



Pastoral Care Training Pack

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Foreword V3.0

This Pastoral Care Training Pack Version 3.0 grew out of a rich store of material developed by Rev. Stephen Gurr and Beverley Miles. I constructed a standard framework for a course growing out of their work; and their resources have been incorporated into my text or listed in the Resources Sections of the Units, together with material from the Rev. John Joyce and Tim Moulds. Eight of the ten Units have been revised as the result of a teaching course and the remaining two have been revised for consistency.

We have chosen the format of a pack rather than a booklet so that the material can be updated and supplemented in the light of its use (e.g. I developed the structure during the 2008 financial 'crash' and, accordingly, wrote a Unit on money).

We are looking for an editor who will receive additional material and integrate it into the pack; but in the meantime all material should be sent to:

comments@jesus4u.co.uk

The pack is available for down-load from:

www.jesus4u.co.uk/courses/pastoralcaretraining

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0. Introduction V3.0

0.1 Scripture

1 Corinthians 12.1-27; 1 Peter 2.1-9.

0.2 How to Use This Pack

This Pastoral Care Training Pack provides a set of resources for preparing people who offer themselves for pastoral service within a structured setting under the direct supervision of an Ordained or Licensed Minister; usually this will be the Rector or Parish Priest but it might be a Deacon or Reader. The needs of parishes will differ as will the talents of those who offer themselves and the objective, therefore, is to match the training offered with the agreed Ministry Specification; if, for example, the Parish Priest wishes to undertake all visits to bereaved people personally, there is no point including this unit in training although, of course, it should be referred to so that team members are aware of their responsibility to refer.

The pack is divided into ten Units but any of these may be omitted, compressed or expanded according to need.

The ten Units are:

1. Overview - Beginning The Journey
2. Listening - The God Who Listens
3. Suffering - The Suffering Servant
4. Care - My Brother's Keeper
5. Grief - Jesus Wept
6. Relationships - Love One Another
7. Money - the Lilies of The Field
8. Worry - Martha & Mary
9. Prayer & Scripture - Watch and Pray
10. Reflection - Journey's End and A New Beginning

Each Unit is divided into seven Sections

1. Scripture & Worship - provides references for one or more passages for study and/or discussion; and provides a worship outline comprising a set of Intercessions and a Collect;
2. Introduction - Offers a general overview of the topic and some high level outcomes;
3. Key Concepts - Provides definitions and short discussions on the meaning of terms to provide a common framework for discussion and understanding;
4. Presentation - Provides a range of choices on how a presenter may go about handling the topic which might be through:
 - A brief theoretical presentation with graphics
 - a discussion of case histories

- A commentary on the Scripture Readings with contemporary applications
- 5. Case Sketches - A variety of typical case studies will be offered for individual or group consideration;
- 6. Response - The provision of a series of options for structuring trainee reaction which might include:
 - A plenary response to set questions
 - Working in pairs
 - Writing an individual reflection
 - Role playing.
- 7. Resources - Suggestions for further reading or further work.

This pack is an on-going project. Comments and suggestions, particularly in the area of Resources, are most welcome and should be sent to: comments@jesus4u.co.uk

The expected outcome at the end of the course is that candidates should feel competent and be judged competent to undertake the Ministry Specification agreed by the Pastoral Care Team Leader.

0.3 Recruitment

Being recruited is not a right and not being recruited is not a sign of failure or rejection. Every candidate should be interviewed sympathetically by the team leader and provided with objective but sensitive feedback; those with other gifts should be constructively channelled into other activities. Minimum requirements for candidates might include:

- A commitment to the Church;
- A reputation for pastoral concern;
- An ability to be impartial, objective, patient and non-judgmental;
- In possession of the upper level of CRB clearance.

Further minimum requirements might be developed to match the Ministry Specification (see Section 6. below).

0.4 Key Concepts

Throughout we will refer to the service being offered as a *Pastoral Care Service*

- Pastoral - because it is concerned with individual spiritual and physical well being;
- Care - because the objective is to *walk alongside* (interestingly, this is a translation of *Paraclete*) people, offering listening, comfort and support but not counselling;
- Service - because we offer what God has given us back to God through service.

We will also refer to a *team* offering care because:

- A team consists of a number of people who commit themselves to working with and for each other, offering up a degree of individuality for the good of the whole unit; nobody will do everything and nobody will do nothing; and everybody will

agree to work under team rules.

0.5 Rationale

a) There are many people in every parish with a variety of pastoral gifts which can be offered in service to God and the community. Every church member has a unique set of gifts and to lead full Christian lives we need to be able to express ourselves by using these gifts for the common good. Providing a pastoral care service is one way of meeting the needs of those with certain gifts and those who have a need of them.

b) Many Ministers are unable to provide the kind of service they would like because of a lack of time and an increasing spread of responsibilities as parishes merge and many ministers also feel that they need help to cover the whole range of pastoral requirements.

c) Far from being a device for freeing the minister from responsibility, it will transfer the role from one confined entirely to direct service to one of continuing to provide that service within the framework of a facilitated team.

d) The provision of a Pastoral Care Service is an addition to and not a replacement for pastoral care provided on an informal basis parishioners

e) We face a particularly challenging set of circumstances to which a structured approach is appropriate:

- People are living longer and often spend decades living alone in indifferent or poor health;
- Families face ever more complex challenges in rearing children in a secular society;
- In an apparent age of affluence people are worried about money, crime, family breakdown and substance abuse.

f) Although as a Church we are here for everyone, we are particularly conscious that we must nurture every individual and sector in our church community.

0.6 Outline Ministry Specification

We assume that the team will be led by an Ordained Minister (usually the Rector or Parish Priest) but some teams may be led by professional workers. We recognise that some teams may be run collectively but we have not provided for this in guidance on structure.

As has already been noted, Ministry Specifications will vary but will probably include some of the following; to:

1. Undertake visits to individuals and families on behalf of the church family as an accredited provider of pastoral care, particularly those who are:

- Housebound
- Sick
- Bereaved
- Lonely

to:

- Listen
- Provide comfort and support
- Act as a link with other parishioners, parish activities and the wider community
- Pray.

2. Administer home Communion (this requires a separate and additional training course).

3. Report assessment of need to the service team leader.

4. Attend service team meetings for worship, supervision, feedback and mutual support.

5. Keep account of expenses.

6. Conform with all legislation and regulations of the Church and the civil authorities, particularly with respect to contact with children.

0.7 The Christian Ethic

Christians do not possess an ethical monopoly but we have a distinctive approach to caring for people because we are all children of God who disclosed himself in Jesus Christ, our brother, whose teaching we follow; we therefore serve in prayerful obedience to God's will by loving all his children.

0.8 Training Organisation

We are asking people to volunteer for training to provide a credible service and so we must match our ambition in the way the course is organised.

1. Training materials should be pleasing and clear; should be provided in a timely manner; and additional material should only be provided at the last minute if it is intended to elicit an unprepared reaction.

2. The training environment should be informal, comfortable, flexible, well ventilated, heated and lit.

3. Participants should be clearly told what is expected of them, how the training will be provided, how their performance will be assessed and what steps will be taken if they begin to struggle; and no major departures from these statements should be made in the course of the training.

4. The training style should be informal but business-like, with well prepared presentations clearly delivered; all participants should have an opportunity to participate and no individual, group or opinion should be allowed to dominate.

5. All reasonable accessibility requirements should be met for participants requiring them.

0.9 Resources

0.1 Generic timetable

0.2 The Finden course outline and timetable

Unit 1 Overview - Beginning the Journey (V3.0)

1.1 Scripture & Worship

Scripture: Matthew 25.31-46; 1 Corinthians 12.12-27.

Collect: Heavenly Father, you have made us to live our lives as a journey back to you; as we set out upon this journey in your service in imitation of your son, our saviour, Jesus Christ, give us the grace to minister, the patience to listen, the constructiveness to act, the generosity to liberate and the energy to enliven all of your children whom we encounter so that, walking alongside them as companions, we may be living patterns of your divine love. We make this prayer to you through Jesus our companion and in the power of The Spirit who never fails. Amen

Intercessions:

Can: Heavenly Father

Res: Guide us on our journey.

1. Heavenly Father, as your Son, our saviour, Jesus Christ, walked with his disciples during his mission of comfort and opened their hearts on the road to Emmaus, may we imitate him in love of the Scriptures and in the gentle care of all we meet in his name.

2. Heavenly Father, as we begin our journey, give us the strength to face our own incompleteness with courage and humility so that we see ourselves as companions of those we serve and not as superior to them.

3. Heavenly Father, sole and eternal judge, give us the self restraint to refrain from judgment, confining our ministry to listening and encouragement so that those we serve may find ways to become closer to you.

4. Heavenly father, as we struggle with the flaws and incompleteness of the glorious creation we have tarnished, give us the courage to persevere when all seems lost, to encourage when all seems hopeless and to praise you when all seems bleak; help us to see you in all humanity and to reverence your son in the brokenness that we are.

5. Heavenly Father, as we pray together with your children and speak in honour of your name, send the Holy Spirit on our mission of compassion and love so that we may be steadfast witnesses of your unending love.

1.2 Introduction

We are about to begin a journey together which will enable us to make individual journeys with those in need of companionship. Each of us has been individually called by God and accepted for training but we must be prepared to face practical, intellectual and, above all, spiritual challenges and be prepared to face up to our successes and our difficulties with peers and trainers. As we travel, we should reflect on the journey of

Jesus from his tranquil home to Calvary and on his listening, healing and teaching along the way.

In this Unit we will consider:

- The overall shape of pastoral service
- The role of the proposed Pastoral Care Team within overall Parish provision
- The working of the Team and the role of individuals.

The outcomes we hope to achieve are:

- An understanding of the concept of Pastoral Care
- The functioning of individuals within a team
- The range of services which a Pastoral Service may offer
- An intellectual and practical under-pinning to the vocation of serving in the area of Pastoral Care.

1.3 Key Concepts

a) The objective of a Pastoral Care Team is to:

Minister to those in need of pastoral care (see Introduction Section 3. on Key Concepts) through the shared and distributed gifts of those who have:

- Offered themselves for service
- Successfully completed training
- Been appropriately commissioned.

b) Ministry - to act as the agent of God through the use of His gifts and by His grace to accord love and respect to all of his children.

1.4 Presentation

- Make a presentation on the concept of the ministry of pastoral care
- Explore the meaning of the Scripture Readings and apply them to today's situation
- Define and explore the key concepts of:
 - Listening
 - Comfort
 - Support
 - Travelling alongside
 - Refraining from judgment
 - Refraining from counselling.

1.5 Case Sketches

1. Mark has spent some of his spare time in the last three years visiting the sick but wonders whether a pastoral care course will be too demanding. He does not want to deal with complex emotional problems and although he does not mind listening and

saying the odd word, he doesn't want to give advice.

2. Jenny is a professional counsellor and wonders whether she should go through a specifically Christian-oriented training course.

3. Bill, who is known to be brusque to the point of rudeness, fancies doing something different and asks the Rector if he can join the new Pastoral Care Course.

1.6 Response

- Split into pairs and practice talking and listening
- Discuss personal experiences of being listened to and/or ignored
- Study the Ministry Specification for the team
- Discuss the case Sketches as a starting point
- Identify the kinds of people who might need pastoral care
- Outline the dangers of Pastoral Care.

1.7 Resources

1. www.southwark.anglican.org/training
2. Moulds, Tim: Scripture Readings for Unit One
3. Carey, Kevin: Key Concepts in Pastoral Care

Unit 2 Listening - The God Who Listens (V3.0)

2.1 Scripture & Worship

Scripture: 1 Sam 1; Mark

Collect: Loving Father,, you who are alive to the joys and sorrows, challenges and achievements, heroism and faltering of all your children; give us the grace to imitate your son in according due concern, respect and love to all those we encounter, showing particular attention to those who have a tale to tell, ensuring that they command our full attention and engagement so that they might have better peace in mind and body; we pray to you through that son and in the power of the Holy Spirit. Amen.

Intercessions:

Can: Lord, Hear us

Res: Lord, Graciously hear us.

1. Heavenly Father, we pray for all those who are lonely and in need of companionship that we may be companions to them and that we may all be your good companions.
2. Heavenly Father, who cares for every hair on our head and every second of our lives, help us to care for detail as well as for the big picture so that we value all that those who seek to serve have to offer; give us the strength to make listening a creative sacrifice and not a contest or a brake on our ego.
3. Heavenly Father, the sole and eternal judge, give us the grace to love and not to judge.
4. Heavenly Father, you sent your son to be a pattern of human faithfulness and love, give us the strength to imitate, if only faintly, his life of brotherly compassion and his uncomplaining death
5. Heavenly Father, when those we serve are distressed or confused, send down The Holy Spirit on us so that we may possess the strength and skill to comfort and so that those who are distressed may have the capacity to be relieved.

2.2 Introduction

Ordinarily we like people who listen to what we have to say, particularly as most of the conversation we experience is competitive rather than constructive or sympathetic. there is a very special creativity in silence and people who are suffering from some kind of hardship or distress have a particular need of listening as it is one of the ways in which they can share the burden; and in talking they can often explain to themselves how they feel, untangling the inevitable knots which result from hardship and tension. In listening in full love, concern and respect to those we seek to serve we are honouring The Father, imitating Jesus and leaving ourselves open to the power of The Spirit.

In this Unit we will consider:

- Confidentiality;
- The art and science of listening;
- Response;
- Determining next steps.

The outcomes we hope to achieve are:

- A sensitivity to the importance and limits of confidentiality;
- A grasp of the basic principles of listening and response;
- The confidence to act as an honest broker between the person we serve and others who might help.

2.3 Key Concepts

a) Confidentiality - Confidentiality is a mutual agreement on the terms in which any details of a conversation may or may not be revealed to third parties; it must always be explicit and never assumed, implied or implicit; the terms of any agreement might also be moderated by mutual consent in the light of the way in which a conversation turns out. Whenever there is a difference of opinion on the terms of a confidentiality agreement the wish of the person being served will generally over-ride the wish of the pastoral carer; but no confidentiality agreement is absolute but is subject to breach to prevent a greater harm. In extreme instances where the listener judges disclosure to be justified she must disclose her intention unless by so doing more harm will be created than by remaining silent. The conditions which apply to the Sacrament of Reconciliation are quite distinct from this process.

b) Listening - Listening is an active but non directive process which requires:

- Awareness of what is being said and not just physical hearing;
- Undivided attention and very sparing interruption, even when silences and pauses seem unduly long;
- Careful noting of key details;
- Awareness of what is not being said but may be felt;
- Awareness of body language and non verbal clues;
- Remaining calm;
- Maintaining eye contact without staring;
- Using posture to indicate interest.

c) Response - The process of responding is a constructive, active non-judgmental method of providing support to the person being served, independent of any personal feelings of the listener unless both parties agree (and the presumption of listeners should be not to agree) that there is a need for the listening process to become a dialogue where the experience of the listener might yield positive results. Response requires:

- A special regard for accuracy;
- Empathy which is cautious in drawing conclusions;

- Questioning that serves the needs of the talker not the listener;
- Patience which involves the minimal use of prompts;
- Sparing, constructive verbal response, keeping to the subject, avoiding egotistic use of personal experience;
- Use of sensitive challenge in exceptional circumstances.

2.4 Presentation

- Make a presentation on the concepts of listening and responding in a pastoral context and/or contrast this with other kinds of conversation:
 - Counselling;
 - Teaching;
 - Litigation;
 - Egotistical self expression.
- Explore the meaning of the Scripture Readings and apply them to today's pastoral listening
- Define and explore the key concepts of:
 - Confidentiality;
 - Listening;
 - Responding;
 - Next steps.

2.5 Case Sketches

1. Steve has broken his leg in a skiing accident and is house bound and miserable; he will talk to anybody for hours about how he has been badly treated by the NHS, his wife and family ; and God

2. Rose is deeply distressed because she thinks that she is in a state of depression but she is frightened of doctors and finding out the truth.

3. Mary specialises in saying unkind things about the Rector, parishioners and her neighbours

2.6 Response

- Split into pairs and practice talking and listening, using examples of good and bad practice
- Discuss personal experiences of good and bad listening
- Discuss the case sketches as a starting point
- Think of the kind of people who might need the ministry of listening
- Discuss the conditions under which you might want to report what you have heard to the team leader
- Outline the criteria for using personal experience as part of your response to what you have heard.

2.7 Resources:

1. Carey, Kevin: Listening: Lessons from Scripture
2. Moulds, Tim: Listening

Unit 3 Suffering - The Suffering Servant (V3.0)

3.1 Scripture & Worship

a) Scripture:

Genesis 3; Isaiah 52.13-53.6; Psalm 22; 2 Corinthians 12.7-10; 1 Peter 2.20-24

b) Worship:

Collect: Heavenly Father, you have made us so that we may choose to love you; help us to understand that suffering is an enabler of choice and that those who suffer are special in your sight. May we never forget the suffering of your Son, our Saviour, Jesus Christ, through whom we make this prayer to you in the power of the Spirit. Amen.

Intercessions:

Can: Lord, when we suffer

Res: Sooth us with your sacred balm.

1 Heavenly Father, we pray for all those who suffer in mind and body from the effects of their own actions, the actions of others or from natural disaster; may they be healed in mind and body, coming to terms with themselves and what has befallen them:

2 Heavenly Father, may we in our lives always seek to prevent and mitigate suffering through our words, actions and self restraint; help us, in imitation of Christ, to share the suffering of all of your children whom we meet:

3 Heavenly Father, we pray for all of those who work to mitigate suffering: for doctors, nurses and all family carers; may their efforts bring relief to those they serve:

4 Heavenly Father, we thank you for sending us your son that we might come to know the meaning of suffering and sacrifice; may we serve in His name, knowing that you will ask nothing for which you do not give us the resources of your Grace:

5 Heavenly Father, as we serve you in hospitals and homes, send the Holy Spirit as the comforter for all who suffer and all who try to share their suffering.

3.2 Introduction

a) It is one of the key indicators of our imperfection that there is so much suffering in the creation of God which we have tarnished; indeed, if we look at The Bible, our liturgies, our poetry, art and music, or our lives, it is easier to find expressions of suffering than of joy. Yet we should never forget that we share our sufferings with Jesus whose terrible passion and death are the means of our ultimate joy; and many Christian believe that suffering is integral to our faith. What we can offer to those we serve is more than the

consolations that this earth offers for we can offer the hope of ultimate and eternal joy.

b) In this Unit we will consider:

- The nature of suffering;
- The human and 'divine' causes of suffering;
- 'Undeserved' suffering;
- Christian responses to suffering.

c) By the end of this Unit we should:

- Have an understanding of the different kinds and causes of suffering;
- How we might best mitigate these through empathy.

3.3 Key Concepts

a) Suffering:

- Suffering is the infliction of a harmful or painful experience;
- Much suffering is caused by human wickedness or carelessness; but
- Many people suffer because of natural disasters beyond human mitigation or control;
- Much suffering is self inflicted either by an inappropriate lifestyle or by failure to achieve autonomously set goals; but
- Suffering does not necessarily bear any relationship to moral or prudential behaviour.

b) Response

- Empathy is the ability to imagine yourself into the position of the sufferer;
- Compassion is the need to mitigate the suffering through constructive engagement;
- Purpose is the context in which to consider suffering, not to downplay it but to see it as part of life;
- The cause of the suffering is a secondary matter and should only be considered as part of a holistic package.

3.4 Presentation:

- Make a Presentation on the Book of Job;
- Consider the case of Jesus as the Suffering Servant;
- Discuss the various causes of suffering:
 - Cruelty
 - Self inflicted harm
 - Over ambition
 - Natural disaster.
- To what extent should the causes of suffering - smoking, alcohol, cruelty, carelessness - be considered as part of dealing with the suffering?

3.5 Case Sketches

1 Amanda's 2-year-old daughter is suffering from a dangerous form of leukaemia and says that God cannot be compassionate if he punishes innocent children

2 Joe has been seriously injured in a car accident, in which his friend was killed, caused by his own excessive consumption of alcohol

3 Sarah has just returned from post Tsunami work in Sri Lanka and says it has forced her to consider giving up her faith

4 Terry is suffering because he treated his children harshly.

3.6 Response

- Consider our attitude to physical suffering;
- Discuss the proposition that the family is the greatest source of suffering;
- How do you deal with a young mother whose infant child has incurable cancer?
- What kind of a God is it that allows suffering?
- How appropriate is it to respond to suffering with your own story?

3.7 Resources

3.7 Resources

1. Job's Comforters? Biblical Insights into Suffering and Pain
2. Joyce, John: Suffering and Pastoral Care (Tape Notes)

Unit 4 Care - My Brother's Keeper (V3.0)

4.1 Scripture & Worship

Scripture:

Genesis 4.8-9; Luke 1.39-45, 10.25-37; 1 Corinthians 13; Thessalonians 5.23.

Collect: Heavenly Father, as you care for all your children, help us to be your hands and eyes and tongue as we commit ourselves to those in need; we thank you for your Son, Mary, the Mother of Jesus and all the Saints for the examples they furnish of the wonders of your grace in human service; may we, through that grace, learn to persevere in gentle creativity as we seek to be your loving agents. Amen.

Can: Lord, give us grace

Res: That our deeds may reflect your love.

1 Heavenly father, may we, as your hands, eyes and tongues, be human agents of your love; give us the strength to encourage where prospects are bleak, stay calm when we meet with indifference or rejection and look steadfastly when we feel like turning away:

2 Heavenly Father, we thank you for the example of your son who cared for all he met; may we be open to the needs of all your family, seeing you in every one of them:

3 Heavenly Father, we thank you for The Holy Spirit who brings us strength in our hour of need; by that power may we discern our true ministry, always putting the needs of those we serve before our own emotional needs:

4 Heavenly Father, who created us to choose to love and worship you, make us true witnesses of Word and Sacrament, bringing the strength of our faith to support those in need, and bringing nourishment to the faith of those we serve:

5 Heavenly Father, we thank you for the fellowship of the saints and each other; may we by your grace combine the inspiration of your presence with us and the unique individuality we all possess to be agents of your will:

4.2 Introduction

Care is love in action; it is an indefinite and perhaps long-term commitment which frequently lacks the intensity and high emotion which the onset of serious illness can cause; and it therefore calls for patience, fortitude and resourcefulness; at the same time, we must be careful not to become so indispensable to a person that this imposes an undue stress on our own lifestyle. As a general rule, the longer the care is extended, the more it should be shared. When we care for people we are imitating Christ and his many saints whose lives provide us with vivid examples of long-term self sacrifice and persistence.

In this Unit we will consider:

- The basics of providing care;
- A holistic approach;
- The distinctiveness of Christian care.

The outcomes we hope to achieve are:

- An understanding of the richness and limits of care;
- The ability to know when to share and when to withdraw from a care commitment;
- An understanding of the proper relationship between care and faith.

4.3 Key Concepts

a) Care is:

- Love in action;
- The planned, sustained and shared commitment to support a person in a holistic way to maximise their life choices and chances; and, in an appropriate way, to sustain their faith;
- Transforming our feelings of empathy and our commitment into words, gestures and actions which are true to our commitments made in the love of God.

b) Care & Faith

The relationship between care and faith should be such that:

- The carers and those receiving ministry should retain their independent religious identities;
- Decisions about faith should be made in the context of free will and conscience which are gifts of God;
- Faith should never be employed as a form of leverage;
- Although we are all individuals with different outlooks on faith, we must accept any guidelines on the relationship between faith and caring.

c) Independence and Dependence

Carers and those receiving the ministry of care should be careful that:

- Each maintains individuality;
- Each does not become over-dependent on the other;
- The relationship is equal and respectful, never patronising on the part of the carer nor exploitive on the part of a person receiving care;
- The care commitment is shared if it is long term.

4.4 Presentation

- Make a presentation on the relationship between love in 1 Corinthians 13 and the

principles of care;

- Discuss the richness and dangers of long term care provision;
- Discuss carer dependency and exploitation by the person receiving care;
- How should we handle confidentiality and case management where care is shared?
- Reflect on the lives of the great caring saints: Mary the Mother of Jesus; Mother Theresa; Saint Francis of Assisi etc. What do they teach us about care?

4.5 Case Sketches

1 Lottie is alert in mind and spry in body but she is lonely; when she talks she loses all sense of time.

2 Burt is suffering from terminal cancer with variable pain; he is difficult to be with and increasingly resentful of his inability to do what he wants.

3 Tony is lonely and one of his main outlets is caring for Phil to such an extent that Tony ends up needing Phil more than Phil needs Tony

4 Jean is highly manipulative and is cruel to her carer, at the same time pushing her far beyond the usual commitments

4.6 Response

- Break into small groups and role play a patronising carer; and then an exploitive person receiving care;
- Discuss the Christian attitude to the provision of care and the propagation of the Gospel, e.g. the role of Christian organisations in disaster relief;
- What kind of care do we need?
- Who cares for the carers?
- How do you decide when care requires professional support (e.g. psychiatric support or professional counselling)?

4.7 Resources

Carey, Kevin: Aspects of Love (4.4)

Unit 5 Grief - Jesus Wept V3.0

5.1 Scripture & Worship

Scripture:

Genesis 23; Luke 7.11-17; John 11; 1 Corinthians 15-50-58; Revelation 21.1-4.

Collect: Heavenly Father, who made us all your children so that we might please you, sustain us with the fervent hope of our reunion with you, enfolded back into the perfection of your love; and, armed with that hope, may we serve those who are stricken with such grief that they forget your purpose; may we offer true consolation to the them, honouring their grief and loss; and may we help them to love this life again, in harmony with your creation, in imitation of Jesus, your son, and within the good comfort of the Holy Spirit. Amen.

Intercessions:

Can: Heavenly Father

Res: You have brought life out of death.

1 Heavenly Father, we pray for all those who have died, particularly those who have died alone and without hope; may they be the chief beneficiaries of your unbounded mercy:

2 Heavenly Father, help all those who are bereaved to pass from their vale of tears into green pastures where their love of your creation may be restored; and help us to be patient listeners and guides as we journey with them:

3 Heavenly Father, give strength and comfort to those whose grief drives them to reject you; help us to be firm but gentle advocates of the hope lived out in the death and Resurrection of your son, our Saviour Jesus Christ:

4 Heavenly Father, look kindly on the lives of those who seem to have failed and count them as your saints; help us to learn from Our Blessed Lady, the Virgin Mother of God:

5 Heavenly Father, help us to make the Church the family of your grace; help us to make room for all who seek you, no matter how tentatively:

6 Heavenly Father, we thank you for the gifts of harmony, solidarity and empathy; open our hearts that our hospitality may reflect the total hospitality of your kingdom:

7 Heavenly Father, we thank you for the gift of life and the gift of hope; help us to see these as your blessings and not our rights and, through your grace, may we impart the sense of your love to those we serve.

5.2 Introduction

Although we are Easter children, we live in the shadow of the Cross and so, for the Christian, the reality of death is fused with the reality of eternal life. Yet death itself can seriously unbalance these two elements so that grief becomes over-powering. In this state most people want comfort rather than theology, the assurance that, whatever the life record, the deceased is safe with God; and the kind of advice they want is likely to be practical. Although Jesus trusted in the Father he was grieved at the death of Lazarus and in raising the son of the Widow of Nain to life, he recognised the ravages of grief.

In this Unit we will consider:

- The classic 'Grief Journey' - numbness, yearning, depression, resolution;
- Listening, caring and coping strategies;
- Criteria for referral.

The outcomes we hope to achieve are:

- The ability to understand and travel part of the grief journey;
- Sensitivity to the relationship between earthly grief and heavenly joy.
- Confidence to cope and to refer.

5.3 Key Concepts

a) Grief is the suffering of keen distress whose cause (in this context) cannot be reversed and can only be mitigated by stressing positive aspects of a situation.

b) Consolation is the introduction of the favourable traits and actions of the deceased; and sensitive reference to Christian hope.

c) The 'Grief Journey' - classically sequenced as numbness, yearning, depression & resolution - may take other forms; or it may be arrested at the numbness stage, inducing denial. The journey through grief may be very long and complex; and if it appears to be short and simple, the person providing care should beware.

d) Death is always deeply personal and unique; the person providing care should be even more careful than usual to refer the bereaved to the Team Leader.

e) Helpful strategies include:

- Sensitive Visiting;
- Constructive listening;
- Broadening the grief discourse and helping the speaker to discover the positive;
- Honouring tears, fears and anger;
- Offering unfussy, practical choices and advice.

f) Unhelpful Strategies

- Coarse evangelising;
- Usurping the Priest;
- Commenting intrusively on the deceased;
- Talking too much;
- Theorising about grief.

5.4 Presentation

- Make a presentation on Chapter 11 of John, showing the relationship between grief and Resurrection;
- Discuss the appropriate use of Scripture in the context of grief;
- Contrast Christian and secular attitudes to death; and consider why non believers want a church funeral;
- Describe the composition of various forms of Requiem and Funeral services.

5.5 Case Sketches

1 Amy dies unbaptised, four days after her birth.

2 Joe is killed in a road accident on his way to primary school.

3 Sandra believes in keeping a stiff upper lip when her beloved husband dies.

4 Months after her death, Simon will talk of nothing else.

5 Sally, a Churchwarden, commits suicide.

5.6 Response

- Role play good and bad examples of listening and steering;
- Discuss the case sketches in Section 5;
- What would you need to know to design a funeral service for a young child?
- Suggest circumstances in which a visitor should refer a person to the team leader.

5.7 Resources

5.1 Death and Bereavement (Finden)

Unit 6 – Relationships; Love One Another (V3.0)

6.1 Scripture & Worship

a) Scripture:

Judges 13.2-23; Job 1; Luke 1; John 13.

b) Worship:

Collect: Heavenly Father, source of the timeless life of the Trinity and our name for perfect love, may we learn from your boundless generosity, the sacrifice of Your Son and the constancy of the Holy Spirit, how we may model our relationships in magnanimity, solidarity and constructiveness; help us comfort and encourage those who are unhappy in their relationships and those who are suffering from a family conflict, the breakdown of marriage or the loss of a valued friendship; and may we see you in them and may they see you in us. Amen.

Intercessions

Can: Lord, Unite us in love

Res: May we all be one.

1 Heavenly Father, source of all love, teach us to love you and one another as trusting and affectionate children so that we may banish cynicism and restore our sisters and brothers to affection and dignity:

2 Heavenly father who sent your beloved son to live among us, help us to honour our incarnational purpose through the imitation of Jesus and the veneration of the Holy Family in which he lived:

3 Heavenly Father, may we hold up before ourselves the generosity, meekness and sacrifice of your beloved Son; help us to refrain from usurping you in judgment and to act humbly in the presence of distress:

4 Heavenly father, we thank you for the example of Our Blessed Lady, the Virgin mother of your son, who walked to comfort and assist her cousin; send the Holy Spirit upon us as you sent it upon Mary and Elizabeth so that our mouths may be full of your praise:

6.2 Introduction

a) It may seem an obvious starting point that although relationships necessarily involve more than one person, as providers of pastoral ministry we will frequently only hear one 'take' on a relationship; and, therefore, we should not only be careful not to judge, we must also be even more careful not to take sides. When we think of relationships we should focus on the ideal of the *Economy* of the Trinity, working in the context of perfect

love; and the relationships we enjoy as children of The Father and brothers and sisters in Christ, living under the care of The Spirit. The teaching of Jesus in particular sheds light upon the need for love, concern and respect in relationships and an avoidance of judgment.

b) In this Unit we will consider:

- The dynamics of good relationships;
- The infinite variety of relationships;
- The problems of power and manipulation;
- The role of the listener and fellow traveller.

c) The outcomes we hope to achieve are:

- A sensitive and imaginative approach to unfamiliar relationships;
- The boundary between constructiveness and intrusion;
- The ability to distinguish pastoral care from counselling;
- Familiarity with the teaching of Jesus.

6.3 Key Concepts

a) Love and Trust:

- Love is unconditional openness and generosity to the other;
- Love, particularly in the family context, is not passive but is the means by which the beloved grows;
- Trust is our mutual capacity to live in freedom;
- Trust is built through behaviour and encouragement;
- Trust is fractured by broken promises and the assertion of power.

b) Family Relationships:

- Loving is distinct from liking;
- Loving is not based on reciprocity but is given that the beloved may love 'onwards';
- The relationships in families are gifts from which we cannot walk away without considering the implications;
- In long-term relationships, particularly between parents and children, there is a need for restraint and consistency ;
- Love and conflict are not incompatible.

c) Marriage & Partnership

- Relationships based on choice must be mutual;
- The essence of love is to make space for the beloved and not to impose one's own form of desire;
- There is a need to distinguish between explicit and implicit contracts;
- Love involves vulnerability which can lead to manipulation and the assertion of power.

d) Friendship

- Friendships are shared and not owned by one person;
- Friendships take place in a shifting geometry, like a dance, where jealousy is inappropriate;
- When people drift apart it is not necessarily a sign of rejection.

e) The Dynamics of Separation:

- Different issues need to be disentangled;
- It is necessary to understand personal and social change;
- No relationship is owned;
- Forming new and diverse relationships is helpful.

6.4 Presentation

- Explain the attitude of Jesus to his relationships with his family and disciples and his attitude to relationships in general;
- Describe the similarities and differences between family love, married love and deep friendship;
- Is it ever appropriate to say: "I love you" or ask "Do you love me?"
- What are the main causes of relationship breakdown?
- What is trust and can it be rebuilt?

6.5 Case Sketches

1 Tim is angry because his girl friend has left him for somebody else; and Frank is angry because his wife has left him for somebody else.

2 Jill has run away from home because she is frightened of her father's violence.

3 Tony is frustrated because his wife passively complies with everything he requires.

4 Virgin bride Julie is surprised and upset by the sexual drive of her new husband, Philip.

5 Martha used to have an intense relationship with Sally but she has made new friends.

6.6 Response

- Take one of the case sketches and describe your reaction to it and your strategy (if any) to mitigate the pain;
- Say how your personal experience may be relevant to a relationship problem with which you are presented; and when it may not;
- Role play being a young couple and a marriage preparation helper;
- Consider factors which might contribute to the breakdown of trust.

6.7 Resources:

1. Moulds, Tim: Love One Another

Unit Seven: Money - The Lilies of the Field V3.0

7.1 Scripture & worship:

a) Scripture:

Matthew 6.25-34; Mark 10.23-31; Luke 1.46-55, 16.1-13; Act 5.1-11.

b) Worship:

Collect: Heavenly Father, who gave us the world in all its richness and variety in an act of pure generosity, who gave us everything we have and everything we are so that we can do no good without you; help us to imitate the life and proclaim the teaching of your son, that we may love justice, and love our neighbour as ourselves; and give us the grace to be good stewards of your bounty, honouring our commitments and making sacrifices in your name so that we may, in turn, be witnesses and guides to those who fall into trouble and call upon in their need.

Intercessions:

Can: Lord, we thank you for your gifts

Res: May we be good stewards.

1 Heavenly Father, we thank you for all the gifts that you have given us; help us to be prudent and joyful stewards of all you have given:

2 Heavenly Father, we thank you for our comfort and security; may we learn to balance our commitments with generosity, ready to make sacrifices in imitation of your son, our Saviour Jesus Christ:

3 Heavenly Father, who gave us different gifts so that we might forge a sense of community; help us to trust those who act as stewards of our money and give them the grace to act with prudence and integrity:

4 Heavenly Father, lover of humanity, help us to see you in all your children, particularly those who are poor and in need of our generosity:

5 Heavenly Father, help us to put the joys and sorrows of this world into perspective so that we never confuse gift and entitlement; and so that we may be subject to your will rather than our own whims. Amen.

7.2 Introduction

a) Money is a neutral means of exchange which can be used for good or ill; what Christians reject is its misuse or the love of it for its own sake. The teaching of Jesus is particularly challenging for a society like ours which has grown used to affluence but the

division between rich and poor within our country and between countries presents us with an opportunity. People might get into money trouble because of their own greed, ignorance, carelessness or generosity or because of circumstances beyond their control, and so it is vitally important not to jump to conclusions; it is our task to bring comfort and open channels to sound advice. Very special care must be taken in the use of Scripture in this area.

b) In this Unit we will consider:

- Concepts of prudence and generosity;
- The real financial position of members of the Christian family;
- Sources of impartial advice.

c) By the end of this Unit we should have the self confidence to:

- Empathise with people in different circumstances;
- Know when and how to refer someone in financial difficulties.

7.3 Key Concepts

a) Prudence

- We have responsibilities for our family and others to whom we have made a specific commitment;
- We have a responsibility to know and understand our own financial position.

b) Generosity

- Christians support tithing;
- Giving involves sacrifice;
- Generosity and prudence should be held in tension.

c) Denial

- Denial is a common characteristic of financial difficulty;
- Facing up to a situation is a necessary starting point;
- Nothing can be achieved without honesty.

d) Advice

- People in difficulties should speak to those with whom they have financial arrangements;
- Impartial advice may be necessary;
- Care must always be taken before involving relatives.

7.4 Presentation

The first one of these should be mandatory:

- Use real figures to show the disposable income and the discretionary income of people in different situations:
 - Single parents with children

- Families where no-one is in full time work
- Pensioners
- Outline the teaching of Jesus on wealth and money and apply it to today's conditions;
- Discuss the balance between prudence and generosity;
- What is the Christian attitude to advertising?

7.5 Case Sketches

1 Jim is a faithful member of the church and is seriously deprived because he gives so much to it

2 Pauline's children are convinced their mother is in financial difficulties and want to intervene

3 Sam does not open letters that look worrying

4 Rose is falling behind in her payments to a 'loan shark'

5 Tim simply can't manage on his state pension.

7.6 Response:

- Discuss the teaching of Jesus and how you might use it pastorally;
- Design a Christian advert for a well known product;
- Consider one or more of the case sketches;
- List your church's resources for helping people in distress.

7.7 Resources

a) Harries, Richard: The Re-Enchantment of Morality, (SPCK, 2008) Chapter 7 Money

Unit 8 - Worry - Martha & Mary (V3.1)

8.1 Scripture & Worship

a) Scripture:

Genesis 18.1-15; Luke 10.38-42.

b) Worship:

Collect: Heavenly Father, recourse of all who seek your blessing, source of strength and love, look down on all who worry and sooth them with the balm of your Grace so that they may learn through you to love themselves; help us to see the limits of our power that we may exercise it with modesty and know when we must leave the cares of this world in your hands; and help us to serve those who seek our help with sympathy and practical assistance. Amen.

Intercessions

Can: Lord give us grace

Res: That we may love you, one another and ourselves.

1 Heavenly Father, who made us all to be your loving children, help us to love you, one another and ourselves:

2 Heavenly Father, who made us all different so that we might establish bonds of community, may we reflect the Trinity in our aspiration to mutual love and support:

3 Heavenly father, who made us to work together in harmony, may we dedicate ourselves to the service of the lonely so that they may lead affirming lives in your name:

4 Heavenly Father, who sent your son as the bridge of Incarnation to show us your love in our world, may we aspire to his serenity and spread it among those in distress:

5 Heavenly Father, send the Holy Spirit on all your people that we may know the comfort of your love in our lives and in our prayers. Amen.

8..2 Introduction

a) Worry is a symptom of our inability to live with ourselves, with the decisions and behaviour of others or with an environment over which we have no control. As people become older they tend to feel that they are increasingly cut off from the exercise of influence and, accordingly, many older people worry about family, health, money and what will happen after they die. Telling people not to worry is not enough; it might at best be a platitude and at worst do considerable harm. People need help to see what they can and cannot do and to accept the reality of their position.

b) In this Unit we will consider:

- Understanding the possibilities and limits of personal action;
- Developing strategies for constructive action;
- Learning to live with limited power.

c) By the end of this Unit we should have the self confidence to:

- Be honest with ourselves at least to ourselves;
- Know the difference between chronic, low level worry and acute high level worry;
- Judge whether an expression of worry requires listening or a more active approach.

8.3. Key Concepts

a) Chronic & Traumatic

- The language of worry may be uniform but this can blur the difference between chronic low level and acute high level worry;
- Low level worry may simply reflect a personality trait which requires a degree of 'worry' to provide emotional stimulus;
- Acute worry may require immediate action as it may be an under-stated call for help;
- Worry may be part of a general state of mind but the distress it causes should not therefore be discounted; it can be a form of self harm.

b) Diagnosis

- Most worry entangles a variety of factors which need to be separated and dealt with individually
- There is no objective criterion for what causes worry
- Deep seated tendencies to worry may indicate personality traits which cannot and should not be altered.

c) Empowerment

- When issues are identified individually they are easier to handle
- Concrete plans are better than theories of how a particular problem might be handled;
- There is a place for self help, collaboration and taking a problem off a worrier's hands;
- Self help groups, particularly dealing with health conditions, can be very helpful;
- Worry is frequently exacerbated by loneliness.

d) Contentment

- Understanding the limits of human autonomy and collaboration to 'solve' a problem is critical;
- There is a vital nexus between action and acceptance;
- Acceptance is easier if we have done all we reasonably can;

- Intercessory prayer must be supplemented by thanksgiving.

8.4 Presentation:

- Discuss the larger issues surrounding the different characters of Martha and Mary;
- Use polling data to show what worries people most and whether this changes over time;
- Explain the differences between low level chronic and high level acute worry;
- Where does power lie?: Respectively, at home, in the church, in politics.

8.5 Case Sketches

1 Iris is worried, about her grandchildren; because of the clothes they wear and the language they use, she thinks that they are being badly brought up

2 Fred, living on a state pension, is worried because he will not leave his children enough money

3 Sally is worried because she thinks her daughter is a drug addict

4 Paul is worried because everything is going wrong and he can't find his way out of the mess

5 Sarah is worried because Sarah is worried.

8.6 Response:

- Role play being worried and trying to 'calm' worriers;
- Rank your own worries and compare them with peers;
- How much individual and collective power do we exercise?
- Discuss the merits and dangers of mutual support groups;
- Write a set of prayers reflecting positive approaches to worry.

8.7 Resources:

1. Carey, Kevin: Unit Eight: Worry – Martha & Mary V3.0 16.2.09
2. Moulds, Tim: Unit Eight: Worry V1.0 February 2009

Unit 9 Prayer & Scripture - Watch and pray (V3.0)

9.1 Scripture & Worship

a) Scripture

Psalms; Luke 24.13-32; 1 Corinthians 12.

b) Worship:

Collect: Heavenly Father, source of all bounty, given freely to us that we may return all we have to you, we thank you for the gift of The Spirit in Holy Scripture and for the gift of your Son as our intermediary in prayer to you; give us the strength and discipline to commit ourselves to a faithful life of prayer and the diligent study of Scripture; and may we be witnesses of your blessed gifts in sharing the Bible and in sharing worship with those who seek our care so that, travelling together, we may come closer to you in our hearts and in our lives, seeing ourselves as your thankful children and not as victims of a cruel world. Amen.

Intercessions:

Res: Lord, we thank you.

1. For the holy Scriptures which recount the history of your love for us, through your chosen people and your Church:
2. For the incarnation of your Son, our Saviour Jesus Christ, and for the Evangelists who bring him to us every day:
3. For the teaching and instruction of ST. Paul and other writers who, through the power of the Spirit, forged a theology of faithfulness to your will:
4. For the Church which has proclaimed the truths of Christ and devised holy worship in the power of the Spirit:
5. For all teachers and preachers, priests and pastors, who lead us in study and prayer
6. For those who bring the sacraments to your people in church and at home:
7. For those who pray:
8. For each other as we seek to do your will.

9.2 Introduction

a) The care we are offering is distinctively Christian and so, no matter how well we function at a practical level, we will not be fulfilling our ministerial role unless we are children of our loving father, servants of Jesus and pupils of the Holy Spirit, bringing the good news to those in distress; yet we must bear in mind that Scripture and prayer are tools for clearing a channel between God and his creatures and not weapons used to enforce compliance. Because the Word of God is so powerful, we must be careful never to exploit that power. The Pastoral Care Team will need to have recourse to Ministers of Communion if none fulfils this role. This is not an element of this Course but must be dealt with separately.

b) In this Unit we will consider:

- Dimensions of prayer;
- The virtues of Scripture;
- Sharing worship;
- Understanding spiritual gifts.

c) By the end of this Unit we should have the self confidence to:

- Read Scripture clearly and sympathetically;
- Share formal prayer and to formulate a simple prayer without stiffness or embarrassment;
- Have a realistic understanding of our spiritual gifts.

9.3 Key Concepts

a) Scripture

- The Bible is the Word of God; and although it is indivisible it is not a single book but a library of myth, history, poetry, wisdom literature, biography, theology, ethics, liturgy and eschatology. It must be used sensitively;
- The Word of God should not be used as an ethical prescription for an individual dilemma;
- The Bible "says" many things, some of which are contradictory; it is safer to appeal to the life and teaching of Jesus.

b) Prayer

- Formal, extempore and silent prayer are appropriate in different combinations;
- In this context, prayer is a shared experience in which the person receiving care must play an equal part (even if she chooses to remain silent);
- Prayer should always be more than intercessory;
- Intercessory prayer must be put into the context of the idea of what we have as a gift; it is not a transactional activity; it must recognise that we are social creatures.

c) Spiritual Gifts

- All our gifts are from God;
- Spiritual gifts are at God's command;
- We are all different; and nobody can do everything;
- Team work requires an honest assessment of ourselves and each other.

9.4 Presentation:

- Explain Emmaus as liturgy;
- Why do people find prayer difficult?
- Explain the different forms and purposes of prayer;
- Explain the role of prayer in a pastoral care context;
- What makes a Christian Pastoral Care worker different from a secular carer?

9.5 Case Sketches

1. Jim says that he has prayed for a cure for his seriously ill wife but God isn't listening;
2. Fiona says that she has a perfectly good relationship with God and doesn't need the Bible or formal prayer;
3. Steve always asks for an identical prayer calling on God to cure him;
4. Pat wants to know about Services of Healing;
5. Sue thinks she has nothing to offer the Care Team and Pete volunteers for everything.

9.6 Response

- Work in pairs to construct prayers for different occasions;
- Draw up lists of pros and cons for using the Pentateuch as the basis for problem solving;
- Tell the story of the Good Samaritan (Luke 10.30b-37) in contemporary terms; or explain the Parables of Matthew 13 in a way that will make sense today;
- In small groups, say what you think about Services of Healing;
- Are you too passive or too assertive? What do your peers think?

9.7 Resources

1. Carey, Kevin: The Role of Prayer in Pastoral Care
2. Carey, Kevin: Prayer Fragments

Unit 10 - Reflection - Journey's End and A New Beginning (V3.1)

10.1 Scripture & Worship

a) Scripture:

Matthew 28.16-20; Mark 6.6-13; Luke 10.1-24; John 17.

b) Worship:

Collect: Heavenly Father, who sent Your Son to travel with his disciples and sent the Holy Spirit, the Paraclete, to walk alongside us, be with us as we commit ourselves to you, so that we may do your will, keeping our promise to serve you faithfully and humbly; and may we be alive to the gifts you have given to us for our journey, in prayer, Scripture, Sacrament, reflection, thoughtful training and the wisdom of our colleagues, so that we may serve you in honesty of purpose and effectiveness of action. Amen.

Intercessions:

Can: Lord, send your Holy Spirit

Res: To be with us on our journey.

1 Heavenly Father, we thank you for all those who have contributed to our Course, for the designers and presenters, and for each other; may we continue to contribute constructively to our work together:

2 Heavenly Father, in looking forward to our Commissioning, help us to realise the power of your gifts and to be realistic about what we can undertake; may we always be willing to learn, ready to listen and generous in our teaching:

3 Heavenly Father, we thank you for the gift of Your Son's example and the presence with us of the Holy Spirit; may we recognise that we are nothing of ourselves but flourish with your gifts of Word, Sacrament, Prayer, Reflection, training and the wisdom of our friends and colleagues in Christ:

4 Heavenly Father, who made all humanity your children, help us to see you in each of them and to put them at the centre of our Care:

5 Heavenly Father, be with us on our journey, in joy and sorrow, tedium and drama, success and failure, alone and together; give us the faith to bear witness to you in good times and bad, in what we think and say and do. Amen

10.2 Introduction

a) We have reached a critical juncture in our pilgrimage of life in the service of God: we have walked alongside each other, learning how to serve God's family in the Ministry of

Pastoral care; we have confirmed our willingness to serve by agreeing to attend a Commissioning; and we will soon be travelling alongside a wide variety of our fellow Christians in God's family. In giving thanks for God's gifts, we will commit ourselves to working faithfully and humbly as Disciples of Jesus, taking responsibility and sharing the load.

b) In this Unit we will:

- Review the contents of the course and identify what we have learned and what additional resources we will need
- Remind ourselves of the presence of the Holy Spirit and the resources of prayer and Scripture that we will call upon
- Affirm a process which centres on the needs of those we serve
- Commit ourselves to continuing prayer, study and reflection.

c) By the end of this Unit we should be:

- Clear about the commitment we are making
- Confident of what we can do and cannot do, individually and in the Team
- Capable of explaining our purpose to the Parish and to those who might need our service.

10.3 Key Concepts

a) Commitment

- Is open but defined
- Is to God, the Team and those for whom we care
- Is proportionate in our complex lives
- Is within a structure of collaboration and authority

b) A Journey

- Is planned but produces surprises
- Is composed of tedium and joy
- Is collaborative and mutually supportive
- Can be broken into stages.

c) Travelling with Christ

- Furnishes us with the gifts we need
- May involve sacrifice
- Requires self knowledge and repentance.

10.4 Presentations:

- Discuss the way Jesus chose and sent out his Disciples
- Explain the elements in the Commissioning
- Discuss ideas about journeys, maps and accidents
- Discuss the concept of God's gifts and the way we use them.

10.5 Case Sketches

1 Nancy is so bound up with her work for the Team that her home life becomes complicated

2 Ray is always late for commitments

3 Sylvia embarks on a new relationship and does not know whether to stay in the Team

4 Philip thinks the Course has taught him everything and he does not need any further help.

10.6 Response

- Re-examine the Ministry Specification and see whether you understand it better or whether it should be changed
- In pairs, work out an article for your Parish publication on what the Team will do and how
- Sketch a programme of continuing study
- Discuss one or more of the case sketches.

10.7 Resources

1. Parish of Findon, Clapham and Patching: Commissioning of Lay Visiting Team – Sunday 3 20 October 2005

2. Carey, Kevin: Notes on Journeys