



CHAPLAINCY AND PRACTICAL THEOLOGY

RESEARCHING A PIONEERING MINISTRY

Edited by
Stephen B. Roberts and Sarah Dunlop



ROUTLEDGE



First published 2022
by Routledge
2 Park Square, Milton Park, Abingdon, Oxon, OX14 4RN

and by Routledge
605 Third Avenue, New York, NY 10158

Routledge is an imprint of the Taylor & Francis Group, an informa business

© 2022 Contact Pastoral Trust

All rights reserved. No part of this book may be reprinted or reproduced or utilised in any form or by any electronic, mechanical, or other means, now known or hereafter invented, including photocopying and recording, or in any information storage or retrieval system, without permission in writing from the publishers.

Trademark notice: Product or corporate names may be trademarks or registered trademarks, and are used only for identification and explanation without intent to infringe.

British Library Cataloguing-in-Publication Data

A catalogue record for this book is available from the British Library

ISBN13: 978-0-367-65461-0 (hbk)

ISBN13: 978-0-367-65463-4 (pbk)

ISBN13: 978-1-003-12954-7 (ebk)

DOI: 10.4324/9781003129547

Typeset in Palatino LT Std
by codeMantra

Publisher's Note

The publisher accepts responsibility for any inconsistencies that may have arisen during the conversion of this book from journal articles to book chapters, namely the inclusion of journal terminology.

Disclaimer

Every effort has been made to contact copyright holders for their permission to reprint material in this book. The publishers would be grateful to hear from any copyright holder who is not here acknowledged and will undertake to rectify any errors or omissions in future editions of this book.

Contents

<i>Citation Information</i>	vii
<i>Notes on Contributors</i>	ix
 Introduction – Chaplaincy: A Pioneering Practice and an Emerging Field of Study <i>Stephen B. Roberts and Sarah Dunlop</i>	1
1 Historical Perspectives: Insights from the <i>Contact</i> Archive <i>Stephen B. Roberts</i>	6
2 University Chaplaincy: A Question of Identity and Relevance <i>Mark Cartledge and Dawn Colley</i>	18
3 How should Health Care Chaplaincy negotiate its Professional Identity? <i>Chris Swift</i>	30
4 Distinctive Call, Distinctive Profile: The Psychological Type Profile of Church of England Full-time Hospital Chaplains <i>Leslie Francis, Graeme Hancocks, Chris Swift and Mandy Robbins</i>	43
5 Chaplain as “Hopeful Presence”: Working with Dying People <i>Steve Nolan</i>	60
6 Living Church in the World: Chaplaincy and the Mission of the Church <i>Victoria Slater</i>	76
7 Values-based Reflective Practice: A Method Developed in Scotland for Spiritual Care Practitioners <i>Michael Paterson and Ewan Kelly</i>	92
8 Preventing the “Neutral” Chaplain? The Potential Impact of Anti-“Extremism” Policy on Prison Chaplaincy <i>Andrew J. Todd</i>	112

9	Spirituality, Christmas and Cyalume Sticks: The Pastoral-Liturgical Identity of a Navy Chaplain <i>Christine Senini</i>	129
10	Does University Christian Chaplaincy Need a Theology? <i>Megan Smith</i>	143
11	Healthcare Chaplains Among the Virtues? <i>Mark Newitt</i>	158
12	Sport, Chaplaincy and Holistic Support: The Elite Player Performance Plan (EPPP) in English Professional Football <i>Christopher Roe and Andrew Parker</i>	173
13	Is 'Being There' Enough? Explorations of Incarnational Missiology with Chaplains <i>Sarah Dunlop</i>	189
14	Stillbirth and Suffering in Ireland: A Theological Reflection from Healthcare Chaplaincy <i>Daniel Nuzum, Sarah Meaney, Keelin O'Donoghue and Michael Jackson</i>	203
15	Walking with Turtles and Botanising on Asphalt: Chaplain as <i>flâneur</i> as Public Theologian <i>Stephen B. Roberts</i>	217
16	'The shock of the new': A Theological Reflection on Art, The Incarnation and Doctrine within Contemporary Higher Education Chaplaincy <i>Mary Eileen Kells</i>	234
	Conclusion	248
	Index	253

Citation Information

The following chapters were originally published in various issues of *Contact* and *Practical Theology*. When citing this material, please use the original citations and page numbering for each article, as follows:

Chapter 2

University chaplaincy: A question of identity and relevance
Mark Cartledge and Dawn Colley
Contact, volume 135, issue 1 (2001) pp. 29–37

Chapter 3

How should Health Care Chaplaincy negotiate its Professional Identity?
Chris Swift
Contact, volume 144, issue 1 (2004) pp. 4–13

Chapter 4

Distinctive Call, Distinctive Profile: The Psychological Type Profile of Church of England Full-time Hospital Chaplains
Leslie Francis, Graeme Hancocks, Chris Swift and Mandy Robbins
Practical Theology, volume 2, issue 2 (2009) pp. 269–284

Chapter 5

Chaplain as "Hopeful Presence": Working with Dying People
Steve Nolan
Practical Theology, volume 4, issue 2 (2011) pp. 165–179

Chapter 6

Living Church in the World: Chaplaincy and the Mission of the Church
Victoria Slater
Practical Theology, volume 5, issue 3 (2012) pp. 307–320

Chapter 7

Values-based Reflective Practice: A Method Developed in Scotland for Spiritual Care Practitioners
Michael Paterson and Ewan Kelly
Practical Theology, volume 6, issue 1 (2013) pp. 51–68

Chapter 8

Preventing the "Neutral" Chaplain? The Potential Impact of Anti-"Extremism" Policy on Prison Chaplaincy

Andrew J. Todd

Practical Theology, volume 6, issue 2 (2013) pp. 144–158

Chapter 9

Spirituality, Christmas and Cyahume Sticks: The Pastoral-Liturgical Identity of a Navy Chaplain

Christine Senini

Practical Theology, volume 7, issue 2 (2014) pp. 84–95

Chapter 10

Does University Christian Chaplaincy Need a Theology?

Megan Smith

Practical Theology, volume 8, issue 3–4 (2015) pp. 214–226

Chapter 11

Healthcare Chaplains Among the Virtues?

Mark Newitt

Practical Theology, volume 9, issue 1 (2016) pp. 16–28

Chapter 12

Sport, Chaplaincy and Holistic Support: The Elite Player Performance Plan (EPPP) in English Professional Football

Christopher Roe and Andrew Parker

Practical Theology, volume 9, issue 3 (2016) pp. 169–182

Chapter 13

Is 'Being There' Enough? Explorations of Incarnational Missiology with Chaplains

Sarah Dunlop

Practical Theology, volume 10, issue 2 (2017) pp. 174–186

Chapter 14

Stillbirth and Suffering in Ireland: A Theological Reflection from Healthcare Chaplaincy

Daniel Nuzum, Sarah Meaney, Keelin O'Donoghue and Michael Jackson

Practical Theology, volume 10, issue 2 (2017) pp. 187–200

Chapter 15

Walking with Turtles and Botanising on Asphalt: Chaplain as flâneur as Public Theologian

Stephen B. Roberts

Practical Theology, volume 10, issue 4 (2017) pp. 351–366

Chapter 16

'The shock of the new': a theological reflection on art, the Incarnation and doctrine within contemporary Higher Education Chaplaincy

Mary Eileen Kells

Practical Theology, volume 13, issue 6 (2020) pp. 544–557

For any permission-related enquiries please visit:
<http://www.tandfonline.com/page/help/permissions>

Notes on Contributors

The following affiliations are from the time the journal articles were originally published:

Mark Cartledge, Pentecostal and Charismatic Studies, University of Birmingham, UK.

Dawn Colley, University of Colorado Boulder, USA.

Sarah Dunlop, St John's College, Durham University, UK.

Leslie Francis, Religions and Education, Warwick Religions and Education Research Unit, UK.

Graeme Hancocks, Trust Chaplain, Leeds Teaching Hospitals, UK.

Michael Jackson, Archbishop of Dublin, Primate of Ireland and Metropolitan, Dublin, Ireland.

Mary Eileen Kells, Church of England, Fareham, UK.

Ewan Kelly, NHS Education for Scotland, Edinburgh, UK.

Sarah Meaney, University College Cork, Cork University Maternity Hospital, Ireland.

Mark Newitt, Sheffield Teaching Hospital NHS Foundation Trust, Royal Hallamshire Hospital, UK.

Steve Nolan, Princess Alice Hospice, Surrey, UK.

Daniel Nuzum, University College Cork, Cork University Maternity Hospital, Ireland.

Keelin O'Donoghue, University College Cork, Cork University Maternity Hospital, Ireland.

Andrew Parker, University of Gloucestershire, UK.

Michael Paterson, Joining the Dots, Edinburgh, UK.

Mandy Robbins, Warwick Religions and Education Research Unit, UK.

Stephen B. Roberts, Philosophy and Religious Studies, University of Chichester, UK.

Christopher Roe, University of Gloucestershire, UK.

Christine Senini, Royal Australian Air Force, Australia.

Victoria Slater, Oxford Centre for Ecclesiology & Practical Theology, Ripon College Cuddesdon, UK.

Megan Smith, Universities of Nottingham and Birmingham, UK.

Chris Swift, Chaplaincy & Spirituality at Methodist Homes (MHA), UK.

Andrew J. Todd, St. Michael's College, Llandaff, UK.

Introduction – Chaplaincy: A Pioneering Practice and an Emerging Field of Study

Stephen B. Roberts and Sarah Dunlop

Chaplains are pioneers. Daily these explorers discover new ways to take something of the love of God into the variety of contexts and situations they encounter. As such, this pioneering ministry is a crucial source of theological insight for contemporary ministry. The significance of chaplaincy is demonstrated in this collection of articles published over the last 20 years (2001–2020) in the journal *Practical Theology*, previously named *Contact* from its launch in 1960 to 2007. It is offered primarily as a resource for those studying chaplaincy, whether as practitioners reflecting on their own context or as scholars seeking to understand and learn from the world of chaplaincy. Although the primary purpose of this book is to inform research, it is also a *de facto* celebration of chaplaincy because at the heart of the book are chaplains and the critical, entrepreneurial work that they do.

To say that chaplains are at the heart of the book is more than simply paying our dues to those whose ministry fills these pages. It also says something very telling about chaplains, both in terms of their work and in terms of their significance for research in practical theology. The quality of their pastoral, missional, liturgical, and ritual presence emerges time and again from the stories of ministry recounted in these pages. In these accounts we find a recognition of the significance of the chaplain as someone whose very person is central to what they bring to their context: a person who has been formed as a chaplain, not just someone who happens to be fulfilling a certain role. We are given the opportunity to watch up close and see what these pioneering ministers contribute in so many different settings. Chaplains are at the heart of the book, then, because of the pastoral nature of their work and what is sometimes described as their ministry of presence.

But chaplains themselves are also central to the book in another way which, paradoxically, derives from their non-centrality to either

their institutional context or the life of the churches they represent. Time and again in these pages we find chaplains not quite fitting in, facing questions about identity and role, living with ambiguity, uncertain of their status. This is reflected in some of the images used to describe chaplains both in this collection and elsewhere: stray dog (Dunlop), *flâneur* (Roberts), clown (Faber, 1971, pp.81–88), shaman, resident alien (Moody, 1999, pp.20–24), and professional anti-Professional or exorcist (Grainger, 1980, p.4). This should not be seen as evidence of a persistent and incorrigible existential angst among chaplains. Rather, it is evidence of the very distinctive liminal space that chaplains occupy and the theological generativity of that space. Thinking with chaplains helps us think through the relation between the sacred and the secular, religion and society, faith and unbelief, theology and public issues.

This goes some way to explain the historical and ongoing interest in chaplaincy in the pages of *Contact / Practical Theology*: chaplains are interesting people doing significant work in distinctive places. But we can be more specific in articulating why chaplaincy research is important. First, and perhaps most importantly, such research is a resource for chaplaincy practice. The understanding gained from researching chaplaincy practice can be used to enhance the work that chaplains do in a way that is evidence-based. This relates both to the particular areas of chaplaincy work that are investigated in research studies, but also to more general understandings of the nature of chaplaincy in particular sectors and more broadly.

Second, researching chaplaincy sheds light on what is happening to religion in contemporary society. Chaplains operate in a broadly secular public sphere in which religion is often kept at arm's length and sometimes viewed with suspicion. Yet it is a public sphere that is also showing signs of a turn to post-secularity. Chaplains may find themselves at the forefront of the changing tides of public understandings of religion and its place in society.

Third, chaplains operate in some of the most significant institutions concerned, for example, with education, health, justice, and defence. How these institutions operate, and the values they embody, tell us something about the sort of socio-political community that we are. And so, learning from the experience of chaplains in these institutions is an important resource for public theology. These institutions generate significant ethical questions, and here again, chaplains are on the ground seeking to engage with such questions either explicitly or implicitly. Chaplaincy studies, therefore, is a resource for ethical thinking too.

All of these areas can be considered under the umbrella of practical theology, which is why we consider chaplaincy to be such a significant resource for advancing the discipline. Practical theology is inductive in approach, which is to say that it begins not with grand theological ideas that it applies to a certain situation, but with context, experience, and practice, drawing these into dialogue with the theological tradition to generate insight and understanding. This is also what chaplains have to do. In the complex institutional and socio-cultural spaces that they inhabit, ready-made theological answers are simply not adequate to their needs. It is becoming increasingly difficult for those in church-based ministry to operate on the basis of tried and tested models of ministry; this option has long since passed for chaplains – if indeed it ever existed.

So, chaplains must listen and attend carefully as a central feature of their practice. This is what makes them natural practical theologians. Pete Ward observes that it is a theological calling to pay attention to the people in our communities by being with them and experiencing first-hand what their lives are like (Ward, 2017, pp.154–156). This is central to what chaplains do. And so it is no surprise that many of them develop these pastoral and missiological practices into theological studies about the situations they encounter in the course of their ministry. Richard Osmer, in his introduction to *Practical Theology*, outlines how 'priestly listening' is the key tool of the minister and posits that there is a 'continuum of attending', ranging from the careful listening that happens within everyday Christian practice to more formal empirical research (2008, pp.35–39).

The first chapter of this book provides an overview of the place of chaplaincy in the history of the journal. This shows how chaplaincy has been influential in the development of practical theology in Britain and Ireland. This is followed by a collection of 15 articles that were published in *Contact / Practical Theology* from 2001 to 2020. We did not have the space to include all articles about chaplaincy that have appeared over the years, but instead chose a selection based on a variety of contexts, methods, and research areas. We have provided a brief introduction to each paper, signalling what innovations and distinctive approaches the reader should look out for in the text.

As we read through the articles, we see how practical theology has resourced chaplaincy in a variety of ways. Theological reflection (TR) is a key methodology for practical theology, and this is the explicit focus in one of the articles here where a model of TR is developed in relation to professional development (Paterson and Kelly). There are other articles that are excellent examples of reflection on

practice, sometimes explicitly making use of models of TR (Kells), sometimes drawing on other resources to support the reflection, such as liturgical theology (Senini) or virtue ethics (Newitt). In another instance, TR is woven into a piece of qualitative research to help relate the insights generated to professional practice (Nuzum et al.).

There is a trajectory in the journal towards the greater and more rigorous use of a range of empirical research methodologies, and this is reflected in the articles collected here. Interviews feature prominently in several of the articles: with chaplains (Cartledge and Colley, Dunlop), their colleagues (Roe and Parker), and those among whom they minister (Nolan, Newitt, Nuzum et al.). In some cases the research draws on several sources of knowledge, such as Todd's ethnographic attention to prison chaplains, prisoners, prison officers, and governors. Several of the articles make use of a grounded theory approach (Nolan, Slater, and Roe and Parker). We have included one example of a quantitative method, which uses personality-type theory (Francis et al.).

Most of the studies here are focused on particular sectors: higher education (Cartledge and Colley, Smith, Kells), prison (Todd), healthcare (Paterson and Kelly, Swift, Newitt, Nuzum et al.), hospice (Nolan), sport (Roe and Parker), agriculture (Slater), and the military (Senini). Whilst many of the articles raise questions and generate insights that transcend the sectors in which they originated, it is only our own articles (Dunlop, Roberts) that are exploring questions about chaplaincy that are not rooted in one particular chaplaincy context.

In the following pages we find a sustained attention to lived human experience, often in difficult and painful situations, in places of tension and conflict. We see here a deepening engagement with the thick particularities of chaplaincy practice, with both practical and theological relevance. Many of the articles here have clear implications for the understanding and practice of chaplaincy, for institutional policies relating to chaplaincy and more broadly, and for the discipline of practical theology. But, as David Lyall has said, practical theology is "about life and that means taking seriously people as they are – in their strength and in their vulnerability – and also their art and music and stories and humour and liturgy and spirituality" (Lyall 2010, p.159). What we have encountered in so many of the articles here is the intentional chaplaincy engagement with human life in contexts as diverse as prisons, hospitals, football clubs,

agriculture, and a warship. And we have encountered sustained research attention to that engagement, deepening our theological understanding of what it is to be human. This is central among the great theological gifts of research into this pioneering ministry.

References

- Faber, Heije. 1971. *Pastoral Care in the Modern Hospital*. London: SCM.
- Grainger, Roger. 1980. "The Chaplain: Adept or Exorcist." *Contact* 69 (1): 2–5.
- Lyall, David. 2010. "Contact/Practical Theology at Fifty: Beacon or Mirror for a Changing Discipline?" *Practical Theology* 3 (2): 151–161.
- Moody, Christopher. 1999. "Spirituality and sector Ministry." In: Legood, Giles (ed.) *Chaplaincy: The Church's Sector Ministries*. London: Cassell. pp. 15–24
- Osmer, Richard. 2008. *Practical Theology: An Introduction*. Grand Rapids: Eerdmans.
- Ward, Pete. 2017. *Introducing Practical Theology: Mission, Ministry, and the Life of the Church*. Grand Rapids: Baker.