whiteboard/newsprint/PowerPoint/overhead transparency) in one column what the participants found helpful, and in a second column, what they found unhelpful in their recent pastoral visit. (5 min)

Ask the group: "What can we learn from these two lists?"

(Possible answers: individuals find different things helpful



and unhelpful; some things are commonly felt to be helpful and unhelpful; we are all different; different circumstances need different styles of visits, appropriate behaviour; harmful filters used in visiting - blame, strings attached, helping halo, gossip) (5 min)

Tell the group: *There are constraints on pastoral visitors today. Society has changed in many ways: it is common for both partners of a couple to be working; any children (or young adults) are more mobile; church attendance, even by members, is less frequent. Scheduling visits is hard work with multiple diaries and calendars in play. Today, it is useful for Elders to work in complementary ways to connect with people e.g. in small groups.* (2 min)

4. Individual and paired activity: Handout E5.H2

Reflect with a conversation partner on the different models of effective pastoral care in Handout 2. Which is your style? Write down in your notebook or journal those models and components you find useful in effective pastoral visiting.

Then ask, are your comments consistent with:

the previous plenary conversation about what elements of a pastoral visit Elders had found useful?

the models offered on the Handout? (15 min)

5. Group activity: Handout E5.H3

In groups of four, discuss and answer the questions on Handout 3. Be prepared to share the answers to the final questions in each section - questions 3 & 4, and 7 & 8. (20 min)

6. Plenary activities: working on guidelines and enhancing skills

In a plenary discussion, work together to develop guidelines for pastoral visits to be used by Elders, remembering all the conversation and reflections for this module.

It may be easier to do these guidelines through a double column list of Do's and Don'ts for a pastoral visit. (Leader: in preparation, refer to the reading list for suggested sections.) (10 min)

Ask the group: *How might the Elders in regular meetings or shared Council meetings enhance the fulfilment of this particular responsibility of pastoral visiting?*

(Possible answers include: share case study 'verbatim' of pastoral visits at each Elders Meeting (a verbatim is a written record of an interview, written soon after the conversation, recalling as much as possible the precise words/phrases used by each person in the conversation); partnering during meetings in which individual Elders discuss quietly the highs and lows of their visits; regular encouragement in developing prayer skills etc. (10 min)

7. Close

Invite each Elder to create two brief prayers and record these in their journal over the next few days. One prayer may be offering thanks to God for the shared nature of an Elder's visit. The second prayer could be seeking God's presence in a difficult situation that a visited parishioner is encountering.

Encourage participants to review Handout #4 in their own time, and to keep it handy as a summary of the role of Elders in pastoral visiting. Handout #4 includes reference to the Code of Ethics and Ministry Practice which does not specifically include Elders, but which is a good standard or starting point. This handout also includes resources for further reading, and an encouragement to develop local guidelines for pastoral visiting; the collaborative process of developing such guidelines is at least as important as the list of guidelines that result.

Thank people for participating, and close the meeting with prayer.

do it yourself



Handout #1 Reflection on previous experience

Recall a recent pastoral visit you received, either from an ordained Minister, an Elder or a member of the church.

Then complete the following questions individually. (5 min)

In groups of three, share your responses to questions 3 and 4. (5 - 10 min)

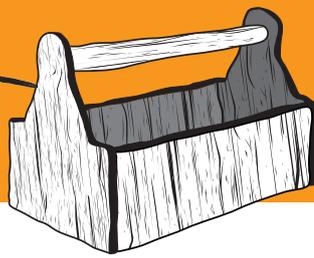
Note which responses in the group are similar and which are different. (5 min)

1. What was the reason for the visit?
2. How did you feel about the visit?
Prior to the visit (if you knew):
3. What were the aspects of the visit that were helpful and valued by you?
4. What were the aspects of the visit that were less than helpful?
5. On reflection, if you were giving feedback to the individual who visited you, what comments would you offer?

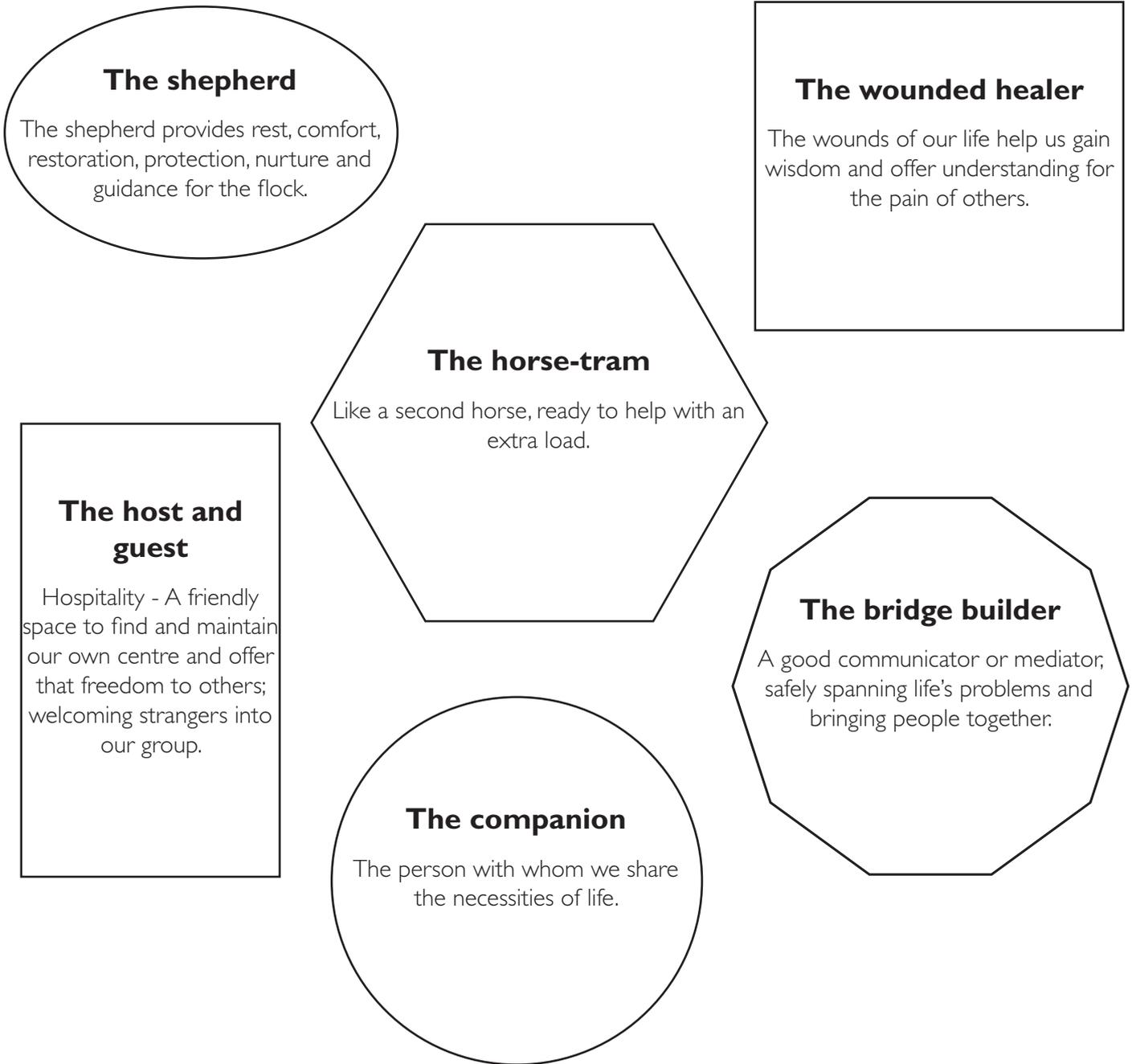
During the visit?

After the visit?





Handout #2
Models of an effective pastoral carer¹



Questions

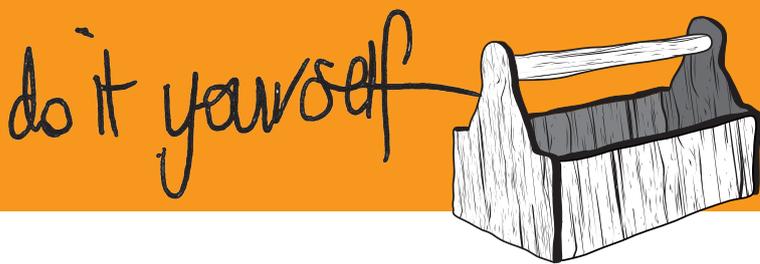
Which models does your style of pastoral care/visiting include? Do they link with your gifts and strengths? Note these comments and any by your partner in your journal for later reflection.

In your notebook or journal, write the various characteristics that you believe make for an effective pastoral visit, as revealed in these models.

Are there others to add?

¹Diagram from Pastoral partner program, Mediacom, 1998, 21-31.





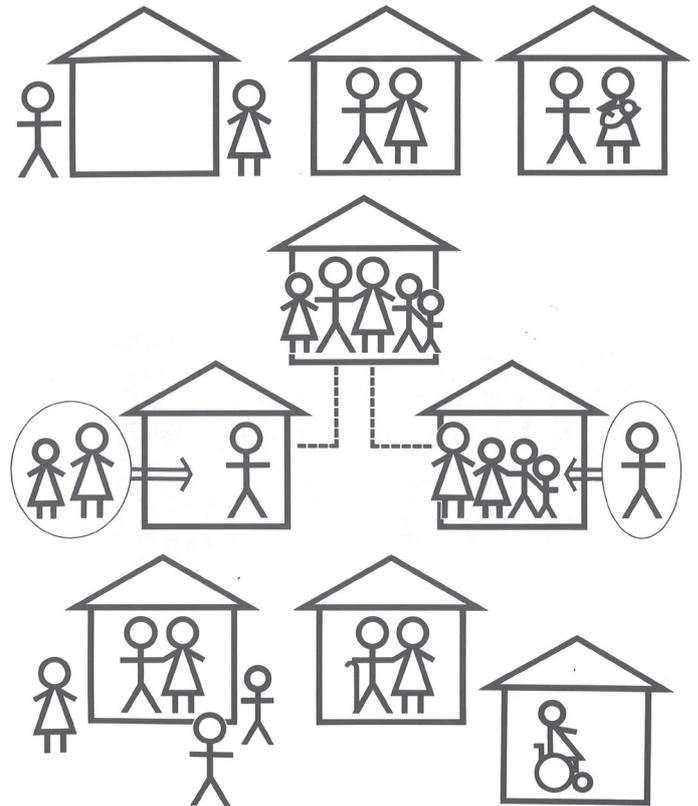
Handout #3 Two pitfalls - expectations and resources

Expectations

Anxiety or frustration may occur in a pastoral visit. These often arise from the fear of the unknown and a sense of inadequacy in the visitor in meeting undeclared expectations. Feeling inadequate is a common emotion. Actually, it often helps us to listen harder and trust God more. It is only a problem if such feelings become focused and crippling.

1. What expectations do you believe the members of the Congregation have of Elders' visits?
2. How do these differ from your own expectations of the visit?
3. How might you overcome these differences in expectations?
4. How much do varying life stages of members need to be taken into account? Discuss the various life stages in the diagram below.

Life cycle exercise



In Our Family © 1993 JBCE

Another frustration worth mentioning is how some church members expect "the Minister" to visit them. It is instructive to consider how the Elder's pastoral visit is distinct from any other visiting of friends and neighbours, as well as separate from, but supportive of, any pastoral visit judged timely and necessary by the clergy person in placement.



do it yourself



Resources

Another source of frustration around pastoral visits in a Congregation is the manner in which Elder visiting is organised.

It is not simply a matter of dividing the members by the number of Elders available. For example, what provision is made for the pastoral care of children and youth within families? For the housebound? The couple of which one is the member? For the different needs that the same people may have in different life stages?

The ways that a particular Church Council fulfils this responsibility can be varied according to the context of the Congregation and other circumstances, such as the physical distance, number of skilled care-givers and the range of those skills within the wider Congregation.

Pastoral networks, cluster groups, pastoral visitation teams are all alternatives. Keeping in touch by phone, email, SMS are all possibilities. Nevertheless, there will always be the need for face-to-face individual contact in which a ministry of presence, encouragement and prayer is offered in a personal way.

1. How satisfied are you with the manner in which the Church Council fulfils its responsibility of pastoral visitation?

2. What variations might be possible?

3. How resourced do you feel for offering pastoral care in an individual contact visit?

4. In what areas do you need more training for such pastoral visits?



Handout #4 A summary for pastoral visitors

As Christians, we are in a covenant relationship with God who holds the well-being of others and ourselves as foremost. We are not self-sufficient, even though we humanly express this in various degrees.

Similarly, Elders offer hope, love, compassion and care to others in pastoral care and visiting, recognising both God's presence with us and our purpose of a life of service.

Pastoral care occurs within an intimate community, the church. As Elders, we accompany others on their faith journey, relying on God and the resources of faith. Empathy, the disciplined skill of listening and understanding, is an invaluable component of life together. Our inter-relatedness also needs to be characterised by justice and mercy to offer change and hope to the whole community.

The Elder's role in pastoral visiting is an expression of pastoral oversight. In some congregations, gifted visiting teams are formed. It remains the Elders' duty to ensure that appropriate and adequate visitation takes place and that visiting members are approved and trained as visitors. Some speciality training may be required, for accredited hospital visitors, for example. To fulfil the role of oversight, Elders need a sound understanding of the practice of pastoral visitation.

Characteristics of an Elder's or a pastoral visitor's suitability for pastoral visiting include:

- hope and trust based on God's promises to a wounded world (Q: What in the Christian story offers us hope?)
- active listening to God and others (Q: Where and how do we hear God speaking to us?)
- faithful obedience expressed as doing justice, extending mercy, and offering humility and graciousness. (Q: Does being Christian alter the way you live?)

The Elder has a responsibility to act always for the good of the other person. This responsibility arises within pastoral visiting in various forms: confidentiality about the contents of any visit, appropriate behaviour, ethical boundaries, proper use of power as an Elder, and respect for the dignity and independence of the other person: i.e. their agreement if further action is to be taken.

It is important that Elders be familiar with the Uniting Church's "Code of Ethics and Ministry Practice." It is a very useful exercise for the Elders, visitors and other leaders in the Congregation to work through the Code, noting the sections that could usefully apply to Elders. The Code may be found by going to the Assembly website, clicking on Regulations, and then clicking on the link to the Code of Ethics. This will take you to: http://assembly.uca.org.au/images/stories/Regulations/2012/A5_-_Code_of_Ethics-2010-UPDATED-and-_CORRECTED-2012.pdf

A set of agreed local guidelines will also assist Elders and accredited visitors in their duties of care and encouragement. Three practical pointers are worth reminding Elder and other visitors:

- phone before you visit
- bring a small gift (e.g. a church news sheet, seasonal flowers, a card, a few home-grown veggies or fruit)
- don't overstay your welcome.

Finally, an Elder is a partner, not an expert. Elders offer the first line of caring support for each individual member as a 'good neighbour' in Christ. They pray for the well-being of all. They help others find what nourishes their spiritual life, what builds a faith community, and what sustains their hope. Go well.

do it yourself



Reading list for pastoral visiting

Colin Ray (ed.), *A guide for Elders*, Melbourne: Uniting Church Press, 1994.

Especially helpful are pages 270-272 on “Visiting the sick - in hospital or at home” and the cycle for reflection after a visit on page 279. (While the Regulations about Elders have changed since this was written, there is still much very helpful information in this valuable resource. The guide includes the Life Cycle Exercise used in Handout 3 (page 178).

Graeme Griffin, *Coming to care: an introduction to pastoral care for ordained ministers and lay people*, Melbourne: Uniting Church Theological Hall, 1995.

John Patton, *Pastoral care*, Nashville: Abingdon, 2003.

Pastoral partner program: Providing strategies and resources for effective pastoral care in the congregation, Unley, South Australia: MediaCom Education Inc, 1998.

The section on “Being there: Guidelines for the pastoral visit” is particularly helpful (pages 113-115).



Module Overview

Leader's Guide

Aim

The aim of this module is to help participants explore together the kinds of crisis situations confronted by pastoral carers in the ministry of the church and to develop together guidelines for care. A side benefit will be identifying needs for further training.

Participant outcomes

When participants have completed this module, they will be able to:

- discuss issues and concerns affecting them when required to care in a crisis situation
- describe specific aspects of crisis care ministry they need to strengthen.

Leader's role

This module introduces carers to some issues in crisis care. It aims to encourage discussion and reflection on a basic method of crisis care.

Please reinforce to the participants that this is an introduction to the issue and not a training course for crisis intervention or counselling. Where these are needed, carers will need to ensure people in crisis are appropriately referred to trained professionals.

Provide a relaxed, friendly and open environment. Remember to offer a brief break, if needed. Allow time for debriefing after this exercise.

(Note: Some people with traumatic experiences may need a debriefing exercise or time-out to recover during the module itself. Be observant and consistent. It may be helpful to identify a co-leader who can be called upon to tend to a participant who becomes upset, while you continue to lead the group.)

Resources required

The leader will need access to a whiteboard or computer and data projector or overhead projector and transparencies for plenary activities.

Participants will require:

- Photocopies of the two Handouts
- Individual highlighters and drawing pencils or crayons
- A lined exercise book to use as a journal



Session Outline

(times are approximate)

Total 100 min.

1. Introduction	5 min
2. Plenary brainstorm	5 min
3. Paired activity: Handout 1	20 min
4. Group activity: Handout 2	15 min
5. Partnered activity	25 min
6. Plenary activity	20 min
7. Final discussion	5 min
8. Close	5 min

Rationale

There are occasions when, as carers in the life of the Church, we find ourselves needing to be present and effective in a time of crisis.

Breadth

This module is designed for participants to explore aspects of a crisis, and offers one approach to dealing effectively with such a situation. It is not possible in this module to equip people as a “experts” or “trained carers”. Rather it seeks to help people to be sensitive and effective carers who can assist in a crisis by helping rather than inhibiting.

Process

Throughout this module, the leader should encourage participants to draw on their own experiences and the experience of other carers for self-reflection and education.

Note: The use of constructive adult education principles is included in our processes. We understand learning as a life-long activity, best practised by individuals in their context and in relationships, guided by skilled mentors and formed within concrete experience.

If space permits, arrange chairs in a circle so all participants can see each other.



I. Introduction

Commence the time together in prayer or a short opening devotion. Light a candle. Soothing music may be helpful at the finish, particularly if participants need a debrief space.

Ensure all participants know each other's names.

Encourage respect and active listening skills among participants in discussion times.

Tell the group: *Crisis, loss and grief are tough situations needing sensitive pastoral care. What is the appropriate way to care when people are going through a crisis?*

We are going to address this question in several ways. Our goals are:

- i. *to help you recognise some of your own reactions in the face of loss*
- ii. *to know two theories of the stages of grief*
- iii. *to enable you to identify some issues facing dying people.*
- iv. *to sharpen your listening skills*
- v. *to know about several useful resources.*

We are going to list examples of crises that you have had to face as a church community and as individuals. In a second column, we will list those in which carers are likely to be called on to offer care. Some crisis situations will be in both lists.

People who name individual crises need only share what they feel comfortable to disclose. Let me also remind you about confidentiality – what is shared in the group remains in this group. (5 min)

2. Plenary brainstorm

On a whiteboard or large sheet of paper, list suggestions from participants of crisis situations. As leader, ensure that a broad range of possibilities is canvassed, including loss of a house through fire, birth of a disabled child, sudden death of a significant person, a car or other accident, separation and divorce, tragedy affecting a church group, family violence, drug charges, ethical scandal, employment crisis, financial collapse, natural disaster.

Tell the group: *All these things happen in the extended families of church people. While faith and prayer address the spiritual dimension of the crisis, practical and sensitive pastoral care is also important as the individual or group faces the reality.*

3. Paired activity: Handout E6.H1

Divide the group into pairs. Read together the description of crisis in the top box of Handout 1. Follow the instructions in the sidebar to complete the exercises. (20 min)

Tell the group: *We have not dealt with questions 1 & 2 on handout #1, but these questions address our feelings of inadequacy at facing the unknown in crisis and loss situations. This feeling is both okay and normal.*

Or maybe a crisis or loss situation is too close to one of our own - too recent and too raw. This is the time to consider asking someone else to follow up the need. Taking this option prevents burnout or the worst aspects of 'the messiah complex' where we rush to respond and 'rescue' whether or not we are the most appropriate person to do so. Remember teamwork is essential in a faith community.

You have looked at a personal experience and how you felt visiting someone in difficulty, what you did to help yourself, what hindered you from coping and how others helped you.

Now we are going to look at some useful methods for untrained carers to recognise what is happening.

One way of thinking about crisis is by aspects of loss and grief, sometimes understood as stages. No one follows these aspects neatly, as we are all different. Some people recycle through certain phases or stages before they move on. This is true even in minor events like when you lose your car or house keys.

4. Group activity: Handout 2

Briefly set the scene for the minor incident of the lost key. If a participant is willing (and if it will be helpful for the group) he or she may wish to mime or dramatise their reactions as the phases progress.

In plenary, invite the participants to discuss the similarities and differences between two models of stages of grief



and loss. While the Kübler-Ross model was originally established in death and dying situations, these same reactions may also be encountered in divorce, job loss, migration and other circumstances. (15 min)

5. Partnered activity

In pairs, discuss the first two questions on hope in Handout 2. (10 min)

In pairs, have participants discuss questions 3 and 4 with their pair partner. Take quick notes of the further resources that they individually identify that they would need to be more effective in crisis situations. (5 min)

Next, have the participants look over their notes and worksheets to develop a combined list of guidelines for carers in crisis situations. These can be developed from the group's various responses throughout the module. (10 min)

6. Plenary activity

Then in plenary, have participants share these insights with the whole group. Some guidelines may indicate the need for particular resources which can be noted on a list. (10 min)

Ask the group: *Check our combined list of guidelines and needed resources. Have you mentioned 'debriefing' after a crisis? Can you name someone (to yourself) that you can go to after a crisis to debrief, when necessary? Write that name in your journal, so you remember it the next time this is needed. It will be different people for different reasons for each of us, but this is a valuable resource to use wisely.*

If the crisis is a shared community one, it may be necessary to invite a person outside the community to come in to facilitate the debriefing.

Next, in plenary, list beside the schema of needs the particular names and organisations within your community that the participating carers need to have accessible for urgent referral in those respective crisis situations. (10 min)

Ask the group: *Are there any other resources available to us that are not named here?*

7. Final discussion

Finally, in plenary, determine who will follow-up this list, i.e. who will double-check contact details and make a typed list available to all carers within the congregation? Set a deadline for this to be delivered to the carers. It would be good to put the list in a plastic sleeve or it could be laminated for ready reference. (5 min)

8. Close

Conclude the session with an appropriate prayer and extinguish the candle. (5 min)

Offer gentle music and time for a cuppa, in case people need to debrief silently within themselves or quietly with each other.



Handout #1

A personal experience of crisis

Handling the questions

In pairs, reflect on the list of crisis situations suggested by participants. Look at the vast range of crisis experiences in the list that you created as a group. Name a developmental and a situational crisis on the list but outside either person's experience. (5 min)

Next, individually complete this worksheet. You may wish to write a few notes in the space provided to gather your thoughts. (5 min)

Then briefly share your responses to questions 3 - 5 with your pair partner. (5 min)

Types of crises

The word 'crisis' derives from the Greek word meaning 'decision' or 'turning point.' It is often used negatively, conjuring up catastrophe or acute stress. The Chinese word for crisis is more helpful, with two characters, one for 'danger' and another for 'opportunity.'

At one time or another, crises are a normal part of all our lives, calling us to stretch and grow, to be broken and to heal.

Crises are categorised under broad labels of 'developmental' and 'situational'. Developmental crises occur in every person's life and are related to an individual's socio-cultural environment, participation in the community, in work, in family. Crises may occur in stable (structure-building) periods and in transitional (structure-changing) periods.

Situational crises include the wide gamut of hazardous events that can disrupt a life.

1. How do you feel when you know you need to visit someone at a time of great difficulty for him or her?

2. Why do you think you feel this way?

3. You are a person of much life experience. What helps you in these moments?

4. What did you do that hindered you in coping during or after a visit with a person in crisis?

5. What care have you received in a crisis situation that was helpful?



Handout #2

Loss and grief aspect of crisis care

Even a minor crisis like the loss of your house or car keys can trigger a range of reactions.

- Confusion: "I know I had them a minute ago. Where are they?"
- Anger: "I need those keys now. Why does this always happen when I am in a hurry?"
- Blaming: "What did you do with my keys? If you didn't just dump things, I could find them."
- Possible consequences: "What will I do without them? How will I make it to work? I'll probably have to change the locks in case someone dishonest finds them – that's more money gone."
- Relief, if they are found: "Well, that's a relief; I'd better phone the office to say that I will be a few minutes late."

How much more can a bigger crisis trigger a series of reactions!

Here are two well-known models, framed as stages of grief and loss.

Elizabeth Kübler-Ross' five stages of grief:

1. Denial and isolation
2. Anger
3. Bargaining
4. Depression
5. Acceptance and hope

Granger Westberg's ten stages:

1. Shock
2. Emotion
3. Depression and loneliness
4. Possible physical symptoms
5. Panic
6. Guilt
7. Hostility
8. Unable to return to usual activities

9. Hope

10. Readjustment

As pastoral carers we are concerned for people dealing with sickness, injuries, dementia and dying as they journey.

We embody hope when we stay with the person in crisis. An important aspect of crisis care is hearing the person's story, which may have taken a lot of courage to share. The person sharing the story may fear that what they have told you is too awful, that it has frightened you away.

When the listener returns, this says he or she has managed to cope with hearing the story. It also gives hope to the sufferer that their pain is actually bearable, as someone else is able to bear it too. This is not a fix, but expresses the willingness to be there with the person in pain – physical, emotional, mental or spiritual – no matter how bad it is or how long it takes.

The importance of being there – of sensitive listening – in these times is immeasurable, both to the person and to other members. Here are some useful tips for these times:

- i. Avoid cheery reassurances; it is better to be silent.
- ii. Be honest without telling more than is asked.
- iii. Notice the children and the siblings.
- iv. Help support partners and other members who are also affected.
- v. Remember the good and funny times as well.
- vi. Notice the practical things that need to be done.

These tips are from *Pastoral partner program: providing strategies and resources for effective pastoral care in the congregation*. Unley, South Australia: MediaCom Education Inc, 1998.

If in death situations we have the courage to face the possibility of our own death, we are more able to help others and more aware of the practical aspects of this stage of life. This includes making our wills, power of attorney, organ donation and funeral suggestions.



Summary

As a support person in a crisis situation, you assist only; you are not the primary crisis carer. This task belongs to appropriate referral agencies or medical staff. The pastoral carer embodies hope for the person in crisis when they stay with that person in the tension between the now and the future. It is also instructive to remember that, while God hears every prayer, God does not always answer in the way we expect or hope for. This is the impenetrable paradox of life and faith.

1. What is there in the Christian story that gives us hope?
2. What in your own past experience gives you hope now?
3. What resources would help you offer practical hope to others in crisis?
4. What referral resources do you have available to you in your community?

Reading list in crisis care

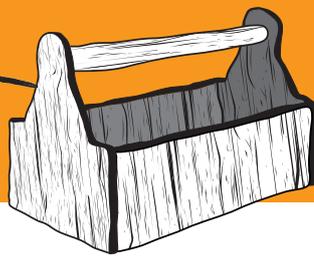
Mal McKissock and Dianne McKissock, *Coping with grief*, ABC books, 1995.

Howard W. Stone, *Crisis counselling* (Revised edition), Philadelphia: Fortress, 1993.

Noel C. Schultz, *Forgetting but not forgotten: understanding support and spiritual care for people with dementia and those who care for them*, Adelaide: Open Book, 2004.

Granger E. Westberg, *Good grief*, Desbooks, 1992.





Module Overview

Leader's Guide

Aims

This module aims to have participants understand the structure of 'The prayers of the people' in the Uniting Church's standard service of worship, called The Service of the Lord's Day, and to be able to identify appropriate elements.

Participant outcomes

When participants have concluded their work for this module, they will be able to write an intercessory prayer for the Congregation.

Leader's role

This module introduces Elders (and others) to a discussion of one aspect of leading worship, namely the intercessory prayer. The process is critical for the participant's learning. Please provide a relaxed, friendly and open environment with brief breaks if and where appropriate.

Participant resources

The leader will need plain paper or newsprint sheets or a computer and data projector or transparencies to use as display sheets for group/plenary exercises.

All participants will need:

- Photocopies of the three handouts
- Pens or pencils

Session outline

(times are approximate)	Total 90mins
1. Introduction	5 min
2. Paired activity	5 min
3. Plenary activity: Handout E7.H 1	20 min
4. Plenary discussion	5 min
5. Paired activity: Handout E7.H2	5 min
6. Plenary activity	10 min
7. Individual and paired activity: Handout E7.H3	15 min
8. Plenary activity	20 min
9. Close	5 min

do it yourself

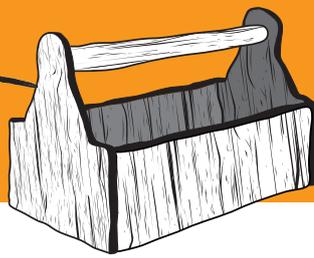


At home

It will greatly enhance your experience of worship (not just leading prayers) if you study and reflect on the following sections from *Uniting in Worship 2*:

- "Ordered liberty in worship," pp. 13-14.
- "A short guide to the Service of the Lord's Day," pp. 131-137.
- "Notes for the Service of the Lord's Day," pp. 138-143.

Some of these, plus many other resources, are available from the Uniting Church Assembly's Worship Working Group webpage <http://www.assembly.uca.org.au/cudw/worship-resources-and-publications/item/862-guidelines-for-worship>



1. Introduction

Tell the group: *In this session we will explore some of the skills for leading people in intercessory prayer, or “The Prayers of the People” as it is called in Uniting in Worship*

Commence the time together in prayer. (5 min)

2. Paired activity

Tell the group: *In this module, we will tackle two aspects of prayer which can present some challenges or difficulties:*

- *What to pray for – there is so much need in the world we can be overwhelmed.*
- *How to write prayers – it is important when we lead in prayer that we write out beforehand what we will pray for.*

(These points could be written up for display, e.g. a white board or large piece of paper.)

In pairs, share with each other any difficulties you have when you are asked to lead “The Prayers of the People” or the prayers of intercession in public worship. (There is no need for anyone to report back to the group.) (5 min)

3: Plenary activity: Handout E7.H1 - the structure of intercessory prayer

In a plenary session, distribute Handout 1. Ask the group to note the headings for the structure of the intercessory prayer. Write on a display sheet the structure of the intercessory prayer, as the group suggests e.g.

- Thanksgiving (unless the Sacrament of the Lord's Supper is part of the service, in which case there will a Great Prayer of Thanksgiving included there)
- Intercessions for the Church, etc.
- The Lord's Prayer (unless it will be said during the Sacrament of the Lord's Supper).

Discuss whether the sub-headings for the intercessions cover everything. (20 min)

Do not write anything more on the display sheet.

4. Plenary discussion - the nature of intercessory prayer

In plenary, discuss the question: *What are we doing when we pray for others?* (invite two or three contributions.)

In your own words, or using the words below, make the following points:

Intercessory prayer is an important work of the church. When we intercede for the peoples of God's world, we open ourselves to their joys and sorrows and we open ourselves to having our values changed. We wait for the Holy Spirit to change people's lives. We take responsibility as part of the body of Christ to seek ways in which people's lives can be changed. When we pray, we show God that we are expecting the Kingdom to come, and will take our part. (Matt 6:10)

It is helpful to remember that when we raise our prayers to God we are in concert with the prayers of the churches across the world. Together we are the priesthood of all believers lifting the world to God. That is liberating! We do not have to pray for everyone and everything each time we pray.

If we follow the sub-headings in Uniting in Worship 2, we are wisely guided. Each sub-heading only needs us to mention one particular need, except when we are praying for particular members of our congregation(s).

The Uniting Church is committed to ethical ministry practices by everyone involved in the ministries of the Church, including public worship. Pastoral care and confidentiality are important considerations in public prayer. Praying for members of the congregation or wider community is important, but there are two very important cautions.

First, it is important to first gain their approval for specific prayers in order to respect the confidentiality of the individual concerned. We may have good intentions, but some people would not wish their personal situation to be known publicly, particularly in any detail. For example, it would be pastorally careless – and perhaps pastorally damaging – to pray for Mavis' hysterectomy operation



Handout #1 The outline of The Prayers of the People

or Bill's prostate operation unless Mavis or Bill agrees beforehand; if in doubt, ensure approval has been given, or leave the specific details for another time.

Second, ensure that information is in the public domain, or known by church attenders, before public prayers of the people. Participants are particularly vulnerable as they communicate with God during prayer. For example, during prayer is not the time to find out that a long-standing member of the congregation has died, or is suffering a severe health issue. In order to care for all participants in worship, as well as the person directly involved, make appropriate announcements at the start of the service of worship, or in other ways, to ensure that prayer does not disclose unknown pastoral information. (5 min)

5. Paired activity: Handout E7.H2 - deciding what to pray for

Invite participants to complete Handout 2 in pairs. (5 min)

6. Plenary activity

In plenary, ask some people to read their prayers created in Handout 2. Discuss the questions:

- *Did you have trouble deciding what one thing to pray for?*
- *How can we overcome this problem?*

(Hint: a prayer list can be helpful, the Church Council could designate the "official" ones for a Congregation and prayer leaders could consult them as needed.)

Do we always have to use our own words? What alternatives are there?

Write suggestions on a white board, newsprint or data projector.

(Hint: there are resources for prayers in *Uniting in Worship 2*.) (10 mins)

7. Individual and paired activity: Handout E7.H3 - a suggested order

Tell the group: *Now we come to talk about what is called a Bidding Prayer. The leader begins each section of the prayer by announcing the subject with such words as, 'Let us pray for ...' Time is allowed for the congregation to pray silently for the subject given, or out loud. The leader concludes each section with a short sentence to sum up the prayers of the people; sometimes this is followed by a shared response such as those in Handout E7.H1. This order or structure 'bids' prayer for each subject, and involves the people of the congregation in praying for the world.*

Complete Handout 3, working alone for the first question, and then in pairs. (15 min)

8. Plenary activity - Creating a prayer

Together, guided by you the leader but inviting mostly inviting contributions by participants, create a prayer that could be used next Sunday. Use the structure suggested in *Uniting in Worship 2*. An appropriate thanksgiving prayer could be selected from the resources in *Uniting in Worship 2*, pages 275ff. Bidding prayers from those written in this session can be used for the intercessions. The prayer may conclude with The Lord's Prayer. (20 min)

9. Close: including Handout E7.H4

Tell the group: *It will greatly enhance your experience of worship, not just leading prayers, if you read carefully and reflect on the Uniting Church resources listed in Handout E7.H4, many of which are available online and within the book *Uniting in Worship 2*.*

Conclude by praying together the prayer you have created. (5 min)



Handout #2 Deciding what to pray for

Prayers of thanksgiving and intercession are offered. The intercessions may include prayers:

- for the Church,
- for the peoples of the world,
- for the nation and the community,
- and for situations of need.

After each prayer, the people may say or sing, 'Amen'.

A response may be said or sung such as:

Lord in your mercy,

hear our prayer.

or

Lord, hear us.

Lord, hear our prayer.

or

God of love (or of peace, justice, grace etc.)

Hear our prayer.

or

Through our lives and by our prayers,

your kingdom come

The prayers may conclude with:

- a commemoration of the faithful departed,
- the collect of the day,
- or some other appropriate collect.

The Lord's Prayer

Our Father in heaven,

hallowed be your name,

your kingdom come,

your will be done,

on earth as in heaven.

Give us today our daily bread.

Forgive us our sins

as we forgive those who sin against us.

Save us from the time of trial

and deliver us from evil.

For the kingdom, the power, and the glory are yours

now and forever. Amen.

(from *Uniting in Worship 2, following the English Language Liturgical Consultation (ELLC), 1998*)

do it yourself



**Handout #3
A suggested order for
intercessory prayer**

In pairs, write a one-sentence prayer for the subheadings:

Peoples of the world

A situation of need

do it yourself



Handout #4 Deciding what to pray for

Below are the subheadings from *Uniting in Worship 2* for the Prayers of Intercession. Write a bidding prayer in your own words for each of the headings, including a sentence to conclude each prayer.

for the nation and the community:

for the Church:

for the peoples of the world:

for situations of need:

With a partner, swap your prayers and read your partner's prayer aloud, and vice versa.





Module Overview

Leader's Guide

Aim

The aim of this module is to help you explore Biblical passages relating to Baptism and the Uniting Church's understanding of Baptism.

(Please note that this is a very introductory presentation of the Uniting Church's understanding of Baptism. While it may be a good starting point for those the Presbytery may wish to authorise to conduct the sacraments, additional work will probably be required. See the Guidelines for Lay Presidency at the sacraments at https://assembly.uca.org.au/images/stories/ASCMinutes/2013/July/13.07Minutes-Attachment_A- Lay_presidency_Guidelines.pdf)

Participant outcomes

When participants have completed this module they will have an understanding of the Uniting Church's theology and practices of baptism, and the location of relevant guidelines and regulations.

Leader's role

This module enables the participants to develop a deeper understanding of Baptism. It will be of benefit to all, but is absolutely essential for people who may be involved in presiding at a Baptismal service. It will help them to reflect on their experiences and develop confidence in the role.

Please provide a relaxed, friendly and open environment, with brief breaks if needed, to facilitate the process of learning.

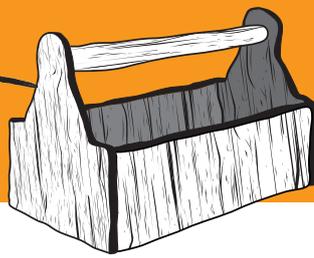
Resources

The leader will need access to a white board, or newsprint sheets or overhead transparencies, as well as pens, to use as display for group and plenary exercises.

- Each participant will need:
- Photocopies of the two Handouts
- Writing paper
- Pens and pencils.

Session outline

(times are approximate)	Total 90 min
1. Introduction	5 min
2. Plenary discussion	5 min
3. Individual reflection: E8.H1	15 min
4. Group discussion of E8.H1	20 min
5. Plenary discussion	15 min
6. Group activity and discussion: E8.H2	25 min
7. Close	5 min



1. Introduction

Tell the group: *In this module we will explore the biblical understanding of Baptism, and develop a basic understanding of the theology of Baptism. We will also examine the practice of Baptism in the Uniting Church, from our own experiences and as it is set out in Uniting in Worship 2.*

Commence the time together in prayer. (5 min)

2. Water as a symbol in the Bible.

In plenary, brainstorm all the instances in the Bible where water is significant as an instrument of salvation. Record these instances on the white board or newsprint sheets.

Tell the group: *Water is a significant symbol of God's salvation in both the Hebrew Scriptures and the New Testament. It stands as a reminder of God's salvation present amongst us. Just as the breaking of a drought brings relief and salvation to the embattled farmer, the symbol of water brings tangible salvation to people in the stories of scripture. (5 min)*

3. Baptism in the Uniting Church - Handout E8.H1

Read Handout E8.H1 and respond to question 1 individually. (15 min)

4. Group Discussion

In groups of 3 or 4, respond to the remaining questions. (20 min)

5. Plenary discussion

Ask: *What are we doing when we preside at one of the Sacraments?*

Discuss this question briefly.

Using the following, or in your own words, outline some key convictions of the Uniting Church.

Baptism is a sacrament of God's gracious activity amongst people. The Uniting Church has reaffirmed two important principles. The first is that both adult and infant Baptism are valid expressions of the sacrament of Baptism. Both are a sign of God's generosity and God's self-giving action

through Jesus Christ who "died for us while we were yet sinners." God's nurture of people to faith through the Holy Spirit is actualised in people's lives through Baptism, whether of infant or adult.

The second related principle is that Baptism is not to be repeated, even where a person has come to a new understanding of faith. Norman Young states 'No second baptism is needed to reactivate [God's] grace, nor to renew his forgiving power which we need, and which comes to us, every day of our lives' (What does our church say?, p. 68; see also note 23 on page 67 of Uniting in Worship 2). Whilst Baptism is a significant experience for all Christians, and all can rejoice in their Baptism, it is not primarily a human act, but a sacrament of God's once-for-all action for humankind, and so is performed only once in the life of each Christian. Furthermore, if the church approved a second Baptism for an individual, this would put into doubt the validity of Baptism in people's lives.

The regulations provide further guidelines for the practice of Baptism. 'Normally the sacrament shall be administered in the presence of the Congregation within whose life the candidates or the parents of the candidates are currently or promise in future to be involved' (1.2.1c). This practice further actualises the belief that Baptism is an act of the whole community of God, symbolising divine grace in the life of the Christian community.

Allow time for the group to discuss these key elements of baptismal practice in the Uniting Church. (15 min)

6. Baptism in the Bible - Handout E8.H2

Read the Bible passages and discuss the questions in groups of 3-4 (25 min)

If time permits, offer insights from the groups in plenary time.

7. Close

Close the time together in prayer.





Handout #1

Baptism in the Uniting Church

Read the following quotations.

The Basis of Union - paragraph 6

“SACRAMENTS

The Uniting Church acknowledges that Christ has commanded his Church to proclaim the Gospel both in words and in the two visible acts of Baptism and the Lord’s Supper: Christ himself acts in and through everything that the Church does in obedience to his commandment: it is Christ who by the gift of the Spirit confers the forgiveness, the fellowship, the new life and the freedom which the proclamation and actions promise; and it is Christ who awakens, purifies and advances in people the faith and hope in which alone such benefits can be accepted.”

Uniting in Worship 2 - The service of Baptism

“4 THE MEANING OF BAPTISM

Baptism is Christ’s gift.

It is the sign by which the Spirit of God joins people to Jesus Christ and incorporates them into his body, the Church.

In his own baptism in the Jordan by John, Jesus identified himself with humanity in its brokenness and sin; that baptism was completed in his death and resurrection.

By God’s grace, baptism plunges us into the faith of Jesus Christ, so that whatever is his may be called ours.

By water and the Spirit we are claimed as God’s own and set free from the power of sin and death.

Thus, claimed by God we are given the gift of the Holy Spirit that we may live as witnesses to Jesus Christ, share his ministry in the world and grow to maturity, awaiting with hope the day of our Lord Jesus Christ.”

For reflection and discussion

Firstly, on your own and in your own words, write down your understanding of what a sacrament is:

Then in groups of 3 to 4:

1. Share your understanding of a sacrament with each other.

2. Share with the group your own experiences of Baptism (personal and as a congregation member) and the significance you found in these experiences.

3. Together, list on paper all the essential elements of the Sacrament of Baptism. (After some reflection and discussion, the group may like to read note 27 on page 69 of *Uniting in Worship 2*.)



Handout #2 Baptism in the Bible

Read through these Bible passages on Baptism (from the New Revised Standard Version).

Romans 6:3-4

Do you not know that all of us who have been baptised into Christ Jesus were baptised into his death? Therefore we have been buried with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life.

John 3:5-6

Jesus answered, "Very truly, I tell you, no one can enter the kingdom of God without being born of water and Spirit. What is born of the flesh is flesh, and what is born of the Spirit is spirit."

Galatians 3:27-28

As many of you as were baptised into Christ have clothed yourselves with Christ. There is no longer Jew or Greek, there is no longer slave nor free, there is no longer male and female; for all of you are one in Christ Jesus.

I Peter 3:18-21

For Christ also suffered for sins once for all, the righteous for the unrighteous, in order to bring you to God. He was put to death in the flesh, but made alive in the spirit, in which he also went and made a proclamation to the spirits in prison, who in former times did not obey, when God waited patiently in the days of Noah, during the building of the ark, in which a few, that is, eight persons, were saved through water. And baptism, which this prefigured, now saves you- not as a removal of dirt from the body, but as an appeal to God for a good conscience, through the resurrection of Jesus Christ.

For reflection and discussion

In groups of 3-4:

1. Discuss the significance of these passages for your understanding of Baptism.
2. How do these understandings fit with your own experience of Baptism?
3. How do they inform the Uniting Church's practice of Baptism?



Module Overview

Leader's Guide

Aim

This module aims to help participants continue to explore and develop their theology of the sacraments and to examine the Uniting Church understanding of Holy Communion.

(Please note that this is a very introductory presentation of the Uniting Church's understanding of Holy Communion. While it may be a good starting point for those the Presbytery may wish to authorise to conduct the sacraments, additional work will probably be required. See the Guidelines for Lay Presidency at the sacraments at <http://ctm.uca.edu.au/layeducation/files/2012/08/Lay-Presidency-Guidelines1.pdf>).

Participant outcomes

When participants have completed the work for this module, they will be able to:

- discuss their theology of the sacraments in a more rounded way;
- describe the Uniting Church's understanding of Holy Communion as embedded in The Service of the Lord's Day.

Leader's role

This module enables participants to reflect on their experiences of Holy Communion and deepen their understanding. It builds on, and it should be used in conjunction with, Module E8 on the sacrament of Baptism.

Please provide a relaxed, friendly and open environment with brief breaks if necessary, to facilitate the process of learning.

Resources

The leader will need:

- a whiteboard or newsprint sheets and pens
- a variety of symbols used in the paired activity, for example a light bulb, a baby's dummy, a flag, a toy gun

Each of the participants will need:

- copies of Uniting in Worship 2 (or photocopies of the relevant pages)
- photocopies of the handouts for each participant
- pens and pencils

Session outline

(times are approximate)	Total 77 min
1. Introduction	5 min
2. Paired discussion	10 min
3. Plenary discussion	10 min
4. Group activity: E9.H1	10 min
5. Group discussion: E9.H1	15 min
6. Plenary input	1 min
7. Group discussion: E9.H2	24 min
8. Close	2 min





1. Introduction

Tell the group: In this module we will explore the role of symbols in human experience, and will continue to develop our theology of sacraments begun in module E8 on Baptism. We will also examine the practice of Holy Communion in the Uniting Church, as set out in “The Service of the Lord’s Day.”

Commence the time together in prayer. (5 min)

Display the symbols you have brought. (Examples might be a light bulb, a baby’s dummy, a national flag, a toy gun, the Uniting Church logo, a football club or retail outlet logo).

Ask: *What exactly are these? What do they make you think of?*

2. Paired Discussion

In pairs, invite participants to discuss the symbolic meaning of each item. (10 min)

3. Plenary Discussion

In the plenary group, ask: So what do we mean when we call something ‘a symbol’?

Discuss as a whole group the power of symbol in the media and in Australian society. Is Australian society symbol-rich or poor? (10 min)

4. Understanding Holy Communion

Distribute Handout E9.H1 and move into groups of 3–4.

Read the quotations and do task 1, making a list of some different practices of Holy Communion (10 min)

5. Group discussion - E9.H1

Then go to tasks 2-4 which help us share our experiences of Communion. (15 min)

6. The practice of Holy Communion

Tell the group: *What, then, is our theology of Communion? Where does God fit in to the Uniting Church’s understanding of Holy Communion? As we saw in Handout 1, the Basis of Union sets out the theological basis for the practice of Holy Communion in the Uniting Church. The Service of The Lord’s Day and the notes for this in Uniting in Worship 2 incorporate these theological insights into the form and practice of the liturgy. (1 min)*

7. Group discussion E9.H1

Distribute Handout E9.H2 and ask the participants to read the notes and in small groups to work through the discussion questions together. (24 min)

If time permits, offer insights from the groups in plenary time.

8. Close

Close the time together in prayer.



Handout #1

Understanding Holy Communion

Basis of Union, paragraph 8

“Holy Communion

The Uniting Church acknowledges that the continuing presence of Christ with his people is signified and sealed by Christ in the Lord’s Supper or the Holy Communion, constantly repeated in the life of the Church. In this sacrament of his broken body and outpoured blood the risen Lord feeds his baptised people on their way to the final inheritance of the Kingdom. Thus the people of God, through faith and the gift and power of the Holy Spirit, have communion with their Saviour, make their sacrifice of praise and thanksgiving, proclaim the Lord’s death, grow together into Christ, are strengthened for their participation in the mission of Christ in the world, and rejoice in the foretaste of the Kingdom which Christ will bring to consummation.”

A Guide to Uniting in Worship

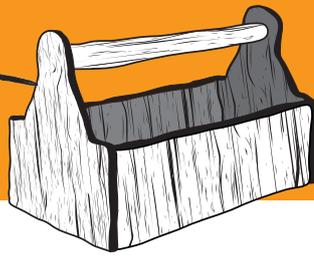
“The rubric on page 182 of Uniting in Worship 2 implies, but does not require, that the presiding minister receives first. We are in the realm of parable in liturgy, or “word-act”: the simplest way to put the argument is: a minister may not give what he/she has not received. It is not an act of privilege, it is an act of obedience. ...The essence of the matter is to do it simply and devoutly, then serve the other assistants, and, unless distributing yourself, watch over what follows: that is a pastor at work.

There are many methods of distribution, and it is the responsibility of the Church Council to decide the best way (or ways) for a congregation. The purpose is to help people break bread together in the most faithful way, not to: preserve this or that tradition, or to meet this or that sensitivity. Find a way in which all can agree, even if this takes months. Two different methods at the same time (for example, a common cup plus a tray of glasses) simply confuse and portray disunity. Always go back to the heart of the matter: what is it that we are trying to enact here? How can we do that best, decently, and with order?”

(The Guide was originally written to help the Uniting Church become familiar with Uniting in Worship and Uniting in Worship- Leader’s Book. The wording has been slightly adapted for Uniting in Worship 2.)

In your small group

1. List some different traditions of the practice of communion.
2. Discuss: In your experience, which of the listed practices carries the most symbolic meaning?
3. How does the practice of communion enhance the life of your present congregation?



Handout #2

The Service of the Lord's Day

A Short Guide to the Service of the Lord's Day

In groups of 3-4, read "A Short Guide to the Service of the Lord's Day" on pages 131-137 of *Uniting in Worship 2*.

Notes for the Service of the Lord's Day

The following are some excerpts from the Notes for the Service of the Lord's Day, pages 138-143 of *Uniting in Worship 2*.

"1. Christian worship is both God's gift to us and our offering to God. In Christ, God draws people into the intimate spiritual communion of the three Persons of the Trinity. In response, we offer our service to God, in praise and thanksgiving, and in service to others ...

2. The pattern of worship from New Testament times has been for Christians to gather to hear God's word and to break bread together on the first day of each new week ... In this way, the Church is regularly reminded of the promises of the biblical 'first' days – of creation, of the resurrection, and of the coming of the Spirit ... We also look forward to that final Day when God's work for humankind and all creation will be completed.

4. The service has four parts:

The Gathering of the People of God

Summoned by God's good news, we come together to offer our praise to God, to confess the grace of our Lord Jesus Christ in the forgiveness of sin, and to hear God's word.

The Service of the Word

The Scriptures of the Old and New Testaments are read and proclaimed; and in grateful response we make an offering of faith in a creed, an offering of our concern for others in prayers of intercession, and an offering of money as our participation in the mission of Christ in the whole world.

The Sacrament of the Lord's Supper

God's baptised people are fed in the Spirit with the body and blood of Christ. In the breaking of the bread,

the church acknowledges the presence of Christ, who re-presents himself to his disciples as the risen crucified One, In communion with Christ, we make our sacrifice of praise and thanksgiving and proclaim the Lord's death until he comes.

The Sending Forth of the People of God.

Having been nourished, we are drawn once more into Christ's mission in the world, and God sends us forth in the power of the Spirit to love and serve all people."

In your small group

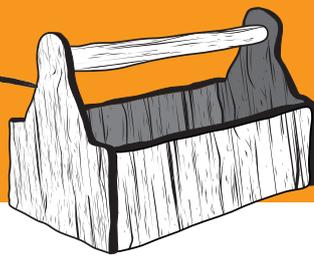
1. Prepare definitions of:

- Confession
- Offering
- Communion
- Proclaim

2. Discuss how these understandings fit with your own experience of Communion?

3. How do they inform or shape the Uniting Church's practice of Communion?

do it yourself



Module Overview

Leader's Guide

Aim

The aim of this module is to give participants an understanding of:

- why Communion beyond the Gathered Congregation is important
- who may serve at this service
- the content of the service
- the length of the service
- the necessary preparation for the service.

Participant outcomes

When the participants have completed the work for this module, they will be able to describe their role in the service of Communion beyond the Gathered Congregation.

Leader's role

This module introduces Elders (or other visitors on behalf of the Congregation) to the practical aspects of the service of Communion beyond the Gathered Congregation.

The leader is at all times to encourage participants to draw on their own experiences and the experiences of other Elders in self-reflection and education in this area of ministry.

In preparation, the leader should prepare a model for a home or hospital communion. The elements, vessels and cloths should be immaculate and aesthetically pleasing. This will require a plain tray or other container covered by a cloth or lid, a paten for the bread, communion glasses for the wine, a cloth to cover the elements, a Bible, pre-prepared prayers.

The process is critical for the participants' learning. Please provide a relaxed, friendly and open environment with brief breaks if and where appropriate.

It will be important for the leader to be thoroughly familiar with the service, including the notes. These are found in *Uniting in Worship 2*, pages 225-231.

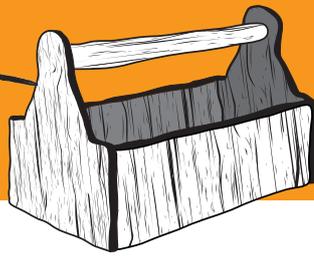
Resources

- The leader will need a whiteboard, or newsprint sheets, or a computer and data projector or an overhead projector and transparencies, as well as pens.

The participants will need:

- photocopies of the two handouts
- individual highlighters and drawing pencils or crayons
- A copy of the service from *Uniting in Worship 2*, pages 225-231

do it yourself



Session outline

(times are approximate)

	Total	75 min
1. Introduction	5 min	
2. Paired activity	5 min	
3. Plenary activity	10 min	
4. Plenary activity: Handout E10.H1	20 min	
5. Plenary activity	10 min	
6. Group activity: Handout E10.H2	20 min	
7. Close	5 min	



1. Introduction

Tell the group: *In this session we will reflect on the significance of the service of 'Communion beyond the Gathered Congregation'. It is a service for people who cannot come to the service of Holy Communion of the gathered congregation. Some people may not know we have this service included in Uniting in Worship 2.*

Ask the group: *"Did you know people who are sick or shut-in can receive Communion from an Elder?"*

Allow some responses to your question but keep the discussion focused on giving information, not on arguments for or against this practice. Affirmations or objections may be discussed later.

Commence the time together in prayer. (5 min)

2. Paired activity

Tell the group: *In pairs, tell each other if you know someone who has received Communion at home or in hospital. Who served it? Was it an important time?* (5 min)

3. Plenary activity

Read aloud notes 1, 3 and 4 on page 225 of Uniting in Worship 2.

Tell the group: *The Uniting Church service for 'Communion beyond the Gathered Congregation' has the special characteristic of making the receiving communicant part of the people of God who have already been together for worship. This service is based on the following important points of understanding:*

- *Members should not be deprived of hearing the Word of God and of receiving Holy Communion just because of illness or distress.*
- *This service does not stand alone but is connected to the service from which the communion elements have been carried.*
- *The whole service of Holy Communion does not have to be "re-done". This service is an extension of the normal service, not a replacement for it.*
- *This service helps the person receiving communion to be part of the Congregation.*
- *This service may be shorter, which is particularly helpful for the sick.*

Ask if people have any questions. (10 min)

Some people may object that an Elder, instead of the Minister of the Word or Deacon, is leading the service. Explain that serving the elements at home or in the hospital is not different from serving them in church. The Minister or Deacon has fulfilled his or her responsibility by presiding at the sacrament and may be deemed to be still doing so, even if *in absentia*.

4. Plenary activity: Handout E10.H1

Give each member a copy of Handout 1, and look carefully at the outline of the service for 'Communion beyond the Gathered Congregation' (the detail begins in UiW2 on page 226). Point out that it has the same shape as the 'Service of the Lord's Day'. In pairs, discuss the questions on Handout 1. (15 min)

In plenary, invite responses to the last question and list ideas (on newsprint, data projector, overhead projector) so everyone can see them. (5 min)

Have your own ideas ready to add to the list.

(Examples: Bible reading could be shortened to a verse or two for a very sick person; news of the Congregation could be part of conversation time; the Lord's Prayer alone may be a long enough second prayer; the "reception of communion" may be shortened by the Elder preparing some well-chosen words etc.)

5. Plenary activity

Uncover the 'model' for a home or hospital communion prepared earlier. (See "Leader's Role.")

Tell the group: *The usual 'Service of the Lord's Day' is too long. Write out on cards the parts you will say. Make sure the elements are taken in appropriate containers (the Congregation could purchase special home communion sets, available from Christian resource centres). Always make prior arrangements with the communicant.*

Explain what you have done and invite people to make a list of things to keep in mind when conducting such a service. Invite any questions people may have about practical preparations. (10 min)

do it yourself



6. Group activity: Handout E10.H2

Break into three groups and complete Handout 2. Each group is to prepare one only of the stipulated services of Communion beyond the Gathered Congregation. (20 min)

7. Close

Conclude with some general comments by yourself and others on the significance of the service, and close with prayer. (5 min)

The session could conclude with a service of Holy Communion led by one of the authorised celebrants in your parish.

do it yourself



Congregational Leadership

Communion beyond the Gathered Congregation

DIY
E10 H1

Handout #1 Becoming familiar with the service

In your copy of *Uniting in Worship 2* carefully read through pages 225-231, the service of Communion beyond the Gathered Congregation. If you do not have a copy of the book, your leader will provide you with a photocopy. (10 min)

After reading it through, in pairs discuss:

1. How would you feel about leading this service?

3. If the person or persons for whom you are leading the service is not able to cope with the whole service, how could the service be shortened? (5 min)

2. What preparations would you need to make?



do it yourself



**Handout #2
Preparing a service of Communion
beyond the Gathered Congregation**

Divide into three groups.

Using the outline of the service, prepare a service of Communion beyond the Gathered Congregation for one of the following groups:

- the moderately well person who would appreciate a complete service.
- a very, very ill person
- a person who could tire easily.

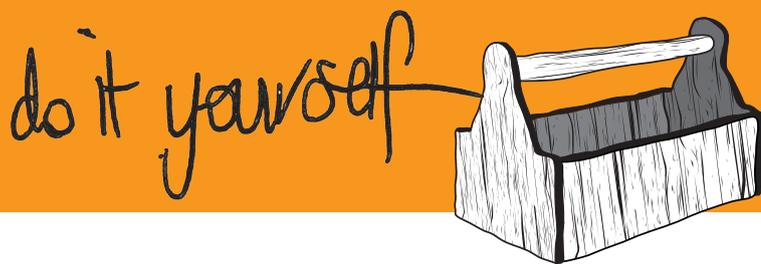
When planning the service, keep in mind:

The service should include the following four parts:

- The Gathering
- The Service of the Word
- The Sacrament
- The Sending Forth of the People of God

How long do you estimate the service will take?

(20min)



Module Overview

Leader's Guide

Aims

This module will explore some of the basics of pastoral care with older people. Participants will work together to develop guidelines for effective pastoral contact with older people and those caring for them.

Anyone who undertakes pastoral visiting will benefit from this module, in particular Elders and others in the Congregation who are recognised as pastoral visitors. The Church Council has oversight of pastoral care for all members of a congregation, and responsibility for relevant policies and guidelines including the safety of all people involved.

This module builds on other DIY modules in Congregational Leadership, including:

- E3 Communication Issues for Elders
- E4 Grief Care
- E5 The Ministry of Elder: Pastoral Visitor
- E6 The Ministry of Elder: Crisis care

Participant outcomes

After completing this module, participants will be able to discuss the issues and concerns related to pastoral care with older people, some effective strategies for pastoral care and pastoral visiting, and sources of further information.

Leader's role

This module involves participants in a discussion on pastoral care with older people. It aims to encourage a process for open and helpful conversation and reflection on the nature of ageing, the related life-stage challenges and tasks, helpful supports including for family and friends, and to help the group begin to develop guidelines for pastoral care.

Note that learning is a life-long activity, best practised by individuals within their regular context and relationships, hosted by capable leaders, and formed within concrete experience.

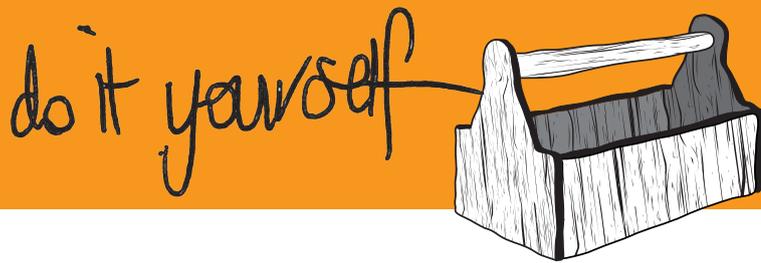
- If space permits, arrange chairs in a circle so all participants can see each other.
- Ensure all participants know each other's names.
- Pause for quiet reflection before beginning
- Encourage respect and active listening skills among participants in discussion times.

Encourage participants to draw on their own experiences and that of others in the group in a process of self-reflection and training for this ministry of pastoral care. Note that in sharing experiences participants should still maintain confidentiality of pastoral interactions.

The process is critical for the participants' learning. Some participants may experience uncertainty, fear or grief for themselves or for others. The leader can provide a relaxed, friendly and open environment. Remember to offer a brief break, where appropriate.

This DIY module was developed as a collaborative project between Uniting AgeWell and the Centre for Theology and Ministry





Resources required

For plenary activities the leader may choose to use a whiteboard and pens (or newspaper sheets and felt pens, or computer and data projector, or overhead projector and transparencies) to record contributions and reflections.

The participants will each need:

- Copies of the Handouts
- Individual pens and highlighters
- A lined exercise book to use as a journal

Session outline

(times are approximate)

	Total 120 min
1. Introduction	15 min
2. Individual, small group and plenary activity: Handout E11.H1	30 min
3. Plenary input:	20 min
4. Plenary activity: Handout E11.H2	20 min
5. Small group activity: Handout E11.H3	25 min
6. Individual activity: Handout E11.H4	5 min
7. Close	5 min

Session flexibility

The leader may choose to modify the module in any of several ways, including:

- changing the session timing to suit the group, or the Leader's words ('Tell the group') to your own words,
- distributing the handouts to participants before the session so they have more time to read the background information,
- running the module over two sessions to provide more time for discussion and reflection.

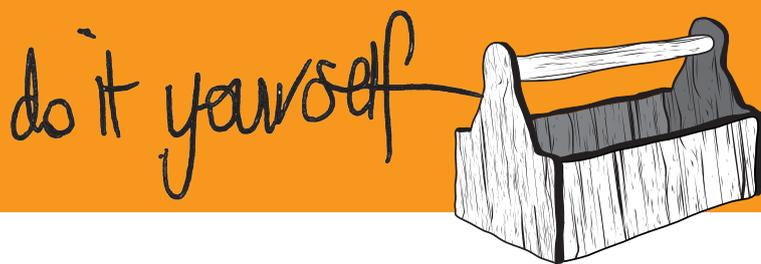
The suggested time for handout activities provides time for participants to begin the task, but to comprehensively complete the task additional time may be required outside the session.

This DIY module was developed as a collaborative project between **Uniting AgeWell** and the **Centre for Theology and Ministry**



"Do It Yourself" (DIY) modules are small-group educational resources on a wide range of topics related to faith, Church life, ministry and leadership. Each DIY module includes notes for leaders and resources for participants, and explores Uniting Church perspectives on contemporary issues. More information on the full set of DIY modules is at <http://ctm.uca.edu.au/>





I. Introduction

Tell the group: *To state the obvious, everyone gets older, one day at a time. In contemporary western culture ageing is often seen as a problem to be delayed or avoided, rather than embraced and even celebrated. The pastoral care of older people, and their family and friends, is a significant ministry challenge and opportunity for the Church.*

Ask the group: *With just a simple indication of your hand, how many of us have an elderly relative or friend that you provide some level of care for? (Pause to acknowledge this)*

How many are currently the primary carer for an elderly person? (Pause to acknowledge this)

Tell the group: *This module aims to raise awareness and understanding of pastoral care with older people. There are many changes and challenges associated with ageing, and also much joy to be shared as well as some related life-stage tasks. This module will assist in exploring some of the helpful supports for older people and their family and friends, and to help this group begin to develop guidelines for pastoral care with older people.*

Another DIY module in this series focusses on dementia and pastoral care. Most older people will never get dementia themselves, but their networks of family and friends will most likely include some with dementia, and the older people get the greater the likelihood of dementia being part of their life in some way.

Pastoral care with older people is one area of the ministry of the Church which everyone can be engaged in every day, in their everyday life as well as in connection with Church activities. More formally, pastoral care within and on behalf of the Church is supported through specific focus and oversight by Elders and the Church Council.

Two passages that relate to pastoral care are John 21 and Psalm 46. Invite one or two participants to read John 21:15-18 and Psalm 46:1-3.

Open with a brief prayer:

It's so painful, God, to watch [our elders] begin to falter. We have always counted on them, and now they need to count on us.

We don't want to see them in their weakness.

We know this reversal is humiliating for them.

They don't want to feel helpless or dependent.

But they need us now.

Help us, God, to rise to this critical occasion.

Show us how to care with respect, tenderness, and love.

Fill us with compassion and patience.

Shield us from anger and resentment.

Calm our fears, give us strength, God.

Help us to seek out relief and support when the burden is great.

Give them strength, God.

Bless them with dignity, grace, and health.

Amen.

– Rabbi Naomi Levy (alt.)

(10 min)

2. Individual, small group and plenary activity: the challenges of ageing

Tell the group: *The first learning activity looks at some of the challenges of ageing. Handout E11.H1 includes a list of some of the challenges of ageing, which you can work through by yourself first, to indicate which challenges will most affect you, or have had the most impact on others you know. Then with one or two others, discuss your thoughts. Ensure each person has a chance to share. After about 15 minutes we will all get back together. (15 min)*

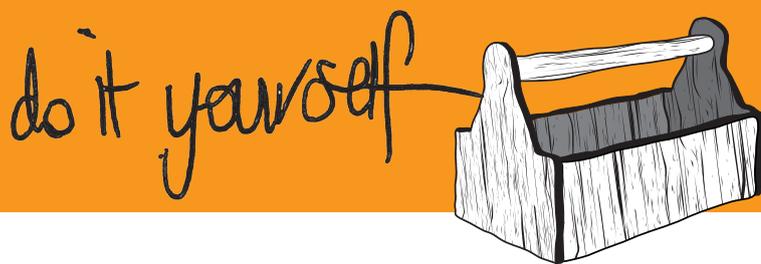
After about 15 minutes in small groups, invite participants together again.

Ask the group: *Which were the challenges that were common to your small group? Were there any particular challenges that stood out as are distinctive or contested? Were there any significant challenges not included on the list? (10 mins)*

3. Plenary input: foundations for pastoral care

Ask the group: *What is the purpose of pastoral care with older people? (Invite some brief responses, noting them on a whiteboard or butchers paper).*

Ask the group: *Think of a time when you received great pastoral care, or had a great pastoral conversation. What werewhat were the characteristics that made it so helpful for you? (Invite some brief responses, noting them on a whiteboard or butchers paper).*



Option 1: Leader input

Tell the group: *Pastoral care is about coming alongside others in order to help them to address their own needs through sharing empathy, listening actively, encouraging and supporting the other, respecting confidentiality, and referring for further help if needed.*

Pastoral care is not about telling another person what to do or feel, what to think or believe, nor even really about feeling good that we have helped the other person. Pastoral care is guided by the needs and wishes of the person being cared for, and their family and close friends.

Each pastoral visit or pastoral activity is part of a wider web of pastoral care for the person and their wider network of family and friends.

Foundations for effective pastoral interactions include:

- *being open to those visited – responding to their interests and concerns*
- *mutuality as a companion traveller – rather than directing or instructing*
- *a non-judgemental attitude about their conversation with you*
- *confidentiality about the contents of the conversation or visit*
- *encouragement for their faith and prayer life*
- *exploration of options the person may choose to consider*

(Uniting AgeWell, 2015)

Affirm the characteristics of good pastoral care already listed on the whiteboard or paper, and ask if any other important characteristics are not yet listed. (10 min)

Option 2: Unscrambling pastoral care

On a whiteboard or butcher's paper, list a range of words which could describe pastoral care, and ask participants to help identify which describe good pastoral care, and to cross out those which are unhelpful.

Words might include: listening, directing, alongside, asking, surface, telling, invite, describe, sorrow, reflect, explore, notice, depth, struggle, overcome, agency,

answer, resources, solution, relational, guidance, God, intimate, unconditional, acceptance, correction, presence, interruption, space, feelings, grief, impressions, empathy, silence, frustration, active, anger. (10 min)

4. Plenary activity: strategies for pastoral care with older people

Ask participants to locate Handout E11.H2, and invite some participants to read one paragraph each for the plenary group. Then invite participants to identify further strategies for each category, and any additional categories. (10 min)

5. Small group activity: planning for pastoral care with older people

Tell the group: *In small groups, read through the introduction to Handout E11.H3 together, then select one strategy or activity for pastoral care with older people and work through the template to plan that strategy in detail* (15 min)

Ask the group: *Did the planning process make sense? Were there important elements or steps missing?* (5 min)

Tell the group: *You can repeat this planning process for other pastoral care strategies or activities, and develop a comprehensive plan to offer a range of pastoral care strategies with older people.*

Ask the group: *Could you expect a congregation to repeat this planning process for a range of other strategies and activities? Why, or why not?* (5 min)

6. Individual activity: options for further understanding and action

Tell the group: *Locate Handout E11.H4, which includes a list of various options for further information and action for pastoral care with older people. Spend a few minutes reading through the list of options, and mark a couple of items which you might find interesting or helpful in order to learn more. You are more likely to follow-through if you also note when you will take this action, or if you commit to take action with another person.* (5 min)



do it yourself



7. Close

Each participant could be invited to write two brief prayers and record these in their personal journal over the next few days. One prayer might be offering thanks to God for the shared nature of a pastoral visit or other pastoral care strategy. The second prayer could be seeking God's presence in a difficult situation that a person is encountering.

Thank people for participating in the session.

Close the time with prayer, perhaps the following:

*When the signs of age begin to mark my body
(and still more when they touch my mind);
when the ill that is to diminish me or carry me off
strikes from without or is born within me;
when the painful moment comes
in which I suddenly awaken
to the fact that I am ill or growing old;
and above all at that last moment
when I feel I am losing hold of myself
and am absolutely passive within the hands
of the great unknown forces that have formed me;
in all those dark moments, O God,
grant that I may understand that it is you
(provided only my faith is strong enough)
who are painfully parting the fibres of my being
in order to penetrate to the very marrow
of my substance and bear me away within yourself.*

*- Pierre Teilhard de Chardin, S.J.
(Pierre Teilhard de Chardin)*

(5 min)

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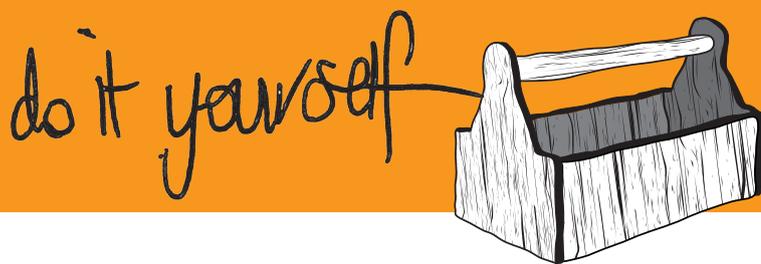
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Handout #1 The challenges of ageing

There are many challenges of becoming older; in addition to many opportunities and consolations. Some people relish challenges, while others find any change daunting. Some changes present both challenge and opportunity: more time alone may be a blessing or a burden, depending on a person's nature and personality.

1. By yourself initially, use this table to indicate the relative impact of each challenge. Use your own experience and awareness, or the experience of an older person you know. You can respond with the current impact of each challenge, or the expected future impact. Add additional significant challenges at the bottom if necessary. (5 mins)

High impact: making life much more difficult

Medium impact: a challenge that can be managed if not always overcome

Low impact: some change that can be adapted to, with a bit of effort

Challenge	Impact				
	Low				High
Decreasing independence (you rely on some others more)	/	2	3	4	5
Increasing interdependence (some others rely on you more)	/	2	3	4	5
Retirement from paid or volunteer work	/	2	3	4	5
More time to yourself, or by yourself	/	2	3	4	5
Fewer long-term friends	/	2	3	4	5
The need to make new friends	/	2	3	4	5
Planning for your own funeral	/	2	3	4	5
Sorting and culling a lifetime of possessions	/	2	3	4	5
Moving from own home to aged care	/	2	3	4	5
Moving from an established local community to a new locality / community	/	2	3	4	5
Changes in metabolism, physical body shape, balance and strength	/	2	3	4	5
Changes in mobility (e.g. arthritis)	/	2	3	4	5
Changes in vulnerability to abuse by others	/	2	3	4	5
Increased risk of cancer	/	2	3	4	5
Increased risk of dementia (e.g. Alzheimer's disease)	/	2	3	4	5
Increased risk of cardiovascular disease	/	2	3	4	5
Arranging end of life care plans	/	2	3	4	5
Vision and hearing loss	/	2	3	4	5
Difficulty remembering some things	/	2	3	4	5
Difficulty making some choices	/	2	3	4	5
Hospitalisation and/or medical appointments	/	2	3	4	5
	/	2	3	4	5
	/	2	3	4	5



do it yourself



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Pastoral care
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DIY
E11 H1

2. With one or two others, discuss which challenges will most affect you, or have had the most impact on others you know. Ensure each person has a chance to share. (10 mins)

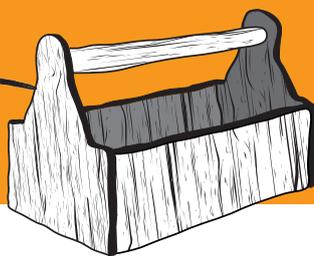
3. Note the challenges that are common to your small group, and any particular challenges that are distinctive or contested, ready to share in plenary with the whole group:

These challenges of ageing are drawn from many sources including (Australian Association of Social Workers, 2013)

“Do It Yourself” (DIY) modules are small-group educational resources on a wide range of topics related to faith, Church life, ministry and leadership. Each DIY module includes notes for leaders and resources for participants, and explores Uniting Church perspectives on contemporary issues. More information on the full set of DIY modules is at <http://ctm.uca.edu.au/>



do it yourself



Handout #2 Strategies for pastoral care with older people

Church networks can play a very important pastoral role in the lives of people as they age. The effects of ageing are individual and variable, though there are many that are common. A church-related social or support group may be a highly significant program in the life of a person. It can provide an opportunity to enjoy an engaging and interactive environment whilst spending time with other people of similar backgrounds and values (or quite different ones!), and sharing or re-discovering skills, memories, ideas and experiences.

In addition, church networks and support programs can assist those who care for older people by providing information on caring, a change in the routine of caring and direct support of the carer, and the knowledge that their loved one is engaged in a meaningful social program and a wider network of support.

The four biggest changes expected in coming decades include

- the total number of older people,
- their growing proportion within Australian society,
- their characteristics such as health and personal preferences, and
- their location in relation to aged care facilities and services.

Planning for these changes will not only help the Church address the pastoral care needs of older people already involved in the Church – it will help the Church to be at mission in the world, meeting the pressing needs of the world and sharing God’s love for all people.

The implications of these four changes are each complex, especially for age groups which have the highest level of demand for aged care and other services. The pastoral care of older people, and their family and friends, is a significant ministry challenge and opportunity for the Church.

The task:

Use the table below to list some some practical examples of pastoral care with older people. You may be able to think of additional categories as well as examples.

Look for examples of pastoral care as well as strategies that address the high impact challenges of ageing, as well as medium and low impact challenges – and that can meet longer-term goals as well as short-term goals.

Category	Strategies for pastoral care
Pastoral visiting and listening	<ul style="list-style-type: none"> • Arrange a home visit to chat and listen • •
Outings and errands	<ul style="list-style-type: none"> • Go out for morning tea • •

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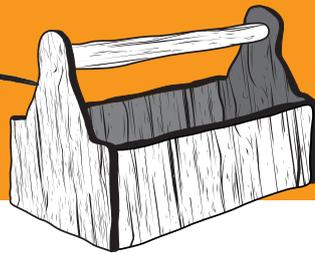
do it yourself



<p>Church activities and events</p>	<ul style="list-style-type: none"> • Provide transport to Church • •
<p>Community activities and events</p>	<ul style="list-style-type: none"> • Visit a local community festival • •
<p>Prayer</p>	<ul style="list-style-type: none"> • Ask their approval for inclusion in Prayers of the People • •
<p>Exercise</p>	<ul style="list-style-type: none"> • Take them on an afternoon walk (even in their own wheelchair) • •
<p>Other activities</p>	<ul style="list-style-type: none"> • Assist them with posting letters • •
	<ul style="list-style-type: none"> • • •
	<ul style="list-style-type: none"> • • •



do it yourself



**Handout #3
 Planning for pastoral care**

Pastoral care with older people can involve a range of different strategies or activities.

A well designed pastoral care program supports the three major principles of enablement, dignity and individual choice – and applies these to each person in the network of care:

- Enablement encourages participants to engage in their social and physical environment on their own terms.
- Dignity focusses on the capacity and aspirations of each person, to identify and respond to those parts of our lives we value most.
- Individual choice is life affirming and provides opportunities for involvement: when, how and where to participate in activities available. (Uniting AgeWell, 2015)

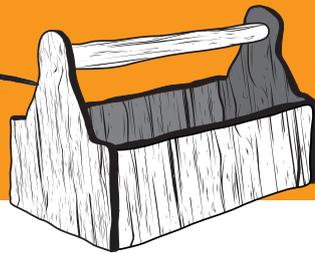
1. Select one activity or strategy for pastoral care with older people from the previous activity (Handout E11.H2), and use the template below to plan how this can be achieved.

Planning step	How can this be achieved?
Pastoral care strategy or activity	(e.g. Go out for morning tea)
Goals relevant to specific location and community	Short-term goals: Longer-term goals:
Detail the tasks to be done, and how these might be achieved	
Keep everyone safe, and manage all risks. Which UCA policies and guidelines, including Safe Church and OHS, are relevant?	

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do it yourself

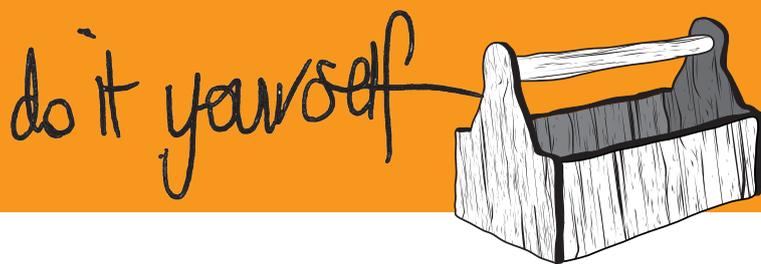


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Ensure the three major principles of enablement, dignity and individual choice are met through this plan	
Additional information required (e.g. daily meal times, boot space for wheel chair, etc.)	
Review by another responsible person for feedback and support	





Handout #4 Options for further understanding and action

There are a wide range of options for increased understanding and active response to the challenges and opportunities of pastoral care with older people.

Read through the following list, and tick or circle two options you are interested to explore further. Commit to action with a trusted friend or as a small group to increase your likelihood of following through.

Note: the underlined items below are embedded web links in the electronic version of this handout.

Watch an online video:

- [Positive Ageing](#), Gannawarra Shire Council, northern Victoria
- [Positive ageing at Happiness & Its Causes 2014](#)
- [TED Talks on ageing](#)
- [Mastering time: A key to successful ageing](#), TEDxKingsCollegeLondon
- [Bristol Ageing Better Animation](#)
- [Today Tonight - Funding Australia's ageing population](#) (sensationalist, of course)
- [Challenge of Change – Our Ageing Population](#), Dr Karl on the 2015 Intergenerational Report

Watch a movie:

- [2015 Movies That Will Make You Look At Aging Differently](#)
- [The 10 Best Films About Aging and the Elderly](#)
- [The 10 Best Films That Profoundly Explore The Concept of Aging](#)
- [What films best portray old age?](#)

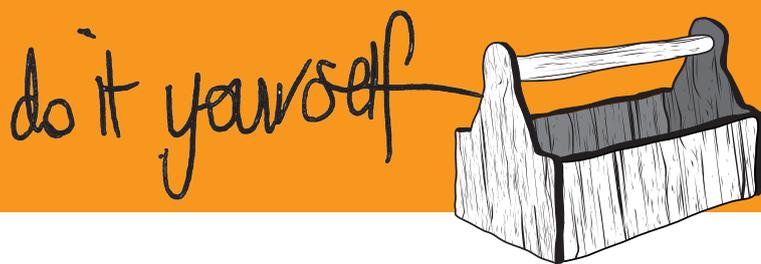
Take an onsite or online course:

- [Pastoral Care and Elderly People, Pastoral Care in Ageing: Family and Social Contexts](#) Charles Sturt Uni.
- [Certificate IV in Pastoral Care and the Diploma of Ageing and Pastoral Care](#), Holy Family Services.

Read more information:

- Uniting Church (Synod of Victoria and Tasmania) [Safe Church](#) policies including protection of vulnerable adults and prevention of Elder Abuse.
- [A New Conversation About Ageing](#), four studies by Uniting AgeWell.
- UnitingCare Queensland [Elder Abuse Prevention Unit](#) resources.
- [The Demographic Facts of Ageing in Australia](#), a report for the Aged Care Financing Authority Second Annual Report 2014.
- [Australian Government Department of Social Services](#) publications and articles on aged care, and other authoritative sources of data on ageing and aged care in Australia and internationally.
- [Australian Government Treasury, Parliament, and Productivity Commission](#).
- [UnitingAgeWell](#) model of wellbeing and independence for older people, and [volunteering](#) opportunities.
- National Church Life Survey's [Social Trends in Australia and implications for church life](#), which includes a sequence of very illuminating age profile charts for the Australian population over time (1921 to 2051).
- [Aged and Community Services Australia](#) publications, resources and fortnightly National Reports.
- [Victorian Government Department of Health & Human Services](#) resources on health and wellbeing.
- [Ageing in Australia](#), Australian Ass'n of Social Workers
- [Ageing gracefully together – Pastoral care of older people](#)
- [The Church in Wales](#) (UK) briefing notes on pastoral care of older people.
- [Centre for Ageing and Pastoral Studies](#), Canberra ACT operates within a Christian ethos in an ecumenical and university setting.
- [Pastoral & Spiritual Care of Older People](#)
- [Spirituality and ageing: implications for the care and support of older people](#)
- [Australian Bureau of Statistics](#) population projections





Module Overview

Leader's Guide

Aims

This module will explore some of the basics of dementia in general and pastoral care of older people in relation to dementia. Participants will work together to develop guidelines for effective pastoral contact with people experiencing dementia, and those caring for them.

Elders in particular will benefit from this module, but also others in the Congregation who are recognised as pastoral visitors. A Church Council has oversight of pastoral care for all members of a congregation, and responsibility for relevant policies and guidelines.

This module builds on other DIY modules in Congregational Leadership, including:

- E3 Communication Issues for Elders
- E4 Grief Care
- E5 The Ministry of Elder: Pastoral Visitor
- E6 The Ministry of Elder: Crisis care
- E11 Pastoral care with older people

Participant outcomes

After completing this module, participants will be able to discuss the issues and concerns for pastoral care related to dementia, some effective strategies for pastoral care and pastoral visiting, and sources of further information.

Leader's role

This module involves participants in a discussion on dementia and pastoral care, particularly with older people. It aims to encourage a process for open and helpful conversation and reflection on the nature of dementia, what supports those who experience dementia and their family and friends, and to help the group to develop guidelines for visiting.

Note that learning is a life-long activity, best practised by individuals in their regular context and relationships, hosted by capable leaders, and formed within concrete experience.

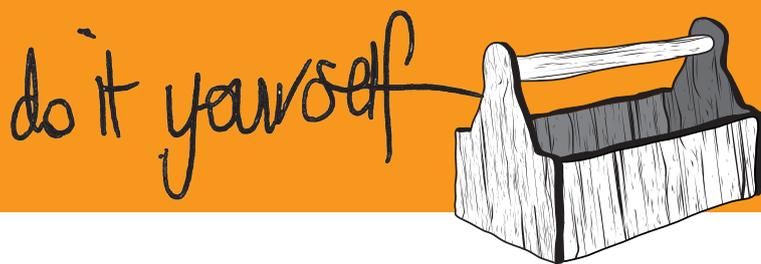
- If space permits, arrange chairs in a circle so all participants can see each other.
- Ensure all participants know each other's names.
- Pause for quiet reflection before beginning
- Encourage respect and active listening skills among participants in discussion time.

Encourage participants to draw on their own experiences and that of others in the group in a process of self-reflection and training for this ministry of pastoral care. Note that in sharing experiences participants should still maintain confidentiality of pastoral interactions.

The process is critical for the participants' learning. Some participants may experience uncertainty, fear or grief for themselves or for others. The leader can provide a relaxed, friendly and open environment. Remember to offer a brief break, where appropriate.

This DIY module was developed as a collaborative project between **Uniting AgeWell** and the **Centre for Theology and Ministry**





Resources required

This session includes a role play of a pastoral conversation using a script provided in Handout E12.H4. Ask two participants who are willing to take the roles to prepare a little beforehand. Dramatic acting skills are not required, but it will be helpful if the participant taking the role of Noelene has experience with dementia in order to portray that role with some authenticity as well as sensitively.

For plenary activities the leader may choose to use a whiteboard and pens (or newspaper sheets and felt pens, or computer and data projector, or overhead projector and transparencies) to record contributions and reflections.

The participants will each need:

- Copies of the Handouts (you may consider distributing Handouts ahead of the session)
- Individual pens and highlighters
- A lined exercise book to use as a journal

Session outline

(times are approximate)

	Total 120mins
1. Introduction	5 min
2. Whole group activity: Handout E12.H1	10 min
3. Individual and small group activity: Handout E12.H2	10 min
4. Small group and plenary activity: Handout E12.H3	25 min
5. Whole group activity: Handout E12.H4	35 min
6. Small group activity: Handout E12.H5	25 min
7. Individual activity: Handout E12.H6	5 min
8. Close	5 min

Session flexibility

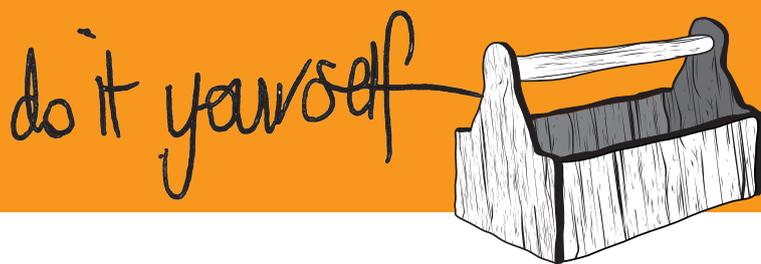
The leader may choose to modify the module in any of several ways, including:

- changing the session timing to suit the group, or the Leader's words ("Tell the group") to your own words,
- distributing the handouts to participants before the session so they have more time to read the background information,
- running the module over two sessions to provide more time for discussion and reflection.

The suggested time for handout activities provides time for participants to begin the task, but to comprehensively complete the task additional time may be required outside the session.

This DIY module was developed as a collaborative project between **Uniting AgeWell** and the **Centre for Theology and Ministry**





1. Introduction

Tell the group: *Dementia is an increasing health challenge in Australia and around the world. The pastoral care of people experiencing dementia, and their family and friends, is a significant ministry challenge and opportunity for the Church.*

Ask the group: *With just a simple indication of your hand, how many of us have some experience of dementia amongst our family or friends? (pause to acknowledge this)*

How many are currently caring for someone with dementia? (pause to acknowledge this)

Two passages that relate to dementia and pastoral care are Matthew 10 and Psalm 31.

Invite one or two participants to read Matthew 10:40-42 and Psalm 31:19-22.

Open with a brief prayer:

*Pour your grace, O loving God,
upon all suffering with dementia.
It is frustrating
not to find a word;
it is fearful
to lose one's memories.
Bless them with patience,
a loving and supporting family,
and days of hope and accomplishment.
In Christ's name we pray.
Amen.*

(Anderson, 1991)

(5 min)

2. Introducing dementia

Invite members of the group to locate Handout E12.H1, and to take turns to read one paragraph each.

Tell the group: *This module aims to raise awareness and understanding of pastoral care with older people and dementia. A majority of older people will never get dementia, but their networks of family and friends are likely to include some with dementia, and the older they get the greater the likelihood of dementia. (10 min)*

3. Individual and small group activity: Understanding dementia

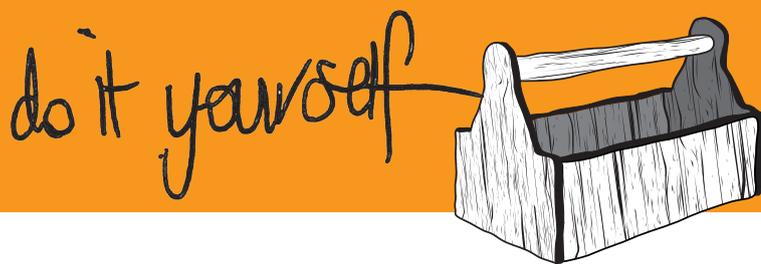
Tell the group: *The first learning activity looks at some of the facts around dementia. Read through Handout E12.H2 individually, and then form groups of three to discuss which particular facts stand out for you, and perhaps why. Ensure that each person has a chance to share for a couple of minutes. (10 min)*

4. Small group and plenary activity: Types of dementia

The intention of this activity is to have small groups of participants learn a little about one of the various types of dementia, consider what might be relevant to a church context, and share something with the whole group, so that overall each type of dementia is mentioned and participants have some basic information about each of the major types they can read later.

Estimate small group sizes to distribute the first six or all eight types of dementia described on Handout E12.H3 amongst small groups of participants: each group may be allocated one, or perhaps two, types of dementia. If there are 8 participants, groups of 2 can explore two types of dementia each. If there are 12 participants, groups of 3 can explore two types each. If there are 16 participants, groups of 2 can explore one type each, or groups of 4 can explore two types each.

Tell the group: *The next activity focusses on some of the different types of dementia, including their common names, their causes, signs and symptoms. The different types of dementia have much in common, which is why they have that common label, and they are often difficult to distinguish without specialist medical diagnosis. Uncertainty about different forms of dementia can lead to confusion or fear, such as how fast it may progress, or the requirements for or duration of care. Pastoral care that takes account of each personal situation is the goal.*



In small groups spend 10 minutes on Handout E12.H3, looking at the particular type(s) of dementia I will allocate to you. After 10 minutes I will invite each group to share two characteristics of their particular type of dementia that might be noted in a church context. (10 min)

Invite small groups to share their reflections in plenary discussion. (10 min)

5. Whole group activity: A pastoral conversation

Before the session, arrange for two willing participants to role play a pastoral conversation using the script provided in Handout E12.H4. Dramatic acting skills are not required, but it will be helpful if the participant taking the role of Noelene has experience with dementia. Ask the two participants to portray their roles with some authenticity as well as being sensitive to other group participants who may have their own experiences with dementia.

Tell the group: *Dementia affects memory and other cognitive abilities, but the person still uses all their senses to engage with the world around them. The next activity briefly focusses on a pastoral conversation with a person with dementia, and their visitor.*

Invite the two to share the role play. Other participants may read along using E12.H4 or simply watch and listen.

Tell the group: *For people with dementia, experiences and feelings are much more immediate, and are influenced by what they can see, hear, taste, touch and smell right now. Pleasure and enjoyment become more focussed on the present moment, rather than the past or the future.*

6. Small group activity: Engaging in the present moment

Tell the group: *Dementia affects memory and other cognitive abilities, but the person still uses all their senses to engage with the world around them. Experiences and feelings are much more immediate, and are influenced by what they can see, hear, taste, touch and smell right now. Pleasure and enjoyment become more focussed on the present moment, rather than the past or the future. The*

next activity briefly focusses on engaging with a person with dementia, and their carer.

Think for a moment about what it would be like without your memory: you would have little sense of time, no past or future, just the present moment. In that moment you can still enjoy experiences and communicate with others about what is going on right now.

In small groups of three people, allocate one person to engage in informal pastoral care, one person to represent dementia, and one person to be their carer.

The pastoral carer is invited to engage in a brief conversation with the other two. Imagine a church-related context, and talk about whatever comes to mind – but be aware that past and future are a bit blurry, and focus on the present moment. Use attentive listening, follow conversation leads offered by this moment and these surroundings, attend to body language and eye contact. Pay attention to stress or anxiety in both the person representing dementia and their carer.

You will have only a few minutes in each role, and then will exchange roles so each person takes a turn in the role of pastorally caring for the others. (3 mins)

After the small groups have formed, encourage the conversations to begin.

After about three minutes, encourage the participants to change roles.

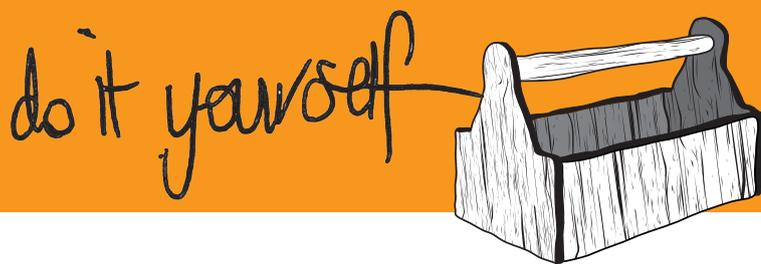
After another three minutes, encourage participants to change roles again. (9 mins)

Once each person has had a turn in each role, encourage the small groups to reflect on what they might learn from the activity.

Ask the groups:

1. *What helped to engage the person with dementia in conversation?*
2. *How can you include and attend to the carer as well?*
3. *What might you do if you noted stress or anxiety in the person or their carer?*

You may need to repeat those questions, or write them up for visibility. Give small groups five minutes to reflect on those questions. (5 mins)



Invite people to move back into a large group to include everyone. Tell the group: *Let's briefly share in the larger group what will be most helpful in our care of people with dementia and their carers.*

Invite responses to the three questions:

1. *What helped to engage the person with dementia in conversation or activity?*
2. *How can you include and attend to the carer as well?*
3. *What might you do if you noted stress or anxiety in the person or their carer?* (10 mins)

Tell the group: *Engaging in the present moment is a challenge when so much of our culture focusses on time, either past or future events, and on the results rather than the process. Being 'mindful' of the present moment is a significant spiritual practice in itself, and an effective way to connect with people with dementia and their carers. Dementia may affect a person's short-term memory, but some of their rich life experience including favourite foods, songs,*

If we note significant stress or anxiety it is important to both respond in that moment, and to refer for appropriate care. We may be able to relieve present stress or anxiety by sharing information, providing company, or making adjustments to what is going on. Appropriate referrals should be directed through the local minister, pastoral care coordinator or the local pastoral leader. Pastoral sensitivity and confidentiality are always important; offer to help but let the person involved choose what will happen next. (3 mins)

7. Optional plenary activity: Comfort in, debrief out

If participants have not completed other DIY modules exploring pastoral care, it may be valuable to include this activity in order to set a basic level of understanding of providing appropriate comfort and support. If time is limited, this activity could be skipped.

Ask all participants to locate Handout E12.H4, and invite several participants to read aloud one paragraph each in turn. (10 min)

Invite participant to form groups of three to briefly share with each other any personal reflections on the concept of 'comfort in, debrief out'. (10 min)

Invite any brief comments or reflections from the whole group on what they have read and heard. (5 min)

8. Small group activity: Planning for pastoral care

Tell the group: *The final activity draws together insights into dementia and strategies for the inclusion of people with dementia in Church life, and briefly explores a variety of ways the Church can intentionally plan to provide pastoral care around dementia.*

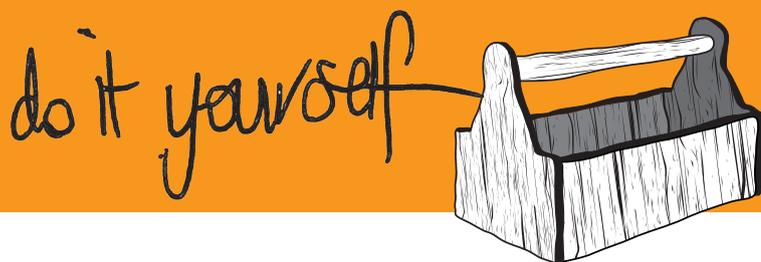
Remember the foundations for pastoral care explored in DIY Module E5. Pastoral care expressed has several core attributes, including:

- *being open to those visited – responding to their interests and concerns*
- *mutuality as a companion traveller – rather than directing or instructing*
- *a non-judgemental attitude about their conversation with you*
- *confidentiality about the contents of the conversation or visit*
- *encouragement for their faith and prayer life*
- *exploration of options the person may choose to consider*

In small groups of two to four participants use Handout E12.H5 to identify and plan to meet the needs of various people associated with dementia. Plan to include the three major principles of enablement, dignity and individual choice. Completing this activity comprehensively would take a lot longer than this session allows, but making a start will begin to get our ideas flowing. (10 min)

Allow 10 minutes for small group work on Handout E12.H5, and then invite all participants to form a larger group again.

Ask the group: *Did this planning process help you to identify aspects of pastoral care that could be provided by the Church? What further information would be*



required? How might you obtain such information? Who would take responsibility for comprehensively completing the table in handout E12.H5, and making it all happen? (10 min)

Tell the group: Remember that it is important for the Church community to also help support each other as together we provide pastoral care for all those in need.

9. Individual activity: Resources for further understanding & action

Tell the group: Have a look at Handout E12.H6, which includes a list of various resources for further information and action for pastoral care with older people. Spend a few minutes reading through the list of options, and mark a couple of items which you might find interesting or helpful in order to learn more. You are more likely to follow-through if you also note when you will take this action, or if you commit to take action with another person. (5 min)

10. Close

Thank people for participating in the session.

Each participant could be invited to write two brief prayers and record these in their journal over the next few days. One prayer might be offering thanks to God for the shared nature of a pastoral visit. The second prayer could be seeking God's presence in a difficult situation that a person is encountering.

Close the time with prayer, perhaps the following:

Lord,
thank you for your presence this moment,
holding us in your love.
Help us to share your love
with those who live among us with dementia,
that we may see your beauty in them.
Amen.

(Association of Catholic Women Bloggers, 2012)

(5 min)

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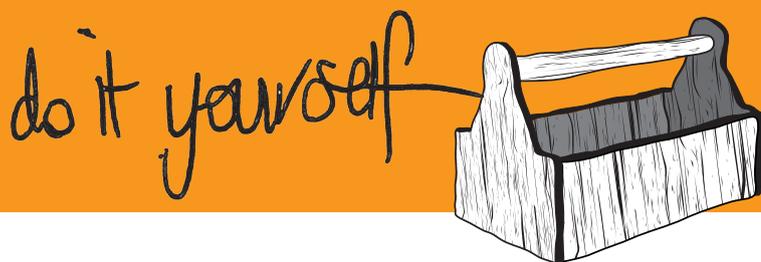
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Handout #1 Introducing Dementia

The Alzheimer's Disease organisation in the United Kingdom calculates that there are currently 46 million people with dementia in the world, with 4.6 million new cases annually (that is, one new case every 7 seconds). The estimated number of people affected will be over 130 million by 2050. These estimates were derived from detailed population-based studies of the prevalence of dementia in different world regions (Alzheimer's Disease International, 2015).

Estimates in Australia are that by the year 2050 dementia prevalence will triple to around 900,000 people. The graph below shows the likely increase in the number of people with dementia by year. This increase is due largely to the growth and ageing of Australia's population, and assumes that prevalence rates remain stable (Australian Institute of Health and Welfare, 2012). Dementia is one of the biggest health challenges for Australia society, hence the need for coordinated and effective pastoral care.

Dementia is a broad term that describes different effects related to changes in the brain functions and cognitive capability. The most obvious characteristics is impairment of memory, which affects thinking and behaviour. Alzheimer's disease is the most common form of dementia, but most are progressive and permanent.

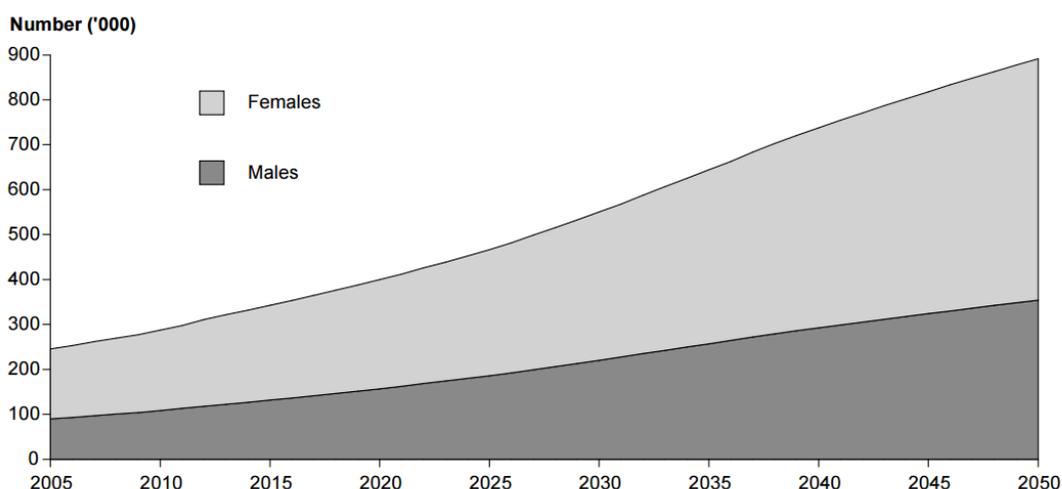
For people with dementia, and for their family and friends, the changes in cognitive capability make their physical

and social environments more and more challenging. Dementia significantly changes not only how people think but how they interpret their senses and feelings.

Anyone trying to create a dementia-friendly environment must first ask how people living with dementia experience their world. From their own perspective (that is, in their own words), people with dementia say that it:

- impairs our memories
- impairs our reasoning
- impairs our ability to learn
- raises our levels of stress
- makes us very sensitive to built and social environments
- makes us more and more dependent on all our senses. (Uniting AgeWell, 2015)

Dementia progressively affects every area of a person's life, including their physical and mental capabilities, community connections, and personal identity – and these vary significantly in different cultural groups. Pastoral care is one area of the ministry of the Church in which everyone is engaged every day, in their everyday life as well as in connection with Church activities. More formally, pastoral care within and on behalf of the Church is supported through specific focus and oversight by the Church Council and Elders.



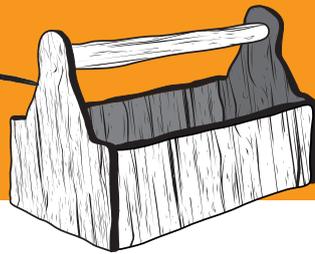
Note: Data for this figure are shown in Appendix Table A2.2.

Sources: Calculations by AIHW using rates based on ADI (2009) and Harvey et al. (2003) and applied to population data for 2005 to 2011 (ABS 2012a) and population projections for 2012 to 2050 (ABS 2008a).

AIHW 2012, Dementia in Australia, Fig 2.2 people with dementia 2005-2050.PNG (Australian Institute of Health and Welfare, 2012)



do it yourself



Handout #2 Understanding Dementia

1. By yourself initially, read through the facts listed below and circle the three that grab your attention or stand out most for you. (4 mins)

More than 300,000 Australians have dementia, and the number keeps rising.

Where English is learned as a second or subsequent language, the language most recently acquired is lost first for people with dementia

Dementia is a general term to describe problems with memory and thinking, caused by various disorders affecting the brain.

It is possible to grow new nerve connections, or maintain the connections you have, by exercising your mind.

Regular routines to help minimise confusion and assist communication.

Dementia is not a normal part of ageing, but is more common after the age of 65 years.

Forgetting where you left the car keys is normal. A person with dementia may lose the car keys and then forget what they are used for.

If people feel they have control over their lives, their brain chemistry actually improves.

Dementia is the inability to carry out everyday activities as a consequence of diminished cognitive (thinking) ability.

Dementia is a collection of symptoms, not one specific disease, with physical, psychological, personal and social impacts.

Dementia is the second leading cause of death in Australia and at present there is no cure.

People with dementia are much more immediately influenced by feelings or emotions.

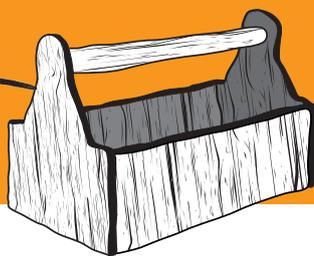
Family and friends continue to play an important part in the lives of people with dementia.

2. Form a group with two others and briefly share which facts stand out particularly for each of you, and why. Ensure each person has an opportunity to share. (6 mins)

These facts are drawn from the huge number of Help Sheets by Alzheimer's Australia: (Alzheimer's Australia) (Alzheimer's Australia)



do it yourself



Handout #3 Types of dementia: names, causes, signs & symptoms

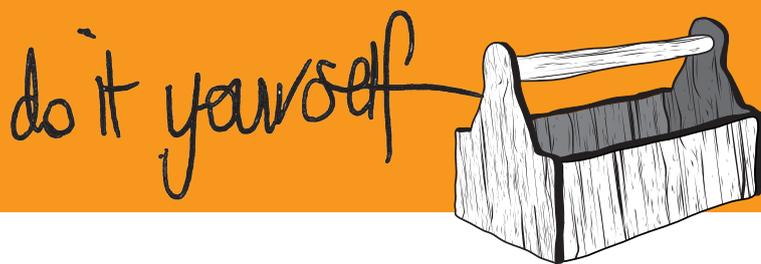
In a small group, focus on one type of dementia and read the description aloud together: each take a paragraph in turn, or select one person. If you have mobile Internet access you could quickly find more information about the particular type of dementia.

Discuss and decide on two key characteristics of this type of dementia that would be relevant to a church context, in preparation for reporting back to the whole group.

Note also the diagram below the table which indicates the approximate proportions of different types of dementia.

<p>Alzheimer's disease is the most common form of dementia, affecting up to 70% of all people with dementia. Alzheimer's disease damages the brain, resulting in impaired memory, thinking and behaviour. The biggest risk factor for having Alzheimer's disease is increasing age, with 1 in 4 people over 85 having dementia. A variety of suspected causes are being investigated including factors in the environment, biochemical disturbances and immune processes. The cause may vary from person to person and may be due to one factor or a number of factors.</p> <p>In the early stages the symptoms of Alzheimer's disease can be very subtle. However, it often begins with lapses in memory and difficulty in finding the right words for everyday objects. Symptoms vary and the disease progresses at a different pace according to the individual and the areas of the brain affected. A person's abilities may fluctuate from day to day, or even within the one day, becoming worse in times of stress, fatigue or ill-health.</p> <p>The rate of progression of the disease varies from person to person. However, the disease does lead eventually to complete dependence and finally death, usually from another illness such as pneumonia. A person may live from three to twenty years with Alzheimer's disease, with the average being seven to ten years.</p>	<p>Lewy body disease is caused by the degeneration and death of nerve cells in the brain. The name comes from the presence of abnormal structures, called Lewy bodies, which develop inside nerve cells. Lewy body disease is a common form of dementia, sharing many similarities with Alzheimer's disease.</p> <p>The symptoms of dementia with Lewy body disease include:</p> <ul style="list-style-type: none">• Difficulty with concentration and attention• Extreme confusion• Difficulties judging distances, often resulting in falls. <p>There are also three cardinal symptoms, two of which must be present in order to make the diagnosis:</p> <ul style="list-style-type: none">• Visual hallucinations• Parkinsonism (tremors and stiffness similar to that seen in Parkinson's disease)• Fluctuation in mental state so that the person may be lucid and clear at one time and confused, disoriented and bewildered at other times. Typically this fluctuation occurs over a period of hours or even minutes and is not due to any underlying acute physical illness. <p>Some people who have Lewy body disease may also experience delusions and/or depression.</p> <p>Lewy body disease differs from Alzheimer's disease in that the progression of the disease is usually more rapid. However, like Alzheimer's disease it is a degenerative condition, eventually leading to complete dependence. Death is usually a result of another illness, such as pneumonia or an infection. The average lifespan after the onset of symptoms is about seven years.</p>
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Vascular dementia is the broad term for dementia associated with problems of circulation of blood to the brain, and is the second most common cause of dementia after Alzheimer’s disease. Vascular dementia can be very difficult to distinguish from other forms of dementia. Some people have both Alzheimer’s disease and Vascular dementia.

Vascular dementia usually progresses gradually in a step-wise fashion in which a person’s abilities deteriorate after a stroke, and then stabilise until the next stroke. If further strokes do not occur, the abilities of people with Vascular dementia may not continue to decline, or in some cases, may improve. However, these improvements may not last. Sometimes the steps are so small that the decline appears gradual. On average though, people with Vascular dementia decline more rapidly than people with Alzheimer’s disease. Often they die from a heart attack or major stroke.

Alcohol-related dementia arises from consumption of too much alcohol, particularly if associated with a diet deficient in thiamine (vitamin B1), and can lead to irreversible brain damage. Many doctors prefer the terms ‘alcohol-related brain injury’ or ‘alcohol-related brain impairment’, rather than alcohol-related dementia, because alcohol abuse can cause impairments in many different brain functions.

The most vulnerable parts of the brain are those used for memory and for planning, organising and judgement, social skills and balance. This type of dementia is preventable.

Fronto Temporal Lobar Degeneration or FTLD is the name given to dementia when there is degeneration in one or both of the frontal or temporal lobes of the brain.

Early symptoms can affect behaviour, and sometimes language. People may show a change in their character and in their social behaviour. For example, they may show insensitivity when they have previously been very considerate of others. A person with FTLD may become obsessive and repeat the same action over and over again. Language problems often occur early in the disease and may range from limited speech to total loss of speech. Repeating phrases over and over, or echoing what others have said are also common symptoms. Instead of being able to find the right word to describe an object, a person with FTLD may give a description of it instead. For instance, instead of naming a watch, the person may refer to something you tell the time with.

Although it can affect people at any age, it usually begins between 40 to 65 years of age. The course of FTLD is one of inevitable progressive deterioration. From the onset of the disease, life expectancy is two to fifteen years, with an average of six to twelve years. Death usually comes from another illness such as infection.

HIV-associated dementia (HAD) is a complication that affects some people with HIV and acquired immune deficiency syndrome (AIDS). This condition was known as AIDS-related dementia or AIDS dementia complex (ADC).

HAD is associated with severe cognitive, motor and behavioural problems that impair day-to-day functioning, and reduce independence and quality of life. It is uncommon in people in the early stages of HIV/AIDS, but may increase as the disease advances.

In Australia, where most people who are HIV-positive receive treatment with combination antiretroviral therapy, HAD is fortunately uncommon. However, despite effective treatment, the milder forms of HAD affect many HIV-positive people.



do it yourself



Parkinson's disease causes tremors, stiffness in limbs and joints, speech problems and difficulty in starting physical movements. Most people with Parkinson's disease will develop symptoms of dementia. If the symptoms affecting movement appear first and are followed by symptoms affecting thinking and behaviour, the diagnosis will be Parkinson's disease dementia.

Huntington's disease is an inherited, degenerative brain disease that affects both the mind and body. Other symptoms include personality change, memory disturbance, slurred speech, impaired judgement and psychiatric problems.

There is no treatment available to stop the progression of this disease, but medication can control movement disorders and psychiatric symptoms. Dementia occurs in the majority of people with Huntington's disease.

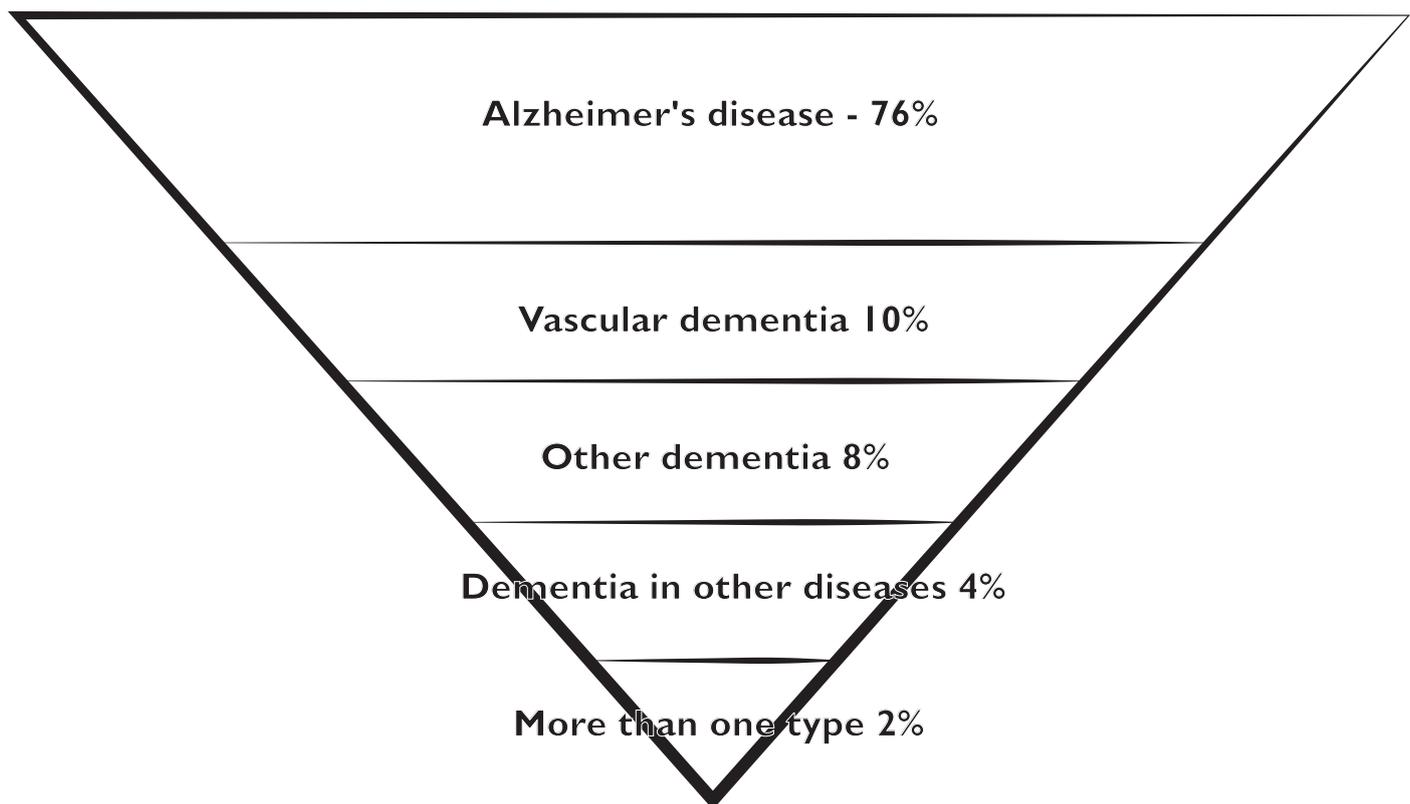
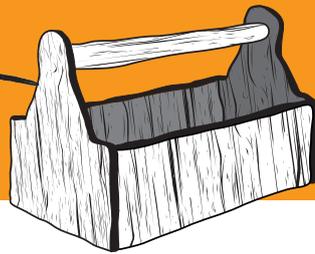


Figure 1. Types of dementia in Australian Government subsidised aged care facilities 2009-2010 (Australian Institute of Health and Welfare, 2012, p. 42).



do it yourself



Reporting back

Note two key characteristics of the selected type of dementia that would be noted in a church context, in preparation for a very brief report back to the whole group of 2-3 minutes.

These characteristics might include the physical environment, the type of activity and participation expected, the individual attention and care needed, or other aspects of dementia in church contexts.

Characteristic 1:

Characteristic 2:

Does the frequency of this type of dementia, as illustrated in the diagram, affect the Church's response?

Sources: (Alzheimer's Australia), (Department of Health & Human Services, State Government of Victoria, Australia, 2014)

do it yourself



Handout #4 A Pastoral Conversation

Pastoral care is about coming alongside others in order to help them to address their own needs through sharing empathy, listening actively, encouraging and supporting the other. It involves maintaining relational connections and respecting confidentiality, and may also include referring as needed.

Pastoral care is not about telling another person what to do or feel, what to think or believe, nor even really about feeling good that we have helped the other person. Pastoral care is guided by the needs and wishes of the person being cared for, and their family and close friends.

The following conversation transcript is a hypothetical but real-life pastoral conversation between Chris and Nolene.

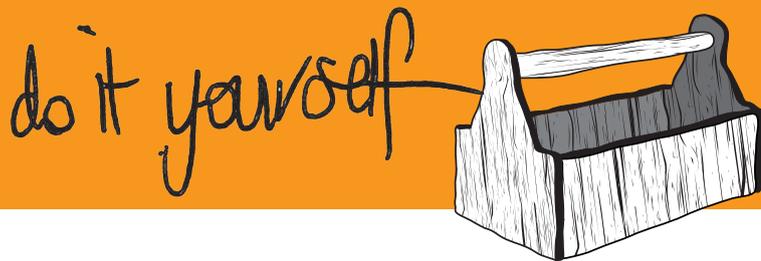
Chris is visiting Nolene who now lives in the memory support unit of a residential aged care facility near the church they both go to. Nolene's three children have been keeping in touch really well since her husband Nick died two years ago.

Chris sees Nolene sitting in a chair facing the window. Knocking on the door, Chris gives Nolene time to turn before approaching her.

- C 1** Hi, it's Chris from the church, is it a good time to drop in?
- N 1** Oh ... Chris ... yes ... sure, it is lovely to see you. *(Smiling enthusiastically)*
- C 2** How are things going?
- N 2** Not good. It's a disaster really, we never get fed, life is dull, nothing ever happens here.
- C 3** *(Trying to cheer her up)* Always look on the bright side of life, I always say!
- N 3** Bright side, what bright side? No one ever comes to see me here. I never get out either.
- C 4** But Nolene, I saw you and your daughter Bekky at church last Sunday, didn't I?

- N 4** Last Sunday. At church? But I haven't been to church in years. And Bekky never comes to see me.
- C 5** *(Picking up a nearby photo frame.)* But isn't this a photo of you at Bekky's when your grandson turned one last month?
- N 5** Is that who it is, I was wondering? He's cute, what is the baby's name?
- C 6** Nicholas, named after your husband, Nick.
- N 6** Nick will be pleased, I must remember to tell him when he gets home.
- C 7** Ummm, he is a lovely baby, curly hair like you.
- N 7** And he is ... Bekky's?
- C 8** Yes, see that's you and there's Bekky, Hamish, and Ruby is holding Nicholas. Don't you all look so happy!
- N 8** Is that me? I didn't think I looked that old. Pity Nick couldn't be there. ... I guess he took the photo, silly me.
- C 9** Yes, he was so proud when Ruby was born, wasn't he?
- N 9** If only he would get home, he could set things straight and I could get out of here.
- C 10** Ummm. *(Not sure what to say, just waits a little)*
- N 10** But gee they look after me well here. Meals and everything. I just have to put my clothes in that basket and within a few minutes they are back clean and folded. And they all seem to know my name, so friendly.
- C 11** Sounds like you feel loved and safe here.
- N 11** Yes, if you have to be somewhere, you may as well be here. But sometimes some of the children misbehave.
- C 12** How so?





N 12 Oh you know, things disappear, little hands, that sort of thing.

C 13 I guess these things happen.

N 13 Yes, but I keep a good eye on them all. Gave one a tongue lashing the other day, nicely mind. He bounced back, understood he was wrong. It won't happen again.

C 14 You seem to be on top of things.

N 14 Yes, just like when I ... you know, ... stood in front of ...

C 15 You were a great teacher, they said.

N 15 That's it, teacher, yes kept good control. The ... those in charge of the children at home, the ... guardians, were very pleased when their children were in my class.

C 16 You have lived a long rich life.

N 16 It seems so long ago now ... I can hardly remember it all.

C 17 Time I got home. It has been lovely to catch up.

N 17 I don't 'spose I will see you again soon?

C 18 Yes, on Sunday, remember, we sit at the same table having a coffee most Sundays.

N 18 Do we? Of course, we do. I look forward to it. It will be nice to get out. I better tidy up here for when Nick comes home from work soon.

C 19 See you Sunday. *(Gets up and leaves)*

N 19 *(Turns away and starts fiddling and sorting some things out)*

Ask the group each of the following questions, using a whiteboard or butcher's paper to record participant responses where useful. Take note of responses that differ from each other, and ask the participants for a little more information about their experiences and perspectives.

Group discussion questions:

1. Did this sound like a realistic conversation? Why or why not?

2. Was there any aspect that puzzled you?

3. How did Chris demonstrate good listening and a good understanding of dementia and Nolene's situation?

do it yourself

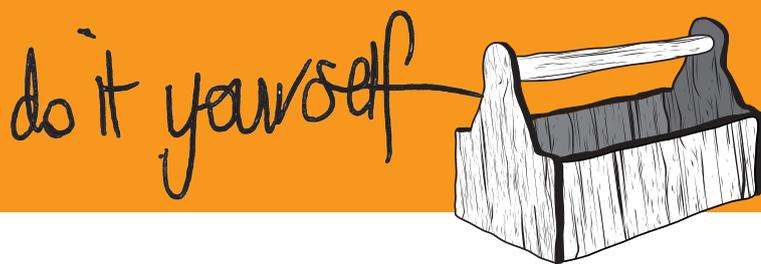


4. Were there some responses or actions of Chris that were less helpful?

If the following points do not surface in discussion, contribute them where appropriate:

- Note the way the pastoral visitor assists the person with a brief reminder of their name and context / connection (“Hi, it’s Chris from the church...”)
- Note how even the usually helpful open question “How are things going?” challenges Nolene’s memory. Remarking on today’s weather or some flowers in the room may be an easier opening for Nolene to respond to.
- Note the way the pastoral visitor clearly knows the key members of the person’s family networks, and can assist them to remember without pointing out memory lapses.
- Note the way the visitor responds to mention of getting out of the residential aged care facility, or of the impending return from work of the deceased partner.
- Note how each time the visitor says “But” it unhelpfully corrects Nolene’s faulty memory.
- Note the way the visitor follows conversational leads in an affirming way, and then winds up the conversation with a positive forward-looking connection.
- Note how positive the conversation was for Nolene, yet within five minutes she may have forgotten it happened. Regardless, Nolene has felt valued and experienced a loving conversation.

5. What are some of the key learnings from this conversation for you?



Handout #5 Planning for pastoral care and inclusion

Church activities and networks can play a very important pastoral role in the lives of people who live with the effects of dementia. These effects are individual and variable, but commonly result in various forms of exclusion, often unconscious, as dementia changes cognitive abilities and requirements for care.

The major needs of people with dementia include:

- **Comfort:** People living with dementia may have a sense of loss, causing anxiety and insecurity. They need an environment of comfort and empowerment.
- **Attachment:** The need for attachment is strong in each of us, more than ever when we feel like a stranger in someone else's environment. People with dementia need to feel a sense of belonging, and to contribute what they are still able to do.
- **Inclusion:** People with dementia can find it hard to be included in situations where others do not have the same impairment. Individualised care and physical settings help people feel they are part of a group.
- **Occupation:** Being occupied means being involved in everyday life. Carers and their supporters need to create conditions that support social involvement, drawing on people's experiences, strengths and abilities.
- **Identity:** A person with dementia is unique. A person's life-story should be built into all interactions in the care setting.

How can the Church include people regardless of cognitive abilities, and provide pastoral care through all the stages of the illness? How can the strengths and abilities of a person with dementia still contribute to participation in church contexts and activities?

A local Church can do several key things in providing pastoral care around dementia:

1. **Include the person** with dementia in the community's life.
2. **Use the active listening skills** of pastoral care to follow with their interests and agenda.
3. **Seek to comfort, never confront.**

4. **Provide pastoral care for those caring** for the one with dementia.
5. **Intentionally plan to provide coordinated pastoral care**, in addition to the informal care that Church members may individually provide.

A well designed pastoral care program supports the three major principles of **enablement, dignity** and **individual choice** – and applies these to each part of the network of care that centres on the person needing the most care:

- **Enablement** encourages participants to engage in their social and physical environment on their own terms.
- **Dignity** focusses on the capacity and aspirations of each person, to identify and respond to those parts of our lives we value most.
- **Individual choice** is life affirming and provides opportunities for involvement: when, how and where to participate in activities available. (Uniting AgeWell, 2015)

Each pastoral visit or Church activity is part of a wider web of pastoral care for the person and their network of family and friends. A church-related social or support group may be a highly significant program in the life of a person. It can provide an opportunity to enjoy a familiar, engaging and interactive environment whilst spending time with other people of similar backgrounds and values, and sharing or re-discovering skills, memories, ideas and experiences.

In addition, church networks and support programs can assist carers by providing additional information on caring, a change in the routine of caring and direct support of the carer; and the knowledge that their loved one is engaged in a meaningful social program and a wider network of support.

do it yourself



Small group task – basic planning

In a small group use this worksheet to identify and plan to meet the needs of various people associated with dementia, and ways to include their strengths and

abilities. Plan to include the three major principles of **enablement, dignity** and **individual choice**. (10 min)

	What will help a person to navigate the changes dementia brings? <i>(if we don't know, how will we find out?)</i>	How can we plan to meet their needs? <i>(not our own)</i> How is care shown, and felt?	What strengths and abilities can they contribute?
An older person wondering about dementia	• • •	• • •	• •
A person experiencing early stages of dementia	• • •	• • •	• •
A spouse / partner / significant other	• • •	• • •	• •
Church friends	• • •	• • •	• •

Extension task – further planning

The basic framework above can be extended by a pastoral community or congregation to provide more comprehensive planning for support around dementia.

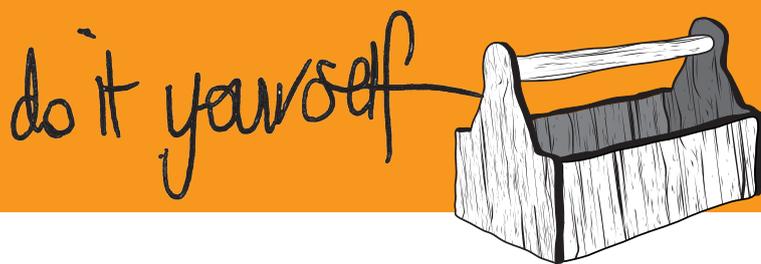
- Additional columns could be added in order to consider:
- What activities would better enable participation with fewer challenges?
- What support and encouragement is needed for each person to feel included?
- What are some short-term and long-term goals for each person or group?

- A person experiencing more advanced stages of dementia
- Other family members
- Close friends and social networks
- Wider support structures (e.g. Church volunteers, aged care staff)

Comprehensive planning for pastoral care and inclusion, and assessment of the effectiveness of the care provided, enrich the lives of those involved and enhance the ministry of the Church.

Additional rows could be added in order to include the needs of:





Handout #6 Resources for further understanding & action

There are a wide range of options for increased understanding and active response to the challenges and opportunities of pastoral care around dementia.

Read through the following list, and tick or circle two options you are comfortable exploring further. Think about what your next step might be, and when you will take action. Committing to action with a trusted friend or as a small group will increase your likelihood of following through.

Note: the underlined items below are embedded web links in the electronic version of this handout.

Read more information:

- [Alzheimer's Australia](#) free resources, including in [many languages](#)
- [Uniting AgeWell's "Dementia-friendly social support checklist"](#), Uniting AgeWell
- [Dementia in Australia](#), Australian Institute of Health and Welfare
- [Dementia Centre](#) and [Dogs4Dementia](#)
- [Dementia Training Study Centres](#) and [Dementia Research](#)
- [Ministering to People with Dementia: A Pastoral Guide](#), Catholic Health Australia and Alzheimer's Australia
- [Ministering to people with dementia: a pastoral guide and related books](#)
- [World Alzheimer Report 2015, The Global Impact of Dementia](#), Alzheimer's Disease International
- [Australian Government Department of Social Services](#)
- [Centre for Cultural Diversity in Ageing](#)
- [Seeing the Hidden Grace of Alzheimer's](#), by Colleen Carroll Campbell in *Christianity Today*
- An infographic on [Dementia - A global epidemic](#), and [The prevalence of dementia worldwide](#), both by *Alzheimer's Disease International UK*

Read a novel:

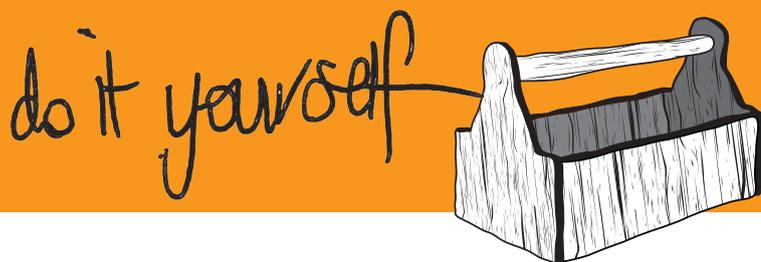
- *Elizabeth is Missing*, Emma Healey (2014)
- *The Night Guest*, Fiona McFarlane (2013)
- *The Wilderness*, Samantha Harvey (2008)
- *We Are Not Ourselves*, Matthew Thomas (2014)
- *Still Alice*, Lisa Genova (2009)

Watch an online video:

- [What is Alzheimer's disease?](#), Ivan Seah Yu Jun, 4 minute TED-Ed talk, 2014
- [How I'm preparing to get Alzheimer's](#), Alanna Shaikh, 6 minute TED talk, 2012
- [The coming neurological epidemic](#), Gregory Petsko, 4 minute TED talk, 2008
- [10 TED Talks That Will Change the Way You Think About Aging](#), Sarah Stevenson, 2012
- [Parkinson's, depression and the switch that might turn them off](#), Andres Lozano, 15 minute TED talk, 2013
- [One more reason to get a good night's sleep](#), Jeff Iliff, 12 minute TED talk, 2014
- [A New Shot at Life](#), 60 Minutes Australia segment from 4 Nov 2011 and [Alzheimer's Australia response](#) on 7 Nov 2011.

Watch a movie:

- [The Notebook](#) (2004): about dementia and the strength of love
- [Still Alice](#) (2014): about early-onset dementia; see review by [The Guardian UK](#).
- [6 Alzheimer's Movies from 2014](#)
- [Eight Movies About Dementia You Shouldn't Miss](#)
- [5 Movies About Memory Loss, Dementia, and Alzheimer's](#)
- [Movies featuring depictions of dementia](#)



Donate some time or money:

- Consider becoming a Uniting AgeWell volunteer or donor.
- Consider involvement with the national and state Carers associations.

Take a free online course:

These online courses are free and anyone can enrol: each course website indicates when the next course will start.

- Understanding Dementia is a 9-week online course that builds upon the latest in international research on dementia, from the University of Tasmania's Massive Open Online Courses (MOOC). The curriculum draws upon the expertise of neuroscientists, clinicians and dementia care professionals in the Wicking Dementia Research and Education Centre.
- Dementia Education Online is a 6-module course by the University of Wollongong and Dementia Training Study Centres, which also offer various eLearning resources for health professionals supported by the Australian Government.
- Living with Dementia: Impact on Individuals, Caregivers, Communities and Societies is a 5-week online course by Johns Hopkins School of Nursing, USA.
- Alzheimer's Disease or Other Dementias is a 5-module interactive course by Home Instead Senior Care, USA.

‘Do-it-yourself’ (DIY) educational modules for the Uniting Church

DIYs are single-session educational modules intended for small-group (or individual) learning, including notes for group leaders, of about 90-120 minutes in duration. No assessment tasks are included.

Foundations of faith (6 modules)			
No.	Module name/topic	Resources supplied	Time (mins)
F1	How to read and understand the Bible	MO + LG + 4H	85
F2	Old Testament perspectives	MO + LG + 2H	90
F3	New Testament perspectives	MO + LG + 4H	90
F4	Major themes in the Bible	MO + LG + 3H	75
F5	A short foray into theology (A)	MO + LG + 2H	80
F6	A short foray into theology (B)	MO + LG + 4H	90
Congregational life (6 modules)			
C1	The changing face of the church	MO + LG + 3H	90
C2	The call to faithfulness in these changing times	MO + LG + 2H	90
C3	Being the church today	MO + LG + 3H	90
C4	Resourcing our Ministry and Mission	MO + LG + 2H	90
C5	Understanding the UCA regulations	MO + LG + 2H	90
C6	Creative Diversity	MO + LG + 4H	90
Day-to-day ministry (6 modules)			
M1	Theology of lay ministry	MO + LG + 3H	90
M2	Discerning our gifts	MO + LG + 3H	90
M3	Ministry in the workplace	MO + LG + 2H	95
M4	Ministry in the community	MO + LG + 3H	90
M5	Understanding conflict	MO + LG + 3H	90
M6	Becoming a public church	MO + LG + 2H	85
Leadership skills (9 modules)			
L1	Basic leadership skills	MO + LG + 4H	85
L2	Communication: a basic leadership skill	MO + LG + 3H	85
L3	Presentation: a basic leadership skill	MO + LG + 3H	90
L4	Encouragement: a basic leadership skill	MO + LG + 4H	90
L5	Leading a discussion	MO + LG + 3H	90
L6	Resolving conflict	MO + LG + 4H	90
L7	Understanding group dynamics	MO + LG + 4H	90
L8	Decision making	MO + LG + 2H	90
L9	Creative chairing	MO + LG + 3H	90
Congregational leadership (10 modules)			
E1	The Ministry of the Church Council	MO + LG + 6H	120
E2	The Ministry of Elder in the Congregation	MO + LG + 4H + Sum + FR	120
E3	Communication Issues for Elders	MO + LG + 4H	90
E4	Grief Care	MO + LG + 3H	90
E5	The Ministry of Elder: Pastoral Visitor	MO + LG + 3H + Sum + FR	120
E6	The Ministry of Elder: Crisis care	MO + LG + 2H + FR	120
E7	Leading Worship: Intercessory Prayer (UiW)	MO + LG + 3H	90
E8	Lay Presidency at Baptism	MO/LG + 2H	85
E9	Lay Presidency at Holy Communion	MO + LG + 2H	70
E10	Communion beyond the gathered congregation	MO + LG + 2H	70
E11	Pastoral care with older people	MO + LG + 4H	120
E12	Dementia and pastoral care	MO + LG + 6H	120

Key: MO: Module Outline LG: Leader's Guide nH: n Handouts

FR: Further reading

Sum: Summary