

**Chapter 1 : A Frightening Privilege and Holy Honor - Anglican Pastor**

*Basically, it is a collection of essays by Anglican priests and bishops. It really has some essential material. One of the most important things this book points out is that being a priest (or a Christian for that matter) is more than knowing the Bible and the church doctrine.*

By David Roseberry T Yetâ€I know that he would not want to live his life the way the doctors are telling me. How can I let him die? And yetâ€how could I let him live? What would he want me to do? His sudden death and my subsequent grief have been shared. But I did not disclose a conversation I had with his wife the day before he died. I saw her in church yesterday and asked if I might share the backstory of his death. Here is the rest of the story. Her husband had suffered a sudden and catastrophic stroke. Some vessel in his brain burst and he began to bleed internally. Within three hours he was unconscious and unresponsive. He was in his mid-fifties, married for over 30 years, and had one child in college and another in high school. The doctors were clear: She was told by the physicians that an operation to stop the bleed could save his. However, the risk of death was very, very high. And he would be quite limited afterwardsâ€if he made it through the surgery. He would not have complete brain function; there was severe damage already. He would not be able to feed himself, clean himself, or speak. He would be in a hospital bed for years to comeâ€but he would be alive. He might be somewhat aware of his surroundingsâ€but he might not. But, she was told, if they did not operate soon, he would certainly die within 24 hours. His traumatized brain would continue to hemorrhage, putting physical pressure on key areas in skull; his organs would shut down and his life would end. It would be over. That is when she called meâ€I was out of town. I thought for a moment longer and a pathway appeared in my mindâ€I cleared my throat, and I spoke. God help meâ€but I think I gave her sound counsel. This is what I said to her. I ask the reader to understand that I was asked a clear question and I knew I needed to respond with a clear answer. I ask also that the reader understand that time was of the essence. My comments, might be perceived as abrupt, but were offered with care and love for a member of my church. This is one of those moments we have to think together. I think you are approaching this the wrong way. You are asking yourself what he would want. In fact, the two of you are united in a Christian marriage. And the bible says that in a marriage, a spiritual and authentic thing happens: Jesus affirms this teaching in the Gospels. In fact, the whole trajectory of the bible affirms that marriage is the God-centered covenant between a man and a woman and that they become one; they become one not just in fleshâ€but one in fact. But since you are one with him in Christian marriage, the question you can answer is this one: What would you want? You are two peopleâ€but for 30 years of Christian marriage, you have been one. Whatever you would want is what he would want because you are one. There was a long pause. I heard a snuffle as she drew back her breathâ€and then she spoke. She thanked me for my words. She called a meeting with the doctors and decided to forgo any surgical treatment. The nurses let him rest and relax in his bed. He was made comfortable. The family gathered to say good-bye. One of our clergy went to pray over him and anoint him. The bleed continued and within 12 hours he had died. It is the operational platform for church life. It is hard work. It is difficult and arduous work, but it is one of the highest privileges I have. David Roseberry Canon David has over 35 years of local congregational ministry, diocesan and national involvement, leadership, and ministry experience and is the founder of Leaderworks.

## Chapter 2 : Pastoral Care | The Episcopal Church of the Holy Communion

*The pastoral care we offer is grounded on the life and ministry of Jesus, and we can take as our model not only what he did but the manner in which he went about caring for others.*

Packer spoke to Regent College students answering this question, followed by questions and answers in November. Within this program they will be expected to complete specific courses in Anglican history, theology, and polity. In addition, ordinands are expected to take part in worship at the College, carry out supervised ministry in parishes, and come under the care of the Anglican chaplain at Regent College. Bruce Hindmarsh, and Rev. James Wagner, which details what you should be aware of before entering the ordination process. Each of these is recommended for those seeking ordination. All Regent College students are welcome to take these courses.

**Anglican History and Theology through Distance Education** This course surveys the core convictions, contentions, and concerns that have marked Anglican theology from the Reformation to today. It includes readings from theologians in the Evangelical, Anglo-Catholic, and Broad Church traditions in their various forms and will conclude with discussion of Anglican identity today. It will thus serve as preparation for a teaching ministry in any Anglican context, and as a contribution to transdenominational understanding. The lectures are by Dr. Packer, and the course is facilitated by Dr. Archie Pell who serves as facilitator or grader. This course is offered through Distance Education. Find full details on our Courses page.

**Polity and Liturgy** offered every two years This course is designed to introduce students to the nature and practice of Christian worship, liturgy, and sacramental theology. After these subjects are introduced, the class will use its understanding of these subjects as a foundation for looking at the theology, history and practice of baptism, the Eucharist, and other services used in Anglican parishes, particularly in light of the Book of Common Prayer tradition. Attention will also be given to the pastoral issues that surround the administration of these sacraments within the local parish. This course is taught by the Rev. Donald Lewis indicating their interest and when they would like to attend Wycliffe. Requests are evaluated by the Anglican Studies committee at Regent. Please note that Wycliffe Hall is primarily interested in training students who are planning on being ordained in the Anglican Communion. Students applying to study at Wycliffe Hall have to meet the academic entrance requirements of Oxford University, which are different from the admissions requirements at Regent College. Unlike Regent, Wycliffe does not operate on a standard semester system, but on the following terms, which are each ten weeks long:

**Anglican worship** Join us every Thursday during the school term at 11 am in the Prayer Chapel for worship, followed by a meal and fellowship. All Regent College students are welcome to participate. Worship is central to the fostering of an integration of study and faith. For those intent on ordination, these worship services including the weekly Eucharist will afford practice in planning, presiding, and preaching.

**Field placement program** The Pastoral Tutor will handle field placements for participating Master of Divinity students in consultation with the Anglican chaplain and with co-operating bishops and clergy. The Anglican Communion service, which is part of the Anglican Studies program, has been a cherished part of my Regent education. Matthew Bradsher MDiv

**Chapter 3 : Pastoral Care : Spiritual and Self-Awareness - Seminari Theologi Malaysia**

*On the pattern and in the power: a historical essay of Anglican pastoral care / William H. Petersen --Spiritual direction and the struggle for justice / Kenneth Leech --Secular and religious models of care / Ruth Tiffany Barnhouse --Theology and pastoral care / James E. Griffiss --Worship and pastoral care / Louis Weill --Preaching and.*

Advanced Degrees June , The Advanced Degrees Program at the School of Theology is a summer program designed to increase professional knowledge in the practice of ministry for clergy. Classes build the relationship between the practice of ministry and biblical, historical, and theological studies by combining learning in community with a cycle of daily prayer and worship in the Anglican tradition. Please see the current catalog for degree details. The Pastor and Spiritual Formation: Resources from the Craft of Spiritual Direction In this course, we will identify the skills and practices that constitute the art of spiritual direction and explore ways in which they can be used to bring focus, intentionality, and depth to a wide range of pastoral conversations. We will also explore the related pastoral skills that can intensify the effectiveness of common spiritual formation tools such as retreats and workshops. Smith is a priest of The Episcopal Church with four decades of experience teaching spiritual formation in courses, workshops and retreats. Canon Lizette Larson-Miller, Ph. Rites with the Sick, the Dying, and the Dead This class explores Christian liturgical rites surrounding care of the sick, the dying, and funerals from historical, theological, and ritual perspectives. After surveying the historical development of each of the ritual trajectories, we will turn to a comparative ecumenical study of current liturgical traditions as well as specifically Anglican developments. Contemporary issues of inculturation and interplay between the health professions, pastoral care, ethics, and spirituality will also be entertained. The rhythms of day and week, season and year, paschal pattern and sanctoral cycle, will be examined from the standpoint of their origins and development, theological content, and best practices for ritual enactment in parish life. Preaching the Old Testament This course will examine the challenges and opportunities of preaching the Old Testament. We will pay special attention to the ways genre, historical-critical method, theological construals of good news, and liturgical settings impact the proclamation of an Old Testament text and are, themselves, impacted by power and privilege. Students will engage in seminar discussion of course readings, examine biblical texts, analyze exemplary sermons, and preach their own new sermon from an Old Testament passage. Stark is the instructor in homiletics at the School of Theology. He is a Th. King and The Rev. While many theologians around the Communion contributed to this development, the class will have an Anglo-American focus. With the preacher and pastor in mind, this class will twin book-length works with various occasional pieces sermons, essays that represent various aspects of contemporary Anglican theology. King is associate professor of Church history and MacSwain is associate professor of theology at the School of Theology Dr. Andrew Thompson and Dr. Opening the Book of Nature This course combines academic study of eco-theology and environmental ethics with experiential learning and contemplative practice to study the intimate connections between Christian faith and environmental concerns. Topics include environmental justice, eco-feminism and eco-womanism, process theology, and mysticism. Kling is executive director of the Beecken Center. Thompson is visiting assistant professor of theological ethics and assistant director of the Center for Religion and Environment at Sewanee. ADP Schedule The schedule will be published in spring January 15 Students planning to graduate in May submit first draft of D. February Students planning to graduate in May submit Petition to Graduate. April 9 Applications to the program and financial aid forms are due from those who wish to be considered for financial aid for the current year. April 13 Registration for ADP classes begins. Most students will register for two courses. May 1 Deadline for students not seeking financial aid to submit applications to enter the program for the current year. May 18 Deadline for competed registration. June 11 Opening Day: June 12 Classes begin and daily lunch in refectory. June 29 Last day of classes.

Chapter 4 : Anglicans Online | Theological Resources

*Anglican Theology and Pastoral Care has 4 ratings and 2 reviews: Published May 28th by Morehouse Pub Co, pages, Paperback.*

**Pastoral Care** What is Pastoral Care? Pastoral care includes hospital visitation, counseling, and ministries of shared presence, listening, and support. Pastoral care is coordinated by the clergy and also includes parish ministries of laity who respond to human need. You can also download a copy of the Prayer List by clicking here. **Flowers Each Sunday** that we have flowers on the altar, we also send flowers with a card from the clergy to two people on our pastoral care list. Sometimes these go to the homebound or the recently bereaved. Other times we use the flowers to mark important birthdays or other big events. If you would like to help deliver flowers and a card from the clergy, you can look on the tables in the lounge most Sundays for the small arrangement and the card with a name and address. **Clergy Visits At Holy Communion**, the clergy are committed to visiting anyone who lets us know they need a visit. If you end up in the hospital, or unable to get to church, please let us know. Additionally, clergy make time to meet with folks one on one. The clergy at Holy Communion also have a great network of referrals. We, ourselves, are not trained Social Workers or Therapists; but we do often make referrals to trusted colleagues for that kind of help. **Lay Eucharistic Ministry** Holy Communion has a team of trained lay Eucharistic Visitors to bring the sacrament of Eucharist to those who are hospitalized, homebound, or in nursing homes. Those engaged in this ministry are licensed by the bishop after completing special training. Lay Eucharistic Visitors ensure those who are homebound receive Communion once every four to six weeks. Holy Communion members who are sick, recovering from surgery or the birth of a child or homebound are invited to get in touch with the parish office, and we will alert the coordinators and our meal volunteers. **House Blessing** Occupying a new home can be a joyous occasion. The clergy are available to help sanctify your new home by offering a blessing on behalf of the church. **Thanksgiving for the Birth or Adoption of a Child** The clergy are always delighted to come to the hospital the day of or after childbirth, or to a home soon after an adoption, to offer a brief service of thanksgiving. It is particularly appropriate to include any siblings and close family members in this joyous occasion. **Faithful Action At Holy Communion** we are committed to engagement in the community outside our walls. We commit to reflect on the issues and our involvement in light of the Gospel, helping us to deepen our faith and to live it in all aspects of our lives. **Get in Touch** Contact a Member of the Clergy if you or someone you know is in need of pastoral care. Any clergy member can connect you to the right ministry. We rely on you to let us know when you need a visit. Click here for the Clergy and Staff directory. In case of emergency, call the parish office and listen to the message for the phone number of the priest on call.

**Chapter 5 : Anglican Theology and Pastoral Care by James E. Griffiss**

*Anglican Church of Australia. Pastoral Care Situations of abuse. Litany following sexual abuse; Prayer of a companion to a person who has been abused.*

As attendance declines, internal divisions increase. Take, for instance, the situation of the Episcopal Church in the United States. Every denomination has its theological articles and books of theology, its liturgies and confessional statements. To find the working theology of a church one must review the resolutions passed at official gatherings and listen to what clergy say Sunday by Sunday from the pulpit. After ten years as a missionary in Uganda, I returned to this country and began graduate work in Christian Ethics with Paul Ramsey at Princeton University. We, therefore, ought to love one another. I waited in vain for a promise of the Holy Spirit. The contents of the preaching I had heard for a decade from the pulpits of the Anglican Church of Uganda and from other Christians throughout the continent of Africa was simply not to be found. One could, of course, dismiss this instance of vacuous preaching as simply another example of the painful inadequacy of the preaching of most seminarians; but, over the years, I have heard the same sermon preached from pulpit after pulpit by experienced priests. The Episcopal sermon, at its most fulsome, begins with a statement to the effect that the incarnation is to be understood as merely a manifestation of divine love. From this starting point, several conclusions are drawn. The first is that God is love pure and simple. Rather, one is to see an affirmation of creation and the persons we are. The life and death of Jesus reveal the fact that God accepts and affirms us. From this revelation, we can draw a further conclusion: God wants us to love one another, and such love requires of us both acceptance and affirmation of the other. From this point we can derive yet another: Accepting love requires a form of justice that is inclusive of all people, particularly those who in some way have been marginalized by oppressive social practice. The result is a practical equivalence between the Gospel of the Kingdom of God and a particular form of social justice. But for many inside the Episcopal Church, the equation of the Gospel and social justice constitutes a primary expression of Christian truth. Look, for example, at the increasingly common practice of inviting non-baptized persons to share in the Holy Eucharist. Within the Episcopal Church, a sure test of whether an idea is gaining favor is the appearance of a question about it on the general-ordination exam. Indeed, it is important to note when examining the working theology of the Episcopal Church that changes in belief and practice within the church are not made after prolonged investigation and theological debate. Such actions have become common partly because they carry no cost. Within a given diocese, almost any change in belief and practice can occur without penalty. Certain justifications are commonly named for such failure of discipline. But the deep roots of the idea are in the doctrine of radical inclusion. Christ is a way, but not the way. This unofficial doctrine of radical inclusion, which is now the working theology of the Episcopal Church, plays out in two directions. In respect to God, it produces a quasi-deist theology that posits a benevolent God who favors love and justice as inclusion but acts neither to save us from our sins nor to raise us to new life after the pattern of Christ. In respect to human beings, it produces an ethic of tolerant affirmation that carries with it no call to conversion and radical holiness. In its early days, the supervisors of Clinical Pastoral Education were heavily influenced by the client-centered therapy of Carl Rogers, but the theoretical framework employed today varies widely. A dominant assumption in all forms, however, is that the clients have, within themselves, the answer to their perplexities and conflicts. Access to personal resources and successful adjustment are what the pastor is to seek when offering pastoral care. There may be some merit in putting new clergy in hospital settings, but this particular form does not lend itself easily to the sort of meeting with Christ that leads to faith, forgiveness, judgment, repentance, and amendment of life. The sort of confrontation often necessary to spark such a process is decidedly frowned upon. But this should not be an unexpected development. It is this witness that defines the great tradition of the Church, but a theology of radical inclusion must trim such robust belief. To be true to itself it can find room for only one sort of witness: God has already included everybody, and now we ought to do the same. Salvation cannot be the issue. The theology of radical inclusion, as preached and practiced within the Episcopal Church, must define the central issue as moral rather than religious, since

exclusion is in the end a moral issue even for God. We must say this clearly: The message, even when it comes from the mouths of its more sophisticated exponents, amounts to inclusion without qualification. Thinking back over my thirty-five years in the Episcopal Church, I was distressed to realize that this new revelation is little different from the basic message communicated to me during the course of my own theological education. Fortunately, in my case God provided an intervening event. I lived for about ten years among the Baganda, a people who dwell on the north shore of Lake Victoria. Much of the Anglican communion in Africa sees the problem.

### Chapter 6 : An Unworkable Theology by Philip Turner | Articles | First Things

*Anglican pastoral care, then, is much more than a profession of a select few. It is an art form lived out in a historical and contemporary community with a lay and.*

### Chapter 7 : Ethics - The Anglican Church of Canada

*ANGLICAN THEOLOGY AND PASTORAL CARE (ANGLICAN STUDIES SERIES) Life Cycle Theory and Pastoral Care (Theology and pastoral care series) See more like this.*

### Chapter 8 : Anglican Studies | Graduate Programs | Regent College

*In Sure and Certain Hope: Resources to Assist Pastoral and Theological Approaches to Physician Assisted Dying. Produced by the Faith, Worship, and Ministry Task Force on Physician Assisted Dying, In Sure and Certain Hope presents theological considerations on physician assisted dying and offers new perspectives on palliative and pastoral care, reflecting the changed legal situation in Canada.*

### Chapter 9 : Popular Anglican Theology Books

*the focus will be exclusively on the ministry of pastoral care.<sup>4</sup> Also, little will be said about the subject of recruiting volunteers and training workers, except as it applies to the development of a lay ministry program.*