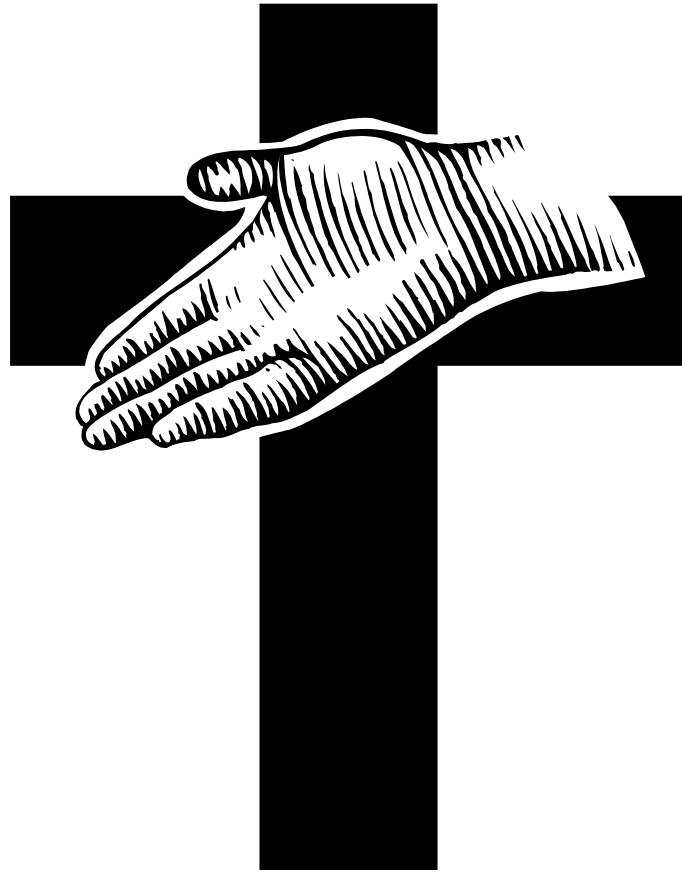


Diocese of St Edmundsbury and Ipswich



LAY ELDERS

PASTORAL CARE

TRAINING FOR MINISTRY

This resource has been produced by lay and ordained members of the Lay Education and Training Reference Group for the training of Lay Elders in the Diocese. You may copy it for this purpose, but *before* doing so please ask permission from Lesley Steed, Lay Education and Training Administrator, phone: 01473 298510, email: lesley.steed@cofesuffolk.org

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INTRODUCTION

Who this Course is for

It is primarily for Elders in their first 12–18 months of ministry.

What it's for

It aims to develop further Elders' confidence, skills and knowledge for pastoral ministry, building on what was learned in the Basic training. It assumes participants are sharing in pastoral care of the local congregation and community.

Group

It needs at least 6 people plus the Leader(s) to work well. People could be from different benefices. Experienced Elders wanting a 'refresher' would be very welcome.

Who can lead it

It can be led by the Incumbent or other experienced lay or ordained minister, or another Leader from the Diocese. If the Leader is not the Incumbent there will need to be close consultation between them.

How it works

There is material for 8 Sessions of 2 hours (including worship, coffee etc.) with a plan and Worksheets each time. It is best to do them in the set order. The Sessions cover the range of pastoral ministry open to Elders, so you are recommended

to cover them all. Those not at present involved in a particular aspect of pastoral ministry could be in future. It is good to know of the ways your ministry could grow.

There is no assessed work, but there is follow-up or preparation between Sessions.

Worship

Resources to use if you wish are on p35. Prayers from p27 may also be helpful. It would be good for all to take turns in leading Worship at the beginning and/or end of Sessions.

Venue

You need enough room to work in different ways, ie as a whole Group, in pairs, and in small groups etc. Small group work is used a lot in these Sessions. Space to work comfortably in small groups is especially important when discussion involves matters of a personal or sensitive kind. A Church or Village Hall rather than someone's sitting room is best.

Equipment

You need flip-chart or similar; maybe a CD player for gathering or closing music; Bibles are useful. See Leader's Notes for other items you may need now and then.

LEADER'S NOTES

Preparation

This pack contains the resources you need to run the Sessions. It is essential that you give time to preparing each Session so that you see where it is going and can keep the focus on the topic in hand.

Timing

Reflection on pastoral practice is the key to these Sessions, and reflection needs unhurried time. It will help you make the most of your time together if everyone looks through the coming Session and comes tuned-in to that topic. There is sometimes particular work to do by way of follow up or preparation.

Precise timings are not set for each Session so Leaders must work this out in their preparation and manage the group process accordingly. Preserve time, even if only 3–5 min, for Worship at the end.

Caring for the Group

Talking about pastoral care touches on sensitive areas of everyone's experience. The Group should be aware of this and careful for themselves and each other.

It would be good to agree Ground Rules at the start about matters such as people's right to share only what they wish, the confidentiality

of your discussions, commitment to do the preparatory work, timings.

Session 1

This first Session looks at the roots of pastoral care in the Bible, its development within living memory, and the reality of pastoral care today. In this way people have the chance to step back and look at the wide picture before moving on to the more 'hands on' approach of the following Sessions. Group members will bring a range of experiences of pastoral care. This diversity is an advantage – there is no right way to do pastoral work.

Session 2

Disciplined listening and speaking is basic to pastoral ministry. It should reflect how God communicates with us. This Session therefore includes theological reflection as well as practical skills. The prompts on Worksheet 2b are artificial, in that they have no context (not intended to be a continuous conversation!). They are to help you practise being a disciplined listener and speaker.

Session 3

Visiting people at home, in residential care or in hospital is an important part of pastoral care. It needs to be thought through from both sides of the doorstep, not least

because of people's justifiable anxiety about unsolicited callers. Case Studies are key to this Session: allow up to 45 mins for them. The Lay Education Adviser (see below) can advise you on Identity Badges.

Session 4

This Session deals with ministry to the sick at home or in hospital, including 'Sick Communion'. It also looks briefly at praying with people you visit generally. The full range of *Common Worship* resources can be consulted in Pastoral Services book or www.cofe.anglican.org/worship/liturgy/commonworship/texts

The Session does *not* deal with the 'ministry of healing' which is a big subject in itself; if the Group wishes to cover it you should arrange a special Session. The *Theological Introduction to Wholeness and Healing in Pastoral Services* is well worth consulting.

Session 5

This Session deliberately comes in between the sick and the bereaved to remind you that healthy and strong people deserve pastoral care too (how did Jesus spend his time?). The Case Studies are key to this Session: allow about 45 mins for them. Resources to nurture adult disciples could be displayed: consult Lay Education Adviser (see below) for help. Note work For next time.

Session 6

This Session will touch everyone's experiences of bereavement, so go carefully. Manage time carefully so that you can give about 1 hour to the Case Studies. It would be useful to show *Common Worship: Pastoral Services* (Funerals) resources, either as a book or online (download free) www.cofe.anglican.org/worship/liturgy/commonworship/texts

Session 7

This Session provides a process for thinking through a pastoral issue which, having been practised once, can be used to tackle any of the theological or ethical issues raised in pastoral care. Going through the Cycle, be disciplined about not jumping ahead to the next 'stage'. You need to allow an hour for it.

Session 8

For this Session, Incumbent are needed to be part of the Group. So if the Leader has been the Incumbent, you should have someone else, not from the Group, leading. The Lay Education Adviser (see below) can suggest suitable facilitators. If the Leader is not the Incumbent, the Incumbent(s) should be invited in good time to join in this Session.

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SESSION 1 WHAT IS PASTORAL CARE?

Aim: To explore the nature and purpose of Christian pastoral care today

● Being cared for

In pairs, talk about a time when you have *received* good pastoral care. How did the pastor help? What does it feel like to be cared for?

Brother, sister, let me serve you,
let me be as Christ to you;
pray that I may have the grace
to let you be my servant, too.

Richard Gillard



● Caring in the parish

Together, on a flip-chart, list:

- a) everything Church members do which you see being pastoral care
- b) all the people in your Church who give pastoral care.

Discuss any issues raised, eg

- *Does the Church care just for individuals and families – or for groups and institutions too?*
- *Can children as well as adults give pastoral care?*
- *Do you care for people who are well, or only those in distress?*

● Shepherding

‘Pastoral care’ comes from the Latin *pastor*, meaning *a shepherd*. Pastoral care is a widely-used phrase today outside religious circles as well as in them, eg in schools and hospitals.

However, the phrase is religious in origin; it comes from the use of the image or picture of shepherding in the Jewish-Christian tradition. In the Bible, *shepherd* / *shepherding* are ways to describe *God’s* care for His people (His *sheep*, or *flock*).

By derivation *people* who care for others in God’s name, eg the king in Ancient Israel, Jesus, leaders in the early Church) may be *shepherds*.

Explore some of these ‘pastoral’ Bible texts on WORKSHEET 1a and respond to the questions there.

As a Group, consider:

- What might we learn from the Biblical tradition about the rôle of a pastor or shepherd today?
- Do you find the pastor or shepherd model of pastoral care unhelpful in any way?

● Pastoral care today

Pastoral ministry is shaped by the society within which it is carried out.

People's life-styles, their attitude towards the Church and other 'authorities', their ideas of health and sickness, and their degree of wealth or poverty, are some of the factors shaping pastoral care.

Discuss:

- *How is the Church's ministry of pastoral care different now from the way it was 5 years ago? 20 years ago? 50 years ago?*
- *What factors in the Church, in our society, or in the wider international scene have brought about these changes?*
- *How far have ministers' and parishioners' expectations of pastoral care also changed?*

Your Group may have experience of pastoral ministry in urban and rural parishes, and in different regions of the country; and in different Christian denominations.

- *Do people in different places have different expectations of pastoral care? If so, how could this affect your ministry?*

XIV *The Parson in Circuit*

The Country Parson upon the afternoons in the week-days, takes occasion sometimes to visite in person, now one quarter of his Parish, now another. For there he shall find his flock most naturally as they are, wallowing in the midst of their affairs: whereas on Sundays it is easie for them to compose them selves to order, which they put on as their holy-day cloathes, and come to Church in frame, but commonly the next day put off both. When he comes to any house, first he blesseth it, and then as hee finds the persons of the house employed, so he formes his discourse.

George Herbert,
The Country Parson, 1632

Poet and priest, George Herbert set an ideal for pastoral ministry that lasted well into the 20th century.

*Does it still persist
-as ideal or reality -
in some quarters today?*



● Follow up

Read WORKSHEET 1b and reflect on the implications of what it says for the Church's pastoral ministry now.

SESSION 2

PASTORAL CONVERSATION

Aim: To develop sensitivity and skills in pastoral listening and speaking

● God calling

Recall some stories from the Bible about the different ways that God communicates with people, eg

<i>Adam and Eve</i>	Genesis 3:8–19
<i>Moses</i>	Exodus 3:1–6
<i>Balaam</i>	Numbers 22:21–32
<i>Samuel</i>	1 Samuel 3
<i>Elijah</i>	1 Kings 19:9–12
<i>Isaiah</i>	Isaiah 6:1–13

How does God communicate here?

Have you a story to tell about how God communicates with you?

● Christlike listening

Patient listening, and wise speaking, are pastoral skills, which can be learned and enhanced.

For Christians, listening and speaking also have *theological* significance: that is, they point to the God in whom we believe.

So our *aim* is to listen and speak in a Christlike way, even though, being human, we sometimes fail. It is never appropriate, in Christian communication, to bully, condemn, pressurise, mock or ignore.

Accept one another as Christ accepted us, to the glory of God. Romans 15:7

I give you a new commandment: love one another; as I have loved you, so you are to love one another. John 13:34

As God's dear children, you must be like him. Ephesians 5:1



Pastoral care is rooted in the pastor's relationship with God. How can busy ministers make sure they have time to talk to and listen to God?

● Listening

Listening is a demanding activity. It can be hindered by a number of factors, some of which we can do something about. They include:

- *prejudice*
- *personality*
- *pain*
- *physical circumstances*

Read through WORKSHEET 2a which expands on these points. Share any good practice you have learned from your own experience.

● Guidelines

Sticking rigidly to rules about how to listen and respond, or always using a set technique, can seem forced and artificial.

On the other hand, pastoral conversation is a *discipline*. It is not always a matter of what doing what comes naturally.

These are Guidelines for good pastoral listening and speaking:

A good listener

- makes open responses
- does not interrupt
- keeps questions to a minimum
- watches for non-verbal clues to how the speaker feels
- listens to the gaps, ie what is unsaid but may be felt
- prompts without being nose-y
- does not try to solve the problem
- does not fill silences

Would you add anything?

Practice appropriate responses by using WORKSHEET 2b.

● Small talk

Pastoral conversation need not always be deep or intense. Small talk has value. It helps you get to know someone, put a tense person at ease, find shared ground.

Small talk is often appropriate at the start of *any* pastoral meeting. It may be the best mode of conversation when you are visiting:

an ill person in hospital

someone who is very distressed

a confused elderly person

Jesus's conversation with a Samaritan woman at the well is a supreme example of deeply spiritual small talk (see John 4:1–26).

When we think of the Bible we are inclined to believe that its messages, commands, laws and insights all come to us via official statements, whereas many of its great teachings reach us via talk - via conversation.

Ronald Blythe,
The Circling Year



Where is the 'well' in your community - the place where small talk may turn into God talk?

SESSION 3 VISITING

Aim: To explore the purpose and practice of pastoral visiting

● Opening the door

We visit with good intentions. But you should be aware of how a visit may be perceived by those you call on, and their families. How do you react when you open your door to:

- *someone selling something?*
- *a collector for a charity?*
- *a stranger?*
- *anyone, if you are alone?*

● Being prepared

We are advised to check callers' identity and not invite people in unless we know them or they have a pre-arranged appointment. The Church's representatives should not expect to be treated differently.

When visiting in your community you should:

- wear a form of identification
- state clearly who you are and why you are there
- not assume you will be asked in
- not visit after dark, unless you are well known and expected
- be careful for your own safety

● Visiting

List the *range* of visits that pastors might undertake in a parish, eg

Visits to...

- newcomers
- sick people
- bereaved people
- baptism families
- local school
- local Old People's Home
- to invite people
eg Do come to the....
- to make a request
eg Would you help with....

Any others?



Consider the particular procedures to follow when visiting institutions, eg a School or Old People's Home.

● Case studies

Divide into three groups, each group to discuss one of the situations on WORKSHEET 3a and to respond to the questions there.

Reconvene to share the fruits of your work and discuss any issues raised.

The best person is careful in these things: his eyes, so that they may observe; his ears, so that he may learn; his face, so that he may reflect kindness; his manners, so that he may show respect for other people; his words, so that they may be true.

Confucius, Chinese philosopher
551-479 BC

● Confidentiality

Confidentiality is rightly expected of the Church's ministers, lay and ordained. People should know that you will not pass on what they have told you without their permission.

Exceptions to this are when you receive information relating to a crime, or when you judge that someone may harm themselves or others, or you believe they have already harmed someone.

Then the information should be shared with the relevant authority.

For more on the important issue of Confidentiality see WORKSHEET 8a.

● Follow up

Consider if there is anything you need to do, or find out, in the light of this Session.

For example, do you need to

- *arrange for identity badges for your ministry team?*
- *find out how people are prepared for baptism in your parish?*
- *look on a map to find where the parish boundaries are?*
- *make yourself known at the local Old People's Home before you visit?*

NOTES



SESSION 4 MINISTRY TO PEOPLE WHO ARE ILL

Aim: To develop sensitivity, liturgical and pastoral skills in ministry to the sick

● What is illness?

Ministry to people who are ill might seem a fairly straightforward aspect of pastoral care.

In fact, illness and health are quite fluid concepts. Culture, living conditions, society's attitudes, our religious beliefs (or none) shape our understanding of illness and health.

- *How have attitudes to illness in our society changed in the last 50 years?*

In Jesus's time, people thought illness was caused by evil powers invading you, perhaps due to sin. Physical and especially mental illness made you unclean, and an 'outcast' from the community.

- *What illnesses make you an 'outcast' in our society today?*

'Sick visiting' takes us into areas of complex emotions and beliefs. A pastor should tread carefully!

● Good practice

Sensitivity to each person (at home or in hospital) is the key to visiting those who are ill. There is no one right way to do it, but these are Guidelines for good practice:

Visiting people who are ill...

- be courteous
- be calm, unhurried; don't fuss
- avoid inconvenient times; phoning ahead might be best
- don't stay too long
- be ready to sit in silence rather than to talk
- use touch appropriately
- don't invade a person's space: don't sit on the bed, and don't ask probing questions
- respect a person's modesty, especially if you and they are different genders
- be aware of carers' emotional and practical needs
- abide by rules in Hospitals; give way promptly to medical personnel and procedures
- pray briefly and simply, if that seems right



● Sick Communion

This is more elegantly called the 'Distribution of Holy Communion at Home or in Hospital to the Sick and Housebound.'

An Elder's Commission includes this. Local practice is decided in consultation with the Incumbent or in a vacancy the Rural Dean.

See the summary of an authorised Service on WORKSHEET 4a.

The Church of God, of which we are members, has taken bread and wine and given thanks over them according to our Lord's command. These holy gifts are now offered to us that, with faith and thanksgiving, we may share in the communion of the body and blood of Christ.

Introduction, *Distribution of Holy Communion at Home or in Hospital (Order One): Common Worship*.

The Sacrament may be taken directly from a Service to the home, or reserved in Church to be taken to someone later in the week.

See WORKSHEET 4b for advice about distributing Communion to a group of people in an Old People's Home (or similar setting).

Perhaps an Elder or Reader who takes Communion to the housebound could talk to you about it, and show you what a Sick Communion set includes?



● Praying with people

It may be appropriate to pray with people you visit at other times. Judging *when* is a matter of instinct: you can usually feel when prayer arises naturally from the words or silence you have shared.

It may be better to use well-known words, eg the Lord's Prayer, or Psalm 23, than to pray 'off the cuff'. If the person knows what is coming, they may join in; also it avoids the risk of your 'drying up'. Prayer cards, bought or made, are useful, and can be left behind. WORKSHEET 4c has some resources: you could make your own little collection.

Do not feel guilty if you did not pray. Maybe you need to know the person better, or it was noisy, or would have been imposing on someone. You can always pray for the person at home.

You can pray with them sometimes, but pray for them always.

Geoffrey Studdert-Kennedy
(*'Woodbine Willie'* of World War I)

SESSION 5 HELPING PEOPLE GROW IN FAITH

Aim: To explore how to support people at different stages of discipleship

● Nurture

A pastor's task is not only caring for people in times of distress or at particular turning points in life.

Pastoring includes *nurture*: that is, putting people in touch with the resources they need to grow and to live their faith, day by day.

You have received the light of Christ; walk in this light all the days of your life.

Baptism Service, Common Worship

Baptism marks the beginning of a journey with God which continues for the rest of our lives. We all need food for the journey of discipleship.

Just as Jesus prepared the Twelve for their ministry by keeping them in close fellowship with him, so too discipleship today is typically learnt in a community environment by people committed to his fellowship and hence to fellowship with each other.

Formation for Ministry in a Learning Church (Hind Report), 2003



● Parish resources

In what ways does your local Church help people grow in their faith?

Perhaps through

- *Home Groups*
- *Prayer Groups*
- *Sunday School*
- *Alpha & other 'Inquirers' courses*
- *Way Ahead course*
- *Quiet Days*
- *Parish Away-Days*
- *Distributing Bible Reading Notes*
- *Running a parish library*

Would you add any other resources?

Apart from such specific means of nurture, we are also 'fed' through talking with other Christians, through our personal prayers, and through sharing in worship. And, like the first disciples, we are also helped to grow when we are given opportunities to discover and use our gifts.

Elders could be involved in any of these activities as part of their Commission, which includes '*visiting parishioners, praying with and for them, and encouraging them in Christian discipleship*'

● Case studies

How does Christian discipleship vary for people at different stages of life?

What kind of encouragement and support is helpful?

Explore these questions using WORKSHEET 5a. Divide into groups and discuss one Case study each, responding to these questions:

For either Lynne and Mike, or Jock:

1. What shape does Christian discipleship take for them, in their present circumstances?
2. What particular questions, challenges or opportunities might they face?
3. What is the Church community's responsibility towards them?
4. How might they be encouraged in their discipleship?

Reconvene as a whole Group and share your responses.

There is no stopping place in this life be ready at all times for the gifts of God, and always for new ones.

Meister Eckhart, Christian mystic
c1260-1327

● Could do better?

Is there anything your Church needs to do to affirm and encourage the discipleship of people of all ages and in differing life circumstances?

To ponder

The business of living and dying with the neighbour is to do with giving someone else the room to find their connection with God; the acceptance of different callings in the name of a truly personal community is to do with making sure that my development of my own vocation isn't squeezing out someone else's.

Rowan Williams,
Archbishop of Canterbury
Silence and Honey Cakes



● For next time

In preparation for exploring ministry to the bereaved, read WORKSHEET 6a. It is one poet's perception of the different 'ages' of human life.

- *With what 'ages' do you most identify, or remember?*
- *Are there gains, as well as losses, as we move through life's stages?*

SESSION 6

MINISTRY TO BEREAVED PEOPLE

Aim: To develop understanding and skills in ministering to bereaved people

● The losses of life

By 'bereavement' we usually mean a loss incurred through a death. But life has many other losses, eg

- *losing a job*
- *moving home*
- *the break-up of a relationship*
- *retirement from work*
- *losing sight, hearing, mobility*

What we feel about bereavements of this kind is similar to what we feel after an actual death.

Share the fruits of your work on WORKSHEET 6a which you did in preparation for this Session.

● Death in our society

In some ways we are less exposed to death than we were: eg what families used to do is now usually handled by undertakers.

In other ways, death comes before us regularly, though at second-hand: eg through tv reports from war zones and disaster areas.

We live longer, but may have years of deteriorating physical and/or mental health: a slow bereavement for individuals and their families.

Grief is like a wound
which requires
time and care to heal.

A New Zealand Prayer Book



● Tasks of bereavement

Each person's experience of bereavement is unique, so it may be unhelpful to talk about 'stages' of bereavement as though it were a consistent, predictable process.

The experience of bereavement might more appropriately be seen as involving a number of *tasks* that people need to do in order to come to terms with their loss and 'move on'. In summary, they are:

1. Accepting, intellectually and emotionally, the fact of the loss.
2. Feeling and living through the pain of grief.
3. Adjusting to an environment changed by the loss.
4. Emotionally re-locating the lost person and moving on with life.

Study together WORKSHEET 6b. It explains these Tasks more fully.

● Case studies

Divide into 4 groups, each to consider one of the situations on WORKSHEET 6c, and respond to the questions there.

They situations cover a range of experiences of death and bereavement, and the challenges they may present for a pastor.

Reconvene to share the fruits of your work. Discuss any issues that have arisen and share good practice from your own experience of ministry, or from what you have observed in other pastors.

● Questions of faith

Death and bereavement raise spiritual and theological questions for people, whether or not they have an explicit religious faith.

Questions might include:

- *What is the point of life?*
- *Why has this happened to me?*
- *Where is God in this?*
- *What has he done to deserve it?*
- *What happens after death?*
- *Will I see her again?*

There is an opportunity to discuss some of these in Session 7. It would be good also to talk them through with members of your own ministry team.

● Follow up

It is ceremony that makes bearable for us the terrors and ecstasies that lie deep in the earth, and in our earth-nourished human nature.

George Mackay Brown, Orkney poet
1921-96

Common Worship provides several 'ceremonies', brief liturgies around dying, death and bereavement: eg prayers and readings to be used at the time of death, at home before or after a funeral, and with those unable to be present at a funeral.

These resources are useful for lay or ordained pastors supporting an individual or family through a bereavement. Look through them: Leader's Notes tell you how to access them.

God is our clothing.
In his love
he wraps us and holds us.
He enfolds us for love
and he will never let us go.

Julian of Norwich,
Mystic, 1342-c1415
*Revelations of
Divine Love*, ch 5



SESSION 7 FACING HARD QUESTIONS

Aim: To engage with challenging pastoral issues through theological reflection

● Introduction

Pastoral care is concerned with some of the most intimate areas of people's lives, as well as with complex areas of public life. It deals with the realities of human life, which tend to be messier and have more grey areas than the theory.

● Naming the issues

Opposite are some of the *kinds* of questions pastors may encounter.

In 4 groups, consider the situations. For each, list quickly (15 mins max.) on a flipchart sheet the *main* issues raised. Focus on identifying the questions, not finding the answers!

It might help to use the headings:

- *Theological issues* (about God, or Christian beliefs generally)
- *Personal issues* (about people and their relationships)
- *Justice and legal issues* (about fairness, equality and civil law).

The headings will probably overlap.

Reconvene as a whole Group to share your responses.

1. *Mary's first husband died from cancer. Her second husband has just been diagnosed with the same disease. The same month, her only child, a son from the first marriage, aged 28, was found to have an untreatable brain tumour.*
2. *A group of Travellers has taken over a local field, ownership of which is disputed. Locals are complaining about the scruffy conditions there, and keeping their children away. Rumours are spreading about thieving, allegedly by the Travellers.*
3. *Emily was born with very severe disabilities and is on life support, never having left intensive care. She is now 2 months old. Her parents have been asked to consider allowing life support to be withdrawn.*
4. *The Church Hall Constitution limits its use to Church bodies and others whose activities are compatible with Christian faith and benefit the community. The Bookings Secretary has had an inquiry from an Aromatherapy group and has brought it to the PCC for a decision.*



● Pastoral Cycle

A helpful way to think through many-sided issues is to use a systematic process of reflection.

One such process used in pastoral ministry is called the *Pastoral Cycle*. It is called a *Cycle* because pastoral ministry moves to and fro between *theory* and *practice*, between *theology* and *experience*, between *thinking* and *acting*. The *Cycle* never ends, because there is always new experience, fresh thinking which takes the process further.

The *Pastoral Cycle* basically involves

Seeing > Thinking > Acting

See WORKSHEET 7a for more details. Talk through the *Cycle* to make sure you grasp how it works.

● Using the Cycle

Choose ONE of the imaginary issues from the previous page and explore it using the *Pastoral Cycle*. Or you could work on a real 'live' issue drawn from your own experience.

Come to a conclusion about what action might be taken by a pastor, or others, in your chosen situation.

It will help you work together if you draw a large version of the *Cycle* on the flipchart and write up your 'workings' there for all to see.

NOTES



To ponder

The universe is not a vast examination paper. Frustration and evil and pain can't be packaged as problems, nor does human happiness consist simply in eliminating them. Salvation isn't the same as a solution.

John V. Taylor, *On not solving the problem*

SESSION 8

WORKING AS A MINISTRY TEAM

Aim: To consider how pastoral work is shared and sustained in a ministry team

● Reflection

Picture Jesus' ministry...

- how did he encourage others to share his work?
- how did he support them?
- how did he find out about people's needs?
- how did he care for himself?
- who cared for him?



● Being a pastoral team

All pastors are human beings, with weaknesses and strengths, caring for other human beings. Pastoral care should never become an impersonal system which denies people's humanity and uniqueness.

However, just because we *are* all fallible, some way of *organising* pastoral care is necessary. For the same reason, those who undertake pastoral care also need *supporting*.

These matters should be discussed and agreed locally. This Session considers the areas that local discussions need to cover.

● The rôle of the PCC

Overall responsibility for pastoral care in a parish belongs to the PCC, whose first function is

.... consultation with the minister in promoting in the parish the whole ministry of the Church, pastoral, evangelistic, social and ecumenical.

Parochial Church Council
(Powers) Measure 1956

Readers and Elders are not *ex officio* on the PCC (though they may be elected on). There needs to be good communication and understanding between a PCC and a pastoral team.

● Issues for the team

Go through WORKSHEET 8a. Add any further matters your pastoral team needs to cover.

There may be prior questions for the team/ PCC to address, eg

What kinds of pastoral care are needed locally? How do you know?

Do you need to do research, or to consult other people, to find out?

You need to revisit these questions as your community changes.

Psalm 23

Ezekiel 34:1-10

Matthew 25:31-46

John 10:1-18

1 Peter 5:1-4

Share out these texts for study among you. According to these texts,

1. *What are the tasks of a shepherd?*
2. *What risks are involved in a shepherd's work?*
3. *To whom is the shepherd accountable?*

Social trends in the last 30 years

1. Housing The population of the UK has risen by 5% since 1970, but the number of households has risen by 31%. The average size of household is decreasing, mainly due to divorce, and delay in marrying. This means a shortage of affordable housing for those who for various reasons have a limited income. More people now own their houses, so they do their own repairs and improvements– often at week–ends.

2. Employment In 2002, 91.8% of men and 78.1% women aged 35–49 worked outside the home; 34% of lone women with children under 5 worked outside the home full/part time. More than 1 in 4 men, and 1 in 10 women, work over 50 hours a week.

3. Mobility From 1971–2001 the number of cars on the road more than doubled. So has the distance travelled on the roads. Though people are less likely to live near relatives than before, more than half of adults see their mother at least once a week, and 61% of grandparents see their grandchildren weekly. People in the professional social class are least likely to have a satisfactory network of relatives.

4. Divorce and family life In 2003 divorced and separated people amounted to 10.6% of the population. Thirty years ago it was only 1%. Additionally, about 8% of families are stepfamilies with dependent children (parents are not included in divorced statistics because they have remarried). Single people – some of whom are cohabiting – are now about a third of the population. Those who marry do so later. One tenth of households are single men, some of whom are fathers separated from their children.

5. Free time and television Taking part in leisure pursuits, or supporting children who do, occupies 20% of the population especially at weekends.

'We are living increasingly fragmented lives. People who have had a longer education are more likely to live away from their parents, and to be civically engaged (ie involved in community groups or local politics). People from the manual sections of the community are more likely to live near family and less likely to join local groups. Young adults many not join local groups, but will have an active friendship network. In any particular town, there are many people will never meet, even though they live nearby. They get in the car to travel to see the people they knowWhen they have time, those who live away from their relatives, or who have children who live with ex–spouses, will visit them.'

Statistics are latest figures (2003) in the Government publication, *Social Trends*. From the Report by C of E Mission and Public Affairs Council, *Mission–Shaped Church*, ch1, CHP2004.

- *prejudice*

Prejudice is not only about major issues like racism or sexism. You might be prejudiced about people who smoke, call themselves Ms, have plastic flowers, drive a Porsche, talk with a Liverpool accent, wear sandals, have a double-barrelled name, etc. Prejudice is any preconceived opinion about someone or a situation which makes us jump to conclusions and react inwardly in a way which prevents us from being completely open to the other person.

- *personality*

Some people are 'born listeners', though even they can develop their gift. Other people may not find listening comes easily: perhaps because they're naturally talkative, or because their work has got them used to being the initiator, or because they are not comfortable with silence. Be aware of how you 'naturally' are – though everyone can improve their listening skills.

- *pain*

The pain of grief, despair, anger, guilt, unhappiness, is hard to listen to. Listening to such pain may be an appropriate way to 'carry one another's burdens' (Galatians 6:2). But when a person's story or experience resonates with your own, you may not be the right pastor to offer care at that time; talk with your Incumbent about the best and most sensitive way forward.

- *physical circumstances*

Background noise (tv, other people's conversation, traffic) makes it difficult to listen. The layout of furniture can help or hinder: most people find it easier to talk/listen when not directly opposite each other. Personal physical difficulties are also relevant: it is hard to listen if the speaker has physical difficulties which make them short of breath, dribble, gasp, if they stammer or struggle for words, or (frankly) if they smell – as we often do when ill or distressed. It helps someone speak if the listener is still and relaxed, though not casual.

WORKSHEET 2b RESPONDING

What would be appropriate pastoral responses to these words? Work in pairs, no. 1 the speaker, no. 2 the responder. Change rôles halfway through.

1. I'm fine, thank you.	
2. I'm sure you don't want to hear all my troubles.	
3. I've had some wonderful news!	
4. Young people nowadays have no respect for anyone.	
5. What do you think I should do?	
6. I've done something terrible.	
7. I feel so tired these days.	
8. We've never had a cross word.	
9. We've got a few family problems at the moment.	
10. I'm sorry I'm late.	
11. God seems very far away.	
12. The Vicar's always so busy – I didn't want to bother her.	
13. I'm worried it's something serious.	
14. Have you got a minute?	
15. Will you promise not to tell anyone?	
16. We've got the neighbours from Hell.	

1. *A few days ago a young woman with two children moved into a house in your village. The children are a little boy aged about three and a baby (baby's gender is unknown to you). Apart from the fact that the Removal van was from a firm in Wakefield, you know nothing more about the family. As one of the Church's Lay Elders, you decide to call on them.*
 2. *Recently you had a visit from Chrissie who lives in your road, bringing her newish baby Jack with her. Chrissie asked if you would call round one evening when she and her husband Phil are at home because they'd like to find out about getting Jack baptised; and they might want Tania their other child (aged 5) baptised too. They would like a chat with you before they ask the Vicar 'officially'. You agree to call next Tuesday at 7.30pm.*
 3. *Harry, a widower in his mid-70s, has been the organist for over 30 years. In a fall at home a few weeks ago he hurt his arm and wrist badly. It was strapped up so he was unable to play, but a stand-in was available. Although Harry has been to church two or three times while he was 'off sick' you did not get a chance to talk. As a member of the ministry team, you decide to call on him at his home.*
-

For each situation, discuss:

1. What is the purpose of this visit?
2. How will you prepare for it?
3. How will you introduce yourself?
4. Imagine how the conversation might go (rôle play it if you wish).
5. How might the visit be followed up?

Distribution of Holy Communion at Home or in Hospital to the Sick and Housebound

- **The Greeting**

Peace to this house and to all who live in it (or) The peace of the Lord be always with you

- **Words of Introduction**

Words linking the consecrated elements with the celebration at which they were consecrated must be included: either as quoted in Session 5 or other suitable words.

- **Prayer of Preparation**

Almighty God, to whom all hearts are open.... [optional]

- **Prayers of Penitence**

Invitation to confession may be used, eg Come, all who labour...

Confession as in Order One *or another authorized one*

Pronouncing of forgiveness [in a form appropriate to a lay minister]

- **The Collect**

A period of silent prayer if appropriate.

The Collect for the previous Sunday, or if appropriate that particular day

- **Scripture readings**

A Gospel reading, plus [if desired] other readings

- **Prayers**

Appropriate intercessions may be made

The Lord's Prayer

- **Giving of Communion**

Invitation to communion

We do not presume.... [optional]

The minister and people receive Communion, using authorized words of distribution

- **Prayer after Communion**

Almighty God, we thank you for feeding us..... [optional]

- **Conclusion**

The Grace or a suitable ending in words appropriate to a lay minister

*Distributing Communion in an Old People's Home or similar setting**Aim*

Be clear about your aim for the Service: to make present the Christian Gospel; to bring the comfort of the Gospel message; to enable these people to worship.

Congregation

Try to ensure that those present are willing participants and not 'conscripts'. This may be possible through a poster announcing the Service and inviting residents to come. It is good if you can use a smaller room and not hog the main sitting room – staff are usually helpful if they understand the reasons.

Participation may be more real than apparent! Even if people seem not 'with it', they may be roused by familiar words, or a touch at the point of Communion, or they may be listening without seeming to. We cannot know how God communicates with people; we do know that He is close to every one of us.

Staff are often there. Apart from the support they give, their presence alongside the residents can be a moving expression of our equality before God.

Environment

Arrange chairs so that people can see and hear, perhaps in a circle including you, with books and the elements in front of you on a low coffee table. Have a central physical focus, eg a largeish candle, lighting it to signal the start of the Service, or a Bible which you open while reciting a verse of scripture.

Create a peaceful environment, eg get tv switched off, have 'gathering' music on CD. You may have the benefit of a keyboard (and someone to play it); if not, use a small tape/CD player: battery-powered as well as an extension lead. Interruptions or 'noises off', are bound to happen; be calm and unflustered.

Liturgy

Ensure Service books/cards are legible, and show clearly when people join in. A brief Address may help; perhaps use a visual aid, or tell a story.

Make your *actions* deliberate and clearly visible.

If using a hymn, have music (on tape or CD if not live), and have the same words printed. The Psalms, and hymns based on them, are a good resource.

WORKSHEET 4c

PRAYERS WITH ILL PEOPLE

1. Watch now, dear Lord, with those who wake, or watch, or weep tonight, and give your angels charge over those who sleep. Tend your sick ones, O Lord Christ; rest your weary ones; bless your dying ones; soothe your suffering ones; pity your afflicted ones; shield your joyous ones: and all for your love's sake. Amen.
2. O guide me, call me, draw me, uphold me to the end; and then in heaven receive me, my Saviour and my friend.
3. Heavenly Father, giver of life and health: comfort and restore those who are sick, that they may be strengthened in their weakness, and trust in your unfailing love; through Jesus Christ our Lord. Amen.
4. Father of mercies, we bring to you in our prayers all whom we love, knowing that your love for them is greater than ours, and that you will for them only what is for their good. So have them in your keeping, O Lord, and give them now and always the blessing of your peace; for Jesus Christ's sake. Amen.
5. Eternal God and Father, help us to come to you with our pain and anxiety and fear, that we may find in you rest and peace, and healing from all that harms us. Amen.
6. Here is my heart, O God: here it is with all its secrets. Look into my thoughts, O my hope, and take away all my wrong feelings. Let my eyes be ever upon you, and release my feet from the snare.
7. In darkness and in light, in trouble and in joy, help us, heavenly Father, to trust your love, to serve your purpose, and to praise your name, through Jesus Christ our Lord. Amen.
8. God be your comfort and strength, God be your hope and support, God be your light and your way, God be your companion, all your life long: Amen.
9. The Lord himself be your keeper; the Lord be your defence at your right hand; the Lord preserve you from all evil. Surely the Lord is he who shall keep your soul. The Lord preserve your going out and your coming in, from this time forth for evermore. Amen.
10. And thou, most kind and gentle death, Waiting to hush our latest breath, O praise him, alleluia! Thou leadest home the child of God, And Christ our Lord the way hath trod. O praise him, O praise him.
Alleluia! Alleluia! Alleluia!

Sources: 2: J E Bode; 3: ASB; 6: St Augustine; 7: Common Worship; 9: Lancelot Andrewes; 10: St Francis.

WORKSHEET 5a

CASE STUDIES: NURTURE

Case study 1

Lynne and Mike, both 30, live in the parish. They have one child, Poppy, who has just started school, and twins, aged 2, William and Benjamin. Lynne is a Primary School teacher though at present she is not teaching. Mike is Head of Modern Languages in a large Secondary School six miles away.

After the twins' baptism, Lynne and Mike joined an Alpha group, though because of the children only one could come at a time. After Alpha they were recommended to start using Bible Reading notes. They did so for about six weeks but gave up because they couldn't find the time and energy to get down to it.

They come to Church once or twice a month; they worry about the twins making a noise when it's Morning Prayer. Some weekends they drive to Derby to see Lynne's Mum, who lives alone since Lynne's Dad died suddenly last year.

Mike thinks he should start looking for Deputy Headships. Lynne wants to get back to teaching but feels the twins need her at home at the moment. She is anxious about how much things will have changed by the time she gets back to school.

Case study 2

Jock lives in the parish in a house which is a bit too big for him now his wife has died. He is in his early 80s but very sprightly and in good health. He played cricket for the village until he was 70, when he took to umpiring. He is a keen bird-watcher and member of the Local History Society. He spent most of his working life in banking.

Jock has done a spell at all the Church jobs – Churchwarden, PCC Secretary, Treasurer etc. Now he reads the Lesson occasionally and is on the Sidesmen's rota but has no other formal responsibilities.

His daughter, grandchildren and great grandchildren visit him now and then and he always goes to them at Christmas. He is proud of his family and likes to talk about how the younger ones have 'got on' if anyone takes the trouble to inquire about them.

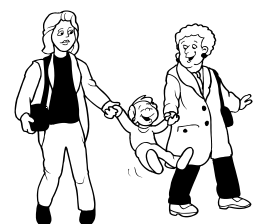
Jock is in Church most Sundays. He is friendly and generally good-humoured and usually stays for coffee afterwards. Occasionally he has a jokey word about the sermon ('Trying to wind us up, Vicar?'). He seems content despite the loss of his wife after 54 years of marriage.

WORKSHEET 6a

SEVEN AGES OF MAN

All the world's a stage,
And all the men and women merely players:
They have their exits and their entrances;
And one man in his time plays many parts,
His acts being seven ages.
At first the infant,
Mewling and puking in the nurse's arms.
And then the whining school-boy, with his satchel
And shining morning face, creeping like snail
Unwillingly to school.
And then the lover,
Sighing like furnace, with a woeful ballad
Made to his mistress' eyebrow.
Then a soldier,
Full of strange oaths and bearded like the pard,
Jealous in honour, sudden and quick in quarrel,
Seeking the bubble reputation
Even in the cannon's mouth.
And then the justice,
In fair round belly with good capon lined,
With eyes severe and beard of formal cut,
Full of wise saws and modern instances;
And so he plays his part.
The sixth age shifts
Into the lean and slipper'd pantaloon,
With spectacles on nose and pouch on side,
His youthful hose, well saved, a world too wide
For his shrunk shank; and his big manly voice,
Turning again toward childish treble, pipes
And whistles in his sound.
Last scene of all,
That ends this strange eventful history,
Is second childishness and mere oblivion,
Sans teeth, sans eyes, sans taste,
Sans everything.
William Shakespeare, *As You Like It*, Act 2 Scene VII

1. *What experiences of change and loss would you associate with the 'seven ages' mentioned here?*
2. *In today's society, would you add any other 'ages' to these ones?*
3. *Since this is about a **man's** experience of life, would you suggest any other kinds of change and loss which apply to a **woman's** life?*
4. *Which 'age' do you think you yourself have got to? What is it like?*



WORKSHEET 6b

TASKS OF BEREAVEMENT

These are the 'tasks' that are involved in the grief process, according to J W Worden. There are alternative analyses, but Worden is distinctive in seeing mourning as an active process: it is work to be done on a timescale appropriate to the individual.

<p>1. Accepting, intellectually and emotionally, the reality of the loss</p>	<p>It takes a long time for a loss of any kind to sink in; at first the bereaved person may try to believe that it has not happened, and carry on as though nothing has changed. The funeral may help people move towards acceptance of the loss; for others, the funeral may come too soon, and the denial may continue even after the funeral has happened.</p>
<p>2. Feeling, and living through, the pain of grief.</p>	<p>Bereavement hurts, physically and emotionally. This pain has to be <i>felt</i>, however hard that might be for the bereaved person and their friends and family. At this stage, never leaving the bereaved person alone, trying to jolly them along, or whisking them off on holiday, may actually do harm. Being alongside a bereaved person, while being unable to relieve their pain, is the best thing their friends or pastors can do.</p>
<p>3. Adjusting to an environment changed by the loss.</p>	<p>It can take months to realise what the world is like without someone, even if the relationship was hurtful, or demanding. A bereaved carer will not easily adjust to their 'freedom'. It is hard to shop for one, to deal with the bills, to send Christmas cards, to drive alone, to come home to an empty house etc. People need practical help to build their confidence, develop new skills, and reach a new sense of identity and value.</p>
<p>4. Emotionally re-locating the lost person and moving on with life.</p>	<p>The memory of a significant relationship is never lost, but it can be <i>re-located</i>. That is, a place can be found for it 'somewhere else' in the bereaved person's life so that he or she can move on. It means withdrawing emotional energy and redirecting it in new ways, without any sense of guilt or disloyalty. This could, but need not, lead to forming a similar relationship such as re-marriage. Since different members of a family may be at different places in the bereavement process, this is a sensitive stage.</p>

Based on J W Worden, *Grief Counselling and Grief Therapy*, 1991.

1. *Jerry, aged 40, husband of Sarah and father of three children under 12, has collapsed and died suddenly in his place of work. The cause was revealed to be a heart defect which had not been diagnosed.*
 2. *Hilda has died aged 87 of natural causes, leaving her husband Eric who is 86. The couple had celebrated their 60th wedding anniversary just a month ago. They were childless and have always lived locally.*
 3. *Rachel has died peacefully in the Hospice after 6 years of a debilitating illness, the last 3 of which she was cared for at home by her husband Phil who took early retirement to do so. They are both in their late 50s.*
 4. *Jock, who is divorced and lives with a partner, has been diagnosed with cancer. It is likely that he has 6 months or at most a year to live. From his marriage he has a daughter who is away at University and a son who is back-packing in his gap year.*
 5. *Daniel died suddenly at home a few days after his 3rd birthday. A post-mortem revealed a brain haemorrhage of which there had been no warning signs. Daniel's parents Neil and Lisa, and elder brother Jack aged 8, live in your parish, as does Lisa's Mum.*
-

For each situation, discuss:

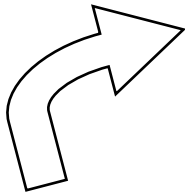
1. Who needs caring for?
2. What are their needs likely to be?
3. What kind of care might be offered now, and by whom?
4. What kind of care might be needed in six months' time?
5. What kind of care might be needed in a year's time?

SEEING

Look carefully at the situation

Think round it from all sides -
my point of view; other people's points of view

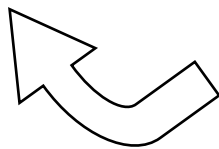
Tell the story of what is going on



ACTING

Decide on and take
the appropriate action

This will not be the perfect
or final answer -
so begin the Cycle again...



REFLECTING

What can you draw from

Christian tradition: Bible stories?
parables? the Creeds? prayers?
discussions in Christian history?
discussions now?

Other disciplines: eg sociology,
psychology?

Poetry, songs, or music...?

Your own experience and intuitions..?

Take time for-

Quiet reflection and prayer...

What is a Christian pastoral response, ie one which
brings liberation, reconciliation and salvation here?

Every pastoral team is unique, since it is shaped by its members and local needs. However, these matters apply when creating and sustaining *any* pastoral team:

1. Identifying the task

- what are our objectives? are they realistic?
- how do we know?
- when and how is pastoral work reviewed?

2. Organising the task

- how is pastoral work shared out? who decides?
- how do we communicate within the team? does this work if Incumbent is away?
- how often and for what purposes does the team meet?
- to whom is each team member accountable?

3. Confidentiality

- what rules about confidentiality do we observe (see Worksheet 8b)?
- when is confidentiality *not* appropriate?
- to whom do we go if we have serious concerns?
- do pastoral records comply with Data Protection (see Diocesan Handbook E7)?

4. Spiritual needs

- how are we fed, spiritually?
- how do we recognise and work within our own limitations?
- what arrangements are there for time off ?
- how do we, individually and together, reflect on our work?

5. Support and Training

- what training resources are provided?
- to whom can we refer people on, and how?
- how are expenses of pastoral work reimbursed?
- who prays for our Church's pastoral ministry?

1. Readiness to hear someone's story, or the unburdening of inmost thoughts and feelings, is part of pastoral ministry. When this happens between members of the same community, and relates to known others, confidentiality is crucial. Trust which has broken down, through deliberate or careless revealing of information assumed to be confidential, cannot be rebuilt. However, in rare circumstances, a pastor must pass information (s)he has received to the authorities (see para 7).
2. Members of a pastoral team must be aware of the danger of being 'played off' against each other, or 'cornered' by being put in the position of knowing information not shared with others. Conversely, pastors should know the risk of self-importance, or voyeurism, from being entrusted with others' secrets.
3. Prayer in a ministry team, Prayer Group or public worship, must not be a cover for sharing personal information unless the person has given their explicit permission. Permission should not be simply assumed because 'everyone knows anyway'.
4. There is a general duty of confidentiality about everything a pastor is told within a pastoral relationship. This is an important difference between visiting as a minister, and visiting within a network of friends and neighbours who might expect to share things on the local 'grapevine'. A pastor must not pass on information even when it is itself trivial, and probably already known to others. A pastor who passes on minor information will not be trusted with greater ones.
5. A pastor may receive information not generally known, even to someone's close family, eg health worries, an offspring's marriage in difficulties. Though it may not be explicitly said to be confidential, again, confidentiality must be observed. If the pastor would like to share the information with the Incumbent, or other members of the pastoral team, permission must be sought from the person, and the boundaries of confidentiality made clear to all.
6. Some information may need to be shared with the Incumbent and others in the pastoral team so that appropriate care can be given, eg the fact that they are going into hospital, or their close relative has died. Permission must be obtained to tell specified others, and boundaries made clear and carefully observed.
7. Occasionally, a pastor may be told information which leads them to believe that a person intends to harm themselves, or someone else; or that they have already done such harm. This may or may not be a matter of criminal activity, such as child abuse. *In this situation the appropriate authorities must be informed.* The pastor should encourage the person to disclose the information themselves, or to give the pastor permission to do so. Even if the person refuses, the pastor should not take on the responsibility of investigating further, but disclose the information to the appropriate authorities such as Social Services, or the Police. A lay pastor will usually have time to consult their Incumbent (or in a vacancy, Rural Dean) about such serious matters and it is obviously essential that they do so.

WORSHIP RESOURCES

1. Lord, you know each of us,
and our petitions,
you know each house and its needs;
receive us all into your Kingdom,
make us children of light, and bestow
your peace and love
upon us. Amen.
2. My dearest Lord,
be a bright flame before me,
be a guiding star above me,
be a smooth path beneath me,
be a kindly shepherd behind me,
today and for evermore. Amen.
3. God, our Judge and our Companion,
we thank you
for any good we did this day,
and for all that has given us joy;
everything we offer
as our humble service.
Bless those with whom
we have worked, and those
who are our concern. Amen.
4. God of work and rest and pleasure,
grant that what we do this week
may be for us an offering
rather than a burden;
and for those we serve,
may it be the help they need. Amen.
5. Father, pour out your Spirit
upon your people, and grant us
a new vision for your glory
a new faithfulness to your word,
a new consecration to your service,
that your love may grow among us,
and your Kingdom come: through Jesus
Christ our Lord. Amen.
6. Lord of the loving heart,
may mine be loving too;
Lord of the gentle hands,
may mine be gentle too;
Lord of the willing feet,
may mine be willing too;
and may I grow more like thee
in all I say or do. Amen.
7. God of intimacy, you surround us with
friends and family, to cherish and to
challenge. May we so give and receive
caring in the details of our lives that we
may also remain faithful to your
greater demands: through Jesus Christ.
Amen.
8. Dear Lord, watch with those who wake
or watch or weep tonight, and give
your angels charge over those who
sleep; tend your sick ones;
rest your afflicted ones; shield your
joyous ones, and all, for your love's
sake. Amen.
9. God be in my head,
and in my understanding;
God be in mine eyes,
and in my looking;
God be in my mouth,
and in my speaking;
God be in my heart,
and in my thinking;
God be at mine end, and at my
departing.

Sources:

1 Basil of Caesarea; 2 St Columba; 3,4 New Zealand Prayer Book; 5 Diocese of Bunbury, Australia; 6 David Adam; 7 Janet Morley.