

Session 2 – New Forms of Chaplaincy

Cliff College Summer School 2016
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1. Title Slide

2. Introduction

Looking over the fence

3. What do we mean by new forms of chaplaincy?

New expression of old ideas

Town centre chaplaincy

Contexts that stretch the definition

Temporary chaplaincy

Approaches that have grown out of other forms of mission

Community chaplaincy

Informal models

Chaplain to the waiting dads

Methods of mission that resonate with chaplaincy principles

Vocational discipleship- flashes of chaplaincy

4. Models that help us understand mission in new ways

5. Example 1: Town Centre Chaplaincy

Volunteer teams

Problematic for defining host relationship

Client groups are sometimes not represented by the hosting organisation

How to relate to client/users?

But this clearly isn't a problem because it works

6. Example 2: Fire Service Chaplain

Move from formal and representational role to personal support role

Few conversations are about their work itself

Emphasis on ALL times
Distress and Eustress of the moment
The one door of the Kingdom is for high moments as well as low

7. Example 3: Chaplain to the ladies' loo

Good practice youth work
Finds its own place
Finds its own way of working
Has become chaplaincy

8. I am the door

9. Proposition 1: Chaplaincy as a presence

Does the presence of chaplains contribute as much to the whole community as the individual interaction?
Tabard Chaplaincy
Street Pastors
The chapel as a chaplain
Tolpuddle
Community Chaplaincy models

10. Temporary models

A Railway Chaplain story
A ministry of hanging about a bit
First Responder Chaplain
Unexpected chaplaincy

11. The Marks of Chaplaincy – challenged by temporary models?

The chaplain

offers Ministry beyond the walls - to where people are
is an invited guest and not the host
is vulnerable - not powerful
is commissioned by the Church and accredited by the host
is an intentional presence - rather than gathering
is an authentic expression of Christian Mission - sharing in what God is
doing in the world

12. Seeking a theology and ecclesiology

Martin of Tours
Bible
John Wesley
A duck

13. Martin of Tours revisited

Alternative version – the cloak is shared
Shared context and experience
Chapel is a place of sharing (a cloak for the community)
“This is a distinctive method for mission with its own rules of engagement.”
(Brown, S. chapter 2, p2)

14. The Marks of Chaplaincy – challenged by the ‘shared context model’?

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15. A universal commission for chaplaincy?

Luke 10: 1-11

Bring the kingdom near (whether they want it or not)

*Reference Responsible Grace R. Maddox (Nashville, Abingdon,
1994)*

Bring Peace (is this a blessing?)
Bring healing (what do we mean by healing here)
To a place where Jesus intended (or intends) to be.
No mention of baptize etc.

16. The Marks of Chaplaincy – challenged by Luke 10: 1-11?

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17.

Christ has no body now on earth but yours,
no hands but yours,
no feet but yours,
yours are the eyes through which Christ's compassion
is to look out to the earth,
yours are the feet by which He is to go about doing good
and yours are the hands by which He is to bless us now.
St Teresa of Avila (1515-1582)

18. John Wesley

'Works of mercy' by which the love of God is imparted

19. Proposition 2: Chaplaincy as a means of Grace

By which the love of God is imparted to the chaplain as well as the person served
Chaplaincy as a method of discipleship

20. The Marks of Chaplaincy – challenged by Wesley?

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21. Prudential Chaplaincy

May not be what we have expected

It happens

It works

It has fruit

22. The Duck Test

If it looks like a duck, swims like a duck, and quacks like a duck, then it probably is a duck.

23. The Duck Test 2

If it looks like a duck, and quacks like a duck, we have at least to consider the possibility that we have a small aquatic bird of the family Anatidae on our hands

Adams, Douglas (1987). Dirk Gently's Holistic Detective Agency.

24. Ordinary and extraordinary ways

We might ordinarily expect God to do things in a particularly way (ordinary), but we should not limit God's power by our understanding. An omnipotent God is free to work in any way that might suit his will (extraordinary).

The fact of a ministry is far more important than whether or not it is chaplaincy. Thinking of it in these terms (such as the marks) may help understand it better whatever it is OR give us tools for doing it effectively.

25. Flashes of chaplaincy

Train journey

What is your experience?

Grieving daughter

Car delivery man

Young professional woman

Kidney woman

26. Proposition 3: Chaplaincy as a charism

Chaplaincy for all

Chaplains are Ministers

Chatter magnet?

27. Case studies that take us further

Dog walking

New Baby

28. Proposition 4: Providential Chaplaincy

Chaplaincy that is God's response to need?

Chaplaincy opportunities provided by God as a point where our need to express our discipleship meets the needs of someone who needs to receive God's grace.

"It is clear... that chaplaincy not only looks different in different contexts, but that it is understood and perceived differently depending on the theological, ecclesial and vocational standpoint from which a person views this ministry."

Slater, V. *Chaplaincy Ministry and the Mission of the Church* (London, SCM, 2015)

29. Propositions

1 Chaplaincy as a presence

We do not see the outcomes or influence

2 Chaplaincy as a means of grace

We gain as well as give

3 Chaplaincy as a charism

A gift that is available to all, or present in all to various degrees

4 Providential Chaplaincy

Part of the prevenient grace, an expression of Gods practical love

All of the above point in the same direction

Chaplaincy as a method of discipleship

30. The Marks of Chaplaincy – challenged by new forms of chaplaincy?

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