

**the baptist ministers'
journal**

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Special issue on chaplaincy

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From the editor...

A different calling

In my experience, Christian chaplains working in various environments tend to be aware of two contemporary cultural phenomena. The first is that 'no religion' is now the way most British adults describe their faith perspective (see Linda Woodhead's 2016 British Academy Lecture for reflection on the evidence, causes and characteristics of this). The second is the remarkable growth and diversification of chaplaincy in recent years. Chaplains from many faith traditions continue to be found in established settings—eg prisons, hospitals, military and educational institutions. But increasingly, they can also now be found in such places as shopping precincts, nightclubs, casinos, sports clubs and leisure centres: places where people regularly gather, bringing their rich variety of personalities, interests and needs.

So what are all these chaplains doing in places where faith is apparently dwindling? Attempts to answer this question have revealed a complex picture, which is simultaneously a gift and a challenge for the church. A report of research undertaken by the Christian think tank *Theos* acknowledged that there was little substantial agreement about what being a 'chaplain' means. Its own deliberately broad definition of a chaplain as 'an individual who provides religious and spiritual care in an organisational setting' (Ben Ryan, 2015, *A Very Modern Ministry*, p10) is best taken as an invitation to explore the narratives of particular chaplaincy work in specific contexts.

The articles in this volume narrate the experience of several Baptist chaplains. For all the variety of contexts, common themes emerge to flesh out the sense of chaplaincy. Look out for examples of chaplains responding to vulnerability and sharing their own vulnerability (and sometimes finding the two go hand in hand). Listen for ways in which chaplaincy involves a commitment simply to 'being with' those around them, thereby echoing the gratuitous love and hospitality of God. Enjoy the enthusiasm conveyed as contributors discuss their distinctive ministries. Your vocation may be different from theirs, but we hope you find their passion infectious!

Mike Peat, guest editor for this issue and bmj's Reviews editor, is a chaplain at the University of Bristol. Woodhead's lecture and Ryan's report are freely available online.

Chaplaincy in West London Mission

by Ruth Bottoms

The West London Mission (WLM) has been working with people affected by homelessness and poverty since 1887. It was founded as one of several missions by the national Methodist Connexion and was part of the out working of an understanding of mission as encompassing a concern for the whole person and so having a dimension of social action. ‘Missions were the bold new way forward, independent of circuits, working in areas that circuits could not adequately deal with...Within such areas, mission centres would be established...from which would be run social, philanthropic and rescue work’.¹

Today, WLM is part of a Methodist circuit, and runs a wide range of housing and community services with the mission statement: ‘WLM empowers people affected by homelessness, poverty and trauma to make positive changes in their lives’.² Current work comprises: a centre helping street homeless people; the housing and support of ex-military homeless people; an affordable professional counselling service; a registered care home specialising in care for people with alcohol dependency; an ‘Approved Premise’ under the Ministry of Justice offering rehabilitation for those leaving prison to transition successfully and safely back in to the community; and a community hub focused on supporting local people facing financial challenges and digital exclusion.³ We are in the process of adding a further service offering affordable accommodation for working people, including those who were formerly homeless.

The context I work in is thus complex: based across several locations in four London boroughs; including people of all faiths and none with varied and complex needs; a Baptist minister, in a Methodist circuit. I am never bored! In this article I will set my work and role in the context of the changing face of chaplaincy. I will share a little of what I do and some of the theological thinking and models with which I work.

Nowadays, ‘chaplains are everywhere, operating in every conceivable sector and from every conceivable religious base, and increasingly non-religious ones’.⁴ Writing from the context of the established Church of England, Slater⁵ suggests that historically chaplaincy developed to serve those who might otherwise not be able to participate in congregational life, which has led to the continuation of chaplaincy in the public sector, jointly resourced by both church and the institutions. In addition, Ryan identified that most of the newer expressions of chaplaincy are in secular institutions such as airports, shopping malls, and town centres.⁶ Both traditional and

newer forms of chaplaincy are about going to people, rather than expecting them to come into a religious institution. The new role of chaplain in the West London Mission (WLM), which I took up in October 2012, is an example of the diversification of chaplaincy in recent years. Until its inception any recent chaplaincy had been offered by ministers of the churches in the Methodist circuit. This meant that it was reactive rather than proactive and strategic; it depended on the availability of ministers from other responsibilities; and was not integrated particularly into the service delivery at each venue; all of which could lead to tensions. The creation of a designated chaplain role freed the circuit to look beyond its Methodist ministers to serve in this way, created a role which is not so tied into the institutional way of being church and located the place of work as being alongside people where they are as residents and users of the housing and community services.

Being alongside people is crucial in chaplaincy. I have a regular round of visits to the WLM housing and community services, clocking up 183 separate visits in the last year, with a further 131 visits by my team of chaplaincy volunteers. What I do on any visit is shaped by the particular service structure and the requests of residents and users. You may find me eating with residents, playing pool, talking one to one about anything or facilitating a spirituality discussion group. At other times, I will facilitate, in response to discussions at a resident's meeting, the celebration of the Christian festivals, and there are times when I lead funerals and memorial services.

In Morisy's language, much of the time I operate in the 'foundational domain', where 'the task is to work or engage with people to build their confidence in the intimations they have of an enduring reality and the non-material aspects of life'.⁷ I am not the expert in terms of responding to the needs of our users and residents which have brought them to us in the first place—benefits, housing, addiction, work, ill-health *etc.* We have trained project workers and key workers for that. Thus the practice of being with can feel unproductive, and it can be a challenge for me and my chaplaincy volunteers to stay available when one feels useless and powerless. However, a review in 2017 of what chaplaincy had brought to the organization elicited in a survey the following comments:

Ruth being around gives a lift for everyone. Please don't stop coming around. Thank you very much Chaplain. We love you.

And

*She has been adding positive energy to the whole environment. Her being here is very essential to the service delivered by the Centre.*⁸

Wells argues that the idea that God is 'with us' is the fundamental theological statement about God,⁹ and that when it comes to Christian social engagement, while there is a right place for working for people, working with people and being for people, these are not ends in themselves but arise out of an understanding of God being with us and thus our most faithful form of witness and mission is to be with people.¹⁰ Occasionally the argument feels

forced, with everything made to fit Wells' thesis; and one can question the idea of basing so much on the 30 years of Jesus' life in Nazareth about which the gospels are largely silent, yet this emphasis on 'being with' resonates with my experience of chaplaincy. As I sit, feeling useless to effect change in the face of the brokenness many have experienced, offering no expertise; as I wait in an empty room in order to be available, encounters happen, conversation opens up, I and the other are enriched. By using Wells' typology: my role is particularly to be with people; keyworkers work with people; cleaners and support staff work for people; those on the governance structures are in being for mode; and all of it from the perspective of believing God purposes to be with humanity in loving relationship.

In terms of the theological models of chaplaincy ministry identified by Threlfall-Holmes I suggest my work is primarily incarnational, while also containing elements of the missionary and the prophetic models.¹¹ I spend a lot of my time being with people, identified as a person of faith, who takes the faith/spiritual/religious side of life seriously. In addition I am sent by the circuit and have a role in speaking back into the structures of what I have seen and heard and asking questions to enable the whole organisation to be faithful to its ethos and values.

As a faith-based organisation, WLM describes itself as having an 'inclusive Christian ethos'.¹² The creation of the chaplaincy role was in part designed to make the Christian ethos explicit rather than implicit. Most staff roles do not have a Christian faith requirement as part of their person specifications. Our staff teams are made up of people of all faiths and none, and we work with people of all faiths and none. The danger is that charities that were founded out of a Christian faith can lose their connections to this, and the faith basis becomes implicit, and possibly hidden.

Secular institutions are not value-free, and Threlfall-Holmes identifies nine areas of values that are commonly held.¹³ A comparison with West London Mission's five values¹⁴ shows a high degree of overlap around areas of transparency, equality, diversity, excellence and continuing improvement. The WLM list omits anything about value for money or profitability, and environmental impact. Additionally the Mission's values include empowering others: supporting and challenging people to take personal responsibility for themselves and lead fulfilling lives. What's more, this is understood to apply as much to our staff and volunteers as to those we work with. Though such a value might be found in secular organisations, they are in those of the WLM because of the Christian belief that everyone is made in the image of God, is beloved by God and invited to enter into fullness of life in Christ.

It would be simplistic to say that the WLM is not influenced by secular values. Some of the services have to adhere to regulatory requirements: The Haven, our work with people living with chronic alcohol addiction, is a registered care home, subject to inspection by the Care Quality Commission; Katherine Price Hughes hostel, for men coming out of

prison on licence, is an Approved Premise under the Criminal Justice system complying with National Offender Management Service specifications. Some funding from charitable grants and trusts comes with requirements for use.

At the same time, WLM is a signatory to the Charter for Christian Homelessness Agencies, which sets parameters for ways of working as a faith-based organisation that are transparent and non-coercive.¹⁵ While Threlfall-Homes suggests that chaplains have to deal with the tensions between the perceived faith agendas of the chaplains and the secular values of an institution,¹⁶ in the WLM Christian context this is a tension that all the housing and community work services live with: it is not unique to the chaplain.

In relation to our ethos and values, I offer a termly workshop to staff and volunteers under the banner *Thinking Things Through*. In consultation with senior management I take themes that are pertinent to the whole organisation and explore them in an open way, including how they relate to our Christian ethos and values. Most recently we held one entitled *Good Grief!* which sought to explore the dimensions of loss we all face, something of the grief process, different faith traditions expectations and rituals around dying and bereavement, and how we might open up conversations on this topic with those we work with.

One of the things I try to get across in my work is that matters of faith, religion and spirituality should not be just left to the chaplain and chaplaincy volunteers. Rather, if we are serious about seeing people as whole people and responding to them holistically, we must all be prepared to have conversations that touch on these matters, even if there is also a right time to refer them to me or signpost them to other places where as appropriate. Interestingly, Lemos and Crane, secular workers looking at social issues, undertook research with the long-term homeless about their experiences of faith and spirituality past and present and considered how service providers might proactively encourage the faith and spirituality of their users.¹⁷ Fifty-two per cent of those interviewed described themselves as religious in the conventional sense, though only a third of them had recently attended a place of worship. A further 19% identified themselves as spiritual in a broader sense. Only 5% said they had ever been asked by service providers about their faith and spirituality and most felt this was a lack, and wished it were possible to have open conversations about spiritual matters in the context of their other support needs.¹⁸ While only one of the WLM housing and community services is directly with street homeless people, those in its residential work have been or are at risk of homelessness, and the findings are relevant to them too.

Some of the groups I work with have experienced chaplaincy in public sector settings: those in the Approved Premise have all encountered chaplaincy teams in prison; the ex-military personnel in supported housing have encountered chaplaincy in the armed

forces. Nowadays these will have been multifaith chaplaincy teams. My experience is that these residents and users, whatever the amount they engaged with the chaplaincy teams in the public sector, have some understanding of chaplaincy. I find this to be largely helpful in building relationships with them. However, I need to be alert to both where such previous experiences may affect their expectations of what I offer, and to where a poor previous experience may colour how they relate to me.

Traditional chaplaincy in secular institutions used to be almost exclusively Christian and largely dominated by the Church of England. This has been changing and now most of the traditional institutions that have had chaplains have not just ecumenical but multifaith teams which may include other belief positions such as humanism.¹⁹ The role description for my job said that the person appointed would have a 'confident and mature Christian faith' though it also requires 'an ability to work respectfully within the multi-faith sector and secular context in which our services are set'.²⁰ The pattern of Jesus presented in the gospels is one of creative engagement with people who were not of the Jewish faith; including a Roman centurion, a Samaritan woman and a Syro-Phoenician woman. This echoes Old Testament stories where God worked through people outside the covenant with Israel: including Rahab, Naaman, Ruth, and Cyrus. Bosch suggests the need for a theology of religions that is characterised by creative tensions: accepting willingly the coexistence of different faiths, presupposing commitment to a confession, believing that God has gone ahead of us, exhibiting an attitude of humility, recognising the inherent and different integrity of each religion and understanding that sees dialogue as neither identical to nor opposed to mission, but an adventure to undertake.²¹ Overwhelmingly my experience in WLM is that people of other faiths are glad to know we are a faith-based organisation, because it gives them confidence to talk about how faith matters to them rather than it just being a tick box exercise that records a preference. I well remember a follower of Islam, saying he was glad to meet me, as for him his faith wasn't just a religion but a way of life. I was able to say the same was true for me, and a rich conversation ensued.

This description of my work has shown that both the internal understandings of WLM and external research suggest that an important part of my role is making explicit the fact that WLM takes the spiritual/faith side of life seriously, and providing opportunities for conversations about spirituality/faith to happen. This involves a ministry of presence, building relationships of trust, with attentive listening and discernment about when a conversation might take a deeper turn. It also requires a respect for people of other faiths and none. I have heard other chaplains say that they have 'no agenda' as they engage with people. I would not agree. For me, this is Kingdom work: seeking to join in with the story of God's

ongoing loving self-revelation, which invites us all to join in community characterised by justice and peace.

Notes to text

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Prison chaplaincy

by Ronnie Hall

There is a question I am often asked about being a prison chaplain, and the same question is asked by prisoners and prison staff. The question is: 'Would you rather not be in a church in a nice little village somewhere?'. It is an understandable question. The years I've spent working in prisons have been the most challenging of my ministry but also the most rewarding. It is difficult when you see lives blighted with addiction and lives trapped in a cycle of hopelessness which then leads to custody. Prison is hard. Whenever the media and politicians mention prison as some kind of holiday camp it makes me think about the horrible holidays that these poor journalists and politicians must suffer. Prison is noisy, lots of (mostly young) men or women living together and a lot of them feel they have something to prove or that they have to put on a show to stay safe or intimidate others. It is a negative place; if you gave prisoners the choice the vast majority would choose to be at home with family and friends (a small minority would take the view that prison is better than sleeping on the streets, for example).

So why am I here and not in a nice little village? The simple answer is a sense of vocation. My motto text as a prison chaplain is Isaiah 61:1, 'The Spirit of the Sovereign Lord is upon me, for the Lord has anointed me to bring good news to the poor. He has sent me to proclaim that captives will be released and prisoners will be freed'. That is not an invitation for me to help prisoners escape by climbing over the wall! There are other texts in the New Testament that quote Jesus as visiting those in prison, so the Christian church has always had a tradition of providing priests and visitors to prisoners. It is important that we continue to do this because if the church exists to meet people at a point of need then working with prisoners is an example of the church going beyond its walls and working with some of the most complex people in our society. My reading of the Gospels is that Jesus ministered to people who are difficult. One example is Luke 8:26-39, where Jesus heals a man that is so violent that he is under constant supervision and bound with chains. The prisoner is set free as Jesus meets him at the point of need. If we are to follow Him then we must aspire to do the same.

I have learned over the years that most of our prisoners are being kept prisoner not by the courts but by what is happening in their heads. As prison is such a negative place it is crucial that prisons have a place of refuge and solace to provide relief when it all becomes too much. The chaplaincy is the place of refuge; it is a place of quiet. It is the

place where the chaplain can minister. That ministry often begins by a story being told by someone who made poor choices or had something happen that led, almost inevitably, to custody. By sharing the story and taking appropriate action, sometimes something as simple as lighting a candle in memory of a loved one, can we begin to unlock the prison of the mind.

There is no such thing as a typical day in a prison chaplaincy, but every day has a similar theme: vulnerability. It will come as no surprise that the work of the chaplain tends to focus on the most vulnerable prisoners. At the daily chaplaincy briefing these prisoners are identified and discussed and the task of visiting them is then shared. The most vulnerable prisoners are those that have newly arrived into prison, reside in the healthcare unit or reside in the care and separation unit. It is a statutory requirement that a chaplain visits prisoners in each of these areas and reports any issues to the appropriate member of staff. We have also identified that prisoners who are self-harming or have done so recently are at particular risk, so a chaplain will see these prisoners on a regular basis and be a key part of their care. The same also applies to prisoners who have identified as isolating themselves from the prison regime and fellow inmates. There are usually complex reasons for self-isolation but it is a great area of vulnerability. These prisoners are supported also.

The prison chaplain wears many hats. For example, today I have helped a prisoner with a housing issue upon release; I have spoken to Social Services about a family dispute. I have done some bereavement support. I have visited a prisoner at the request of a family member who is a bit worried about the person. I have held a short memorial service with a prisoner on the anniversary of a parent's death. Later on there is a Bible study and I might squeeze in some preparation for the chapel service on Sunday. As I said before, every day is different, with a general theme of vulnerability.

The chaplaincy lies at the heart of a prison. It is an important place that is deeply valued by prisoners and staff alike. The managing chaplain has a strategic role in the prison, so has the big picture, and can coordinate the chaplaincy to meet the governor's priorities. Our top priority is the safety and security of those that live and work here. The chaplains work incredibly hard in some difficult circumstances but we are immensely proud of what we do. Yes, there are easier ways to make a living or fulfil a vocation as a Baptist minister, but there are few more rewarding. I took the view a few years ago that I would like to be at the sharp end making a difference in a place where it is hard. I will do that until God calls me to that lovely little church in a beautiful village somewhere. I can't see that being anytime soon.

Sports chaplaincy

by John K. Boyers

I have spent over 40 years of ministry as a sports chaplain, with more than half of that time also developing sports chaplaincy interdenominationally throughout the UK and occasionally beyond, identifying potential candidates for such roles, training, inducting and nurturing them. A postscript to this chapter shows some published material relating to UK Sports Chaplaincy, should any readers wish to read further in more detail.

In this article I will focus on two major expressions of sports chaplaincy. *Club Chaplaincy* began in the UK as chaplaincy serving elite and/or professional sports clubs, their employees and associates, but now has recently extended to include sports clubs at lower and amateur levels. *Major Sports Event Chaplaincy (MSE)* serves the athletes, delegations and volunteers serving at international sports events like Olympic, Paralympic and Commonwealth Games. There are also other expressions of sports chaplaincy:

- *Chaplaincy to a specific sport*, as in the UK initiative to bring chaplaincy into horseracing which led to SCORE appointing a chaplain based in Newmarket to serve the many and various aspects of horseracing there; from that base chaplaincy was available to horseracing round the country, usually in crisis situations.
- *Chaplaincy to a sector of a specific sport*, as in the appointment of a chaplain to serve all the clubs in the Northern League, now the Ebc Northern Football League.
- *Chaplaincy to a national team*, as in Andrew Wingfield Digby's role several years ago as the England cricket team chaplain.
- *Chaplaincy to a stadium or location*, as in chaplaincy to a sports or leisure centre or national stadium.
- *A personal chaplain*, as when an individual gains the trust of a player or athlete and continues to strengthen that relationship and travels to bring spiritual support, almost as a personal pastor, to that individual wherever the sport may take them.

Major Sporting Events

Baron Pierre de Coubertin, French historian and educator, is regarded as the founder of the modern Olympic movement. He had a special interest in physical education, and within his ideas for the revival of the Ancient Greek games was the notion that competitors who

gathered for physical competition should also have their spiritual needs catered for. Thus within the principles and provisions established by the embryonic IOC for their world sports gatherings was that for religious support. Over the past 50 years at least, it has been normative for the local organising committee working with the IOC to provide a faith religious centre within the athletes' village. It is an appropriate term for the competitors' accommodation, for it is indeed a temporary village for maybe up to 15,000 athletes and their support teams, with accommodation, restaurant facilities, entertainment provision, cinemas, retail shops, banking facilities, physiotherapy and medical centres including fully equipped operating theatres—and a faith centre.

This is staffed with appropriate faith group leaders from what are regarded as the five major world religions: Buddhism; Christianity; Hinduism; Islam and Judaism, with others often being included. These MSE chaplains need to be prepared through general volunteer training and via role-specific training. When I have been involved in the selection and training processes, all candidates were required to sign documents confirming their understanding of and agreement with the principles and practices of the particular MSE chaplaincy, and of the consequences of failing to follow these defined parameters.

At the most basic level, these MSE chaplains are providing religious services for people from around the world who are away from their home expressions of faith. In that sense, the foundations of MSE chaplaincy may be likened to those for other expressions of chaplaincy. In the armed forces, in prisons, in hospitals, in universities and in some colleges, chaplains are also, at least in part, providing religious services for people who are unable to attend their home place of worship. Thus when advising MSE organisers (eg Manchester 2002 Commonwealth, Athens 2004 and London 2012 Olympic and Paralympic Games) rooms were sought and designated for the five major faith groups, plus extra rooms and ritual washing space/s made available on an as-needed basis.

The approximate number of faith adherents attending was also calculated, using official information about the provisional sizes of the expected MSE national delegations and the known religious breakdown of the population of these nations. Therefore the number of faith chaplains was agreed upon which proportionately reflected the faith-group breakdown of all those competing at the games. I followed this process in 2002 having been told initially there would be 40 chaplains present for the five major religions, so that would be eight chaplains per faith group. Proportionality facilitated a far more accurate and representative spread of chaplains. Moreover, every nuance of every faith group in Greater Manchester and their contact details was noted, so if there was a requirement for input from a strand of any faith group, not represented by official chaplains, appropriate representatives could be 'day-passed' into the athletes' village to deliver what was needed.

Sometimes, MSE chaplaincies are able to offer more than the simple provision of

religious services. For example, the Manchester organising committee in 2002 was concerned about proselytising. The 2002 risk assessment document indicated that the one major risk of chaplaincy was 'chaplains getting out of the faith centre and proselytising round the athletes' village'. The document said this risk was to be countered by 'keeping the chaplains in the faith centre'. In 2002 we were able to discuss the role of chaplains, with agreement to offer their general pastoral training and experience to be available to any involved at the games, including outside the faith centre, with the proviso that any individuals found proselytising would immediately have their accreditation pass withdrawn! Indeed, the possibility of proselytising is not just a problem for organisers, but also for all chaplains of integrity. It threatens and undermines the trust organisers and competitors may have in the chaplaincy team, thus hindering ministry.

In 2010, Nodar Kumaritashvili was killed on a training run for the one-man luge in Whistler on the day the Winter Olympics in Vancouver was to open. I was responsible for the Vancouver athletes' village chaplaincy, under the overall head of chaplaincy. We liaised closely over how both athletes' villages should ensure there was a suitable response made to the devastatingly tragic event that would help athletes, delegations and volunteers. The Vancouver organising committee said both village chaplaincies delivered beyond expectations. Like other chaplaincies, MSE chaplains might be faced with the unexpected and unplanned, and both individual chaplains and chaplaincy generally need to respond in wise appropriate ways, including referring upwards in any exceptional or not anticipated situations.

Early in Manchester's 2002 games, a chaplain called me to say they were talking to someone requesting political asylum—could I take over? I did so, got involved and talked. I requested another meeting next day promising the sought confidentiality within bounds of the law. I went immediately to talk with the head of athletes' village operations. 'Can I give you a hypothetical case: if someone entered the faith centre wanting asylum, what are we to do as chaplains?'. That began a very helpful conversation in which no confidences were broken, but which showed me how to deal with a situation beyond my experience. And from that day on, I was invited to join the daily heads of village sectors meeting with the head of village operations. MSE chaplains, like all others, need to act wisely and co-operatively in the specific cultures in which they minister. We don't know the answers to everything!

The above situations are exceptional. MSE chaplaincy is set up to provide religious services but needs flexibility and wisdom to go beyond that when appropriate. At MSEs, which can last for ten days or four weeks, there is little time to build trusting relationships with potential clients. But if competitors—and the national chefs de mission—know that chaplains are helpful, they are accepted by virtue of their role and function. An army chaplain told me of many moves in his career. 'How do you ever

build a trusting relationship with your flock?' I asked. 'We don't need to because we are trusted, because we are chaplains. Trust comes with the title; it's a given that you can trust chaplains because they are chaplains'. Trust can also be broken when chaplains who are present to serve and support begin to seek favours from their clients. Part of the early SCORE 'Principles and Practices' document stated: 'don't ask for anything: autographs, tickets, photographs, kit, favours or anything else. That's what fans do. It's not what chaplains do!' That advice applies to both MSE and club chaplains!

Club Chaplaincy

This chaplaincy style differs from MSE chaplaincy in several vital respects, among them its longevity; its stress on pastoral proactivity and spiritual reactivity and its perspective of relationship and trust rather than title and function.

When I began my involvement in sports chaplaincy at Watford FC (WFC) under newly appointed manager Graham Taylor (GT) in 1977, the thought of WFC chaplaincy came to me in three clear and definite ways, none sought by me. The third of those occurrences caused me to ponder if the Lord was saying something to me, so I talked with my senior pastor. We agreed to pray and talk further. Three weeks later we both felt that God could indeed be in this and so we wrote to Watford's new manager. He suggested a meeting. In answer to his question, 'What would a chaplain do?' I talked about the crises of life: death in the family; hospitalisation; children with serious illnesses; financial worries; relationship strain and breakdown; tensions and pressures at work; moving in or out of a location; the need for confidential conversation...and the rest. I suggested that when people get to know and trust their chaplain, the chaplain's training and experience could be a real help to people right across the club. When we next met, he said he'd 'give it a go' for the rest of the season and evaluate it. I met players and staff and was introduced as a 'friend of the club'. It was the start of a steep learning curve, for I had never before experienced 'the inside' of a football club.

Looking back now, I describe those early years as learning to pastor a secular congregation. There was no organisation to help, train and advise in club chaplaincy. I simply pondered how I'd seen the role of a pastor in church—visiting the hospitalised and needy, praying, making phone calls and dropping notes to those in tough situations, generally offering care and support—and sought to do similarly with employees at Watford FC. It was not easy 'breaking in' to the somewhat closed atmosphere of the playing side of WFC, though Taylor and senior players helped. I sensed the non-playing staff opened more quickly to me. To all, I tried to explain what I was there to do, but in the early months felt like a fish out of water! However, I prayed and persisted, and opportunities came. Keith needed a major knee operation in a London hospital. I visited him and followed up when he was transferred to St Albans for

recuperation. Another visit led to me collecting him from that clinic for an agreed 'evening out' for dinner at our home. When back in the club, he told others of the care the chaplain had given. They began to accept me more. Ian was going off for a three-week holiday in the US but was concerned for his garden. 'If I give you the keys, would you cut the back lawn while we're away?' On his return, he reported to other players: 'We had a great holiday in the States, and John's OK, you know. I trusted him with my house keys and he sorted the lawn!'

I came to realise that when I started I was on the outside of two concentric circles. People gradually moved me to inside the outer circle—I became part of the club—and as time went on, I was moved slowly inside the inner circle when I became a trusted part of the club, and their lives. This took time, and progress was at different rates with different folk or situations. But after two or three years I felt more comfortable within the club, more accepted and trusted by most, as a unique part of Taylor's 'Watford Revolution'. Longevity in sports club chaplaincy can bring the trusted acceptance which facilitates effective ministry, but only if servant pastoring continues to be done. Sadly, sometimes when longevity brings acceptance this can allow chaplains to 'busk' their way to benefits without delivering quality care and support.

Let me add some chronology here. The initial trial period began November 1977. Before the start of the 1978-79 season, GT decided chaplaincy was worth evaluating again for all of a full season. The summer of 1979 saw my graduation and ordination. My church (St James' Road BC, SJRBC, in Watford) wanted me to stay with them after finishing at London Bible College. GT also wanted me to stay with WFC permanently. SJRBC, my new employer, felt this sporting opportunity was of God, and gave me one and a half days per week to serve the nearby club as their volunteer chaplain, as part of my church ministry. The unexpected 20-month foray into professional football took a more permanent form!

I cannot overestimate the significance of the support from both SJRBC, and from LBC's principal, and the risk taken by the late Graham Taylor in this remarkable initiative. When, 10 years later, as SCORE began to emerge, it was the lessons learned in, and the model of, my club chaplaincy ministry starting in 1977 which became the template for a new tranche of chaplaincies in sports clubs. Here, I need to commend the vision of Roy Freestone, my Central Area Superintendent from those Watford days, of David Coffey, then BUGB's Head of Mission Department, and the Home Mission Department in their roles in bringing SCORE about. I was charged with developing, interdenominationally, chaplaincy in sport.

Initially I used my WFC contacts to talk with managers and coaches about the benefits of club chaplaincy. Most conversations concluded with, 'If you can find the right person we'll give it a try'. I looked for people persons; able to work in a secular, gritty world;

not too 'churchy'; with a real lively faith; pastorally gifted, not mad evangelists wanting to convert superstars; yet people able to answer questions and articulate the story of God's grace with sensitivity; not fanatical supporters of the club concerned; people who felt God was calling them to this work; those whose churches agreed with this call, who wanted to serve communities beyond their church walls. I looked for trained and gifted pastors who would be seen as a 'friend of the club'.

Those WFC principles—pastorally proactive, spiritually reactive; working with all at the club, players and non-players, from part-time cleaner to club captain and board; giving at least a day each week regularly and consistently; understanding, agreeing with and indeed delivering what the club wants; also following the principles and practices of club chaplaincy which SCORE defined and which I'd already discussed with the prospective club and had their agreement over; a commitment to pray for the chaplaincy work and the people at the club; to honour Jesus Christ in that work; and having full church support for this ministry—were foundational to the early growth of SCORE's work.

Sport is a grapevine. Players, coaches, managers, secretaries, and CEOs talk to each other. Consistent, quality delivery of club chaplaincy by those early chaplains was vital because the worth and benefits of club chaplaincy were discussed, such that clubs without chaplains wanted help in making appointments. Football's administrative bodies recognised that SCORE was the body from which to seek help and advice in this matter. Sports Club chaplaincy spread 1990 onwards for many reasons, not least that it was seen to benefit many people within sports clubs, as chaplains built positive and trusted relationships with the staff they sought to serve, and they served well. All knew they were there not to take from their clubs, but to give—principally, the availability of confidential pastoral care and spiritual support to all at their clubs. Here was servant ministry in the name of the Servant King!

Conclusions

Why sports chaplaincy? Because it is area into which God led me. I'm grateful for the chance to share my story and observations with you all. I'm not saying you must all do this also, and with a growing concern for equality and political correctness the idea of Christian sports club chaplaincy (as it largely has been since my involvement in 1977) is clearly posing questions for power-brokers in sport. Sports Chaplaincy UK has always advocated, since the days when it was SCORE, that a Christian chaplain is there to serve all, whatever a faith background or if there is no faith background. The club is the parish, so just as the Anglican serves all in the parish whether they attend or not, likewise the chaplain serves all. Equally, sports chaplains are like the local doctor, a generalist who knows at times a specialist, a consultant is needed. They must know the limits of their training, knowledge and expertise, and be open to advising the client to consult another,

maybe an appropriately trained counsellor or another faith leader, whom the chaplain could contact on the client's behalf if requested.

Although the sports chaplaincy world is far more complex than when I was starting over 40 years ago, I still sense God wants His people involved in ministry in sport, not least, perhaps, because it is one of the worldwide and community-wide languages of our day. In an age when many people do not contemplate the idea of coming into our buildings for services and events, sports chaplaincy can open a door to local community involvements which are missional in the fullest sense of the word. And now there is an organisation wanting to train and support those pondering this opportunity. But only become involved if God is sending you there! Every church and every minister is confronted by many opportunities. Each needs discerning ears enabling us not just to hear about and copy what some church or minister has done that appeared effective, but rather to sense where God is leading and directing me and my church. As in Acts 13:1-6, we need to know what the Holy Spirit is saying to us, and be sent on our way by Him. May you do so!!

For more information contact: www.sportschaplaincy.org.uk

For further reading:

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Stuart Wood, *Keeping faith in the team*. DLT, 2011.

Parker, Watson & White, *Sports chaplaincy: trends, issues and debates*. Routledge, 2016.

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Chaplaincy in the forces

by Roland Wort

I initially joined the Royal Navy as a chaplain when I left Spurgeon's College in 1981. I served for four years in Devon and Hampshire, including an interesting appointment as a families' chaplain for the Plymouth Port Area. After eight years in a pastorate in Forest Hill, southeast London, I rejoined the RN in 1993 and served for another 22 years in a variety of appointments ashore and afloat; in my final appointment I was appointed also as an Honorary Chaplain to Her Majesty The Queen, a great honour and privilege, retiring from the RN in January 2016 when I reached the age of 60. It was quite a surprise, therefore, to receive a phone call a year ago from the Chaplain of the Fleet's office and to be asked by the chaplaincy appointer if I would like to return, full-time or part-time, to the RN on a short-term contract to 'help out in a time of staff shortages'! I am working currently in HMS Collingwood, a Naval training establishment near Fareham.

First, a word about how we are organised. Baptists make up one of the smaller denominations and therefore we are grouped together with the United Reformed Church, the Congregational Federation and some Pentecostal denominations under the 'United Board'. There are over 30 full-time United Board chaplains in the armed forces, a number of reservist chaplains plus ministers in pastoral charge who act as officiating chaplains and might visit a unit once a week. The United Board started in 1914 when free church chaplains were appointed to the forces with J.H. Shakespeare, the General Secretary of the Baptist Union, being important in its formation. In the Royal Navy there are 60 full-time chaplains, some of whom are United Board chaplains, and our Head of Branch is the Chaplain of the Fleet.

I enjoy my work very much and appreciate especially the opportunity of mixing and mingling with people who do not normally attend church. In pastorate I was so involved with looking after church members and ensuring the church ran smoothly that I hardly came into contact with the vast numbers of non-churched people who lived in the densely populated area around the church. The armed forces provide wonderful opportunities for evangelism and any chaplain who is prepared to relate to people in a down-to-earth way will soon find openings for useful and meaningful conversations.

The Royal Navy is a young organisation—the average age is 22, and most personnel are in the 18-30 age group. It's a great privilege to stand on the parade ground in front of 500 young people and be given five minutes to say something interesting and challenging about Jesus Christ. When most of our young people in the armed forces

meet a chaplain at a training establishment, it's the first time that they have ever had any contact with the church. The youth have freshness, vitality and enthusiasm, although I have to admit that the management of young people can be a quite a challenge! Frequently those in command will involve the chaplain in giving help and guidance. The chaplain has to be able to work collegiately as part of a team liaising with social workers and medical personnel, so that together we can exercise duty of care in a helpful and supportive way to those in need. This is especially true for anyone under the age of 18 and the training establishments are regularly inspected by the various educational authorities. It is an interesting experience as a chaplain to be interviewed at depth (grilled!) by an OFSTED inspector keen to know how I go about my pastoral work!

We are paid by the Royal Navy and in every sense are part of the Royal Navy. We have to be prepared to go to war zones, experience periods of separation and hardship, work within a highly disciplined and professional framework and be 'in the right rig in the right place at the right time'. For example, before a chaplain is deployed on a ship, he/she has to pass the Basic Sea Survival Course, be First Aid trained and learn how to escape from a submerged helicopter. We have to be reasonably fit and healthy—I remember at the age of 50 climbing up a rope ladder on the side of an oil tanker to take a communion service on board the ship and thinking half-way up, 'They didn't teach me this at Spurgeon's College'! Some chaplains work with commando units and an even higher level of fitness would be required to gain the coveted Royal Marines Green Beret.

What key skills does one need to be an effective armed forces chaplain? An ability to relate to all people coupled with an outgoing nature certainly helps. Flexibility and a willingness to work within an ecumenical structure will always stand the chaplain in good stead. Also a disposition to work within a uniformed organisation is necessary. A sense of humour doesn't go amiss and you have to be prepared to move outside your comfort zone. Imagination and creativity can be used to great effect—on one ship I saw the church congregation grow from 10 to 80 in just a few weeks; I think the chef's offer of free Danish pastries after the service had more pulling power than my dynamic preaching!

In a training establishment, I've also had the challenge of putting together some interesting and attractive material for the beliefs and values courses. We've looked at clips from various films and had some stimulating discussions on right and wrong, the moral component in leadership, loyalty, courage and integrity. With officers and senior rates, I've facilitated some lively discussions on the just war, coping with death and bereavement, management of stress, marriage and fidelity, the role of the chaplain, post-traumatic stress and proper care of prisoners of war. I've been impressed with the thoughtful and measured responses in these classes and have admired the calibre of leadership that one finds in today's modern armed forces.

A free church chaplain, particularly a Baptist, has to adapt to different ways of doing ministry in the armed forces. A Baptist ecclesiology is very much centred on the theme of

200 people at Christmas communion...what an opportunity

'the gathered church'. In the armed forces, particularly in a ship, I am everyone's chaplain, even a chaplain to those of no faith. This parish type of ministry is natural for ministers and priests of the Anglican, Catholic and Church of Scotland denominations; it sometimes takes time for free church ministers to adjust to this new style of ministry.

There are Christians in the armed forces who will want to encourage the chaplain and I am grateful for the support of the Naval Christian Fellowship and the Armed Forces Christian Union, but a lot of our pastoral work will involve serving those with little or no church connection. Sometimes, however, this can work to our advantage. I was deployed on a ship over

the Christmas period and thought I ought to offer some sort of 'watchnight service' on Christmas Eve. I went to the main communication office and asked the young rating there to put out a message over the tannoy that the chaplain would be taking a communion service at 2330 and all would be welcome. At 2200, the following message was given to the ship: 'Father Wort will be taking midnight mass at 2330; all must attend'. On a ship of 250 personnel, I reckon I had about 200 attending! With a limited supply of communion wafers and communion wine, I was very grateful to the duty chef (not a churchgoer) who produced at short notice some loaves from the freezer and some French wine from the cellar!

And 200 people at a Christmas communion service: what an opportunity to say something about the birth of Jesus Christ and the meaning of the Christmas. Servicemen and servicewomen are open to the gospel presented in a direct and uncompromising way...but only if trust and credibility has been established. Prior to that service I had spent two months visiting all the departments on the ship and building up a rapport with every member of the ship's company.

Finally, armed forces chaplaincy is great fun! I've visited ports in the Far East, the Middle East, Africa, North America, South America and the Mediterranean. I've been seconded to the Royal Australian Navy and the US Navy. In cooperation with British Embassies I've organised visits to the Great Wall of China, the Pyramids and the City of Petra. On a more serious note, I've had the privilege of worshipping with Christians overseas in very different situations to those we find in the UK. It is very humbling to share fellowship with Christians who materially have so much less than us yet spiritually have so much more to offer.

Are there any frustrations or difficulties in armed forces chaplaincy? Most personnel,

regardless of rank, are extremely supportive of chaplaincy and I believe that the Royal Navy is a good employer. However, the continual drafting of all personnel, including chaplains, to new appointments can make our work seem rather 'short-term'. Chaplaincy shore appointments are normally for two years, then we are moved on to the next appointment. On ships, we might be deployed for six months and then moved on to the next deploying ship. Occasionally, we can be moved at extremely short notice (known as a pier-head jump). Having said that, one can make a real impact in a short space of time and my most 'successful' chaplaincy work was when I was assigned to a ship at short notice for three months in the middle of a deployment.

Another challenge is one's own family life. The constant mobility and separation mean that the chaplain and his/her family have to be sure of his/her calling coupled with an ability to be resilient. It is also easy to 'drift away' from one's denomination. Regularly attending the annual United Board conference, participating in the local fraternal, preaching in Baptist churches and occasionally moderating at vacant churches have all helped to keep me in touch with denominational life and I've appreciated the prayerful interest of the Ministry Department and the support of the local regional ministers.

Most of what I have written arises out my experience of Royal Naval chaplaincy, but chaplaincy in the Army and Royal Air Force is similar. If anyone reading this article is interested in becoming a chaplain in the armed forces, then I'm sure the United Board Convenor, Rev Jonathan Woodhouse, would be pleased to hear from you.

Hospital chaplaincy

by Sarah Crane

I enjoyed being a local church pastor, and particularly loved my work acting as a chaplain in some of our neighbouring schools. Despite this I had never for a moment thought that I would be a full-time chaplain, and I certainly would never have considered healthcare chaplaincy as something that would work for me. I am famously squeamish, and I avoided hospitals, as many of us are able to.

In 2013 I decided to embark on an MTh as a way of broadening my mind and enriching my ministry. One of the modules I was keen to take was chaplaincy and for the 100 h placement I decided to push myself do something that would challenge me and so headed off to the local hospice. I arrived at the hospice full of trepidation about death

An unexpected pleasure is...the simple delight of being with people

and dying and was shocked to discover a place with as much laughter as tears, full of honest conversation and black humour, including 'Mavis' (not her real name), who would always pretend to have died if anyone asked if she wanted to play scrabble during an afternoon in the day-care unit. It was from there that I started to apply for chaplaincy posts and less than five months later started at Milton Keynes University Hospital.

Hospital chaplaincy is unpredictable and immensely varied. Each day can be spent so differently depending on the needs of the

hospital community. The hospital is a bit like a village; we have nearly 5000 staff and around 550 patients at any one time, so when you factor in the visitors the turnover of people wandering around day to day is vast.

As chaplains our role is to provide and facilitate pastoral, spiritual and religious care to all members of the hospital community on any given day. This can mean spending time with patients in all states, some unwell but recovering, others facing life with chronic and life limiting conditions, and also with those coming to the end of their lives. These patients so often have family and friends who also need support and care. For both patients and their visitors, who want to be strong for their loved ones, it is so important to have someone who can listen empathetically to their honest fears but isn't bound up in their life situation.

A large part of the job, and something that for me is particularly important, is caring for our staff. NHS staff are an incredible resource, yet so often they are stretched to provide clinical and non-clinical services. It is vital, therefore, to build and encourage a culture where staff caring for themselves and each other is part of the rubric of hospital life. As chaplain it's a privilege to be able to contribute to this through training, the health and wellbeing strategy and organisation development projects. For me, the biggest part of this has been launching a staff listening service alongside a friend and colleague. The rationale of the service is to give permission to staff to seek the listening ear of our volunteer teams about the home or work issues which are bothering them. These don't have to be 'big' problems, yet just being able to talk about something, however small, can help all of us to cope better when we're feeling stretched. We have over 50 volunteers, who have spent time listening to colleagues on over 1600 occasions in our first two years.

I came into chaplaincy as someone already convinced that the gospel was as much about

servicing those outside the Christian community as it was about caring for those within it. In the hospital this has only grown. It is a great joy to serve and encourage those I meet who share my faith, to pray for people and to get to know them, both over long periods and in short or one-off meetings. Yet one of the unexpected pleasures in a world where proselytising is off limits (I had to look it up before I came for my interview), is the simple delight it is just to 'be' with people. There are lots of questions of faith, from patients, visitors and staff, yet intermingled is that nebulous brief of just spending time with patients and their visitors or working together with staff to put on an event, complete a project, or listen to them after a tough day. I had often read the gospels with wry amusement at the sense that Jesus was a pretty good example of someone who 'wasted' a lot of time just being with people, and so despite the often-hectic pace of the hospital, it seems fraudulently wonderful to be paid to do the same; to be the 'non-anxious presence' in a world filled with anxiety.

Incarnation is one of the key features of the Christian story. God choosing to identify with humanity is a powerful vision of the solidarity which our own ministries can demonstrate. Jesus clearly demonstrates that he has come to the poor, the broken, the excluded and those who feel forgotten. In modern life this transcends all areas of society, and taking the view that God is already at work in all peoples and doesn't have to be 'taken to' anyone, we are called to discern where God is working and join in. My favourite version of John 1:14 comes from the late Eugene Peterson's *Message*, 'The word became flesh and blood and moved into the neighbourhood', demonstrates that perhaps to be like Jesus we need to be 'with' and part of life with others. This living within a community requires a sense of vulnerability as the guest of the community to which the person has been called to serve. As a chaplain, I am the guest of the hospital, welcome to share in the life of the community, but bound, at the same time, to share in both its joys and sorrows. There is no safe distance from the challenges and disappointments, or celebrations.

If incarnation is about what Jesus *is* then perhaps reconciliation and inclusion is about what he *does*, for Jesus is always doing things in a way that turn societal norms upside down; talking to women without others present, meeting and eating with the poor or despised and challenging the rules of the religious. Jesus finds way to include those who've been on the outside and to enable those he meets to realise that the kingdom itself is both powerful and close-by. It's my belief that we have lost something of the joy in knowing that Jesus doesn't only come to enable us to realise that we are perfectly loved by God and that reconciliation with him and relationship are within our grasp, but also to heal us to be able to live both wholly and freely in our own skin. Jesus' invitation to life in all its fullness is to true integrity as a whole human being, living in the knowledge of God's love and care. It is these theological beliefs which also underpin my own work as a chaplain.

HE Chaplaincy and the PREVENT agenda

by Vaughan Rees

Higher Education (HE) chaplaincy offers the opportunity to come close to large numbers of people, most of them young, who have little or no other connection with the church, and who often have a stereotypical view of the church and its beliefs and attitudes. With this opportunity comes a serious responsibility, and it offers a fertile ground for theological reflection. At the chaplaincy in the University of South Wales we find ourselves constantly challenged to get to the heart of what mission is, both generally and in our particular situation.

Mission can be defined in different ways and can become controversial the more we seek to describe and articulate it in agreed formulas. It is usually seen as the church reaching out to share its message with the world, but often with the primary purpose of drawing people into the organised church. The view of student communities as rich fields for harvest is one which has often shaped our approach to chaplaincy ministry, most especially as church numbers decline at an increasing rate. Our experience in HE chaplaincy constantly brings home to us the tension between this approach and the way in which most people in today's culture want to engage with their own religious or spiritual needs and indeed the church. There is a great interest in spirituality, and many people are passionate about ethical issues, but their image of the church is often indifferent if not negative. People often view the church with suspicion and feel it is offering dogma in place of an invitation to seek; answering questions that are not being asked, and reluctant to listen in a dynamic way. Rather than being experienced as welcoming the marginalised it is often seen as the culprit that marginalises and excludes.

Of course, these are general perceptions, but they matter. Even where churches are seen as making a positive contribution to the world with a commitment to social justice and equality, willing to look seriously again at important issues which they long thought they had settled (such as human sexuality), this does not seem to result in a great influx of people into the churches. For many, even the most spiritually minded, the relevance of the church as it often portrays itself is hard to discern and its unquestioned adherence to traditional ways comes over as quaint. Although part of the church's mission and ministry, chaplaincy cannot rely on the familiar and comfortable culture of the church nor on its codified theological language to shield it from reality. We must face the complex, dynamic and diverse reality of our communities and learn to commend Christ directly in ways in which the message can be heard.

As chaplains in higher education, we work in a large community of many cultures and faiths, including those of no faith at all. We also work within an institution that describes itself as secular. This does not mean that the university community is intrinsically secular: faith in its many forms is intricately interwoven through the lives of its students and staff. The university is 'secular' in the sense that it does not give special privilege to any specific faith or belief, but we should be careful not to be lulled into thinking that secularism is the neutral ground to which we all bring our different beliefs. Rather it is one voice among others, one of the voices at the table, not the table itself. It is very important that we resist the assumption that there is one 'neutral' metanarrative and so find ourselves worshipping at the altar of secularism.

Chaplaincy, representing organised religion, is a guest in the university. It can only have effective influence and relationships if it understands the institution's goals and mission, as well as the hopes and aspirations of its staff and students. It is a fundamental of ministry to seek to love the communities in which we serve. Chaplaincy therefore works in constructive but critical partnership with the university, helping to shape how it goes about achieving the aspiration of education in its best sense. At the same time our ministry is only true and authentic insofar as we live out our distinctive call to be disciples of Christ. Our relationship with the institution has to be an incarnational one. We cannot sit outside, criticising its life and values from a secure place on the margins. We need to see the good at work too and work with it. We need to make our home among the community, meet the realities of the situation and work within them, appreciating the pressures under which people at all levels of the university are working day by day. Only in this way can we influence its life, share good news and take up opportunities to be prophetic in a way in which we can be heard.

A university aspires to train people not just to practise a profession but also to think critically and creatively. It aims to be an environment that brings people of different backgrounds, experience and beliefs together and enables them to grow by encounters and relationships with people different from themselves. Traditionally, universities have aimed to promote the welfare and growth of each individual person and the social health of the community as an end in itself. Inevitably, the practical pressures and limitations inherent in running a modern institution tend to be in tension with this aspiration, and perhaps this has become more evident as government policy and the demands of the markets have placed such principles under huge strain. More than ever there is need for ministry, quiet counsel and the remembering of foundational values.

At the University of South Wales we have worked with the churches and the university to develop a chaplaincy that is embedded in the institution but not entirely controlled or shaped by it. We have developed a kind of hybrid approach in which the churches, through a Chaplaincy Board, can shape the values and general strategic direction of the chaplaincy while, through the Director of Chaplaincy Services having regular meetings

with a member of its Directorate, the university can be assured of the chaplaincy's sensitive and proactive approach to supporting its work in tangible ways. A commitment to this approach of dual accountability has been central to the chaplaincy's capacity to be close to the heart of the university, attuned to its needs and aspirations but at the same time free to pursue a radical mission agenda. It enables us to offer completely confidential support to staff and students in their work, personal and family life, to organise worship, educational and social activities, and also to be at the heart of crisis management and strategic discussion on important issues faced by the university itself.

The difference between the churches' particular religious perspective and the university's practical working priorities can inevitably lead to some ambiguity and tension. A diverse community such as a university will be hard pressed to accommodate the notion of overt dogmatic evangelism. On the other hand, from the churches' point of view there could be some anxiety that the chaplaincy might become a mere secular welfare agency. This means that the chaplaincy is open to sometimes incompatible expectations and potential criticism and misunderstanding from all sides. We must always work hard in this 'market place of dispute' to witness honestly and effectively to our faith. The positive side of this is that tension and challenge can be a rich soil for creativity, calling chaplains into the work of practical theological reflection. It also means that we regularly find partners for our work in the most unlikely quarters, as we try to draw closer to the goodness of God already at work among us. We need to combine confidence in our faith with the humility of service and listening.

Our faith calls us to be a Christ-like presence in the community, and we find that the most effective way of expressing this is by being open, welcoming and non-judgmental, practising hospitality and extravagant kindness. We do not just see this as something we do for others. We believe that these qualities of openness, hospitality and kindness are basic to the human spirit. We recognise that in us all they often lie latent and masked by fear, insecurity, the pressures of work and society, and a world that is increasingly insular, secular and individualised. Our vision is to create a space that nurtures the potential of people to express these qualities and gives such potential the opportunity and confidence to show itself. Sadly, the Baptist Union's current formal position on the issue of affirming same sex relationships is inimical to our vision of a ministry embracing the marginalised. Alarming, it seems as if we are being drawn into taking on the role of the marginalisers.

We recognise that creating the space and opportunity for people to release their God-given potential is not limited to any particular faith or indeed to having faith at all. At the same time we, by living as disciples of Jesus, are called to help others become more fully human. In doing this we are not so much building a kingdom or an empire but trying to live out the fulfilment of the Christlike God's dream for the world, and support others in living it out too.

The character of our ministry is an essential blending of the 'parish' model with that of the 'gathered church'. Chaplaincy is not here just for the faithful: the whole university community is our parish, and our ministry is to everyone within it. At the same time, ministry cannot work without a gathered community to sustain, foster and test its calling. Increasingly this approach has become a trend in modern practical ecclesiology. The chaplaincy in the University of South Wales has an informal community of people of varied cultures and backgrounds gathered around shared values and core beliefs, united not by doctrine but by a desire to build a better world that will look more like the kingdom than it does at present.

Offering this kind of ministry does not mean that chaplains sit lightly to their faith. We are not 'multifaith chaplains': we are Christian chaplains in a multifaith community. Effective faith-based chaplaincy can only be offered by people who are deeply committed to their own faith while respecting that of others. We see the chaplaincy not as a 'neutral' space in which people forget their differences and try to be all the same, but as a 'mutual' space into which we come as we are and embrace other people as they are. Our openness is an expression of our Christian discipleship, not a dilution of it. The hospitality we offer reaches beyond welcoming people into a building. It means hospitality towards people's cultures and beliefs. Our motto is 'embracing diversity, celebrating faith'. We seek to serve in the name of Christ, expecting nothing in return, not even faith. It is as we go about this that we find many opportunities to exercise our discipleship and 'give an account of the hope that is in us'.

Our engagement with the university's agenda, most especially its equalities agenda, does not compromise our Christian faith: it is an expression of Christ's care for all people and especially his identification with the marginalised and the powerless. For us, helping to shape the university's approach to equality gives us the opportunity to support and challenge the thinking on issues which touch everybody's life. Equality is not just a matter of ticking the right boxes, but a response to the call to love justice, show mercy and to walk humbly with God.

One of the responsibilities the chaplaincy has been asked to undertake is to coordinate the university's implementation of the Government's PREVENT agenda. We have had to think very carefully about this for several reasons. The agenda itself is controversial. Some are suspicious of it as a threat to academic freedom and the free speech that is essential to a university. Some groups perceive it as discriminating against them. It is also very complex and time-consuming work. However, the university is legally obliged to implement the agenda, and careful thought has convinced us of good reasons why it can fit well with chaplaincy.

Having to write policies for PREVENT and to steer them through the university committee process for approval by governors gave us a great opportunity to influence and shape the implementation of the agenda from the off. Because of this, the whole

...our faith is incarnational

university has approached implementation of the agenda as primarily a pastoral duty, protecting minority groups against intimidation and threats, and at the same time safeguarding vulnerable people from being drawn into extremism. People can be open to the influence of extremist groups because of a number of factors making them vulnerable. Of course people can experience vulnerabilities without being drawn into any harmful behaviour, but we believe that by keeping company with them through their most vulnerable times we can help to prevent them from being exploited by those who would use them. Our initial response to any referral of concern is always to see

it as a referral for pastoral support. This, we feel, is a Christian approach, drawing on the example of Jesus whose concern was always to protect the weak and to bring the outsider back into the community.

We also have responsibility for designing and delivering PREVENT awareness training to students and staff at all levels. This has brought the chaplaincy into contact with large numbers of staff who might otherwise have little or no contact with it. Much of the training is held at the Chaplaincy Centre, so that many more staff members have got to know it and to appreciate its work, and this has allowed us to disseminate our ethos. It has led to many new pastoral relationships and referrals and strengthened the bond of trusting cooperation with senior managers in the university. This in turn has led us into a deeper relationship with the university in matters of safeguarding and staff and student vulnerability.

A vital part of our aim in chaplaincy is to create better citizens after the pattern of Christ: citizens of a mutually accepting and inclusive community that reflects the very nature of God made known in Jesus, a community in which people see their differences as an enrichment rather than a threat, and a blessing rather than a curse. This, we believe, is a clear expression of the kingdom and by far the best long-term PREVENT strategy.

All of us in ministry experience the tensions of working on terms that are not ideal and with organisations and projects that are flawed—including, of course, the church. This, after all, comes with being human! Our faith itself is incarnational, and we believe that approaching any situation with a desire to be a true disciple of Christ can turn it into an expression of the gospel.

Heathrow Airport Chaplaincy

by Paul Barker

The Heathrow chaplaincy team has 24 members and comprises chaplains from Buddhist, Hindu, Islamic, Jewish and Sikh traditions as well as from various Christian denominations. The team is led by Rev Howie Adan, who is an Anglican, but employed by the Heathrow Airport limited (HAL) as Head of MultiFaith Chaplaincy. The rest of the team is made up of chaplains who are paid by their church or faith community, or who volunteer their time to serve the airport.

It can sometimes be challenging to work with Christians from different church backgrounds but working with people from different faiths can bring additional demands. The important thing is to concentrate on common ground. I have found it hugely rewarding to pray with brothers and sisters from other denominations.

An individual chaplain can offer anything from a full working week to a couple of days per month. I am employed by the London Baptist Association to work as a Heathrow chaplain for 24 hours per week. I usually do this in four lots of six hours. The chaplaincy service is available to the airport all day, every day of the year, and between the hours of 1600 and 0800 the following day, a chaplain is always 'on call' to respond as required. The main reason for a call-out is for a 'death on board', of which there about 80 a year. We are called along with the emergency services, airline and airport staff. We attend to offer care and support to the travelling companions of the deceased, and we are also available to the aircraft crew, for whom this can be a very distressing time. This is especially true for the crew member who discovered the person who had died.

If you have ever travelled through Heathrow or watch the ITV documentary series, Heathrow, Britain's Busiest Airport, you will know that it is rather large! It comprises four terminals and nearly 80,000 workers are on site on any one time. Seventy-nine million passengers from all around the world flew in or out of Heathrow during 2017, using one of the 80 plus airlines that land and take off, on average every 45 seconds.

I am the lead chaplain for Terminal 2, which is the newest terminal building. It was opened in June 2014 and officially named The Queen's Terminal. It is home for the Star Alliance group of airlines and has approximately 24,000 people working there. This is my 'parish'.

There is no such thing as a typical day in the life of a chaplain at Heathrow, although I do try to have some sort of structure and pattern to my approach to this role, which I have

now held for just over seven years. The role is primarily to offer pastoral and spiritual support to staff and passengers. It is very much a ministry of presence, so it is important that I have seen around the terminal on a regular basis.

All chaplains are issued with a hi-vis jacket, with 'Airport Chaplain' in large letters on the back. These jackets must have some sort of magic property, because as soon as you put it on you suddenly become an expert on the whole of Heathrow! As you can imagine, security is very tight, so an intense vetting procedure takes place. There is also mandatory training, which includes safety and awareness, fire and safeguarding. All this can take several months, but once this has all been successfully completed you are issued with a pass that enables you access almost anywhere on the airport, which is an awesome responsibility and not to be abused as that could bring the whole team into disrepute.

Training is also an important part of our monthly team meetings. As well as the training, these meetings offer the opportunity to catch up and share experiences with chaplaincy colleagues. Often, I am a lone worker as I walk around the terminal buildings, so I really value times when we get together, either as a whole team or with another chaplain over coffee.

Howie will also call all the lead chaplains together from time to time to discuss various issues or plans. He will pass on to us the expectations of HAL regarding our role. One of these expectations is to ensure that the Multi Faith Prayer Rooms (MFPR), which are found in each terminal, are kept clean and tidy and not being misused in any way.

Unfortunately, the MFPRs can be a source of conflict, especially as many Muslims expect mosque-type rules to be in place, for example, about the wearing of shoes. Howie receives numerous complaints throughout the year concerning this. HAL has produced a code of conduct, which is displayed in all MFPRs, in written and pictorial form, but these are largely ignored. Howie plans to recruit more Muslim chaplains in the hope that they may have a great effect on their community.

As I said earlier, there is no such thing as a typical day in the life of a chaplain at Britain's busiest airport. I never quite know who I will come into contact with or what situations will confront me, so it is important that I pray before I set off on my rounds, asking God to lead me to those He wants to put in my path. Most days the travelling public that I meet just want reassurance that they are in the right place. Heathrow can be daunting for those who don't travel through it on a regular basis. Sometimes I escort those seeking assistance to where they want to go. This gives me an opportunity to engage in conversation and to show them someone cares. This can be a great comfort for someone who is disoriented by their surroundings.

During such encounters, I have come across those making difficult journeys, like attending a funeral, or visiting a very sick relative. To have someone to talk to as they navigate the busy airport terminal can be a real blessing. It also gives me the opportunity to offer to pray

with them, if they so wish. My offer has rarely been refused!!

During the spring of 2018 I came across an extremely distraught young lady from the US. She was travelling to stay with her grandmother in Dublin. She had had a very harrowing journey so far and was not even supposed to be in Heathrow. She was meant to have flown directly to Dublin from the US, but because of a delayed internal flight in the States, she missed her connection.

Somehow, she managed to breach security at Heathrow and was being refused a flight on her booked plane, despite her bags being on board. It was at this point I rolled up, with this young lady, far from home, in floods of tears. The security staff member was showing little sympathy, which from her point of view was understandable, as a serious security breach had occurred. The young lady couldn't understand what the fuss was about. I didn't want to undermine the security staff, who were only doing their job, but I did want to offer some support to this distressed and weary traveller. I suggested that I took her to my office in the MFPR to make her a cup of tea. This request was refused. Instead I went to one of the food and drink outlets and bought her one, with a muffin! By the time I returned she could come with me to my office. There, she was away from the gaze of other travellers and could gather her thoughts. She had the opportunity to call her grandmother to explain that she would now be on a plane an hour later than planned. I offered to pray with her, but she turned that down. When the time came for her to board the plane to Dublin I escorted to the gate. As we said our farewells, she said 'please pray for me'. What a turn-around! It is very unlikely that I will ever meet this young lady again, but hopefully she will remember our meeting and that Jesus cares for her.

Events like that do not happen every day. With the staff I meet on a regular basis (shifts prevent regular meetings) conversations are on a more general, 'how's the weather?' or 'did you see the football last night?' basis—but I am there for the times when they need to talk about a serious situation, like a family death. Being a chaplain means you are there to listen, more than to talk; to offer a sympathetic ear and to show the love of Christ.

Our call as followers of Christ is to 'go into all the world'. As a chaplain at Heathrow, I have no need to go anywhere as the world is right there. Passengers and staff come from all corners of the globe and it is a great privilege to serve God in this way.

In this post-church era chaplaincy has a vital role to play in showing the world that God cares for all. Often, I am asked, 'Why are you a chaplain?' My answer is simple: nowhere in the gospels did Jesus say that if you want to meet him, the people could do so by going to the synagogue at 1030am on the sabbath. He went where the people were. If that was good enough for Jesus, then it is certainly good enough for me, and there are plenty of people at Heathrow.

Reviews

edited by Michael Peat

Being Human: Bodies, Minds, Persons

by Rowan Williams

SPCK, 2018

Holy Living: The Christian Tradition for Today

by Rowan Williams

Bloomsbury Continuum, 2017

Reviewer: John Rackley

Both these books by Rowan Williams expect the reader to swim in deep waters. ***Being Human*** follows in the path of *Being Christian* and *Being Disciples*, in which the author wishes to engage with the current questioning of what it means to be a person living in the community of contemporary experience. How are we aware of ourselves? Are we more than a programme of evolved instinct? What contribution might faith in God make to current debates on our worth as humans?

He builds his answers around the notion of the freedom of God, which is a gift to us. A gift that, in this century, has become a desire for wellbeing, which he believes will only flourish in the exploration of contemplative prayer and silence.

Being Human is not an easy book to read. Williams constructs a philosophical bridge across which theology may walk. Scripture is planted in a soil of defiant Christian apologetic.

We are more than independent units of

experience without connection to any other. We grow in community, not in isolation. We need to learn how to flourish within our limitations, not live as if they do not exist.

The Creator calls us to be Adam-Revived, not Christian. So a church must be judged by the sort of person who is produced by its belief system.

Holy Living considers what sort of person that might be. The book is a compilation of 13 articles and talks spanning Williams' career. It seeks to map what it might mean to be holy. By holiness he means a life which is a hint of what is more than its events and ideas. He likens it to the way an individual's performance draws us into an awareness of the composer's skill. The musician's art is the tip of something far more wonderful. It explores the traditions that have arisen from the likes of Benedict, Teresa of Avila and Julian of Norwich.

For me, however, the most engaging chapters were those on Christian community as God's workshop, health and healing, reading and listening to scripture, and sexuality and spirituality, which includes the arresting observation: *We easily forget that the Christian scriptures were not written to answer our questions.* Think on that as you explore a text for your sermon or you are asked: what does the Bible say about? With such a hermeneutic, how would a minister survive in a local church?

The heart of the book is the chapter that considers the relationship between contemplation and God's mission. He writes:

Evangelisation, old or new, must be rooted in a profound confidence that we have a distinctive human destiny to show

and share with the world. To be fully human is to be recreated in the image of Christ's humanity. To be contemplative as Christ is contemplative is to be open to all the fullness that the Father wishes to pour into our hearts.

Holy Living invites us out of the shallows to float in the embrace of deep waters. It reminds me of Richard Foster's call in the last century that we become Deep People. In both books, Williams is offering serene content to our restless search for what it means to be church and how the gospel might transform lives today.

Faith, Hope and Love: Interfaith Engagement as Practical Theology

by Ray Gaston

SCM, 2017

Reviewer: Ronnie Hall

It is rare for me to be frustrated by a book. As a lead chaplain I am responsible for, and work with, 19 different faiths every day. I love celebrating Diwali, Eid Murbarak and Dhamma Day with colleagues. I love to learn from other faiths because it reminds me of my identity in Christ and why my faith is important to me. I love the conversations that I have: for example my Muslim colleague telling me my sermon was on an identical theme and emphasis as his the previous Friday in the mosque. I love to know that regardless of belief there is much that unites us, theologically, ethically and practically. Ray Gaston is the same as me, but reading this book was so frustrating. The question is why.

The first problem is the length. It is far too short. It reads like an academic thesis that has been seriously edited and

summarised. There is an excellent call for Christians to disavow Constantine but the analysis and the history are seriously curtailed. There are some great case studies which made me think, but I wanted more information. The problem is that the second half of the book concerns Islam, whereas the first part is broad. I came away thinking how much better this would be if the author concentrated solely on Islam and dropped the sections on pedagogy and praxis. I read the book twice and I still can't decide if this is community practice or a theological textbook. It is trying to be both but it does neither approach justice. It is not one thing or the other and all the sections warrant expansion.

The other frustration is that I want to agree with what is being said since I have a similar context to the author, but in fact I completely disagree. It is a step too far for most readers of this journal to expect a Christian to read the Qu'ran during Ramadan and pray the Muslim call to prayer while actually participating in the Muslim prayer service. Much as I am inspired by the seriousness and devotion of my Muslim colleagues and how they live together, I do not see any value in saying that Allah or Islam are a means of grace for Christianity. The Muslim call to prayer celebrates Mohammed and Allah: why would a Christian pray this prayer?

This is a new approach and it is bound to be controversial. There is no doubt that the book is well researched and we are in the hands of someone who is sincere, thoughtful and wants to be with Muslims in a way that goes beyond 'conversion of the other' or sees Islam as a problem to be solved, but rather believes Islam to be a means of grace. But, for me, as a Baptist minister with a multifaith staff, I won't

read this again and won't recommend it to anyone else because I don't think it's true. If you are interested in multifaith relationships please read *The Dignity of Difference* by Jonathan Sacks. If you want a completely new approach that you'll likely disagree with, then get this book.

This is my Story

by Paul Beasley-Murray

WIPF and Stock, 2018

Reviewer: Martin Gillard

This is an interesting biography by one of the key figures among British Baptists in the last part of the 20th century and the first part of the 21st century. For those who know Paul Beasley-Murray well, this biography is unlikely to reveal a great deal of new information. For those like myself, who only know Beasley-Murray from a distance or through his other writings, it fills in a lot of gaps. There will be people who are especially interested to read his reflections on the reasons for his resignation as Principal at Spurgeon's College.

This biography includes the normal description of childhood and early family life, marriage and education. For pastors, it is more interesting to read Beasley-Murray's memories and comments on over 50 years at the frontline of Christian ministry. This includes service as a missionary in Congo/Zaire, as a 'successful' Baptist minister at Altrincham and Chelmsford—where both churches grew numerically and spiritually—and the difficult years as Spurgeon's College Principal. There are also chapters on his involvement with *Ministry Today UK*, and The College of Baptist Ministers, and a

number of further chapters and appendices on the theme of ministry, which are worth reading.

There were a number of 'typos' in my copy that were a little distracting, and as with all biographies there were one or two moments when it seemed a little self-indulgent. But, fair enough: in the preface Beasley-Murray does begin by saying 'This account is written in the first place for my grandchildren'. We are, after all, all the heroes of our own stories.

It is good that Beasley-Murray has in this book been honest about his struggles, and the stress that accompanies Baptist ministry, in whatever form it takes. It is a reminder that all who are called to serve the living God are, like Jesus Christ, called to carry a cross.

Undoing Theology: Life Stories From Non-normative Christians

by Chris Greenough

SCM Press, 2018

Reviewer: Clare McBeath

With issues of sexuality and gender being very much a hot topic within both our churches and academia, this book offers the possibility of bridging the gap, by reminding us that at the heart of the debates lies the lived experience of individual Christians. Greenough's book challenges us to break the taboos of normative theology and to talk about sexuality as experienced by those on the margins. It comes with a warning that it contains sexually explicit content!

For those new to this area of study, the book helpfully begins by tracing the development of sexual theology through

feminist and queer theory and theologies in a way that is engaging and accessible, which if you have every read much queer theory/theology is quite an achievement! It argues that traditional theological discourse is built on heteronormative assumptions that has 'wounded' many Christians whose identities and experience differ from the perceived norm.

Greenough looks at the pivotal role storytelling can play by grounding theology in lived experience, helping people to make sense of their lives and in disturbing and disrupting traditional theology. Storytelling, Greenough argues is transformational because it is relational, and it is performative. Stories thus become living documents, texts that are continually interpreted and re-interpreted. In telling our stories we are always in a process of becoming. We connect with ourselves, with one another and with the divine—stories are polyphonic.

And so, with the participants' consent, Greenough explores the spiritual journeys of three Christians who embody a diverse range of non-normative sexual practice. The first is that of an intersex-identifying Catholic who self-identifies as being made in the image of God. The second is an evangelical and former religious leader who advocated conversion therapy for homosexuals who then accepted their own homosexuality.

And lastly, in case you thought this book was just identifying non-normative as LGBTQI+, is the story of a Christian who self-identifies as heterosexual who engages in bondage and SM practices (BDSM) as a form of healing and prayer. To be honest this was the section I thought I might struggle with, coming as I do from a feminist background that is very wary of

the categories of submission and dominance as these have traditionally been applied along gendered lines. So, I found this story helpful in exploring the boundaries of pain and pleasure as inducing a heightened state of consciousness that is potentially both spiritual and cathartic. Also helpful was the idea of a holy trinity of consensually, mutuality and pleasure as providing limits and boundaries for BDSM.

There are many other interesting ideas in this book about both undoing theology and undoing experience (so that it does not risk making God in our own image) that are worth further exploration. These include the theology of Trinity or Tranity allowing for a third or liminal space and the deconstructing of boundaries that define our identities or the idea of wounds as symbols of resistance.

Overall this book digs beneath the binary categories of male/female, heterosexual/homosexual, material/divine to ask deeper questions of how our identities are constructed. It is a challenge to continually journey and redraft our experience and identity. The concept I think I warm to most of all is the idea of approaching sexual theology not from a historical perspective that seeks to reconcile us to past traditions but to approach instead from an eschatological perspective using Susannah Cornwall's idea of 'sexchatology'.

Here we are challenged to subvert the repetitions of binary and heteronormative understandings of sexuality and theology. This is a realised eschatology of abundant acceptance and 'the full integration of self and spiritual identities' (p183), where we are called to create future possibilities by enacting them...

Of interest to you

edited by Arderne Gillies

NEW PASTORATES AND PASTORAL APPOINTMENTS

Vivienne AITCHISON	To Crown Road, Sutton (Lay Pastor), October 2018
Nick ASHTON	From Melton Mowbray to Regional Minister EMBA, September 2018
Angela BACON	From Raleigh Park, Brixton to Emmanuel, Thamesmead, January 2019
Helen BAKER	From Great Missenden to Bicester (Pioneer), November 2018
Nick BRADSHAW	From Regional Team Leader, SWaBA to Stanwell Road, Penarth, February 2019
Julia BINNEY	From Knaphill to Abbey, Reading, October 2018
David BIRD	From retirement to Attleborough (part time), September 2018
Elaine BLUNDELL	From Keyworth to Trinity Free, Huntingdon, September 2018
Ebenezer BOAKYE	From Trinity, West Norwood to Winchmore Hill, January 2019
Jacky BONE	From Surbiton New Life & Chaplain YMCA to Witney (part time), August 2018
Pam BRYAN	To Whetstone (Community Pastor), September 2018
Andrew BURNHAM	From Bromley to Islay, January 2019
Martin CEASER	From Crowthorne to Biggleswade, January 2019
Stephen COLES	To Winner Street, Painton, November 2018
Hannah COLK	From Tabernacle, Wolverhampton to Robert Hall Memorial, Leicester, Jan 2019
Paul DAVIS	To Bourne, Lincs., September 2018
Pete DIBDIN	From New Addington to Life Community Church, Horsham, January 2019
Wayne DULSON	From Loughton to Cosham, January 2019
Phil DURRANT	From Clevedon to Kidlington, February 2019
Pete GARDINER	From Clevedon to Downend, Bristol, October 2018
Gareth GARLAND	To High Street, Rickmansworth, September 2018
Derek GIBSON	From Lochgilphead to Chase Cross, Romford, November 2018
John GOOD	From Stopsley to Pioneer, Hamworthy, Poole, October 2018
Ben GOTTS	From Littleover, Derby to Hawkhurst, March 2019
John R GREEN	From Rosedale Community Church to Wantage Christian Fellowship, Dec 2018

Hannah GRIFFITHS	To Romford (Children, youth & family worker), September 2018
John HALL	To Pontyclun, October 2018
Stephen HARRION	To Church Lane Evangelical, Stafford
Ian HENDRY	From Bearwood to Stanton Road, Luton, November 2018
Andy HICKFORD	To Upton Vale, Torquay, February 2019
Jonathan HIRST	From Dukinfield to Kay Street, Rawtenstall (Associate) & NWBA Youth Networker, September 2018
Simon HUGHES	To Dartmouth (part time), July 2018
Keith JOHN	From Claremont Road, Cricklewood to Hainault, February 2019
Christian JONES	To Central, Tredegar, January 2018
Sara KENNETT	From Youth Pastor to Associate Minister, West Wickham & Shirley, Sept 2018
Stuart KENNETT	To West Wickham & Shirley, Youth Pastor, September 2018
Duncan KEYS	To Friars, Shoeburyness, Autumn 2018
Tim LANGDON	From Minehead to Bridgwater, November 2018
Neil MARTIN	To Queen's Road, Coventry (Associate), September 2018
Paul McCABE	From Upton-upon-Severn to Minehead, November 2018
Peter ORPHAN	From Pantygwydr to Salisbury, October 2018
Carl PALMER	From Haddon Hill, Bermondsey to Elm Park (part time), September 2018
Carl PEET	From Arnold Road Evangelical Church, Nottingham to Grimsby, January 2019
Harry PLACE	From Dorchester to Magor, January 2019
Sandra PLATFORD	From Aldershot to Godalming, January 2019
David QUINTIN	To Downend, Bristol (part time), October 2018
Kumar RAJAGOPALAN	To Totteridge Road, Enfield, October 2018
Paul ROCKLEY	From South Parade, Leeds to Blenheim, Leeds, October 2018
Graeme ROSS	From Orchard, Colchester to Regional Minister, EBA, October 2018
Elizabeth RUSHMER	To Cann Hall & Harrow Green, September 2018
Simon SCHOFIELD	From Warrington to Abbeyfield, Edinburgh, February 2019
Jonathan SOMERVILLE	From Tabernacle, Wolverhampton to Woodford, February 2019
Neal STANTON	From Zion, Tenterden to Pioneer Pastor, Zac's House, Northwich, Manchester, December 2018
David WEST	To Llanishen Cardiff, January 2019
Ruth WEST	To Llanishen, Cardiff (Youth Pastor, part time), January 2019

Kathy WILLIAMSON To Howlands, Welwyn Garden City (Retirement Pastorate), Autumn 2018
 Mike YATES From Winton to Sandy, November 2018

MINISTERS IN TRAINING

Richard ASANTE Spurgeon's to Surbiton, New Life, September 2018
 Kenny BROWN Northern to Clayton, Bradford (MIT placement), September 2018
 Karen BUGG Bristol to Wokingham (MIT placement), September 2018
 William CLARK All Nations Christian College to Edmonton (Associate)
 Kevin COLWELL Spurgeon's to Poverest Road, Petts Wood, Summer 2019
 Amutha DEVARAJ Spurgeon's to Ashurst Drive, Gants Hill, July 2019
 Chris FARMER Spurgeon's to Braintree, Summer 2019
 Heather FARROW Northern to Jarrow (MIT placement), September 2018
 Adam GRAY Whitley (as MIT) to North Shields (MIT placement), September 2018
 Simon HEARD Spurgeon's to Mariners' Chapel, Rowhedge, Summer 2019
 Rob HOWLETT Bristol to Burnham on Sea (MIT placement), September 2018
 Jenny HUGHES Spurgeon's to West Mersea, Summer 2019
 Richard LAKE Regent's Park to Lavendon, Summer 2019
 Tom MADDERS Spurgeon's to Billericay, Summer 2019
 Marion MARKWEI Spurgeon's to Temple Hill, Dartford, Summer 2019
 Esther MASON Regent's Park to Wallingford (part time), September 2018
 Andrew MASTERS Spurgeon's to Crayford, September 2018
 Iver McMULLEN From Kensal Rise (MIT placement) to Teddington (MIT placement), September 2018
 Charmaine MHLANGA Spurgeon's to Sundon Park, Luton (MIT placement), January 2019
 Paul MUIR Spurgeon's to Brabourne (MIT placement), September 2018
 Josh PARMA URC Cardiff to Melksham, November 2018
 Tudor PARSONS Spurgeon's to Haddenham (MIT placement), September 2018
 Darren POWELL Spurgeon's to Morden, Summer 2019
 James REEVES Bristol to Rodbourne Cheney, Swindon (MIT placement), September 2018
 Sally SAGO Spurgeon's to Kings Street, Thetford (part time), Summer 2019
 Joe SMITH From Open Door, Rochdale (MIT placement) to West Lane, Howarth (MIT placement), October 2018
 Naomi SPRIGGS Northern to Brownlee Green, Wythenshaw (MIT placement), September 2018

Elizabeth STONER	Spurgeon's to Shoeburyness & Thorpe Bay (part time), Summer 2019
Dannielle WORLEY	Spurgeon's to Centenary, March (MIT placement), September 2018

CHAPLAINCIES, EDUCATIONAL APPOINTMENTS, MISSION & OTHER SECTOR MINISTRIES

Vanessa APPLETON	To Lead Chaplain, Sue Ryder Hospices, Reading, Woking & Newbury, Oct 2018
Sampson DANKYI	From Trinity, New Addington to Trinity, New Addington and Chaplain, Guys & St Thomas' Hospitals, June 2018
Karen KANEEN	To South Wales Baptist Association (Administrator), January 2019
Terry LOCKYER	From Banners Gate, Sutton Coldfield to Head of Programmes, Latin Link, Oct 2018
Tony MINTER	From Grange, Gloucester to Chaplain, Derriford Hospital, Plymouth, May 2018
Tracy MORGAN	To Chaplain, Guy's & St Thomas' Hospital (Staff Bank), September 2018
Paul RHODES	From Rodbourne Cheney, Swindon to Manager, Barnabas Fund, September 2018
Tudor THOMAS-BOTWOOD	Military Chaplain, Plymouth, October 2018
Nicola THOMAS-BOTWOOD	Military Chaplain, Plymouth, October 2018
Mick UFFINDELL	Military Chaplain, Plymouth, October 2018

RETIREMENTS

Michael BOCHENSKI	Rugby, July 2018 to Moderator, Long Eaton, November 2018
Graham COLDMAN	Ashford, July 2019
Linda CREBBIN	Magor, June 2018
Barrie DUKE	Oak, Inwardleigh, December 2018
Graham DUNN	Barrow Upon Soar, March 2019
Steve HENDERSON	Chaplain, Great Western Hospitals, July 2018
John HOUSEAGO	Broadmead, Bristol, September 2018
Heather McINTYRE	Speen, October 2018
Mark WICKENDEN	Horndean, December 2018.

DEATHS

Ken BALSOM	Retired (Caerphilly), August 2018
Anne DUNN	Stonehouse, June 2018

Steve FENTON	Preston
Stanley GOODALL	Retired (Mirfield, West Yorkshire) October 2018
Norman HILEY	Retired (Leeds), August 2018
John LEWIS	Portstewart, Northern Ireland, September 2018
Islwyn MORGAN	Siloam, Tafarnaubach, September 2018
Peter PEEL	Retired (Twickenham), July 2018
Bob SIMPSON	Retired (Newbold Verdon), October 2018
Terence TATTON	Retired (Bristol), June 2018
Dennis WELLER	Retired (Stafford), October 2018
David WOOLLEY	Retired (Newport), August 2018

Of Interest To You

To include matters for prayer or interest such as special wedding anniversaries (50+), bereavements, illness etc, please contact Rev Arderne Gillies at

Greenhill, 39 South Road, Chorleywood, Herts. WD3 5AS

or email her at rev.arderne@btinternet.com

Please note that Arderne's resources include the Ministry Department and the Baptist Times, as well as direct communications. Because of this, the descriptions of posts published may not always match the locally identified roles.

Thank you

I am writing to thank all of you who have taken part in a survey that I am conducting on the beliefs and practices of accredited ministers. I have had a good response. If you have not yet taken the survey, it is not too late! Your participation will help me tremendously with my research for a PhD with York St John University. I hope that this research will help ministers further to develop an understanding of the depth and breadth of expressions of ministry. The survey is a fully independent study and should take you no more than 20 min to complete. Please use the link below:

https://yorks.je.qualtrics.com/jfe/form/SV_bEnyn0rAz7wkFE1

Gareth Garland

***bmj* Essay Prize 2019**

The *bmj* invites entries for our Essay Prize from those serving in, or in formation for, the leadership and ministry of Baptist churches. We would like an essay of 2500 words on a topic and title of the entrant's choice that fits into *one* of the following categories:

Baptist History and Principles
Biblical Studies
Theology or Practical Theology

We are looking for clear writing and argument, and a creative engagement with our Baptist life. The prize will be **£250.00** and the winning essay (and any highly commended contributions) will be published in *bmj*.

We particularly encourage entries from those in the early years of their (Baptist) ministries, which includes MiTs and those who are not in accredited or recognised leadership roles.

Closing date: 30 March 2019

Entries should be submitted **electronically, double spaced and fully referenced, using endnotes not footnotes**, to the editor at revsal96@aol.com, including details of your name, address, church, role, and stage of ministry.

Judges will be drawn from the Editorial Board of *bmj* and subject-appropriate academic Baptist colleagues. We reserve the right not to award a prize if the entries are unsuitable, of an inadequate standard for *bmj*, or do not meet the criteria.

Please share this competition with colleagues to whom it might be of interest.

Contact the editor if you have any queries.