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The Church of England's Involvement in Chaplaincy

**Research Report
for
The Mission and Public Affairs Council**

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1.0 Introduction

The Director of Mission and Public Affairs of the Archbishop's Council commissioned this research in order to elucidate the Church of England's current involvement in and support for chaplaincy work and to inform effective planning for the Church's future strategy in this area. The project was developed by Andrew Todd (CCCS) and Victoria Slater (OxCEPT).

1.1 Rationale:

Chaplaincy is situated in the interaction of faith, and faith communities, with other areas of the life of society. Characterised, on the one hand, by being a pastoral presence in diverse settings, chaplaincy is also a significant aspect of the church's contribution to civil society. Chaplaincy is therefore a distinctive ministry undertaken in the public square by representative and authorised ministers (lay & ordained), embedded characteristically in social rather than church structures and focussing the vocation of the church to serve the mission of God in the world. Roles are publicly recognized and validated by both the host organization/network and the faith community; and chaplains are appropriately accountable to both the host organization/network as well as to their faith community. They contribute to the mission of the context in which they work (e.g. to the work of education or to healthcare), as well as to that of the church, working in a professional way with specific knowledge, skills and training relevant to their work context

Historically, chaplaincy developed significantly in education, health, prisons the military and, to a lesser extent, government, serving the needs of those who might otherwise be detached from the congregational life of churches, through incarceration or membership of closed communities. This gave rise to a continuing tradition of public sector chaplaincy, jointly resourced by churches (and more recently faiths other than Christianity) and public sector organizations and institutions. There is a long tradition here not only of pastoral care, but also of supportive critical engagement with the development of the public sector, for instance, with the development of modern approaches to the role of prisons within criminal justice; or with approaches to education, or health and well-being. More recent developments in this area include chaplaincy to the police (and other emergency services) and to courts of justice.

Other roots of chaplaincy lie in the engagement with industry and commerce. These roots would include industrial mission, railway missions, the international phenomenon of port chaplaincy and agricultural chaplaincy. Once again, this is a tradition of both the extension of pastoral care to groups that might otherwise be untouched by the mission of the churches, and one of engagement with the life of society, in this case with its economic life in an industrial and post-industrial era. This is an area of chaplaincy that is changing, diversifying and growing. Diverse areas of commercial life are now touched by chaplaincy, including: industry (at least in some areas); retail (shopping centres, supermarkets, etc.); financial services; transport (notably airports); leisure (theatres and sport, especially football clubs); and those areas where there is chaplaincy in the community (including in town centres, areas of economic regeneration and rural areas). Engagement with commerce has also given rise to some examples of the commercialization of chaplaincy, with chaplaincy organizations, and a few small companies, offering chaplaincy services commercially.

A third strand of chaplaincy, with its roots in the middle ages, is represented by clergy in non-parochial roles, serving particular aspects of church life. These would include chaplains to bishops and religious communities, and possibly cathedral chaplains. This area of chaplaincy is not a primary focus of this research, unlike the two mentioned above.

Those involved in chaplaincy, as further explored in this report, include: full-time chaplains paid by faith communities, and/or by host organizations; part-time chaplains paid similarly; volunteer chaplains (who are often engaged in other areas of ministry as well); and significant numbers of volunteers working alongside chaplains, in both the public sector and commercial settings. Part of the genius of chaplaincy lies in chaplains living out their dual membership of faith communities and other organizations; paying attention to the identity, language, organization and values and beliefs, not only of their faith tradition, but also of the hospital, shopping centre, regiment or other organization they serve; and making practical and theological connections between faith and society. This is often articulated by chaplains as about 'presence', in Christian terms as an incarnational ministry that seeks to discern and live out the presence of God in the midst of society, in partnership with others who work for the common good.

As part of this approach, chaplaincy has played an interesting and significant role within aspects of the secularization of UK society, especially the changing roles of faith communities within civil society. Significant features of the changes in which chaplaincy has played a part include: the continued involvement of churches, and the new involvement of other faith communities, in the public sector, through the persistence of chaplaincy's public role, set against the background of decreased faith organization responsibility for governance and management in the sector; the accommodation of chaplaincy to the prevalent norms of public life (human rights, respect for diversity and provision of equal opportunity); the involvement of chaplaincy in government approaches to both shared values and preventing 'extremism'; the development of multi-faith models of chaplaincy, partly in interaction with public policy; and ways of doing chaplaincy that offer faith perspectives as a resource, but avoid imposing them on those served by chaplaincy, rather seeking to discern and respond to their needs and aspirations.

The Church of England continues to play a major role in chaplaincy of all kinds and has a continuing commitment to sustain the work of chaplains. Church of England involvement in chaplaincy has, however, changed, as well as persisted. The trend in ecumenical and multi-faith models of chaplaincy has been from Anglican dominance, through models of 'brokerage' (where Anglican influence has enabled the involvement of other faith traditions, while continuing to lead in the management of chaplaincy), to a more equal partnership (in which different faith traditions exercise leadership). In areas where Anglicanism has contributed historically to the establishment of chaplaincy (as in prisons and the Armed Forces, where chaplaincy is statutory), more recently that 'establishment' has been to some extent redistributed. For example, in prisons the 1952 Prison Act requirement for an Anglican Chaplain in every prison in England and Wales, while still acting to preserve Anglican involvement, also appears to underpin the current requirement for multi-faith teams (enshrined in prison policy), whose leadership is shared amongst Christian chaplains of different churches and denominations and by Muslim chaplains and potentially chaplains of other world faiths.

Chaplaincy has a very long history of being another aspect of the mission of the Church, alongside parochial ministry. More recently chaplaincy has been joined by other kinds of mission-orientated ministry and approaches to mission, including fresh expressions of church and pioneer ministry. It often shares with such aspects of church life a concern to engage with contemporary society, and with those who are unfamiliar, or disenchanted, with traditional approaches to religion and spirituality.

The research reported here investigates the Church of England's involvement in the diversity of contemporary chaplaincy. It is concerned with chaplaincy as an aspect of the ministry of the church that makes a distinctive contribution to its mission. It seeks to elucidate the way in which the Church of England engages with contemporary society through chaplaincy, in partnership with other faith communities, and with a variety of partner organizations and institutions. It identifies chaplaincy as an important connection between the Church of England and a variety of areas of the life of society, including some that are not much connected in other ways.

The research is in keeping with the Church of England's commitment both to support and develop chaplaincy work and to learn from it in relation to other aspects of its life and work. However, the research also carries with it an assumption that the needs and significance of chaplaincy can be somewhat hidden. For example, because chaplains are both lay and ordained and may be office holders, or employees paid by the church, employees of other organizations (such as the NHS), or volunteers, therefore clear statistics of the involvement of Anglicans in chaplaincy are difficult to assemble. Further, because the primary focus of chaplains is rightly on their practice, and the study of chaplaincy is a new and emerging field, the narrative of chaplaincy is under-developed. It is variable (better developed in relation to health than criminal justice, for example); selective (sometimes focusing on professional concerns, at other points on history, and often based on accounts of personal experience); and has resulted in relatively few publications that offer a wider critical perspective (as opposed to critical reflection on specific aspects of chaplaincy practice).

This research project was designed to address the above in the following specific ways: by clarifying and developing understanding of the quantitative evidence available to the Church of England concerning its involvement in chaplaincy; and by qualitative research designed to establish a practitioner perspective and narrative, through investigation of the practice of Church of England chaplains in different settings and partnerships. This report is therefore designed to offer insight into chaplaincy that will develop understanding of its significance; enable strategic thinking about the support and development of chaplaincy; and feed wider strategic thinking about other aspects of the Church of England's work.

The aim of the research was to investigate the Church of England's involvement in chaplaincy across the variety of contexts by building on current research, undertaking case studies and consulting with practitioners, in order to provide: a coherent account of the extent and nature of the Church's chaplaincy work; a narrative of the work that can represent chaplaincy in both church and non-church contexts; recommendations for how chaplaincy can be supported and developed as part of the Church of England's strategy for mission and ministry.

1.2 Research Objectives:

- To map the Church of England's current involvement in chaplaincy through analysis of existing statistics, research and other documentation/information; and through requests for current statistical information.
- To conduct qualitative case-studies of particular chaplaincy operations in which Anglican chaplains are involved, in order to probe the character of chaplaincy and develop a narrative of chaplaincy rooted in the experience of practitioners.
- To test the coherence of the research findings and develop them, through further consultation with chaplains (and others involved in chaplaincy).
- To prepare a detailed reporting of research findings. This report was prepared by the project staff in consultation with the MPA steering group and includes recommendations for future Church of England chaplaincy strategy.

1.3 Research Personnel:

- The Rev Dr Andrew Todd, CCCS – Principal Investigator.
- The Rev Dr Victoria Slater, OxCEPT – Co-Investigator.
- Dr Sarah Dunlop – Post-doctoral researcher.
- Mrs Tina Franklin, CCCS Administrator.

1.4 The Research Team was guided by a Church of England Steering Group for this research:

- The Rev Dr Malcolm Brown: Director of Mission and Public Affairs
- The Ven Julian Hubbard: Director of Ministry Division
- The Rev Janina Ainsworth: Director of Education
- The Rt. Rev Adrian Newman: Bishop of Stepney
- The Rev Duncan Dormer: Dean of St. John's College Cambridge and member of the MPA Council

2.0 Executive summary

This research involved a quantitative mapping exercise, which sought to establish how good a numerical picture of the Church of England's involvement in chaplaincy could be drawn, by using (and enhancing) existing data-gathering opportunities such as returns from dioceses. The result is only a partial picture, a minimum of 1415 reported chaplains known to the Church of England. This is identified as a significant underestimate, especially in relation to the scale of lay volunteers involved in chaplaincy.

From the five qualitative case-studies of different kinds of chaplaincy, different models of chaplaincy are identified, ranging from the full-time ordained chaplain (paid for by the Church of England or other organizations) to the volunteer lay person doing a few hours of chaplaincy a week. The models involve different combinations of lay and ordained, full-time, part-time and volunteer, paid or resourced by different organizations. This implies the need to further establish the range of definitions and models of chaplaincy.

The case-studies cast light on the identity of chaplaincy, which involves: doing God's work in secular places; being always pastoral; but also engaging with people when they want to explore and reflect on moral or spiritual questions; and therefore accompanying them in their spiritual development. This work of chaplaincy is often hidden, both from the host organization and the church. Most hidden is the significant and growing work of lay volunteers, as well as the work of full-time chaplains who enable the lay involvement.

The research uncovered both connections and disconnections involving chaplaincy, with host organizations and the church. Chaplains continue to feel not consistently connected with church structures, but are committed to improving connections, especially with those involved in other kinds of ministry (not least parochial ministry). This implies the need for chaplains to be more consistently represented, supported and enabled at local, diocesan and national level.

Chaplains spoke of mission sometimes in precise ways, sometimes with more diffidence. Most often their missiology was articulated in terms of incarnation, which at its most clearly expressed was about a ministry of presence, action and public theology, which supported people in being more fully human, but which also drew back the "veil" to reveal the presence of God. The report argues that this understanding of mission needs to be relocated within the Church of England's wider missiology, with a corresponding re-evaluation of the part that

chaplaincy plays alongside other forms of ministry (for example in relation to mission action planning), and with a re-integration of chaplaincy and its insights into all areas of education and training, both for chaplaincy's own sake and for the sake of the wider mission.

Chaplains found the organizational imperative to demonstrate the 'impact' of their work a challenge. While chaplains had developed models for producing 'evidence' of impact, they also spoke about the difficulty of quantifying what they did. In relation to mission, they reflected on not knowing when and where the seeds they planted might bear fruit.

As part of a consultation exercise at which initial findings were shared with research participants, the relationship of chaplaincy to the Church of England's Quinquennial Goals (see Appendix 5) and discipleship was explored. While chaplains did not make numerical growth a primary aim, they were explicit about their involvement in enabling spiritual growth; and they were committed to making better connections between this work and the congregational life of the church, where people might locate their growth. Nurturing discipleship was not a language natural to chaplaincy. But chaplains engaged with the concept, identifying as significant their work of supporting people to explore faith. Lay volunteer involvement in chaplaincy was also identified as one way for people to develop their discipleship.

The research concludes that chaplaincy is a significant resource for the church. However, this report also argues that for the church to fully benefit from the resource, the relocating of chaplaincy in structures, understandings and practices of mission, ministry and education (mentioned above) is essential. The full benefit of chaplaincy to the church includes significant insight into the world of employment (and Christian discipleship in that context) and a range of areas of public theology.

The report also concludes that chaplaincy is a church resource for the common good, extending the work and mission of the church into a range of contexts, social settings and generations less touched by other areas of ministry. This is a continuing bold engagement with the secular and an important part of the Church's contribution to civil and wider society.

Finally the report identifies chaplaincy as a resource for the future. It suggests that a more consistent approach to the support and resourcing of chaplaincy would have significant returns. The research uncovers potential connections between chaplaincy and other areas of ministry, that would enrich the Church's understanding and practice of mission; offer opportunities to connect those who are at present un-connected or disenchanted with the Church, but who are touched by chaplaincy, with the congregational life of the Church; and facilitate partnerships with a range of organizations who currently value and resource the work of chaplains.

2.1 Most significant Findings

- **That chaplaincy is a significant resource for the Church of England and for the common good, that is currently partially hidden (both numerically and in terms of its work), and the potential of which is under-realized.**
- **That chaplaincy attracts not only interest, but also financial investment, from a range of secular organizations. This is indicated by the fact that the majority of employed chaplains are paid by organizations other than the Church of England**

- That chaplaincy offers distinctive contributions and insights to the mission of the Church of England, engaging with constituencies untouched by other forms of ministry, or disenchanted with the church
- That with better (and more consistent) connections to other aspects of ministry, church structures and resources, chaplaincy could more fully enrich the Church of England's: understanding of mission; connections with particular generations and social groups; ecology of ministry and partnerships with other organizations who host chaplaincy
- That lay volunteer chaplaincy activity is of a much greater scale than is currently realized; is significantly enabled by lead chaplains; and offers a model of how discipleship may be lived out through lay ministry in secular settings

2.2 Summary of Recommendations (to be found in full in section 8.0)

Recommendation 1

That Research and Statistics, in partnership with other Divisions at Church House, develop a robust approach to the reporting and tracking of those involved in chaplaincy on behalf of the Church of England, to enable more effective mission planning.

The major benefits of implementing Recommendation 1 would be:

- **Clarity about the scale and nature of the resource represented by chaplaincy (including the significant resource represented by lay volunteers)**
- **Maximising the potential for realising that resource**
- **Maximising the potential synergies arising from shared investment in chaplaincy by the Church of England and other organisations**

Recommendation 2

That Ministry Division, in partnership with other Divisions at Church House, develop a policy for the consistent integration of chaplaincy within the ministry of the Church of England. Such a policy would involve consideration of:

- R2.1 A consistent approach to national provision for the support and development of chaplaincy;**
- R2.2 A consistent approach to the representation, support and appraisal of chaplains in each diocese;**
- R2.3 A consistent approach to the discernment of vocation, selection, initial ministerial education and continuing ministerial development of chaplains.**

The major benefits of implementing Recommendation 2 would be:

- **The integration of chaplaincy within the Church of England's wider ecology of mission and ministry, so that it plays its part alongside and in creative interaction with other forms and modes of ministry**
- **More effective and strategic deployment of chaplains in particular roles, settings and organisations**
- **The enrichment of other ministries**

Recommendation 3

That Mission and Public Affairs, in partnership with other Divisions at Church House, consider conducting or commissioning research into the following questions or issues arising from the research reported here, understandings of which would benefit the mission of the whole church:

- The contribution to understandings of mission offered by chaplaincy
- The potential synergies that arise from comparing and contrasting chaplaincy, fresh expressions of church and pioneer ministry, not least their particular engagement with contemporary society and discipleship
- The growth, scale and nature of lay involvement in chaplaincy

The major benefit of implementing Recommendation 3 would be:

- **The further underpinning of work arising from recommendations 1 and 2, and the benefits arising from their implementation**

3.0 Approach and Methodology

The research project takes as its focus the Church of England's involvement in chaplaincy, while recognizing that chaplaincy is ecumenical, multi-faith and inter-organizational. Informed by available research, this new data aims to clarify and deepen understanding of the extent, character and narrative of Anglican involvement in chaplaincy. One dimension of this research addresses the question of quantitative evidence, by soliciting statistical evidence from those in the Church of England who have responsibility for chaplains and chaplaincy at national and diocesan level. The other dimension of the research entailed case studies with Church of England chaplains (and their colleagues from other faith communities). Interviews and other ethnographic approaches were employed to develop a practitioner's perspective on the Church of England's involvement in chaplaincy. This narrative of chaplaincy was further developed iteratively through a subsequent consultation with a range of chaplains, at which initial findings from the case-studies were discussed and refined.

3.1 Approach to Quantitative Evidence

In January 2013 questionnaires were sent out via the Research and Statistics Department at Church House Westminster to diocesan secretaries in the forty three dioceses of the Church of England. The survey was sent to diocesan secretaries as they were thought to be the people most likely to pass the form to the person with the required information or to fill it in themselves. The form (Appendix 1) asked for data about the numbers of employed/paid, voluntary, lay and ordained chaplains known to the diocese and working in different contexts. The contexts stipulated were: healthcare; prisons; schools; further education; higher education; the workplace; emergency services; the armed forces; other settings. A list of the 'other settings' reported can be found at Appendix 2.

Thirty-two of the forty three diocesan questionnaires were returned representing a response rate of 74.42%. A follow up reminder to return the survey was sent to dioceses who had not responded by the initial deadline date. No responses were received from: Blackburn, Chichester, Ely, Gloucester, Hereford, Manchester, Peterborough, Ripon & Leeds, Salisbury, Southwell & Nottingham and Worcester.

Modified versions of the questionnaire (Appendix 3) were sent to the national chaplaincy advisors for Health Care and Education and to the people responsible for chaplaincy at the Home Office and at the Ministry of Defence. The questionnaires sent to the Ministry of Defence were differentiated by service (Army, Navy and Royal Air Force). All these questionnaires were returned.

The Quantitative data are represented in Appendix 4.

In addition to the data from the diocesan survey, data was obtained from Crockford's Clerical Directory, discussed in section 4.2.

3.2 Approach to Qualitative Methods

Between May and July 2013 the researchers conducted five case studies of chaplaincies in various settings in different regions of England. Each case study included participant observation, which enabled the researchers to experience and observe first hand the work of the chaplaincy. Each case study also involved interviews and informal conversations with lead chaplains and members of their team, and in some cases, their line manager or a service user. We also collected the literature that each chaplaincy produced about itself, including websites, publicity leaflets, statements of mission and vision, strategy documents and annual reports.

The five case studies were:

- Hospital – this large public sector chaplaincy was in an urban context over two geographical settings.
- Industry – this workplace chaplaincy was set in multiple geographical locations in an urban context.
- Commercial Sector – this urban chaplaincy included large companies.
- Police – this public sector chaplaincy covered the police stations across a rural county.
- University – this suburban Cathedrals Group university chaplaincy was set on one campus.

Prisons were not chosen as a context for a case-study, because of recent research into prison chaplaincy, which is complementary to this report (Todd and Tipton 2011; Todd 2013b). A Cathedrals Group university was chosen because of its faith foundation; and because it faces challenges typical of the sector as a whole.

The researcher (and on one occasion two researchers) spent one or two days on site with the chaplains in their setting. In the midst of observations, site tours and informal conversations at least five interviews were conducted and audio recorded. Here are the questions that were used to guide these conversations (which reflect the major areas investigated in this phase of the research):

1. Please describe your role. Title? Full-time/part-time, lay/ordained/, Church of England/other, employed/office holder/voluntary, employer (if applicable). Activities, etc.
2. What gives you the most joy in your role? Is there anything that you find difficult or disappointing about your service here?
3. What impact do you think your chaplaincy role has? On whom? Do you have any evidence?
4. What understandings of mission are expressed in or are driving the chaplaincy work? What is the link between the work here and the wider mission of the church?
5. Would you please describe the relationship between the work of this chaplaincy and the Church of England?
6. How might the Church of England better support chaplaincy?
7. Given my interest in the Church of England's involvement in chaplaincy, is there anything else you would like to say?
8. In your opinion, where do the people who use your chaplaincy service locate the sacred on site? A place? Object? Person? Would you be willing to photograph this? Where do you locate the sacred?

Transcripts were made from the audio recordings and analysed within Nvivo software for qualitative data analysis. The researcher also used this software to analyse the photographs and notes taken during the case studies, as well as the literature provided at each site.

The last interview question asked the interviewee to think about the location of the sacred within the chaplaincy context. The aim of this question and the request to photograph sacred space was a means of inviting the chaplains to move from thinking theoretically about their work to considering the practical, everyday nature of chaplaincy ministry. We have not included the results as a major section in this report because the chaplains were often hesitant to take photographs within their context. Although some hospital chaplains and university chaplains spoke about the chapel as sacred space for some people, the general consensus among chaplains in all of the case studies was that it is the moment of relational engagement between the chaplain and another person that creates a sacred moment. The lead hospital chaplain said, "We take the sacred to people." The lead commercial sector chaplain said, "I think sacred space is more than a building, so when I meet with people, there is a

virtual sacred space between me and them.” A few chaplains did provide photographs of themselves with groups of people from the chaplaincy context, but these are not included in the report because of the need to maintain the anonymity of all research participants. Indeed, the photographs of chapels and prayer rooms that were given to the researchers could also be used to identify the context, and so are not included in the report.

3.3 Approach to Consultation

In September 2013 a consultation was held with the lead chaplains, members of their teams, and several other chaplains (around a dozen participants). The aim of the consultation was to share the initial findings developed from the case studies with the chaplains and to explore how similar the viewpoint of the research team was to that of the practitioners and to engage with any differences of viewpoint that emerged. The chaplains were also invited to explore with the researchers some of the questions about the data that the research team had as a result of the initial analysis, particularly in terms of the self-perceptions of the chaplains, the missiologies that had been articulated and the points of connection and disconnection between chaplains and each other, the Church of England and host organisations. Additionally, the chaplains were invited to work with the research team to develop the picture of chaplaincy that was emerging from data, considering the strength of the similarities and the significance of the differences between the sites. The research team also presented their first thoughts on recommendations emerging from the research and further developed those with the participants. This last aspect was supported by discussion of the relationship between chaplaincy and the Church of England’s Quinquennial goals (GS 1815 and GSMISC 995; see Appendix 5); and between chaplaincy and discipleship.

The Quantitative Picture

4.0 The Hidden Story of Chaplaincy

It is a significant challenge for researchers to find accurate, reliable quantitative data about the number and type of chaplaincy roles that exist, the number of people in chaplaincy ministry, the amount of time spent in chaplaincy ministry and how that ministry is resourced. There are two main reasons for this. The first reason is that there is no conceptual clarity about what constitutes chaplaincy. For example, people may use the term 'chaplaincy' as a familiar term of convenience for any ministerial role that takes place in a non-church context without there being a clear understanding of what makes the role a chaplaincy. The second reason is that no accurate diocesan or central Church of England statistics are kept for chaplaincy. This fact says something in itself. In view of this situation, the aim of the quantitative dimension of this research has been to collect as much quantitative data about chaplaincy ministry as possible and then to evaluate what the findings say about the Church of England's involvement with chaplaincy in relation to the qualitative findings.

The quantitative data are represented at Appendix 4. They are represented here in summary form:

Figure 1: Diocesan returns

	Totals	All C of E	Health	Prisons	Schools	FE	HE	Workpl.	Emergency	Armed Forces	Other
FT/O	589	564	215	65	102	4	69	19	10	53	52
Pd./CE	39	47.5	0	0	0	0.5	25.5	5	1	1	6
Pd./other	550	516.5	215	65	102	3.5	43.5	14	9	52	46
PT/O	301	331	122	23	35	13	16	16	19	13	44
Pd./CE	118	121.5	40	0	11	4	14	15	15	4	15
Pd./other	183	209.5	82	23	24	9	2	1	4	9	29
V/O	431	326	145	9	23	10	2	47	63	32	100
Pd./OR	203	121.5	44	4	12	6	1	15	43	21	57
FT/L	19	14	2	3	8	0	1	1	1	1	2
Pd./CE	3	0	0	0	2	0	0	0	0	1	0
Pd./other	16	14	2	3	6	0	1	1	1	0	2
PT/L	34	27	16	1	9	1	2	3	1	0	1
Pd./CE	2	3	0	0	0	0	1	1	0	0	0
Pd./other	32	24	16	1	9	1	1	2	1	0	1
V/L	195	153	95	3	4	3	2	21	28	7	32
Pd./OR	25	4	0	0	3	0	0	1	15	4	2
Total/O	1321	1221	482	97	160	27	87	82	92	98	196
Total/L	248	194	113	7	21	4	5	25	30	8	35
	Totals	All C of E	Health	Prisons	Schools	FE	HE	Workpl.	Emergency	Armed Forces	Other
Total	1569	1415	595	104	181	31	92	107	122	106	231

Sum of all chaplains: 1415 (Reported)

Figure 2: Chaplaincy Advisors and MoD returns

	Health	HE	Army	Navy	RAF
FT/O	210	128	80	30	40
Pd./CE	0	0	0	0	0
PT/O	131	18	5	1	4
Pd./CE	0	0	5	0	0
V/O	0	2	0	15	16
Pd./OR	0	0	0	0	0
FT/L	6	3	2	0	0
Pd./CE	0	0	0	0	0
PT/L	13	1	0	0	0
Pd./CE	0	0	0	0	0
V/L	0	1	0	0	0
Pd./OR	0	0	0	0	0
Total/O	341	148	85	46	60
Total/L	19	5	2	0	0
Total	360	153	87	46	60

FT = full time

PT = part time

V = voluntary

O = ordained

L = lay

Pd./CE = paid by the diocese

Pd./other = Paid by other organisation

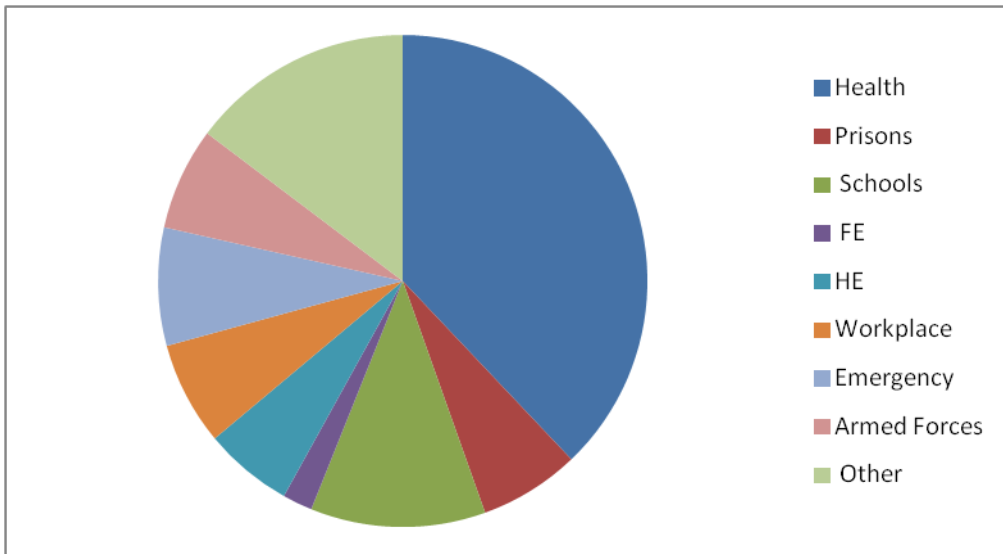
Pd./OR = paid by the diocese in another role

4.1 What the data tell us: the diocesan survey

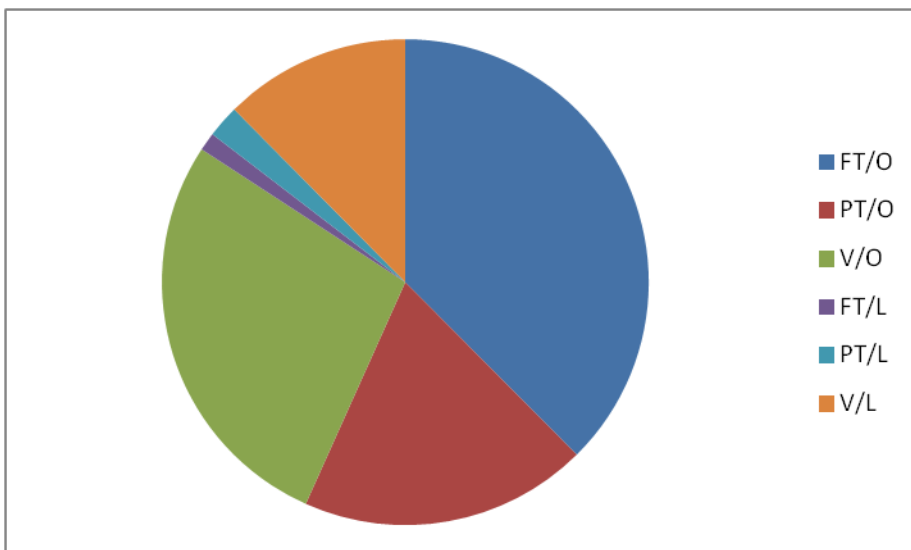
Although the response rate was good, the returns highlighted some key points:

- The numbers are not accurate. Some dioceses did not know who was working in chaplaincy; many could not differentiate between full-time and part-time roles. Lay and volunteer ministry is not usually recorded in diocesan statistics although there are one or two exceptions to this. Several of the returns were anomalous (e.g.; Guildford, Chester, London and Portsmouth) to the extent that data entries could only be 'guesstimates'. For example, Portsmouth Diocese entered that they knew in total of five full-time chaplains and then entered 'forty six all denominations' full time in the Armed Forces.
- There were no returns from key dioceses. For example, Manchester has a number of health and higher education institutions which even on their own would suggest that the diocese is likely to have a good number of chaplains.
- The above points mean that the numbers of chaplains recorded are likely to be a significant underestimate.
- Even though numbers are underestimated, the survey revealed that the sum of all the chaplains reported as known to dioceses is 1415. And the total number of people in particular chaplaincy roles is 1569. This is a large number of people recognised as working in chaplaincy roles.
- The majority of chaplains are not paid by the Church of England.

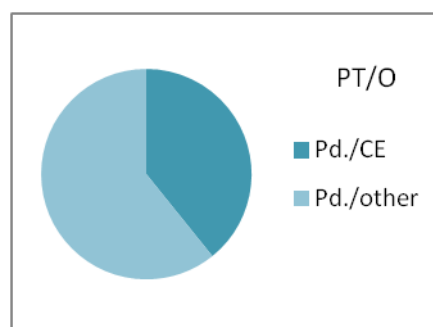
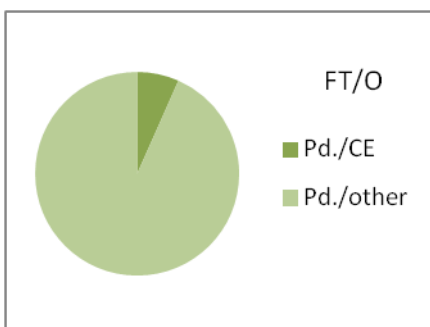
To some extent the data provided evidence of proportions and distributions. Thus, for example the distribution across different kinds of role may be represented as follows:

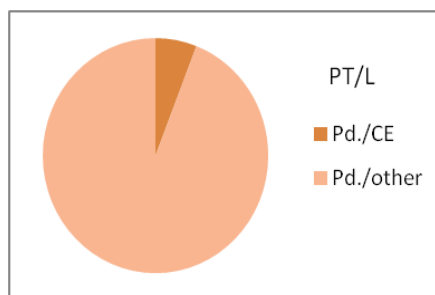
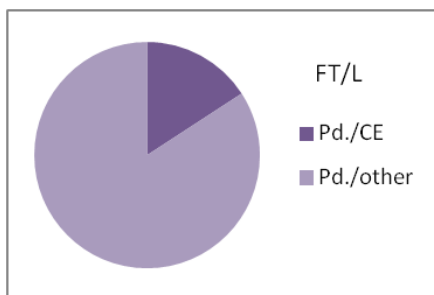


While the distribution of ordained chaplains (full-time, part-time, volunteer) and lay chaplains (full-time, part-time, volunteer) can be represented thus:



One of the most interesting sets of distributions is that concerned with the proportion of ordained and lay chaplains paid by the Church of England, and those paid by other organizations. Some of the relevant figures from Figure 1 may be represented thus:





In all cases a significant majority of chaplains are paid by an organization other than the Church of England. While this is not the only way in which chaplaincy is resourced financially, the employment of chaplains seems to indicate a significant investment in chaplaincy from organizations such as NHS Trusts, National Offender Management Service and a range of other employers. On the above figures, of 589 full-time ordained chaplains, 550 are employed by someone other than the Church of England, or around 93%.

4.2 What the data tell us: Crockford's Clerical Directory

It was also impossible to gain accurate and reliable data on chaplaincy from the Crockford data base of Church of England clergy. The Crockford data is self-reported and not all clergy submit an entry. In addition, the organising principle is benefice based. The categories for the annual statistics are: *beneficed clergy*; *self-supporting ministers* and *chaplains*. In this context, the lack of conceptual clarity about what constitutes 'chaplaincy' is significant; 'chaplain' is recognised as a catch-all category for any role that does not fall within the other two. Moreover, the statistics only relate to paid and full-time ordained clergy so as with the diocesan survey, the data is likely to present a large underestimate of the number of people in chaplaincy roles.

The summary data from Crockford at the end of 2012 is:

- 1235 people are in a chaplaincy job role
- These individuals cover 1279 roles
- 876 individuals are in a non-stipendiary pay group

Crockford is therefore remarkable for what it does not tell us about chaplaincy. This includes:

- The scope of a role e.g. full-time, part-time, honorary
- The number of lay chaplains
- The number of volunteer chaplains
- The number of stipendiary clergy who fulfil a part-time chaplaincy role as part of their ministry within the community
- The number of hours dedicated to chaplaincy ministry
- Chaplains who have not declared their role or self to Crockford.
- Chaplains with emerging roles in community contexts

The following table offers a comparison between the data obtained via Crockford records and those obtained from diocesan and other returns as part of this research. Diocesan and other returns are data for ordained chaplains only.

Chaplains	Crockford data			Diocesan returns			Other returns	
	Total	Unpaid	Pd C of E	Total ord.	Pd C of E	Notes	Total	Pd C of E
Army	117	92	25	98	26	Total Armed Forces	85	5
Assistant	68	55	13	0	0			
Bishops'	27	5	22	0	0			
Emergency	0	0	0	92	59			
FE	0	0	0	27	10.5			
Hospital	356	294	62	482	84		341	0
Industrial	37	11	26	82	35	Workplace		
Other	117	54	63	196	78			
Prison	100	94	6	97	4			
RAF	45	40	5	0	0	See Army	60	0
RN	31	29	2	0	0	See Army	46	0
School	206	160	46	160	23			
University	175	66	109	87	40.5		148	0
Total	1279	900	379	1321	360			

The overall figures for ordained chaplains and for those paid by the Church of England are comparable (1279:1321 and 379:360). However, some of the discrepancies arise because of the different categories employed; and the nature of the particular discrepancies varies from category to category.

In relation to categories employed, Crockford data do not record Emergency and FE chaplains separately. Diocesan data amalgamate Armed Forces numbers. 'Other' therefore has different meanings in each case.

Crockford, in comparison with diocesan returns, appears to underestimate numbers of healthcare chaplains. This appears to be accounted for by the large number of volunteer ordained chaplains returned by Dioceses – 145. If a comparison can be drawn between industrial (Crockford) and workplace (diocesan returns), then the exclusion of 47 volunteers from the latter figure gives comparable figures of 37:35 with 26:20 for those paid by the Church of England. Prison numbers are already comparable, and have a low number of ordained volunteers recorded in diocesan returns.

Crockford, in comparison with diocesan returns, overestimates numbers of chaplains in schools and universities. There is no clear reason for these discrepancies. The Crockford number is more comparable with the return from the relevant national officer, but that the latter included no university chaplains paid by dioceses is not plausible.

The Armed Forces numbers appear most accurate in the returns from the MoD. That diocesan returns significantly underestimate these numbers is not surprising, given that regular Anglican chaplains are licensed to the Archbishop of Canterbury, not diocesan bishops, and move post frequently. Crockford underestimates Navy and RAF numbers, but overestimates Army chaplains, probably because of the inclusion of those paid by the Church of England, who can only be reserve chaplains (all regular chaplains are paid by the Army).

Overall, the most significant area of discrepancy lies in the numbers of volunteer chaplains.

4.3 What the quantitative data tell us

The attempt to collect as much quantitative data as possible has been a useful way of identifying what is known and what is not known about chaplaincy ministry. We do know from the data that there are a lot of people working in identified chaplaincy roles and that these roles cover a wide variety of contexts providing the church with an extensive social reach. Although the data indicates that the Church of England's involvement in chaplaincy is extensive, it does not provide accurate information about the detail of that involvement. We know that there are no accurate statistics about the number of people in chaplaincy ministry and that because of the way that statistics are currently gathered, there are undoubtedly a lot more people working in chaplaincy than are represented by the data. This quantitative picture relates to the wider qualitative understanding developed through the research that chaplaincy ministry is semi-invisible or hidden within the central ministerial and missional discourses of the Church of England.

The overall picture presented by the quantitative data does tell us that chaplains constitute a significant proportion of people in ministry. However, it provides no sense of scale in relation to the number of people providing voluntary chaplaincy. Volunteer chaplains can of course be ordained or lay. The teams in the industrial, commercial and police chaplaincy case studies all provide examples of ordained volunteers who provide a substantial amount of input. In the industrial case study, the part-time ordained fire service volunteer chaplain is retired whilst in the study of the police chaplaincy, the local parish priest is one of the four volunteers committed to providing at least eight hours a month of chaplaincy. Although we do not know the scale, it is likely that many curates and parish priests take on part-time chaplaincy roles as a way of serving the local community and contributing to the common good.

However, it is the lay volunteer chaplains who paradoxically stand out as being almost invisible in the quantitative data. The qualitative data from the case studies and data from wider research studies indicate the extent and importance of volunteers within models of chaplaincy. Examples from the data include the industrial case study in which the retail chaplaincy team has ten volunteer lay chaplains drawn from different churches and the Director of the ecumenical industrial mission group in the study observed a 'huge energy' of people coming forward wanting to do chaplaincy and requesting training and support. The group comprises about fifty chaplains, forty of whom are volunteers and there are fourteen similar teams in the region. Without the lay volunteers this model of chaplaincy could not continue. Similarly in the study of the police chaplaincy, one paid lead chaplain co-ordinates an ecumenical team of fourteen chaplains each providing at least eight hours a month of chaplaincy. Of the four part-time police volunteer chaplains interviewed in the study, two were lay, one being a Licensed Lay Minister (LLM). What these figures suggest is that workplace chaplaincy works in these settings with a ratio lying somewhere between 1:1 and 1:10, ordained chaplains:lay volunteers. This compares with other research relating to prisons. National research on prison chaplaincy established that whereas there are around 1000 chaplains (full-time; part-time; sessional) in England and Wales, there are around 7000 volunteers involved in prison chaplaincy (see Todd and Tipton 2011: 9). The proportion is similar in healthcare. For example, one NHS Trust studied for an MTh in Chaplaincy Studies dissertation at Cardiff in 2010 had 3.8 WTE chaplains and four sessional chaplains; but they had 40 pastoral volunteers; six administrative volunteers; and a further 200 members of weekend volunteer teams (Baxendale 2010: 4). Thus whereas the figures established in the quantitative dimension of this research project indicate that reported lay volunteers form only just over 10% (153 out of 1415) of reported Anglican chaplains and are therefore, for example in a ratio of 8:1 ordained chaplains:lay volunteers, the ratio, according to other

research, is more likely to be something in the order of the other way round. Figures of lay volunteers involved in chaplaincy, which the Church of England systems are capable of reporting, are therefore definitely an underestimate of the actual number of people where the scale factor of the underestimate is between 10 and 100. If there was one lay volunteer for every ordained chaplain that would increase the number by a factor of ten (to around 1,200). If there were 10 volunteers for every ordained chaplain, that would increase the number by a factor of 100 (to around 12,000). This underlines the need to consider both the way in which chaplaincy (including the role of volunteers) is defined, and the way in which it is reported. Apart from understanding the nature and value of chaplaincy, such consideration is also indicated by the need implied here to address issues of chaplains, including lay volunteers, being accountable and safe and fit to practice.

One further indication can be gleaned from the quantitative data about the way chaplaincy is resourced through the employment of chaplains. The figures for full-time chaplains are 47.5:489.5, employed by (or office holders within) the Church of England: employed by other organisations. Ten times as many full-time chaplains are employed by other organizations, as are paid by the Church of England (a ratio of 10:1). For part time ordained chaplains the same ratio is 128.5:121.5 (approx 1:1); for lay chaplains, the full-time ratio 14:0, and the part-time 20:3 (approx. 7:1). This is one indicator of the way in which Anglican chaplaincy attracts significant investment from other organisations. The other point to be made here is that the employment of chaplains (by whomever) is in turn a resource which supports the volunteer chaplains/chaplaincy volunteers. The effectiveness of this investment in volunteers through employment of chaplains is seen in new light if the scale of volunteering is as great as has been suggested above.

The quantitative data have revealed the lack of accurate data about the extent of the Church of England's involvement in chaplaincy. They suggest that the scale of its involvement is significant but that the design of current systems of data collection means that it is not possible to know the detail of that involvement. The research has also revealed the invisibility of lay volunteer chaplaincy that qualitative data from this and other studies suggest makes a major contribution to the provision of chaplaincy. In addition, the proportions of chaplains surveyed here do indicate a significant resource that Anglican chaplaincy attracts, through the employment of chaplains by organisations other than the Church of England. These findings suggest the need for further mapping of chaplaincy in order to establish a more accurate picture of the extent of Church of England involvement in chaplaincy in general and of lay volunteer chaplaincy in particular.

4.4 Implications & benefits

The implications of this section for the Church of England, which inform the recommendations (section 8), are as follows:

There is a need to consider new approaches to the accurate mapping and reporting of chaplaincy, in order to ensure:

- ***a fuller understanding of the diversity and extent of chaplaincy (ordained/lay; full-time/part-time/volunteer; paid by the Church of England/paid by other organizations; serving in different contexts);***
- ***a fuller understanding, in particular, of the significance and impact of lay volunteers involved in chaplaincy.***
- ***a more accurate understanding of who invests in Anglican chaplaincy and of how that resources the whole work of chaplaincy;***

- *proper accountability of all involved in chaplaincy in relation to both safety and fitness to practice;*

The benefits of addressing these implications would include an improved map of the Church of England's involvement in chaplaincy that would enable:

- *Chaplaincy to be more fully integrated within the Church's pattern of mission and ministry;*
- *Better informed strategic decisions about the deployment of chaplains, within the wider ecology of different modes of ministry;*
- *The potential for partnership represented by the involvement and investment of other organizations in chaplaincy to be developed.*

The Qualitative Picture

The qualitative aspect of the research enabled the researchers to develop a narrative, or narratives, of chaplaincy. The patterns emerging from the quantitative results were given faces and stories through the case studies. The analysis of these various narratives sheds light on the complex connections between different issues. The qualitative case-studies also offered a small scale quantitative picture which challenged some of the outcomes of the quantitative mapping, as discussed above in 4.3

5.0 Identity; connections and disconnections

The first question of the interview with each chaplain regarded their role within their particular setting, including their working practice (full-time/part-time), how they were employed (by whom), and their responsibilities and activities. This flagged up some important issues, including the different models of chaplaincy, the visibility of the chaplain and the chaplains' self-understanding. On chaplaincy models and roles, see also (Hayler 2011; Threlfall-Holmes 2011; Todd 2011a; Todd and Tipton 2011).

5.1 Models of chaplaincy

Within our qualitative research through interviews and on-site observations, we encountered a variety of models of chaplaincy. Each model is illustrated with examples specific to this qualitative research data:

1. The full-time ordained chaplain, paid by the host institution or organization (rather than by the Church of England), such as the lead hospital chaplain or the lead university chaplain.
2. The full-time ordained chaplain, paid by the Church of England (or an office holder) primarily to do, and co-ordinate, chaplaincy, such as the leader of industrial sector chaplaincy organization for the diocese, or the commercial chaplaincy leader, or the lead police chaplain.
3. The ordained part-time chaplain, such as the police or industrial chaplains who are parish priests and give a percentage of their working time to the chaplaincy work as a way of engaging with the community.
4. The part-time lay chaplain, paid by the host institution, such as the LLM who works part-time in the hospital as a chaplain, and volunteers a few hours a week in a workplace chaplaincy. There were no full-time lay chaplains in the case-study chaplaincy teams, but there are a small number, all paid by the host institution,

recorded in the quantitative data. The quantitative data record a small number of part-time lay chaplains paid by the Church of England.

5. The volunteer ordained chaplain, such as the retired fire service chaplain.
6. The volunteer lay chaplains, or chaplaincy volunteers, who could be licensed lay ministers or lay members of congregations who give a percentage of their weekly time to chaplaincy – this model was found within the retail, police and industry sectors.

Chaplains employed by their host institution noted that there is a danger that they can become invisible to the Church of England because they are not on the payroll. On the other hand, when the Church of England pays the lead chaplain of a county police force, the director of an industry group or a commercial sector lead chaplain, they are strategically investing in the work of the paid chaplain for recruiting, co-ordinating and training teams of volunteer chaplains. Each of the three chaplains the researchers spoke to within this category expressed fear about their position, worrying that the funding may be cut (as it had in neighbouring dioceses) or that when they retire they will not be replaced. Thus, this very strategic role seemed vulnerable, as one of these chaplains explained, because if the Church of England doesn't replace a parish priest the people will protest, but the role of the chaplain is so hidden that there may not be people to protest. Thus, it is easier to save money by cutting lead chaplaincy jobs. A Jewish rabbi working part-time in the commercial sector chaplaincy spoke about the importance of the role of the lead full-time Anglican chaplain who is funded by the Church of England. He said, "I mean my role is dependent upon having networks and contacts and knowing where to make those connections. And if you don't have that, you are stuffed, you are nothing."

The volunteer lay and ordained chaplains spoke about their reliance on the paid chaplains for co-ordinating and networking their positions. As we saw in the quantitative data above, volunteer chaplains were invisible statistically, but as we will see below, they also felt unseen in other respects.

5.2 The Hidden nature of chaplaincy

5.2.1 Hidden in the workplace

Our case studies revealed a connection with the quantitative data regarding the hidden nature of chaplaincy work. Some chaplains spoke explicitly about feeling as though they are 'invisible.' This sense was encountered within several of the sectors: healthcare, police, industry and commercial. The chaplains spoke of feeling invisible both in their place of chaplaincy activity, as well as within the sphere of the local church and the Church of England as a whole.

Many chaplains spoke about how they feel invisible at their institution. For example, hospital chaplains spoke of the frustration they felt when the staff would forget to include them in patient care, and industry chaplains spoke of how HR staff members don't know where they fit and thus overlook them when writing policies and changing working practices. Thus, chaplains spent a lot of time raising the profile of what they do. The hospital chaplaincy, the commercial sector chaplaincy and the university chaplaincy all had posters within the site that employed both text and images to communicate the work of the chaplain within that context. Walking the lines (in the factory), walking the shops (in the mall), walking through the offices, and walking on the wards were all a means of being visible. This perception of the need to build a sense of presence within their area of remit was often likened to the work of a parish priest who would be seen out and about in the parish, meeting with people and being where the people are. But the nature of chaplaincy's presence in the built environment is

different from, and more likely to be contested than, that of parish ministry, focused in the parish church and associated buildings. Chapels and/or other spaces set aside for chaplaincy were part of the work of four of the case-studies (hospital, industrial, commercial and university). However, they do not function as straightforwardly Anglican buildings or rooms, being open for diverse spiritual practices, and often specifically identified as multi-faith. In other places chaplaincy had occasional use of rooms (for example for meditation in a council office).

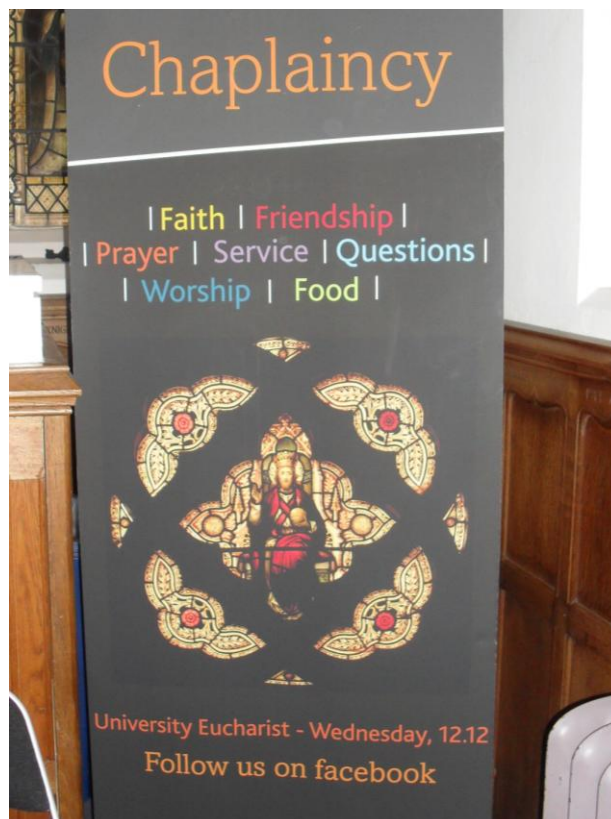
At the consultation, within discussions regarding the hidden nature of the chaplaincy, it was noted that chaplains are invisible because of the one to one nature of their work. They do not stand up in front of a crowd, except when doing a high profile funeral. One chaplain said, "When chaplaincy isn't integrated into the rest of the institution, it becomes invisible, irrelevant, people don't know how to relate to it, they don't know what it is there for." Another chaplain from the industry sector spoke of feeling invisible for many years, but was encouraged when one person said to him, "You trudge around here quite regularly and we appreciate that." Because chaplaincy in the workplace needs to fit in amongst the main activities of the workers, it is often a quiet, unobtrusive work. One volunteer chaplain to a busy shopping centre said, "I think what I found about chaplaincy is that when I started it, I'd never heard of it, and then you find that there are all sorts of chaplains in all sorts of places doing quiet work, and basically nobody else has heard about it either, but the work is amazing, but nobody has heard about it, that's what I'd say about chaplaincy. It's very quiet and underneath." At the consultation, one of the chaplains observed that the work of the chaplain has not immediately visible results because the impact within the working environment may be difficult to discern.

In each case study the researcher paid particular attention to the way that posters with text and visual images were used to explain and promote chaplaincy. A commercial sector chaplain explained that the management group for the site gives the chaplaincy an opportunity to have large posters up once a year. An industry chaplain mentioned that although he doesn't wear a dog collar, he is recognized as the chaplain because of the posters of him that were placed in the lifts of the building. The only case study that did not use posters within chaplaincy ministry was the police, perhaps because their work is often not based in a building, but exists among the police in the field. The university chapel had a poster just within the entrance to the building that explained what the chaplaincy does. And the hospital had put a good deal of thought and work into creating a poster campaign throughout the site to encourage both staff and patients to see the chaplaincy as a spiritual resource. So we see that it was not unusual for the chaplains to make use of posters within the visual landscape of the site to negotiate their presence in the context.

Hospital chaplaincy



University Chaplaincy



5.2.2 Hidden from the church

Chaplains often spoke about how the local church not only did not engage with the work of chaplaincy, but in many cases seemed to be unaware of it. One volunteer police chaplain said, "I suppose the frustrating bit is the lack of interest within the churches, I suppose, really. They don't seem to sort of – nobody values the role, I don't think, too much really. Which one is where or, you know. You just wish they would see it as an integral part of church life, I suppose, or what the church does." Hospital chaplains spoke of church leaders not being

aware of the expertise and availability of chaplains to support bereavement and other sudden tragedies. One volunteer workplace chaplain said, “I don’t think the church sees us.” In this case, she was speaking specifically about how the local church does not see chaplaincy as part of its mission. Indeed, when asked how the church could better support chaplains, by far the most frequent response was, “by acknowledging that we exist.” As we noted above, the survey data revealed that statistically the volunteer chaplains are invisible to the church structures. Here we see that they often feel invisible to the local church, as one Licensed Lay Minister explained to us that her parish church is not interested in the work she does as a volunteer police chaplain.

This indicates a particular layer of disconnection relating to lay chaplaincy even though it is potentially one of the church’s greatest ministerial and missional assets. The chaplains spoke about the negative implications of this lack of visibility in relation to the church. They noted that chaplaincy is not part of the church’s mission strategy. They also felt that there is a lack of prayer for chaplains. One of the lead chaplains spoke about how difficult it is to recruit volunteer chaplains from local churches when they are not even aware of this type of work. Furthermore, the lead industry chaplain acknowledged that it hurts to feel that the church does not value this form of ministry. Finally, the chaplains noted that the more people are aware of chaplaincy the more funding opportunities there may be. The work of chaplaincy may not be high profile, but this does not reduce the importance of this work. A volunteer chaplain working in a large city centre shopping mall said, “So, you know, the church needs to have the nerve to go to places that are not so easy to see what it is, but go there, really, where it is not so easy to draw a picture and talk and to measure. . .”

5.3 Identity

The chaplains understood their role to be (in their own words):

- To leave something of God in the secular context.
- To take the love of God out to people and enabling people to experience that love.
- Doing the work of God, to make people not more religious, but more human.
- From a standpoint of faith, helping people to understand who they are and what life is about.
- A presence which is first of all pastoral but then responds when people open up particular conversations.
- Supporting people before they have a nervous breakdown and getting people back to work sooner than they might otherwise.
- To develop spirituality, helping people explore their faith, their thoughts, and encouraging a flourishing in relationship to God.
- To provide a safe space to be, to worship, to be challenged, to reflect on one’s calling and vocation.

Many expressed a strong sense of vocation to chaplaincy and a conviction that chaplaincy is a work of God. One chaplain explained, “God doesn’t forget you when you are in the workplace, God is as much here as in the church.” Another explained: “This is God’s world, and God’s representatives have a right and a duty to be in every part of it.” They saw their work as complementary to the church, “The workplace is a place where God is and there is no reason why ministers shouldn’t be out there supporting people in the workplace also – we are not just expecting people to come into our church and be ministered to, but there is a role for ministering to people where they are working, while they are at work.” Indeed, the chaplains believed that their work was essential because many people in contemporary Britain may not go to church. One chaplain said, “[We are] doing Christianity into the workplace, gently, because a lot of people don’t go to church, a lot of people don’t have time and opportunity to

go to church, but I think if people come across religious people in their work, they will know that we are not sort of proselytizing or God squad, but we are caring as well..." Bringing religion into the workplace through the work of the chaplaincy has the potential to enable people to lead integrated lives. As one chaplain argued, "[The work of chaplaincy] is reintroducing religion as part of every part of daily life. And that is what makes it different from the formality of a religious service. And I would personally think that the success of future chaplaincies will be dependent upon their ability to show that this is something you do along side, as part of, without great diversion, without the formal distinction of your working life."

However, our study uncovered a gap between how chaplains see themselves and how they believe other people see them. The chaplains spoke about the need to clarify how people within their context see them. They had to defend themselves against the assumption that a chaplain is a 'Bible basher', someone who is going to preach at them, someone who tries to convert people when they are in a fragile state, someone who will judge them and someone who is uninterested in the real needs of people. As if this wasn't difficult enough, they recounted how they have felt that the church sees chaplains as eccentric or failed parish priests, church ministers who can't hack parish ministry, and people who just annoy people who are trying to go about their daily work. They have felt that the church doesn't see chaplaincy as real ministry. They even spoke about sensing that people within the church think that chaplaincy is a way for a vicar to have a career break or a hobby. They also said that at times people within the church think chaplaincy is a waste of time and money. Certainly these feelings of being misunderstood are related to the hidden nature of chaplaincy and a desire to form connections both with their context and the church in order to develop a better understanding of the role and value of chaplaincy both within the various sectors and the church. On chaplains' understanding of their transition to chaplaincy in relation to their perceptions of the Church of England, see further (Hancocks *et al* 2008). On chaplains and personality type, and the implications for chaplaincy, see (Francis, *et al* 2009; Fraser 2010).

5.4 Connections and disconnections

We addressed above the hidden nature of chaplaincy, which is linked to the ability of the chaplains to connect to the wider church. As the researchers listened to the chaplains speak about their work, it became clear that many from each of the five case study sectors felt a sense of disconnection from the church. A retired vicar volunteering as a fire service chaplain argued that there is a disconnection between the central church in London, the diocesan structures and the people in the parishes and that chaplains were lost in the midst of this. She said, "There is a lot of disconnect going on."

5.4.1 Disconnection from the Local Church

Some chaplains felt that their feeling of disconnection from the local church arose from a lack of knowledge about chaplaincy. For example, this ordained hospital chaplain said, "So there's a bit of a disconnect I think between church and chaplaincy. There are some good words said from the church about the work of chaplaincy, but I don't think that often there is a great deal of understanding about what chaplaincy is and what it's about and what we do." A lay volunteer police chaplain remarked that her local church had no connection with her chaplaincy work. She said, "Anyway, as mere church is concerned, so I am the voluntary police chaplain, and occasionally they'll see me in the police car with a good-looking local officer. But they never ask me to preach on it, they've never asked me if I need any support in it. It's completely separate and it's kind of sad in a way. And I don't know why. Because where we are, we are quite a turned in church." A lay member of the university chaplaincy team noted that there was hardly any link between the local church and the work of the chaplaincy. She

said, “And the chaplaincy, and therefore the Church of England, could actually make that a much stronger link, between the local parish church and the university. I mean, we don’t have Sunday services here, we encourage students to go out into the community, but I think that could be a stronger link.”

Yet for some there was an awareness that chaplains themselves were on some levels responsible for the disconnection from the church. For example, a hospital chaplain said, “I think it needs to run both ways, chaplains need to make efforts to engage with the church communities as much as the church needs to engage with the chaplains.” The line manager for hospital chaplains, ordained within the Church of England, added “But chaplains need to make the effort to feed back into the church. The communication should go both ways. This may not happen because chaplains are drawn to ‘eccentric ministry’, which attracts those who don’t want to do church from the centre.”

5.4.2 Disconnection from the Diocese

For a parish priest who gives a percentage of his time to industrial chaplaincy, the sense of disconnection was related to the feeling that the church was not acknowledging people’s gifting and calling to chaplaincy. He said, “I don’t think there is enough appreciation of how things fit together. In my particular case, that a parish releases its vicar when it would possibly not expect it. And I suppose it’s not good institutionally – it wants to empower lay people, but when they get empowered then they want to control them. And sometimes this thing is something that’s not very controllable. I think it is possibly a little bit weak on that. [This diocese] is better than most, but there are still elements where I think people are not acknowledged in their gifting and the ministry that they have, particularly lay people, who make up the majority of chaplains, as they might be.” A full-time ordained university chaplain noted that he wasn’t invited to the diocesan clergy conference. He said, “It has now got to the point where it is more of an administrative problem than a vision problem, but I think it should simply be a matter of course that university chaplains are invited to things like diocesan conferences. So, when planning diocesan things, as a matter of course, chaplains are part of it. And if you are sending something to every parish priest, you should ask yourself, why isn’t this going to the chaplains? And there should be a damned good reason why not, really.” Another, part-time ordained university chaplain spoke about how when she had to take on the lead chaplaincy role for a time because of the illness and resignation of the main chaplain, she had no support from the diocese. She noted that it would have been helpful even if someone had just checked that she was OK. She said, “But quite often those who are part of chaplaincy can feel very much on the edge and not really part of the Church of England per se.”

An archdeacon linked with the industrial chaplaincy case study spoke of how he was proactively seeking to put an end to the disconnection between chaplaincy and diocesan church structures. He noted that in the diocesan annual report, one of the sections is called, “Highlights from Churches and Chaplains – Our churches and chaplains are right at the heart of what we do.” He emphasized that churches and chaplains need always to be put alongside each other as complementary and equal ministries of the diocese. He also explained that his work to overcome the disconnection between chaplains and the church occurred at different levels: “It’s a matter of linking [chaplains] to other aspects of the diocesan work, it is about connecting with the Bishop, it means that at Bishop’s staff meeting, chaplaincy and sector ministry is represented in the discussion around that table, they have a voice there, and it also means that if there is liaison to do with the institutions who may employ these people, because apart from the university chaplains, they are all employed by other bodies, so one of the prime points of contact with these institutions will be with me, on behalf of the bishop.

And, there will be some other issues where it will be worth raising nationally... So, it's about connectivity up into the national scene as well."

5.4.3 Disconnection from the National Church

This sense of disconnection sometimes extended to those responsible at national level for coordination and strategy, as this ordained hospital chaplain stated, "Do I feel any connection with the church hierarchy? Which is mostly no. Generally, it seems that the church has little concern or care about what I do." A volunteer workplace chaplain, when asked about the wider church and chaplaincy connection said, "My experience is that they probably don't. In this diocese they are reasonably supportive of what we do, but I don't think it is seen as a key part of the church's mission. I could be quite wrong, but I suspect nationally that it is not the case. And I think that is a shame, because it seems to me that this is a major missional opportunity. Chaplaincy – it's where people come across the church. Considerably more people come across chaplains, I would guess, than go into church – I don't know. You think of the number of patients who go through a hospital and see a chaplain . . ."

5.4.4. Church of England as a Connecting Mechanism

More positively, in several cases the chaplains noted that their affiliation with the Church of England provided them with a connection into their context. The lead chaplain for the commercial sector noted that being 'Church of England' gave legitimacy to the chaplaincy activities within various companies. Moreover, chaplains in the industry sector noted that the industry umbrella group for their diocese has provided a 'nexus' for people from any mainline denomination, mostly lay people, to put themselves forward to explore volunteer chaplaincy. This group is largely funded by the Church of England, and this volunteer retired clergy person is involved in interviewing people to test their suitability for chaplaincy. Additionally, as a volunteer fire service chaplain pointed out, being linked into the accountability structures within the Church of England provided legitimacy to her appointment within the very hierarchical structure of the fire service. She said, "And they liked that, the sense of a national organization... And that was very helpful. They said, 'Oh well, she is kosher, then.'"

This sub-section has explored the variety of ways the chaplains are experiencing a sense of disconnection from the various levels of the church. It was suggested by a few of the chaplains that in part this separation is due to the church's own disconnection from the wider world, whereas chaplaincy is deeply embedded within societal structures. This ordained hospital chaplain said, "Whereas the church can be quite introverted, although it might be involved in the community and so on, it's – I don't think chaplaincy is as narrowly defined as the church sometimes can be." Another hospital chaplain affirmed this notion that chaplaincy has a greater connection to society, saying, "I think there can be a huge connection between what happens in the hospital and the work here and those aspects of meeting people where they are at, exploring faith, and I guess, in some ways that is what attracts me to chaplaincy, the notion that of being on the boundary, or the borderlands between faith and whatever non-faith might be termed." Certainly it is worth exploring ways in which chaplains can resource the church toward a greater understanding of the contemporary religious or non-religious context.

5.5 Implications & benefits

The implications of this section for the Church of England, which inform the recommendations (section 8), are as follows:

There is a need to review the ways in which those involved in chaplaincy are strategically connected to church structures and other areas of mission and ministry, considering in particular:

- *representation of chaplaincy at deanery, diocesan and national level;*
- *greater consistency of provision across dioceses and at national level for support, appraisal/review and ministerial development which takes into account parallel and complementary provision offered by host organizations and which does not rely only on a pro-active member of the Bishop's senior staff;*
- *the development of models of support and ministerial development that take into account the different needs of chaplains working to different models (5.1 above) and in different settings;*
- *the provision of opportunities at local, diocesan and national levels for the sharing of good practice and critical reflection involving chaplains from different settings, and chaplains together with those involved in other areas of ministry;*
- *reviewing support for chaplains paid for by the Church of England to coordinate chaplaincy in their role of representing, managing, training and developing other chaplains who are ordained, lay, full-time, part-time and voluntary.*

The benefits of addressing these implications would include:

- *Improved and consistent connections between Anglican chaplains and the Church of England to which they belong, and which they represent;*
- *Improved connections between chaplains and others involved in mission and ministry to their mutual benefit;*
- *Improved connections through chaplains between individuals and organizations they serve and the Church of England.*

6.0 Mission and Impact

6.1 The Missiology of Chaplains

In each interview we asked 'What notion of mission drives the chaplaincy work here in this context?' We had a range of responses, sometimes well-considered and at other times the chaplains seemed caught off guard by the question. Some chaplaincies had formal mission statements that the chaplains sometimes referred to, but other chaplains seemed stuck for the language to express what it is that drives their work. On chaplains and mission, see further (Brown 2011; Slater 2012; 2013; Todd 2011b; 2013a: ch.9).

6.1.1 Public Perceptions of Evangelism

A few chaplains objected to the use of the word 'mission' to describe what they are doing, particularly hospital chaplains. And across the different contexts, chaplains were for the most part in agreement that proselytism was unacceptable within chaplaincy work. A part-time clergy chaplain in the commercial sector said, "I'm not trying to convert people or make people more religious. If they want to be, I'd be delighted to help them." Indeed, it was not unusual for chaplains to unequivocally state that proselytism was not only inappropriate within the context, but it could cause them to lose their right to work within their institution. But some chaplains expanded the notion of evangelism beyond proselytism to include:

- evangelism through action, not a message
- walking alongside people and being persistent with that
- "being who we are, by what we do, by what we say, by the support that we show, by the kindness, by the compassion"

Two chaplains explained that their work as a form of 'pre-evangelism', articulated by one here:

"I think a lot of chaplaincy is pre pre evangelism. . . often people are much further back than [a Christian basics course] and the further back from that is the sort of – Paul, in Acts 17, where he stands up in the Areopagus and says, 'You worship someone and you don't know who it is.' And often in chaplaincy we are helping people to understand that God is there, that God actually does love them. Most people you don't need to tell that they've screwed up, because most people do know, most people need to know that they are loved and accepted. I think, for me, part of the mission of chaplaincy is extending God's grace and welcome and hospitality, and that is what Jesus did in the gospels."

6.1.2 Incarnation and a mission of presence

Almost every chaplain spoke of his or her own missiology in terms of the incarnation. For example, a hospital chaplain said, "I hope that through my presence, and any interventions I carry out, I incarnate something of God's grace and love (as seen in Jesus) for that person." Sometimes it was simply stated as a mission of presence, as this volunteer fire service chaplain said: "Like all chaplaincy work, it's the being there." A parish priest explained the notion of mission that drives his police chaplaincy work in this way: "I would talk in terms of incarnational theology, in terms of God being everywhere and perhaps the job of the priest to help to draw the veil back a little bit and help people see the presence of God or Christ in those situations." The language of incarnation that chaplains employ ranges from being an expression of pastoral presence alongside people, to a stronger articulation of incarnating the presence of God in particular situations. Other areas of the research data suggest that even sharper connections could be made, for example with the redemptive effect of such an incarnational presence, seen in workplace chaplains' involvement in enabling people to work with issues arising out of their employment.

6.1.3 Demonstrating God's love through actions and sowing seeds

Chaplains across the settings spoke of their work in terms of revealing the love of God through their chaplaincy activities. For example, the line manager for the lead university chaplains said, "I think that's the mission of the chaplaincy; to seek to find a way to allow everybody's soul to be touched by the love of God." A lay volunteer chaplain in a shopping centre explained that their presence is often enough to communicate God's love, without even using words. She said, "In terms of taking God's love out, I would feel that we are taking the love of God out to people, even if you never mention his name, it is recognised that's what we are doing..." Another lay volunteer chaplain, this one serving within the industrial sector, spoke about mission in similar terms: "This is about sharing God's love, this is a practical outworking of that. Not with an agenda to bring people to faith, but because that's what I feel called to do in response to my faith. And it is mission in the sense that you are going out to where people are." Building on this, at the consultation the chaplains noted that if mission is about sending out, not gathering in, then certainly the work of the chaplain is about going out into the world and meeting people where they are. Along these lines, a lay volunteer police chaplain related the acts of kindness to the growth of God's kingdom in terms of sowing the seeds of the gospel. She said, "I mean, you never quite know the seeds you might sow – and they might think – I mean it might be years later – people may think that you were caring and gave time to them, because you are a Christian. So, it is very gradual, but you know, there is something there that can plant a seed in people."

6.1.4 Spiritual Care

Many of the chaplains spoke about their mission in terms of inviting people into an awareness of transcendence. A full-time ordained police chaplain said, "That is exactly what my mission is – helping people to identify the sacred both within themselves and outside. And outside comes to mean as a worshiping person within a congregation." A full-time hospital chaplain stated this even more explicitly, that mission is facilitating "a real sense of being opened up to greater awareness of transcendence, the 'other', and keep searching and wrestling with questions of meaning and purpose... to connect, re-connect or deepen their connection with a loving divine presence (or at least that which is transcendent or 'other' to them)." An ordained part-time industrial chaplain stated that his understanding of mission is to help people "to view the whole of life as something which matters to God, it's not segmenting it into different compartments." It was argued that the mission of the chaplain is to speak into the human condition and offer wholeness. As the line-manager for hospital chaplains put it, "Doing the work of God, to make people not more religious, but more human. Facilitating from a standpoint of faith, helping people to understand who they are; what life's about."

6.1.5. Other Research and Missiology of Chaplaincy

As a contrast to the relatively under-developed missiological thinking reported in these research case studies, one of the case studies in Victoria Slater's doctoral research (Slater 2013) provides an instance of how developed missiological thinking can underpin the development of chaplaincy roles.

The qualitative case study was of the development of chaplaincy roles within a market town Anglican-Methodist ecumenical Project. From the Church of England point of view, the impetus for fresh missiological thinking came from a diocesan structural reorganisation that threatened the reduction of full-time stipendiary clergy. The question of how to engage effectively with the community with limited resources became acute. After a major consultation across the three parishes during which the practical and theological issues were discussed, the three parishes in the town amalgamated into one and a covenant was signed with the Methodist Church signalling a joint commitment to mission and ministry in the area.

This required the development of new structures and governance to enable the planning of new shared mission initiatives that included: a full time worker with children and young people; a shared administrative post; a part-time Chaplain to the Further Education College; a part-time Chaplain to Older People.

The structures of ministry had to be re-thought and clergy took on 'functional responsibilities' e.g. education and discipleship, rather than being responsible for a particular building and congregations. In the case of education, given the number of schools and the size of the FE college community, it was recognised that in order to be effective, there needed to be someone embedded in the context and a full-time parochial clergy person did not have the time or resources to do this. Hence, in order to fulfil the church's missional vocation, negotiations were opened with the college and a joint funded part-time chaplaincy post developed.

One of the interesting things about this study is that it exemplifies serious theological thought being given to how the church can engage missionally with the community and then, the practical implications are worked out, specifically in relation to the development of chaplaincy roles. Mission is understood not as something separate but as integrally bound up with vision, structures, governance and ecclesiology – what everyone thinks the church is for, what they think it should be doing in a community and how it can begin to do that.

6.2 Impact

Chaplains found it difficult to quantify the impact of their work and were challenged by the increasing demand to provide evidence of the effect of their work. The lead hospital chaplain spoke about how his team keeps records of interactions with patients on a database. The director of an umbrella group for industry chaplains also spoke about keeping a log of people spoken to, as a means of charting the demographic variety of people that he and his chaplains reach. However, chaplains from all contexts spoke about how it is almost impossible to quantify the impact of chaplaincy, usually because the work is located within one to one encounters – so how would one decide which conversations are spiritually meaningful and which are not? One retail chaplain spoke about how her only interaction over six months with one shop assistant was smiling once a week. Later, this person asked to speak to the chaplain about a recent bereavement, and noted that the chaplain's friendly face made her seem accessible. So, the chaplain spoke about how difficult it is to measure impact when a smile might really matter sometime in the future. Of course chaplains are not alone in finding it difficult to measure the impact of ministry. As this industry chaplain, formerly a parish priest, said, "It is hard enough as a parish priest if you ask the same question about what impact do you have, I wouldn't be able to come out with many more – again that is why we end up with this ridiculous situation of measuring the numbers of people who come to church, because it's the only thing you can measure. But then, why? It's the classic thing of measuring the only thing you can, when actually there are other things you should be measuring but you don't know how to do it."

Of course, apart from adding up the numbers of encounters that chaplains have, impact can be measured in the sense that institutions want to have chaplains. An industry chaplain said, "One of the evidences is the demand – people want us." The lead commercial sector chaplain spoke about the openness of corporations in providing resources such as venues, lunches and speakers for chaplaincy events as evidence that the chaplaincy is having a positive impact. An archdeacon who serves on the steering committee for an industry chaplaincy group said this about institutions' perceptions of impact: "Some businesses, a few businesses, do make donations to the cause, and they wouldn't do that if they didn't see there was some actual value there. People don't dish out money to charity from businesses just out of a whim or kindness. There has got to be some point to it, not just it being tax deductible for them. It is a modest expense for them, but an expense nonetheless. And very often people are making provision, a room for a chaplain to be based in, that kind of thing, so space in buildings costs money, so that is an indicator."

The chair of a steering group for a commercial sector chaplaincy spoke in broader terms about the impact of the chaplains. "The biggest impact is the calming influence, the normalising influence, the dilution of the intensity of work. And the next one is that it allows religious faith into the workplace, without it being extraordinary or somehow odd. And I like to think there is a larger purpose, but this may just be philosophical, that it does more to socialise religion and faith into everyday life as against something set apart." Additionally, the line manager for the university chaplaincy believed that the chaplaincy has the potential to impact the entire institution as a whole, saying, "I would say it has an impact whether the institution realises it or not, because it prays for the institution, through the Eucharist it brings Christ into the institution through the sacrament, so at that kind of sacramental level, it has an impact whether people realise it or not." Indeed, an industry sector chaplain stated that chaplaincy has the opportunity to transform situations. Referring specifically to the way that companies are changing their employment strategies within the current financial climate, he said, "So, when things are changing, we have an opportunity to make that change as faithful as possible."

6.3 Discipleship and Quinquennial Goals

As part of the consultation with research participants following the initial analysis of the case-study data, two specific areas of thinking were probed by the research team in discussion with participants. A comparison drawn between chaplaincy and Fresh Expressions had earlier raised the question of how chaplaincy worked with understandings of discipleship. And conversation with the research steering group had raised the question of chaplaincy contributing to the realisation of the Church of England's Quinquennial Goals (see Appendix 5).

In relation to discipleship, the initial thought was that whereas chaplaincy and Fresh Expressions easily found common ground in their aim of relating to contemporary society and culture, they might have quite different approaches to nurturing discipleship. This was borne out by the conversation at the consultation. Discipleship is not a word that chaplains orientate to in talking about their mission. Nonetheless, it is a word that chaplains can work with.

Chaplains thought of nurturing discipleship not so much in terms of working with converts, more in terms of supporting people on their spiritual journey. This could be about deepening faith, or it could be about working with "those who have become disenchanted with the church to rediscover God in their lives and find a new spiritual home." As one person put it, "A fair part of my time is spent discussing; responding to questions such as... Who am I? Where am I? What are the important values in my life? Is this role vocational?" Two very specific areas of 'discipleship' work undertaken by chaplains were discussed in the consultation. The first of these was nurturing discipleship in the context of work. This was about: "discussion meetings with Christians at work about issues like 'management', 'failure', 'honesty'"; "holding on to values of disciples in the workplace"; "chaplaincy helps Christians to integrate their faith and work lives – discipling them to become mature Christians". Chaplains could see this work extending into the parish setting if they were better used as a resource to connect congregational life and the world of employment.

The other significant area discussed related to the interaction between full-time, typically ordained, chaplains and lay volunteers. There was a clear sense that enabling volunteers to engage in chaplaincy could be understood as nurturing their discipleship and stimulating their spiritual growth. This underlines the points made above about seeking to understand and map lay volunteer chaplaincy; and about resourcing chaplaincy team leaders to work in this enabling way.

The Church of England Quinquennial goals were introduced into the consultation to stimulate conversation, particularly around the question of spiritual and numerical growth. It is clear that aiming to stimulate numerical growth of those attending churches is not on the agenda of most chaplains. They are, however, very serious about stimulating spiritual growth in the ways already referred to above. Further, they identify a number of ways in which what they do might lead to numerical growth, although not necessarily in predictable ways. This is about people responding to the distinctive presence of chaplaincy; the "pre-pre-evangelism" that chaplains do; or the public theology in which chaplains engage. Connections between congregational life and the workplace were again cited: "resourcing churches to enable working congregation members talk about faith at work appropriately may lead to more church goers"; "helping churches do more about 'faith & work' helps them to grow/nurture their congregation". Further, discussion and various chaplaincies considered in the research indicate connections between chaplaincy and particular generations that offer opportunities

for spiritual growth (see 7.1 below), that might in turn lay foundations for connection with congregational life and numerical growth.

One of the barriers to numerical growth developing from the “seeds” sown by chaplains is the disconnections between chaplaincy and other areas of ministry, especially parish ministry. Positively, one chaplain said that, “chaplains should be part of the going for growth in partnership with parish clergy.” However, participants were clear that this required a more integrated ecclesiology and that new models of ministry are needed to realise this integration, for example, the minster model referred to by one participant. This clearly has implications for the way in which chaplaincy might be integrated into and contribute to the realisation of the third Quinquennial goal: “To reshape, re-imagine and re-energise ministry in the Church of England so that it is equipped both to grow the church in every community and contribute to ‘the common good’.”

6.4 Locating the Mission and Impact of Chaplaincy

In considering the impact of chaplaincy three issues emerge: quantifying impact; being sensitive to timescale; and considering where the impact is felt or perceived. Chaplains characteristically play a long game, knowing that the influence they have through various kinds of encounter may bear fruit in ways that they cannot know, or will only know after some time. Further, the effect of chaplaincy may be felt in a range of different contexts at a distance from the locus of chaplaincy. This is not to argue that chaplains should not continue to respond to the challenge to evidence the impact of their work, but it is an argument for also taking a wider view of the impact, and investigating it alongside, and interwoven with, the impact of other areas of mission and ministry.

For that to happen, the sharpening of the missiology of chaplaincy also needs to be located within a wider frame – the missiology and mission strategy of the Church of England. Chaplaincy offers particular dimensions of missionary activity; they need to be connected with the missionary activity which characterizes parish ministry and other specialist missionary activities (such as Fresh Expressions of Church). This location needs to be both theoretical, offering an understanding of how the diversity of mission (of which chaplaincy is a part) coheres; and it needs to be practical. In relation to the latter, the questions to be addressed might include: how can spiritual exploration in, for example, the workplace, be connected with opportunities to deepen the exploration provided by parish ministry? How can this kind of conversation be part of mission action planning in particular locations? Would a minster model of collaborative ministry (as discussed by one research participant) support this kind of joined-up thinking?

6.5 Implications & benefits

The implications of this section for the Church of England, which inform the recommendations (section 8), are as follows:

That the Church of England should work with a missiology and mission strategy that integrates the distinctive missional work of chaplaincy with other expressions of mission, especially parish ministry, and within current and future models of mission action planning. The further implications of working with this approach to mission are:

- ***the development of an ecclesiology that more fully integrates chaplaincy’s representative and engaged work in a range of different social settings with the gathered congregational life of the Church, integrating dispersed modes of ministry with those that are more focused on the gathered life of the Church;***
- ***the development and realization of models of ministry which incorporate and value chaplaincy, alongside parish and other models, as part of the Church’s aim to “reshape, re-imagine and re-energise ministry”;***

- *a review of different areas of training and education, with the aim of bringing coherence to the diverse educational resources necessary to develop and sustain chaplaincy;*
- *recognition of the possibility of a distinctive calling to chaplaincy and development of vocational, selection and formational pathways to enable people to explore and realise that calling (alongside, for example, those exploring pioneer ministry);*
- *enabling chaplains to develop resources which identify good practice in developing, establishing and sustaining particular kinds of chaplaincy (e.g. town-centre chaplaincy) that would enable a collaborative approach;*
- *the integration of insights of chaplaincy into wider initial and continuing ministerial education and the nurturing of adult discipleship.*
- *integration, in particular, of the insights from chaplaincy about spiritual growth (including how that ‘works’ for different generations); about discipleship in the workplace and public theology; and insights arising out of the increased interest in lay volunteer chaplaincy work;*
- *consideration of how such insights might inform approaches to stimulating spiritual and numerical growth in the wider church and consequent approaches to re-envisaging and reshaping ministry;*
- *further investigation or research into the ‘impact’ of chaplaincy, which would take a sufficiently broad perspective and timescale (in order to identify the effect of chaplains’ work in a range of different contexts and over time).*

The benefits of addressing these implications would include:

- *The development of the Church of England’s ecology of mission and ministry, through the integration of chaplaincy and the enrichment of other modes of ministry by chaplaincy;*
- *The realization of the potential for chaplaincy to contribute to aims articulated in the Church of England Quinquennial Goals; not only to the Church of England’s work for the common good, but also to growth and the reinvigoration of patterns of ministry;*
- *As envisaged in section 5, improved connections between chaplains and others involved in mission and ministry to their mutual benefit; and through chaplains between the individuals and organizations they serve and the Church of England.*

7.0 Chaplains as Resource

This section draws together the findings of the research that cast light on chaplaincy as a significant resource: for the church; for the common good; and for the future. As part of the consideration of chaplaincy as a resource for the future, this section highlights the potential return on Church investment in chaplaincy, including the potential for partnership between the Church of England and organisations that employ or host chaplaincy.

7.1 A Resource for the Church

Implicit in the discussion in various sections of this report is the conclusion that chaplaincy is a resource for the wider church, but one which is significantly untapped (in the experience of chaplains). This resource includes a range of areas of knowledge and expertise. The line manager for hospital chaplains, ordained within the Church of England, said, “A lot of theological reflection goes on within a chaplaincy, but this is not fed back into the wider church.”

More specifically, a hospital chaplain argues that chaplains have a wealth of resources that could be put at the disposal of the wider church. “But it’s noticeable that there are no chaplains on any of the worship and liturgy committees, and yet we are the ones who are having to come up with and create new liturgies for situations where there isn’t anything written. We could be offering placements for people exploring Fresh Expressions to work in that context, again, you see so many things being offered around concerning health and healing, and yet there is no chaplaincy input, and yet presumably we are the people who are faced with the realities of that, and understand the realities of people living in the conditions and questions around ‘why am I not being healed?’ ‘why is this happening to me?’ So there could be a much greater synergy between that. I think there could be ways of connecting people who are exploring or reconnecting with faith back into church communities as they leave the hospital. So there’s all sorts of things at different levels that could be explored and could be where better links could happen. So, right from the very simple act of linking people into church communities, back to input into why church discussions on ethical issues around health around genetics all those aspects, as well as a theology of life – Chris Swift has a line in his book, he talks about a theology written out of critical care might look very different to a theology written out of an academy. And I think that’s very true. Just that very honest and lived experiential theology that comes out of chaplaincy could have much to offer the church.”

The lead industry chaplain spoke about the demographic reach of chaplains as wider than the parish church. “I mean we can keep – and some of the other chaplains do as well – keep a log of the number of people I have talked to and also for me in terms of demographics is that I believe we reach a wider range of people than the church generally, and also a younger range as well, so I am deliberately keeping a score of the ages of the people we deal with, because I think that is a selling point of the work we do, back to the church, this is one of the things we are doing, we are touching some of the demographics that you are not touching.”

These perspectives underline the ways in which, within an integrated understanding of mission and ministry, chaplaincy could offer resources to the whole Church’s nurturing and shaping of discipleship and ministry. The resources to be drawn on include:

- Expertise in pastoral care, liturgy and ritual responsive to contemporary culture
- Lived public theologies of health, employment, education and the economy
- Experience of nurturing spiritual exploration and growth in contexts, generations, socio-economic groups and individual people who are less well connected with the congregational life of the Church of England
- Expertise in encouraging and enabling lay Christians to take their discipleship into a range of contexts beyond the congregational life of the church

7.2 A Church resource for the common good

The resource for the Church is also, significantly, a resource of the Church for the common good. It was not unusual for the line managers of chaplains to speak of them as the visible presence of the church in their institution. Chaplains themselves spoke of themselves in this way, sometimes referring to themselves as ‘the human face of the church’, etc. There were also perceptions that chaplaincy has to be ‘authorised public ministry’ and that the role of chaplains is often to cut across stereotyped perceptions of what chaplains/clergy are like and what they do. There was a sense among the participants that within the public sphere the chaplain is a symbol of something good - of the value of religion, tradition and morals.

A full-time ordained hospital chaplain spoke of his role as an apologist within the public sector. The full-time ordained army chaplain saw the distinctive character of a chaplain as being that he is a ‘public theologian’, enabling people to reflect theologically on their lived

experience. This emphasis was seen as being different to that of parish clergy who were seen as focussing more on worship and internal church affairs.

Chaplains therefore represent an important aspect of the Church's engagement with the secular – that way of understanding public life that holds that religion's contribution must be constrained and controlled. Chaplaincy continues to resist that political pressure; to respond to it creatively; and to persist in living faith publically and in interaction with civil society and the commercial world. Albeit in particular small ways, chaplains work for the good of society as part of the mission of the Church of England.

Furthermore, this is a resource that is valued by the organisations in which chaplaincy is embedded. This was indicated in part by section 4.1, which highlighted the proportion of chaplains employed by someone other than the Church of England (for example, around 93% of full-time ordained chaplains). On its own, this represents a significant investment in chaplaincy, which enables the Church of England's continued engagement with and in civil society. And the costs of employment represent only one aspect of chaplaincy resourced by secular organisations. This research can only offer a glimpse of other costs met, in relation to office space and resources, worship spaces, training beyond that offered to directly employed chaplains, etc. This is an indicator of the value of the Church of England's contribution through chaplaincy to the common good.

7.3 Chaplaincy as a resource for the future

One of the most important messages to emerge from this research is that chaplaincy is a resource whose potential is not fully realised. One of the challenges for the Church of England is to make more of this resource in the future. On the one hand, this might be to do with reconnecting the valuable work of chaplaincy with other aspects of the Church's work. This would include learning from chaplaincy's engagement with the world of work, and with particular demographic groups. It would also include exploring how chaplaincy's engagement with those disenchanted, or simply unconnected, with congregational church life, could lead to new, or renewed, connections between people touched by chaplaincy and the wider Church. A starting point for addressing this opportunity would be to bring together the insight and experience of chaplaincy and of those involved in fresh expressions of church.

In order to maximise the potential referred to above, and chaplaincy's potential to continue being and focusing the Church of England's contribution to the common good, a review of the way chaplaincy is resourced is indicated. As will be seen from the recommendations in section 8, this would be, on the whole, a matter of making best use of existing resources to ensure consistent support for chaplaincy across the Church of England. The return on this refocusing of the investment of the Church of England in chaplaincy has the potential for significant returns. For example, continued investment in the work of lead chaplains would offer significant returns in the development of lay volunteer chaplaincy and its impact on civil society and church congregational life. More widely, the investment by the Church in chaplaincy is already more than matched, by what appears to be a significantly greater investment by other organisations (at least in terms of employment costs). This indicates a potential for exploring partnerships between the Church of England and host organisations, drawing together, for example, the partnerships represented by chaplaincy and the work of bishops with responsibility for key areas of public life.

7.4 Implications & benefits

The implications of this section for the Church of England, which inform the recommendations (section 8), are as follows:

That the Church of England should value chaplaincy as a resource of the Church for the common good, including by continuing to invest financially in its work. That it should explore ways of maximizing the benefit of such investment by:

- *working in partnership with secular organizations and other faith communities who continue to be willing to make a similar (indeed greater) investment;*
- *working with lead chaplains to further develop chaplaincy as, in part, a lay volunteer resource;*
- *working actively to support and encourage chaplains to continue to map the resource and good practice they offer; for the benefit of chaplains in their own and other settings; and for the benefit of other areas of mission and ministry.*

The benefits of addressing these implications would include:

- *Maximising the benefit of investing in chaplaincy; and efficient use of resources, ensuring that chaplaincy is deployed to best effect within the wider ecology of ministry in the Church of England;*
- *Maximising possibilities of synergy between the investment and interests of the different organizations (including the Church) that invest in chaplaincy;*
- *Seeing the potential for chaplaincy to contribute to the common good and church growth increase, and be more effectively realized.*

8.0 Recommendations

The context for these recommendations is set by the conclusion to section 6 of this report. Each recommendation is designed to advance the integration of chaplaincy within the mission of the Church of England in a particular way. The recommendations thus put flesh on the report's finding that chaplaincy would benefit from being regarded as central, alongside other expressions of ministry, to the Church's missiology and ecclesiology; rather than, as is the current tendency, somewhat peripheral. The aim of the recommendations is to support the particular contribution of chaplaincy to the mission of the Church, and to integrate that with other aspects of mission (such as parish ministry, pioneer ministry and fresh expressions of church), so that all aspects can then feed and support each other.

Recommendation 1

That Research and Statistics, in partnership with other Divisions at Church House, develop a robust approach to the reporting and tracking of those involved in chaplaincy on behalf of the Church of England, to enable more effective mission planning.

Such an approach might pay attention to:

- Accurate recording of chaplains in the categories employed in this report: full-time, part-time, volunteer; ordained, lay; employee/office holder of the Church of England, employee of another organisation; chaplaincy context
- The current discrepancies between records generated through annual diocesan returns and records held through Crockford
- The particular question of how to map lay volunteers (not licensed by the Church)
- Patterns of accountability and safeguarding
- The funding of chaplaincy by the Church and other organisations, through employment, and the provision of training and other resources

The major benefits of implementing Recommendation 1 would be:

- **Clarity about the scale and nature of the resource represented by chaplaincy (including the significant resource represented by lay volunteers)**
- **Maximising the potential for realising that resource**
- **Maximising the potential synergies arising from shared investment in chaplaincy by the Church of England and other organisations**

Recommendation 2

That Ministry Division, in partnership with other Divisions at Church House, develop a policy for the consistent integration of chaplaincy within the ministry of the Church of England. Such a policy would involve consideration of:

R2.1 A consistent approach to national provision for the support and development of chaplaincy;

Such an approach might be realised in:

- A forum for national church officers with responsibility for particular areas of chaplaincy to discuss and plan implementation of this area of policy; and to gather, develop and disseminate good practice across chaplaincy
- Communication about national officers and their responsibilities to those responsible for chaplaincy at diocesan level, and to chaplains

- A communication structure that would allow the forum of national officers to inform and shape national mission planning

R2.2 A consistent approach to the representation, support and appraisal of chaplains in each diocese;

This might well include:

- A designated member of senior staff with oversight of chaplaincy
- A diocesan officer (preferably with involvement in, or experience of, chaplaincy) responsible for facilitating communication with, support and professional development of chaplaincy, working in partnership with the designated member of senior staff and with chaplains in the diocese
- Consistent inclusion of chaplains, and chaplaincy as a focus, within diocesan provision for the CMD of licensed ministers; and particular programmes and events for chaplains, including those which enable mutual support and learning amongst chaplains in different settings
- An approach to the appraisal of chaplaincy that ensures complementarity between church review of licensed ministers and appraisal of chaplains by their host organisations, and thorough understanding of chaplaincy on the part of church reviewers
- A particular policy on the development of the role of the lay volunteer in chaplaincy and the resourcing of lead chaplains who enable that development

R2.3 A consistent approach to the discernment of vocation, selection, initial ministerial education and continuing ministerial development of chaplains.

This might well include:

- A chaplaincy pathway through discernment of vocation, selection and IME (akin to the pathway for pioneer ministers). This would recognise that some people will offer for ministry with a calling to chaplaincy
- Specific provision of IME for those training for chaplaincy; and provision for all in IME that ensures understanding of chaplaincy by all in ministry, to enable future collaboration (including appropriate understandings of missiology and ecclesiology)
- Provision of training, in partnership with educational institutions with expertise in this area, for those considering entering chaplaincy from another area of ministry. This would need to differentiate between: those seeking to enter chaplaincy full-time and those seeking a part-time role; and between those in ordained or licensed lay ministry
- Provision of training, in keeping with the policy envisaged in 2.2 above, in partnership with educational institutions with expertise in this area, for those seeking to offer as lay volunteers in chaplaincy; for those currently involved in chaplaincy in this way; involving and providing for lead chaplains who enable such ministry
- Provision of training for those at the point of entering a particular area of chaplaincy; for the CMD of chaplains of different kinds in post, and of other ministers drawing on the insights of chaplaincy (as envisaged in 2.2 above). Such provision would need to be offered in collaboration with chaplaincy representative organisations and host organisations; and with educational institutions with expertise in this area. It would also need to inform and be informed by the shared appraisal/review of chaplains (envisaged in 2.2 above)
- Provision of training for those seeking to move from chaplaincy into other areas of ministry

The major benefits of implementing Recommendation 2 would be:

- **The integration of chaplaincy within the Church of England's wider ecology of mission and ministry, so that it plays its part alongside and in creative interaction with other forms and modes of ministry**
- **More effective and strategic deployment of chaplains in particular roles, settings and organisations**
- **The enrichment of other ministries**

Recommendation 3

That Mission and Public Affairs, in partnership with other Divisions at Church House, consider conducting or commissioning research into the following questions or issues arising from the research reported here, understandings of which would benefit the mission of the whole church:

- **The contribution to understandings of mission offered by chaplaincy in relation to: spiritual growth; the interaction of faith and the world of employment (including the particular challenges of living out discipleship in the workplace); chaplaincy engagement with particular generations of people not well represented in congregational life (for example, through prison, education, or workplace chaplaincy)**
- **The potential synergies that arise from comparing and contrasting chaplaincy, fresh expressions of church and pioneer ministry, not least their particular engagement with contemporary society and discipleship**
- **The growth, scale and nature of lay involvement in chaplaincy**

The major benefit of implementing Recommendation 3 would be:

- **The further underpinning of work arising from recommendations 1 and 2, and the benefits arising from their implementation**

Appendix 1 Survey Form Sent to Diocesan Secretaries

The Cardiff Centre for Chaplaincy Studies (CCCS) and The Oxford Centre for Ecclesiology & Practical Theology (OxCEPT), Cuddesdon Church of England Chaplaincy Research

Introduction

The Director of Mission and Public Affairs of the Archbishop's Council has commissioned this research in order to elucidate the Church of England's current involvement in and support for chaplaincy work and to inform effective planning for the Church's future strategy in this area. The project is being led by the Revd Dr Andrew Todd (CCCS) and the Revd Victoria Slater (OxCEPT).

Aim: To investigate the Church of England's involvement in chaplaincy across the variety of contexts by building on current research, undertaking case studies and consulting with practitioners, in order to provide: a coherent account of the extent and nature of the Church's chaplaincy work; a narrative of the work that can represent chaplaincy in both church and non-church contexts; recommendations for how chaplaincy can be supported and developed as part of the Church of England's strategy for mission and ministry.

A key first stage of the research is to map the Church of England's current involvement in chaplaincy through analysis of existing statistics, research and other documentation/information including Victoria Slater's doctoral research and other CCCS research projects. This mapping includes this request for information to Dioceses, in liaison with the Church's Head of Research and Statistics (to whom completed forms should be returned).

The research team would be grateful if each Diocese could complete as much of the following questionnaire as possible, while recognising that some of the numerical information is more difficult to compile than other aspects. The aim of this questionnaire is to increase our understanding of both the extent and the detail of the statistics currently available, which illustrate the Church of England's involvement in, and commitment to, chaplaincy. So a response that is partially completed (because some information is not available to you) still offers vital information to the research team! Approximate numbers are also helpful, indicated by a question mark (?) Please do contact the researchers, if you have any questions:

andrew.todd@stmichaels.ac.uk victoria.slater@rcc.ac.uk

For ALL Church of England chaplains known to the Diocese

1. Please supply **numbers** of ordained chaplains as follows:

Employed as Chaplains	All Full-time <input style="width: 50px; height: 20px;" type="text"/>	→ Full-time employed by Diocese <input style="width: 50px; height: 20px;" type="text"/>
		→ Full-time - other Employer <input style="width: 50px; height: 20px;" type="text"/>
	All Part-time <input style="width: 50px; height: 20px;" type="text"/>	→ Part-time employed by Diocese <input style="width: 50px; height: 20px;" type="text"/>
		→ Part-time - other Employer <input style="width: 50px; height: 20px;" type="text"/>
Voluntary Chaplains	All Volunt. <input style="width: 50px; height: 20px;" type="text"/>	→ Employed by Diocese in other role(s) <input style="width: 50px; height: 20px;" type="text"/>
		→ Not employed by Diocese at all <input style="width: 50px; height: 20px;" type="text"/>

2. Please supply **numbers** of lay chaplains as follows:

Employed as Chaplains	All Full-time	<input type="text"/>	→ Full-time employed by Diocese	<input type="text"/>
			→ Full-time - other Employer	<input type="text"/>
	All Part-time	<input type="text"/>	→ Part-time employed by Diocese	<input type="text"/>
			→ Part-time - other Employer	<input type="text"/>
Voluntary Chaplains	All Volunt.	<input type="text"/>	→ Employed by Diocese in other role(s)	<input type="text"/>
			→ Not employed by Diocese at all	<input type="text"/>

For Church of England chaplains in HEALTHCARE known to the Diocese

3. Please supply **numbers** of ordained chaplains as follows:

Employed as Chaplains	All Full-time	<input type="text"/>	→ Full-time employed by Diocese	<input type="text"/>
			→ Full-time - other Employer	<input type="text"/>
	All Part-time	<input type="text"/>	→ Part-time employed by Diocese	<input type="text"/>
			→ Part-time - other Employer	<input type="text"/>
Voluntary Chaplains	All Volunt.	<input type="text"/>	→ Employed by Diocese in other role(s)	<input type="text"/>
			→ Not employed by Diocese at all	<input type="text"/>

4. Please supply **numbers** of lay chaplains as follows:

Employed as Chaplains	All Full-time	<input type="text"/>	→ Full-time employed by Diocese	<input type="text"/>
			→ Full-time - other Employer	<input type="text"/>
	All Part-time	<input type="text"/>	→ Part-time employed by Diocese	<input type="text"/>
			→ Part-time - other Employer	<input type="text"/>
Voluntary Chaplains	All Volunt.	<input type="text"/>	→ Employed by Diocese in other role(s)	<input type="text"/>
			→ Not employed by Diocese at all	<input type="text"/>

For Church of England chaplains in PRISONS known to the Diocese

5. Please supply **numbers** of ordained chaplains as follows:

Employed as Chaplains	All Full-time	<input type="text"/>	→ Full-time employed by Diocese	<input type="text"/>
			→ Full-time - other Employer	<input type="text"/>
	All Part-time	<input type="text"/>	→ Part-time employed by Diocese	<input type="text"/>
			→ Part-time - other Employer	<input type="text"/>
Voluntary Chaplains	All Volunt.	<input type="text"/>	→ Employed by Diocese in other role(s)	<input type="text"/>
			→ Not employed by Diocese at all	<input type="text"/>

6. Please supply **numbers** of lay chaplains as follows:

Employed as Chaplains	All Full-time	<input type="text"/>	→ Full-time employed by Diocese	<input type="text"/>
			→ Full-time - other Employer	<input type="text"/>
	All Part-time	<input type="text"/>	→ Part-time employed by Diocese	<input type="text"/>
			→ Part-time - other Employer	<input type="text"/>
Voluntary Chaplains	All Volunt.	<input type="text"/>	→ Employed by Diocese in other role(s)	<input type="text"/>
			→ Not employed by Diocese at all	<input type="text"/>

For Church of England chaplains in SCHOOLS known to the Diocese

7. Please supply **numbers** of ordained chaplains as follows:

Employed as Chaplains	All Full-time	<input type="text"/>	→ Full-time employed by Diocese	<input type="text"/>
			→ Full-time - other Employer	<input type="text"/>
	All Part-time	<input type="text"/>	→ Part-time employed by Diocese	<input type="text"/>
			→ Part-time - other Employer	<input type="text"/>
Voluntary Chaplains	All Volunt.	<input type="text"/>	→ Employed by Diocese in other role(s)	<input type="text"/>
			→ Not employed by Diocese at all	<input type="text"/>

8. Please supply **numbers** of lay chaplains as follows:

Employed as Chaplains	All Full-time	<input type="text"/>	→ Full-time employed by Diocese	<input type="text"/>
			→ Full-time - other Employer	<input type="text"/>
	All Part-time	<input type="text"/>	→ Part-time employed by Diocese	<input type="text"/>
			→ Part-time - other Employer	<input type="text"/>
Voluntary Chaplains	All Volunt.	<input type="text"/>	→ Employed by Diocese in other role(s)	<input type="text"/>
			→ Not employed by Diocese at all	<input type="text"/>

For Church of England chaplains in FURTHER EDUCATION known to the Diocese

9. Please supply **numbers** of ordained chaplains as follows:

Employed as Chaplains	All Full-time	<input type="text"/>	→ Full-time employed by Diocese	<input type="text"/>
			→ Full-time - other Employer	<input type="text"/>
	All Part-time	<input type="text"/>	→ Part-time employed by Diocese	<input type="text"/>
			→ Part-time - other Employer	<input type="text"/>
Voluntary Chaplains	All Volunt.	<input type="text"/>	→ Employed by Diocese in other role(s)	<input type="text"/>
			→ Not employed by Diocese at all	<input type="text"/>

10. Please supply **numbers** of lay chaplains as follows:

Employed as Chaplains	All Full-time	<input type="text"/>	→ Full-time employed by Diocese	<input type="text"/>
			→ Full-time - other Employer	<input type="text"/>
	All Part-time	<input type="text"/>	→ Part-time employed by Diocese	<input type="text"/>
			→ Part-time - other Employer	<input type="text"/>
Voluntary Chaplains	All Volunt.	<input type="text"/>	→ Employed by Diocese in other role(s)	<input type="text"/>
			→ Not employed by Diocese at all	<input type="text"/>

For Church of England chaplains in HIGHER EDUCATION known to the Diocese

11. Please supply **numbers** of ordained chaplains as follows:

Employed as Chaplains	All Full-time	<input type="text"/>	→ Full-time employed by Diocese	<input type="text"/>
			→ Full-time - other Employer	<input type="text"/>
	All Part-time	<input type="text"/>	→ Part-time employed by Diocese	<input type="text"/>
			→ Part-time - other Employer	<input type="text"/>
Voluntary Chaplains	All Volunt.	<input type="text"/>	→ Employed by Diocese in other role(s)	<input type="text"/>
			→ Not employed by Diocese at all	<input type="text"/>

12. Please supply **numbers** of lay chaplains as follows:

Employed as Chaplains	All Full-time	<input type="text"/>	→ Full-time employed by Diocese	<input type="text"/>
			→ Full-time - other Employer	<input type="text"/>
	All Part-time	<input type="text"/>	→ Part-time employed by Diocese	<input type="text"/>
			→ Part-time - other Employer	<input type="text"/>
Voluntary Chaplains	All Volunt.	<input type="text"/>	→ Employed by Diocese in other role(s)	<input type="text"/>
			→ Not employed by Diocese at all	<input type="text"/>

For Church of England chaplains in THE WORKPLACE known to the Diocese

13. Please supply **numbers** of ordained chaplains as follows:

Employed as Chaplains	All Full-time	<input type="text"/>	→ Full-time employed by Diocese	<input type="text"/>
			→ Full-time - other Employer	<input type="text"/>
	All Part-time	<input type="text"/>	→ Part-time employed by Diocese	<input type="text"/>
			→ Part-time - other Employer	<input type="text"/>
Voluntary Chaplains	All Volunt.	<input type="text"/>	→ Employed by Diocese in other role(s)	<input type="text"/>
			→ Not employed by Diocese at all	<input type="text"/>

14. Please supply **numbers** of lay chaplains as follows:

Employed as Chaplains	All Full-time	<input type="text"/>	→ Full-time employed by Diocese	<input type="text"/>
			→ Full-time - other Employer	<input type="text"/>
	All Part-time	<input type="text"/>	→ Part-time employed by Diocese	<input type="text"/>
			→ Part-time - other Employer	<input type="text"/>
Voluntary Chaplains	All Volunt.	<input type="text"/>	→ Employed by Diocese in other role(s)	<input type="text"/>
			→ Not employed by Diocese at all	<input type="text"/>

For Church of England chaplains in EMERGENCY SERVICES known to the Diocese

15. Please supply **numbers** of ordained chaplains as follows:

Employed as Chaplains	All Full-time	<input type="text"/>	→ Full-time employed by Diocese	<input type="text"/>
			→ Full-time - other Employer	<input type="text"/>
	All Part-time	<input type="text"/>	→ Part-time employed by Diocese	<input type="text"/>
			→ Part-time - other Employer	<input type="text"/>
Voluntary Chaplains	All Volunt.	<input type="text"/>	→ Employed by Diocese in other role(s)	<input type="text"/>
			→ Not employed by Diocese at all	<input type="text"/>

16. Please supply **numbers** of lay chaplains as follows:

Employed as Chaplains	All Full-time	<input type="text"/>	→ Full-time employed by Diocese	<input type="text"/>
			→ Full-time - other Employer	<input type="text"/>
	All Part-time	<input type="text"/>	→ Part-time employed by Diocese	<input type="text"/>
			→ Part-time - other Employer	<input type="text"/>
Voluntary Chaplains	All Volunt.	<input type="text"/>	→ Employed by Diocese in other role(s)	<input type="text"/>
			→ Not employed by Diocese at all	<input type="text"/>

For Church of England chaplains in THE ARMED FORCES known to the Diocese

17. Please supply **numbers** of ordained chaplains as follows:

Employed as Chaplains	All Full-time	<input type="text"/>	→ Full-time employed by Diocese	<input type="text"/>
			→ Full-time - other Employer	<input type="text"/>
	All Part-time	<input type="text"/>	→ Part-time employed by Diocese	<input type="text"/>
			→ Part-time - other Employer	<input type="text"/>
Voluntary Chaplains	All Volunt.	<input type="text"/>	→ Employed by Diocese in other role(s)	<input type="text"/>
			→ Not employed by Diocese at all	<input type="text"/>

18. Please supply **numbers** of lay chaplains as follows:

Employed as Chaplains	All Full-time	<input type="text"/>	→ Full-time employed by Diocese	<input type="text"/>
			→ Full-time - other Employer	<input type="text"/>
	All Part-time	<input type="text"/>	→ Part-time employed by Diocese	<input type="text"/>
			→ Part-time - other Employer	<input type="text"/>
Voluntary Chaplains	All Volunt.	<input type="text"/>	→ Employed by Diocese in other role(s)	<input type="text"/>
			→ Not employed by Diocese at all	<input type="text"/>

For Church of England chaplains in OTHER SETTINGS known to the Diocese

19. Please supply **numbers** of ordained chaplains as follows:

Employed as Chaplains	All Full-time	<input type="text"/>	→ Full-time employed by Diocese	<input type="text"/>
			→ Full-time - other Employer	<input type="text"/>
	All Part-time	<input type="text"/>	→ Part-time employed by Diocese	<input type="text"/>
			→ Part-time - other Employer	<input type="text"/>
Voluntary Chaplains	All Volunt.	<input type="text"/>	→ Employed by Diocese in other role(s)	<input type="text"/>
			→ Not employed by Diocese at all	<input type="text"/>

20. Please supply **numbers** of lay chaplains as follows:

Employed as Chaplains	All Full-time	<input type="text"/>	→ Full-time employed by Diocese	<input type="text"/>
			→ Full-time - other Employer	<input type="text"/>
	All Part-time	<input type="text"/>	→ Part-time employed by Diocese	<input type="text"/>
			→ Part-time - other Employer	<input type="text"/>
Voluntary Chaplains	All Volunt.	<input type="text"/>	→ Employed by Diocese in other role(s)	<input type="text"/>
			→ Not employed by Diocese at all	<input type="text"/>

For Chaplains in OTHER SETTINGS (sections 19-20 above) please indicate below what settings are covered and the total number of chaplains in each of those settings:

Setting _____	Number of Chaplains	<input type="text"/>
Setting _____	Number of Chaplains	<input type="text"/>
Setting _____	Number of Chaplains	<input type="text"/>
Setting _____	Number of Chaplains	<input type="text"/>
Setting _____	Number of Chaplains	<input type="text"/>
Setting _____	Number of Chaplains	<input type="text"/>
Setting _____	Number of Chaplains	<input type="text"/>

Appendix 2 List of 'Other settings' reported

CHURCH OF ENGLAND CHAPLAINCY RESEARCH SURVEY DATA 'OTHER' CONTEXTS REPORTED

Agriculture	4	Retail	1
Airport	2	Retired Clergy	6
Sea Cadets	5	Royal British Legion	4
Sea Scouts	3	Scouts	2
Sport	4	Sea Cadets	5
Age UK	1	Sea Scouts	3
Air Training Corps	20	Seafarers	3
Arts	1	Sport	4
Army Cadets	1	Town Centre	4
Asylum Seekers	1	Therapeutic Centre	1
Almshouses	1	Theatre	6
Business Community	2	Young Farmers	1
Bishops/Archbishops	9	YMCA	1
Chapel	1		
Charitable Trust	1		
Community Hub	1		
Cursillo	1		
Channel Tunnel	2		
Critical Incident Unit	1		
Care Home	1		
Cathedral	21		
Castle Howard	1		
Deaf People	6.5		
Deaf & Blind People	1		
Disabled Support Charity	1		
Estate Chaplain	1		
Girl's Friendly Society	1		
Gypsies, Travellers, Roma	0.2		
Healing Centre	1		
House of Keys	1		
Lord Mayor	2		
Law Courts	4		
Mother's Union	8		
National Memorial Arboretum	1		
Newcastle Falcons	1		
Older People	1		
People's Kitchen	1		
The Queen	1		
Retirement Village	2		
Retreat House	1		
Regional Park	1		
Religious Community	2		
Rural	3		

Appendix 3 Modified Versions of the survey form

The Cardiff Centre for Chaplaincy Studies (CCCS) and The Oxford Centre for Ecclesiology & Practical Theology (OxCEPT), Cuddesdon Church of England Chaplaincy Research

Introduction

The Director of Mission and Public Affairs of the Archbishop's Council has commissioned this research in order to elucidate the Church of England's current involvement in and support for chaplaincy work and to inform effective planning for the Church's future strategy in this area. The project is being led by the Revd Dr Andrew Todd (CCCS) and the Revd Victoria Slater (OxCEPT).

Aim: To investigate the Church of England's involvement in chaplaincy across the variety of contexts by building on current research, undertaking case studies and consulting with practitioners, in order to provide: a coherent account of the extent and nature of the Church's chaplaincy work; a narrative of the work that can represent chaplaincy in both church and non-church contexts; recommendations for how chaplaincy can be supported and developed as part of the Church of England's strategy for mission and ministry.

A key first stage of the research is to map the Church of England's current involvement in chaplaincy through analysis of existing statistics, research and other documentation/information including Victoria Slater's doctoral research and other CCCS research projects. This mapping includes this request for information to those who support the work of chaplains, in liaison with the Church's Head of Research and Statistics (to whom completed forms should be returned).

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andrew.todd@stmichaels.ac.uk

victoria.slater@rcc.ac.uk

For CHURCH OF ENGLAND chaplains working in your area of responsibility

1. Please supply **numbers** of Church of England ordained chaplains as follows:

		Male	Female		
Employed as Chaplains	All Full-time	<input type="text"/>	<input type="text"/>	→ Full-time employed by Church ¹	<input type="text"/>
				→ Full-time - other Employer ²	<input type="text"/>
	All Part-time	<input type="text"/>	<input type="text"/>	→ Part-time employed by Church	<input type="text"/>
				→ Part-time - other Employer	<input type="text"/>

¹ 'Employed by Church' means employed by the Church of England (e.g. through a particular Diocese)

² 'Other employer' means that the chaplain is employed by the organisation or institution in which they work e.g. a school, or university

Voluntary Chaplains

All Volunt.

2. Please supply **numbers** of Church of England lay chaplains as follows:

Male Female

Employed as Chaplains All Full-time → Full-time employed by Church
→ Full-time - other Employer

All Part-time → Part-time employed by Church
→ Part-time - other Employer

Voluntary Chaplains

All Volunt.

**The Cardiff Centre for Chaplaincy Studies (CCCS) and The Oxford Centre for
Ecclesiology & Practical Theology (OxCEPT), Cuddesdon
Church of England Chaplaincy Research**

Introduction

The Director of Mission and Public Affairs of the Archbishop’s Council has commissioned this research in order to elucidate the Church of England’s current involvement in and support for chaplaincy work and to inform effective planning for the Church’s future strategy in this area. The project is being led by the Revd Dr Andrew Todd (CCCS) and the Revd Victoria Slater (OxCEPT).

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For CHURCH OF ENGLAND chaplains working in your area of responsibility

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		Male	Female		
Employed as Chaplains	All Full-time	<input type="text"/>	<input type="text"/>	→ Full-time employed by Church ³	<input type="text"/>
				→ Full-time - other Employer ⁴	<input type="text"/>
	All Part-time	<input type="text"/>	<input type="text"/>	→ Part-time employed by Church	<input type="text"/>
				→ Part-time - other Employer	<input type="text"/>

³ ‘Employed by Church’ means employed by the Church of England (e.g. through a particular Diocese)

⁴ ‘Other employer’ means that the chaplain is employed by the organisation or institution in which they work e.g. a school, or university

Voluntary Chaplains

All Volunt.

2. Please supply **numbers** of Church of England lay chaplains as follows:

Male Female

Employed as Chaplains All Full-time → Full-time employed by Church
→ Full-time - other Employer

All Part-time → Part-time employed by Church
→ Part-time - other Employer

Voluntary Chaplains

All Volunt.

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The research team would be grateful if you could complete as much of the following questionnaire as possible, while recognising that some of the numerical information is more difficult to compile than other aspects. The aim of this questionnaire is to increase our understanding of both the extent and the detail of the statistics currently available, which illustrate the Church of England’s involvement in, and commitment to, chaplaincy. So a response that is partially completed (because some information is not available to you) still offers vital information to the research team! Approximate numbers are also helpful, indicated by a question mark (?) Please do contact the researchers, if you have any questions:

andrew.todd@stmichaels.ac.uk victoria.slater@rcc.ac.uk

For CHURCH OF ENGLAND chaplains working in the Royal Navy

21. Please supply **numbers** of Church of England ordained chaplains as follows:

		Male	Female		
Employed as Chaplains	All Full-time	<input style="width: 40px; height: 20px;" type="text"/>	<input style="width: 40px; height: 20px;" type="text"/>	→ Full-time employed by you ⁵	<input style="width: 40px; height: 20px;" type="text"/>
				→ Full-time - other Employer ⁶	<input style="width: 40px; height: 20px;" type="text"/>
	All Part-time	<input style="width: 40px; height: 20px;" type="text"/>	<input style="width: 40px; height: 20px;" type="text"/>	→ Part-time employed by you	<input style="width: 40px; height: 20px;" type="text"/>
				→ Part-time - other Employer	<input style="width: 40px; height: 20px;" type="text"/>

⁵ ‘Employed by you’ means employed by the Armed Services

⁶ ‘Other employer’ means that the chaplain is employed by e.g. the Church of England, but works as a chaplain in your organisation

Voluntary Chaplains

All Volunt.

22. Please supply **numbers** of Church of England lay chaplains as follows:

Male Female

Employed as Chaplains

All Full-time

→ Full-time employed by you

→ Full-time - other Employer

All Part-time

→ Part-time employed by you

→ Part-time - other Employer

Voluntary Chaplains

All Volunt.

For CHURCH OF ENGLAND chaplains working in the British Army

1. Please supply **numbers** of Church of England ordained chaplains as follows:

		Male	Female		
Employed as Chaplains	All Full-time	<input style="width: 40px; height: 20px;" type="text"/>	<input style="width: 40px; height: 20px;" type="text"/>	→ Full-time employed by you ⁷	<input style="width: 40px; height: 20px;" type="text"/>
				→ Full-time - other Employer ⁸	<input style="width: 40px; height: 20px;" type="text"/>
	All Part-time	<input style="width: 40px; height: 20px;" type="text"/>	<input style="width: 40px; height: 20px;" type="text"/>	→ Part-time employed by you	<input style="width: 40px; height: 20px;" type="text"/>
				→ Part-time - other Employer	<input style="width: 40px; height: 20px;" type="text"/>
Voluntary Chaplains	All Volunt.	<input style="width: 40px; height: 20px;" type="text"/>	<input style="width: 40px; height: 20px;" type="text"/>		

2. Please supply **numbers** of Church of England lay chaplains as follows:

		Male	Female		
Employed as Chaplains	All Full-time	<input style="width: 40px; height: 20px;" type="text"/>	<input style="width: 40px; height: 20px;" type="text"/>	→ Full-time employed by you	<input style="width: 40px; height: 20px;" type="text"/>
				→ Full-time - other Employer	<input style="width: 40px; height: 20px;" type="text"/>
	All Part-time	<input style="width: 40px; height: 20px;" type="text"/>	<input style="width: 40px; height: 20px;" type="text"/>	→ Part-time employed by you	<input style="width: 40px; height: 20px;" type="text"/>
				→ Part-time - other Employer	<input style="width: 40px; height: 20px;" type="text"/>
Voluntary Chaplains	All Volunt.	<input style="width: 40px; height: 20px;" type="text"/>	<input style="width: 40px; height: 20px;" type="text"/>		

⁷ 'Employed by you' means employed by the Armed Services

⁸ 'Other employer' means that the chaplain is employed by e.g. the Church of England, but works as a chaplain in your organisation

For CHURCH OF ENGLAND chaplains working in the Royal Air Force

1. Please supply **numbers** of Church of England ordained chaplains as follows:

		Male	Female		
Employed as Chaplains	All Full-time	<input type="text"/>	<input type="text"/>	→ Full-time employed by you ⁹	<input type="text"/>
				→ Full-time - other Employer ¹⁰	<input type="text"/>
	All Part-time	<input type="text"/>	<input type="text"/>	→ Part-time employed by you	<input type="text"/>
				→ Part-time - other Employer	<input type="text"/>
Voluntary Chaplains	All Volunt.	<input type="text"/>	<input type="text"/>		

2. Please supply **numbers** of Church of England lay chaplains as follows:

		Male	Female		
Employed as Chaplains	All Full-time	<input type="text"/>	<input type="text"/>	→ Full-time employed by you	<input type="text"/>
				→ Full-time - other Employer	<input type="text"/>
	All Part-time	<input type="text"/>	<input type="text"/>	→ Part-time employed by you	<input type="text"/>
				→ Part-time - other Employer	<input type="text"/>
Voluntary Chaplains	All Volunt.	<input type="text"/>	<input type="text"/>		

⁹ 'Employed by you' means employed by the Armed Services

¹⁰ 'Other employer' means that the chaplain is employed by e.g. the Church of England, but works as a chaplain in your organisation

Appendix 4 Survey Data Table

			ALL CoFE																			
			Ordained									lay										
			Employed					Voluntary				Employed						Voluntary				
Diocese	Name	Sum of all chaplains	All full time	Diocese	Other	All part time	Diocese	Other	All	Diocese	Other	All full time	Diocese	Other	All part time	Diocese	Other	All	Diocese	Other		
1	Bath & Wells	43	11	1	10	29	7	22	0	0	0	0	0	0	0	3	0	3	0	0	0	
2	Birmingham	43	7	0	7	21	9	12	7	0	0	0	0	0	0	6	1	5	2	0	0	
3	Blackburn	0																				
4	Bradford	30	6	4	2	3	1	2	20	18	2	0	0	0	0	0	0	0	1	0	1	
5	Bristol	32	10	1	9	6	3	3	10	5	5	1	0	1	1	1	0	4	0	4		
6	Canterbury	74	25	1	24	3	1	2	37	16	21	3	0	3	3	0	3	3	0	3		
7	Carlisle	23	2	1	1	9	7	2	12	11	1	0	0	0	0	0	0	0	0	0		
8	Chelmsford	65	5	5	0	5	5	0	55	25	30	0	0	0	0	0	0	0	0	0		
9	Chester	0																				
10	Chichester	0																				
11	Coventry	102	9	1	8	9	0	9	9	6	3	1	0	1	2	0	2	72	0	72		
12	Derby	19	9	2	7	1	0	1	6	0	6	0	0	0	0	0	0	3	0	3		
13	Durham	34	30	6	24	3	0	3	0	0	0	0	0	0	1	1	0	0	0	0		
14	Ely	0																				
15	Exeter	40	4			25			7			0			4			0	0	0		
16	Gloucester	0																				
17	Guildford	35				34												1				
18	Hereford	0																				
19	Leicester	23	5	3	2	6	3	3	12	11	1	0	0	0	0	0	0	0	0	0		
20	Lichfield	50	38	3	35	10	0	10	2	2	0	0	0	0	0	0	0	0	0	0		
21	Lincoln	48	21	5	16	18	10	8	5	1	4	0	0	0	0	0	0	4	0	4		
22	Liverpool	44	18	2	16	0	0	0	20	14	6	0	0	0	0	0	0	6	0	6		
23	London	45	23			22			0	0	0	0	0	0	0	0	0	0	0	0		
24	Manchester	0																				
25	Newcastle	50	14	2	12	0	0	0	19	16	3	2	0	2	0	0	0	15	0	15		
26	Norwich	55	27	0	27	28	0	0	0	0	0	0	0	0	0	0	0	0	0	0		
27	Oxford	64	41	2	39	23	23	0	0	0	0	0	0	0	0	0	0	0	0	0		
28	Peterborough	0																				
29	Portsmouth	40	35	0	35	2	0	2	2	0	2	0	0	0	1	0	1	0	0	0		
30	Ripon & Leeds	0																				
31	Rochester	77	20	0	20	7	1	6	22	9	13	3	0	3	0	0	25	2	23			
32	St. Albans	81	79	0	79	2	2	0	0	0	0	0	0	0	0	0	0	0	0	0		
33	St. Edm & Bury	40	8	0	8	4	1	3	22	22	0	0	0	0	2	0	2	4	2	2		
34	Salisbury	0																				
35	Sheffield	43	30	1	29	2	1	1	4	3	1	1	0	1	0	0	6	0	6			
36	Sodor & Man	12	1	0	1	2	0	2	7	7	0	0	0	0	0	0	0	2	0	2		
37	Southwark	55	41	2.5	38.5	13	9	4	0	0	0	1	0	1	0	0	0	0	0	0		
38	Southwell	0																				
39	Truro	27	2	2	0	1	0.5	0.5	18	5	13	1	0	1	2	0	2	3	0	3		
40	Wakefield	35	7	0	7	26	6	20	0	0	0	1	0	1	1	0	1	0	0	0		
41	Winchester	43	19	0	19	6	0	6	15	0	15	0	0	0	1	0	1	2	0	2		
42	Worcester	0																				
43	York	43	17	3	14	11	4	7	15	10	5	0	0	0	0	0	0	0	0	0		
	sum	1415	564	47.5	489.5	331	121.5	128.5	326	181	131	14	0	14	27	3	20	153	4	146		
	min	12	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0		
	max	79	79	6	79	34	28	22	55	25	30	3	0	3	6	1	5	72	2	72		
	response	32	30	28	28	31	28	28	30	29	29	30	29	29	30	29	29	31	30	30		

		Health care																		
		Ordained									lay									
		Employed						Voluntary			Employed						Voluntary			
Diocese	Name	All full time	Diocese	Other	All part time	Diocese	Other	All	Diocese	Other	All full time	Diocese	Other	All part time	Diocese	Other	All	Diocese	Other	
1	Bath & Wells	1	0	1	15	15	0	0	0	0	0	0	0	0	6	0	6	0	0	0
2	Birmingham	7	0	7	12	0	12	46	0	4	0	0	1	5	0	5	1	0	1	
3	Blackburn																			
4	Bradford	0	0	0	2	0	2	6	6	0	0	0	0	0	0	0	1	0	1	
5	Bristol	7	0	7	1	1	0	2	2	0	0	0	0	0	0	0	1	0	1	
6	Canterbury	9	0	9	0	0	0	10	2	8	0	0	0	0	0	0	1	0	1	
7	Carlisle	1	0	1	4	3	1	2	1	1	0	0	0	0	0	0	0	0	0	
8	Chelmsford	0	0	0	0	0	0	19	3	16	0	0	0	0	0	0	0	0	0	
9	Chester	13																		
10	Chichester																			
11	Coventry	5	0	5	4	0	4	0	0	0	0	0	1	0	1	75	0	75		
12	Derby	4	0	4	1	0	1	1	0	1	0	0	0	0	0	0	0	0	0	0
13	Durham	11	0	11	1	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0
14	Ely																			
15	Exeter	2			10			0	0	0	0	0	0	0	0	0	0	0	0	0
16	Gloucester																			
17	Guildford			5			5													
18	Hereford																			
19	Leicester	2	0	2	2	0	2	0	0	0	0	0	0	0	0	0	0	0	0	0
20	Lichfield	17	0	15	6	0	6	0	0	0	0	0	0	0	0	0	0	0	0	0
21	Lincoln	14	0	14	9	9	0	0	0	0	0	0	0	0	0	0	0	0	0	0
22	Liverpool	6	0	6	1	0	1	8	2	6	0	0	0	0	0	0	1	0	1	0
23	London	6						0	0	0	0	0	0	0	0	0	0	0	0	0
24	Manchester																			
25	Newcastle	8	0	8	1	1	0	5	1	4	0	0	0	0	0	0	8	0	8	0
26	Norwich	10	0	10	9	0	9	0	0	0	0	0	0	0	0	0	0	0	0	0
27	Oxford	2	0	2	0	0	0	13	13	0	0	0	0	0	0	0	0	0	0	0
28	Peterborough																			
29	Portsmouth	2	0	2	5	0	5	0	0	0	0	0	1	0	1	0	0	0	0	0
30	Ripon & Leeds																			
31	Rochester	9	0	9	2	0	2	5	4	1	0	0	0	0	0	3	0	3	0	3
32	St. Albans	24	0	24	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
33	St. Edm &	1	0	1	1	0	1	3	3	0	0	0	0	0	0	1	0	1	0	1
34	Salisbury																			
35	Sheffield	19	0	19	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
36	Sodor & M	0	0	0	1	0	1	1	1	0	0	0	0	0	0	0	0	0	0	0
37	Southwar	19	0	19	10	9	1	0	0	0	0	0	0	0	0	0	0	0	0	0
38	Southwell & Nottingham																			
39	Truro	0	0	0	0	0	0	4	0	4	0	0	1	0	1	1	0	1	0	1
40	Wakefield	3	0	3	18	1	17	0	0	0	0	1	1	0	1	0	0	0	0	0
41	Winchester	7	0	7	2	0	2	11	0	11	0	0	1	0	1	2	0	2	0	2
42	Worcester																			
43	York	6	0	6	5	1	4	9	6	3	0	0	0	0	0	0	0	0	0	0
	sum	215	0	197	122	40	77	145	44	59	0	0	2	16	0	16	95	0	94	
	min	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
	max	24	0	24	18	15	17	46	13	16	0	0	1	6	0	6	75	0	75	
	responde	31	28	29	29	28	29	30	30	30	30	30	30	30	30	30	30	30	30	30

		Prisons																		
		Ordained									lay									
		Employed						Voluntary			Employed						Voluntary			
Diocese	Name	All full time	Diocese	Other	All part time	Diocese	Other	All	Diocese	Other	All full time	Diocese	Other	All part time	Diocese	Other	All	Diocese	Other	
1	Bath & Wells	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
2	Birmingham	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
3	Blackburn																			
4	Bradford	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
5	Bristol	0	0	0	2	0	2	0	0	0	0	0	0	0	0	0	0	0	0	0
6	Canterbury	4	0	4	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
7	Carlisle	1	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
8	Chelmsford	0	0	0	0	0	0	2	0	2	0	0	0	0	0	0	0	0	0	0
9	Chester	3																		
10	Chichester																			
11	Coventry	0	0	0	4	0	0	0	0	0	1	0	1	0	0	0	0	0	0	0
12	Derby	1	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
13	Durham	5	0	5	1	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0
14	Ely																			
15	Exeter	0	0	0	3			0	0	0	0	0	0	0	0	0	0	0	0	0
16	Gloucester																			
17	Guildford			2			2													
18	Hereford																			
19	Leicester	3	0	3	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
20	Lichfield	8	0	8	3	0	3	0	0	0	0	0	0	0	0	0	0	0	0	0
21	Lincoln	2	0	2	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
22	Liverpool	4	0	4	0	0	0	0	0	0	0	0	0	0	0	0	0	1	0	1
23	London	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
24	Manchester																			
25	Newcastle	0	0	0	1	0	1	0	0	0	1	0	1	0	0	0	0	1	0	1
26	Norwich	4	0	4	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
27	Oxford	6	0	6	0	0	0	3	3	0	0	0	0	0	0	0	0	0	0	0
28	Peterborough																			
29	Portsmouth	2	0	2	2	0	2	0	0	0	0	0	0	0	0	0	0	0	0	0
30	Ripon & Leeds																			
31	Rochester	1	0	1	1	0	1	0	0	0	1	0	1	0	0	0	0	0	0	0
32	St. Albans	3	0	3	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
33	St. Edms & Dunwich	3	0	3	2	0	2	0	0	0	0	0	0	0	0	0	0	1	0	1
34	Salisbury																			
35	Sheffield	2	0	2	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
36	Sodor & Man	0	0	0	0	0	0	1	1	0	0	0	0	0	0	0	0	0	0	0
37	Southwark	5	0	5	2	0	2	0	0	0	0	0	0	1	0	1	0	0	0	0
38	Southwell & Nottingham																			
39	Truro	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
40	Wakefield	4	0	4	0	0	0	2	0	2	0	0	0	0	0	0	0	0	0	0
41	Winchester	1	0	1	0	0	0	1	0	1	0	0	0	0	0	0	0	0	0	0
42	Worcester																			
43	York	3	0	3	2	0	2	0	0	0	0	0	0	0	0	0	0	0	0	0
	sum	65	0	64	23	0	18	9	4	5	3	0	3	1	0	1	3	0	3	3
	min	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
	max	8	0	8	4	0	3	3	3	2	1	0	1	1	0	1	1	0	1	1
	respondent	31	30	31	30	29	30	30	30	30	30	30	30	30	30	30	30	30	30	30

		Schools																			
		Ordained										lay									
		Employed						Voluntary				Employed						Voluntary			
Diocese	Name	All full time	Diocese	Other	All part time	Diocese	Other	All	Diocese	Other	All full time	Diocese	Other	All part time	Diocese	Other	All	Diocese	Other		
1	Bath & Wells	9	0	9	7	0	7	0	0	0	0	0	0	0	2	0	0	0	0	0	
2	Birmingham	2	0	2	0	0	0	0	0	0	0	0	0	0	1	0	1	0	0	0	
3	Blackburn																				
4	Bradford	0	0	0	0	0	0	0	0	0	3	2	1	0	0	0	0	3	3	0	
5	Bristol	1	0	1	1	1	0	1	0	1	0	0	0	0	0	0	0	1	0	1	
6	Canterbury	6	0	6	2	0	2	3	2	1	1	0	1	2	0	2	0	0	0	0	
7	Carlisle	0	0	0	1	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
8	Chelmsford	0	0	0	0	0	0	2	0	2	0	0	0	0	0	0	0	0	0	0	
9	Chester	10																			
10	Chichester																				
11	Coventry	2	0	2	1	0	1	3	2	1	0	0	0	0	0	0	0	0	0	0	
12	Derby	2	0	2	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
13	Durham	4	0	4	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
14	Ely																				
15	Exeter	0	0	0	4			2			0	0	0	4			0	0	0	0	
16	Gloucester																				
17	Guildford			6			6														
18	Hereford																				
19	Leicester	0	0	0	1	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
20	Lichfield	9	0	9	1	0	1	1	1	0	0	0	0	0	0	0	0	0	0	0	
21	Lincoln	0	0	0	1	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	
22	Liverpool	0	0	0	0	0	0	6	5	1	0	0	0	0	0	0	0	0	0	0	
23	London	1			0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
24	Manchester																				
25	Newcastle	1	0	1	1	1	0	1	1	0	1	0	1	0	0	0	0	0	0	0	
26	Norwich	4	0	4	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
27	Oxford	10	0	10	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
28	Peterborough																				
29	Portsmouth	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
30	Ripon & Leeds																				
31	Rochester	6	0	6	4	0	4	0	0	0	1	0	1	0	0	0	0	0	0	0	
32	St. Albans	13			0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
33	St. Edm & Bury	3	0	3	0	0	0	1	0	1	0	0	0	0	0	0	0	0	0	0	
34	Salisbury																				
35	Sheffield	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
36	Sodor & Man	1	0	1	1	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	
37	Southwark	11	0	11	7	5	2	0	0	0	1	0	1	0	0	0	0	0	0	0	
38	Southwell & Nottingham																				
39	Truro	0	0	0	0	0	0	1	0	1	0	0	0	0	0	0	0	0	0	0	
40	Wakefield	1	0	1	1	1	0	1	0	1	1	0	1	0	0	0	0	0	0	0	
41	Winchester	5	0	5	1	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	
42	Worcester																				
43	York	1	0	1	1	1	0	1	1	0	0	0	0	0	0	0	0	0	0	0	
	sum	102	0	84	35	11	26	23	12	9	8	2	6	9	0	3	4	3	1	1	
	min	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
	max	13	0	11	7	5	7	6	5	2	3	2	1	4	0	2	3	3	1	1	
	respondent	31	28	29	30	29	30	30	29	29	30	30	30	30	29	29	30	30	30	30	

		Further education																		
		Ordained									lay									
		Employed						Voluntary			Employed						Voluntary			
Diocese	Name	All full time	Diocese	Other	All part time	Diocese	Other	All	Diocese	Other	All full time	Diocese	Other	All part time	Diocese	Other	All	Diocese	Other	
1	Bath & Wells	0	0	0	5	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
2	Birmingham	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
3	Blackburn																			
4	Bradford	1	0.5	0.5	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
5	Bristol	0	0	0	0	0	0	0	1	0	1	0	0	0	0	0	0	0	0	0
6	Canterbury	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
7	Carlisle	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
8	Chelmsford	0	0	0	0	0	0	0	1	1	0	0	0	0	0	0	0	0	0	0
9	Chester	0																		
10	Chichester																			
11	Coventry	1	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
12	Derby	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	0	1
13	Durham	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
14	Ely																			
15	Exeter	0	0	0	2		0	1			0	0	0	0	0	0	0	0	0	0
16	Gloucester																			
17	Guildford																			
18	Hereford																			
19	Leicester	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
20	Lichfield	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
21	Lincoln	0	0	0	1	1	0	1	0	1	0	0	0	0	0	0	1	0	0	1
22	Liverpool	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
23	London	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
24	Manchester																			
25	Newcastle	0	0	0	0	0	0	2	2	0	0	0	0	0	0	0	0	0	0	0
26	Norwich	2	0	2	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
27	Oxford	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
28	Peterborough																			
29	Portsmouth	0	0	0	0	0	0	2	2	0	0	0	0	0	0	0	0	0	0	0
30	Ripon & Leeds																			
31	Rochester	0	0	0	0	0	0	1	0	1	0	0	0	0	0	0	0	0	0	0
32	St. Albans	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
33	St. Edm &	0	0	0	0	0	0	0	0	0	0	0	0	1	0	1	0	0	0	0
34	Salisbury																			
35	Sheffield	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0	1
36	Sodor & M	0	0	0	0	0	0	1	1	0	0	0	0	0	0	0	0	0	0	0
37	Southwar	0	0	0	1	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0
38	Southwell & Nottingham																			
39	Truro	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
40	Wakefield	0	0	0	2	2	0	0	0	0	0	0	0	0	0	0	0	0	0	0
41	Winchester	0	0	0	2	0	2	0	0	0	0	0	0	0	0	0	0	0	0	0
42	Worcester																			
43	York	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
	sum	4	0.5	3.5	13	4	2	10	6	3	0	0	0	1	0	1	3	0	3	
	min	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
	max	2	0.5	2	5	2	2	2	2	1	0	0	0	1	0	1	1	0	1	
	responde	31	30	30	30	29	30	30	29	29	30	30	30	30	30	30	30	30	30	30

		Higher education																			
		Ordained										lay									
		Employed						Voluntary				Employed						Voluntary			
Diocese	Name	All full time	Diocese	Other	All part time	Diocese	Other	All	Diocese	Other	All full time	Diocese	Other	All part time	Diocese	Other	All	Diocese	Other		
1	Bath & Wells	1	1	0	2	2	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
2	Birmingham	1	1	0	1	1	0	0	0	0	0	0	0	0	0	0	0	2	0	2	
3	Blackburn																				
4	Bradford	1	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
5	Bristol	1	1	0	0	0	0	0	0	0	0	0	0	1	1	0	0	0	0	0	
6	Canterbury	3	0	3	1	1	0	0	0	0	1	0	1	0	0	0	0	0	0	0	
7	Carlisle	0	0	0	1	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
8	Chelmsford	3	3	0	1	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
9	Chester	3																			
10	Chichester																				
11	Coventry	1	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
12	Derby	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
13	Durham	6	3	3	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
14	Ely																				
15	Exeter	2			1			0	0	0	0	0	0	0	0	0	0	0	0	0	
16	Gloucester																				
17	Guildford																				
18	Hereford																				
19	Leicester	3	3	0	1	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
20	Lichfield	4	2	2	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
21	Lincoln	1	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
22	Liverpool	2	2	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
23	London	4			0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
24	Manchester																				
25	Newcastle	2	2	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
26	Norwich	0	0	0	1	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
27	Oxford	14	0	14	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
28	Peterborough																				
29	Portsmouth	1	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
30	Ripon & Leeds																				
31	Rochester	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
32	St. Albans	4			0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
33	St. Edm & Bury	0	0	0	0	0	0	0	0	0	0	0	0	1	0	1	0	0	0	0	
34	Salisbury																				
35	Sheffield	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
36	Sodor & Man	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
37	Southwark	6	2.5	3.5	3	3	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
38	Southwell & Nottingham																				
39	Truro	0	0	0	1	0	1	1	1	0	0	0	0	0	0	0	0	0	0	0	
40	Wakefield	0	0	0	2	2	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
41	Winchester	2	0	2	0	0	0	1	0	1	0	0	0	0	0	0	0	0	0	0	
42	Worcester																				
43	York	3	2	1	1	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
	sum	69	25.5	29.5	16	14	1	2	1	1	1	0	1	2	1	1	2	0	2	2	
	min	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
	max	14	3	14	3	3	1	1	1	1	1	0	1	1	1	1	1	2	0	2	
	response	31	27	27	30	29	29	30	30	30	30	30	30	30	30	30	30	30	30	30	

		Armed forces																			
		Ordained									lay										
		Employed						Voluntary			Employed						Voluntary				
Diocese	Name	All full time	Diocese	Other	All part time	Diocese	Other	All	Diocese	Other	All full time	Diocese	Other	All part time	Diocese	Other	All	Diocese	Other		
1	Bath & Wells	1	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
2	Birmingham	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
3	Blackburn																				
4	Bradford	0	0	0	0	0	0	5	5	0	0	0	0	0	0	0	0	0	0	0	
5	Bristol	0	0	0	0	0	0	3	1	3	0	0	0	0	0	0	0	0	0	0	
6	Canterbury	1	0	1	0	0	0	9	8	1	0	0	0	0	0	0	0	1	0	1	
7	Carlisle	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
8	Chelmsford	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
9	Chester	7																			
10	Chichester																				
11	Coventry	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
12	Derby	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
13	Durham	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
14	Ely																				
15	Exeter	0			3			3			0	0	0	0	0	0	0	0	0	0	
16	Gloucester																				
17	Guildford			3				3													
18	Hereford																				
19	Leicester	0	0	0	0	0	0	1	1	0	0	0	0	0	0	0	0	0	0	0	
20	Lichfield	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
21	Lincoln	0	0	0	6	0	6	0	0	0	0	0	0	0	0	0	0	0	0	0	
22	Liverpool	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
23	London	1			0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
24	Manchester																				
25	Newcastle	2	0	2	0	0	0	1	1	0	0	0	0	0	0	0	0	0	0	0	
26	Norwich	0	0	0	4	4	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
27	Oxford	6	0	6	0	0	0	0	0	0	1	1	0	0	0	0	0	4	4	0	
28	Peterborough																				
29	Portsmouth	30	0	30	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
30	Ripon & Leeds																				
31	Rochester	1	0	1	0	0	0	1	0	1	0	0	0	0	0	0	0	0	0	0	
32	St. Albans	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
33	St. Edms & Dunwich	0	0	0	0	0	0	2	1	1	0	0	0	0	0	0	0	0	0	0	
34	Salisbury																				
35	Sheffield	4	1	3	0	0	0	2	2	0	0	0	0	0	0	0	1	0	1		
36	Sodor & Man	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
37	Southwark	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
38	Southwell & Nottingham																				
39	Truro	0	0	0	0	0	0	4	1	3	0	0	0	0	0	0	1	0	0	0	
40	Wakefield	0	0	0	0	0	0	1	1	0	0	0	0	0	0	0	0	0	0	0	
41	Winchester	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
42	Worcester																				
43	York	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
	sum	53	1	47	13	4	9	32	21	9	1	1	0	0	0	0	0	7	4	2	
	min	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
	max	30	1	30	6	4	6	9	8	3	1	1	0	0	0	0	4	4	4	1	
	respondent	31	28	29	30	29	30	30	29	29	30	30	30	30	30	30	30	30	30	30	

		Other settings																			
		Ordained										lay									
		Employed					Voluntary					Employed					Voluntary				
Diocese	Name	All full time	Diocese	Other	All part time	Diocese	Other	All	Diocese	Other	All	Diocese	Other	All part time	Diocese	Other	All	Diocese	Other		
1	Bath & Wells	0	0	0	6	4	2	0	0	0	0	0	0	0	0	0	0	0	0	0	
2	Birmingham	0	0	0	1	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	
3	Blackburn																				
4	Bradford	0	0	0	0	0	0	11	11	0	0	0	0	0	0	0	0	0	0	0	
5	Bristol	0	0	0	1	1	0	2	0	2	0	0	0	0	0	0	0	0	0	0	
6	Canterbury	2	1	1	0	0	0	13	3	10	1	0	1	1	0	1	1	1	0	1	
7	Carlisle	0	0	0	0	0	0	4	0	0	0	0	0	0	0	0	0	0	0	0	
8	Chelmsford	1	1	0	1	1	0	22	14	8	0	0	0	0	0	0	0	0	0	0	
9	Chester	4																			
10	Chichester																				
11	Coventry	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
12	Derby	1	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
13	Durham	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
14	Ely																				
15	Exeter	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
16	Gloucester																				
17	Guildford																				
18	Hereford																				
19	Leicester	0	0	0	0	0	0	1	1	0	0	0	0	0	0	0	0	0	0	0	
20	Lichfield	0	0	0	0	0	0	1	1	0	0	0	0	0	0	0	0	1	0	1	
21	Lincoln	2	2	0	1	0	1	1	0	1	0	0	0	0	0	0	0	1	0	1	
22	Liverpool	0	0	0	0	0	0	13	13	0	0	0	0	0	0	0	0	6	0	6	
23	London	23			22			0	0	0	0	0	0	0	0	0	0	0	0	0	
24	Manchester																				
25	Newcastle	1	0	1	0	0	0	6	5	1	0	0	0	0	0	0	0	0	0	0	
26	Norwich	6	0	6	7	7	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
27	Oxford	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
28	Peterborough																				
29	Portsmouth	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
30	Ripon & Leeds																				
31	Rochester	3	0	3	0	0	0	12	3	9	1	0	1	0	0	0	21	2	19		
32	St. Albans	0	0	0	2	2	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
33	St. Edms & Dunwich	0	0	0	0	0	0	4	3	1	0	0	0	0	0	0	0	0	0	0	
34	Salisbury																				
35	Sheffield	4	1	3	0	0	0	2	2	0	0	0	0	0	0	0	1	0	1		
36	Sodor & Man	0	0	0	1	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	
37	Southwark	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
38	Southwell & Nottingham																				
39	Truro	0	0	0	0	0	0	3	0	3	0	0	0	0	0	0	1	0	1		
40	Wakefield	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
41	Winchester	2	0	2	2	0	2	3	0	3	0	0	0	0	0	0	0	0	0	0	
42	Worcester																				
43	York	3	0	3	0	0	0	2	1	1	0	0	0	0	0	0	0	0	0	0	
	sum	52	6	19	44	15	7	100	57	39	2	0	2	1	0	1	32	2	30		
	min	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
	max	23	2	6	22	7	2	22	14	10	1	0	1	1	0	1	21	2	19		
	response	31	29	29	30	29	29	30	30	30	30	30	30	30	30	30	30	30	30	30	

		Workplace																			
		Ordained									lay										
		Employed						Voluntary			Employed						Voluntary				
Diocese	Name	All full time	Diocese	Other	All part time	Diocese	Other	All	Diocese	Other	All full time	Diocese	Other	All part time	Diocese	Other	All	Diocese	Other		
1	Bath & Wells	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
2	Birmingham	0	0	0	3	3	0	1	0	1	0	0	0	1	1	0	1	0	0	0	
3	Blackburn																				
4	Bradford	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
5	Bristol	1	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	2	0	2	
6	Canterbury	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
7	Carlisle	0	0	0	1	1	0	2	2	0	0	0	0	0	0	0	0	0	0	0	
8	Chelmsford	1	1	0	3	3	0	6	5	1	0	0	0	0	0	0	0	0	0	0	
9	Chester																				
10	Chichester																				
11	Coventry	0	0	0	0	0	0	0	0	0	0	0	0	1	0	1	3	0	3		
12	Derby	0	0	0	0	0	0	5	4	1	0	0	0	0	0	0	4	0	4		
13	Durham	1	1	0	2	2	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
14	Ely																				
15	Exeter	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
16	Gloucester																				
17	Guildford																				
18	Hereford																				
19	Leicester	0	0	0	2	1	1	1	1	0	0	0	0	0	0	0	0	0	0	0	
20	Lichfield	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
21	Lincoln	2	2	0	0	0	0	3	1	2	0	0	0	0	0	0	2	0	2		
22	Liverpool	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
23	London	3			0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
24	Manchester																				
25	Newcastle	0	0	0	1	1	0	2	0	2	0	0	0	0	0	0	5	0	5		
26	Norwich	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
27	Oxford	0	0	0	3	3	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
28	Peterborough																				
29	Portsmouth	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
30	Ripon & Leeds																				
31	Rochester	0	0	0	0	0	0	1	1	0	0	0	0	0	0	0	0	0	0	0	
32	St. Albans	10			0	0	0	25	0	25	0	0	0	0	0	0	0	0	0	0	
33	St. Edm & S	0	0	0	0	0	0	0	0	0	0	0	0	1	0	1	0	0	0	0	
34	Salisbury																				
35	Sheffield	0	0	0	0	0	0	0	0	0	1	0	1	0	0	0	4	1	3		
36	Sodor & M	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
37	Southwar	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
38	Southwell & Nottingham																				
39	Truro	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
40	Wakefield	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
41	Winchester	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
42	Worcester																				
43	York	1	1	0	1	1	0	1	1	0	0	0	0	0	0	0	0	0	0	0	
	sum	19	5	1	16	15	1	47	15	32	1	0	1	3	1	2	21	1	19		
	min	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
	max	10	2	1	3	3	1	25	5	25	1	0	1	1	1	1	5	1	5		
	responder	30	28	28	30	30	30	30	30	30	30	30	30	30	30	30	30	30	30	30	

		Emergency services																			
		Ordained									lay										
		Employed						Voluntary			Employed						Voluntary				
Diocese	Name	All full time	Diocese	Other	All part time	Diocese	Other	All	Diocese	Other	All full time	Diocese	Other	All part time	Diocese	Other	All	Diocese	Other		
1	Bath & Wells	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
2	Birmingham	0	0	0	6	6	0	2	0	0	0	0	0	0	0	0	0	0	0	0	
3	Blackburn																				
4	Bradford	0	0	0	0	0	0	2	2	0	0	0	0	0	0	0	0	0	0	0	
5	Bristol	0	0	0	1	1	0	0	0	0	1	0	1	0	0	0	0	0	0	0	
6	Canterbury	0	0	0	0	0	0	2	1	1	0	0	0	0	0	0	0	0	0	0	
7	Carlisle	0	0	0	0	0	0	3	2	1	0	0	0	0	0	0	0	0	0	0	
8	Chelmsford	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	3	2	1	
9	Chester	2																			
10	Chichester																				
11	Coventry	0	0	0	0	0	0	6	4	2	0	0	0	0	0	0	0	4	0	4	
12	Derby	0	0	0	0	0	0	5	0	5	0	0	0	0	0	0	0	2	0	2	
13	Durham	2	1	1	0	0	0	0	0	0	0	0	0	0	0	0	0	10	10	0	
14	Ely																				
15	Exeter	0	0	0	2			0	0	0	0	0	0	0	0	0	0	0	0	0	
16	Gloucester																				
17	Guildford																				
18	Hereford																				
19	Leicester	0	0	0	0	0	0	9	8	1	0	0	0	0	0	0	0	0	0	0	
20	Lichfield	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
21	Lincoln	0	0	0	1	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
22	Liverpool	0	0	0	0	0	0	1	1	0	0	0	0	0	0	0	0	0	0	0	
23	London	4			0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
24	Manchester																				
25	Newcastle	0	0	0	1	1	0	8	7	1	0	0	0	0	0	0	0	1	0	1	
26	Norwich	1	0	1	5	5	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
27	Oxford	1	0	1	1	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
28	Peterborough																				
29	Portsmouth	0	0	0	0	0	0	2	0	2	0	0	0	0	0	0	0	0	0	0	
30	Ripon & Leeds																				
31	Rochester	0	0	0	0	0	0	2	1	1	0	0	0	0	0	0	0	1	0	1	
32	St. Albans	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
33	St. Edms & Bury	0	0	0	0	0	0	12	12	0	0	0	0	0	0	0	0	2	2	0	
34	Salisbury																				
35	Sheffield	0	0	0	1	0	1	0	0	0	0	0	0	0	0	0	0	3	0	3	
36	Sodor & Man	0	0	0	1	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	
37	Southwark	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
38	Southwell & Nottingham																				
39	Truro	0	0	0	0	0	0	6	2	4	0	0	0	0	0	0	0	0	0	0	
40	Wakefield	0	0	0	0	0	0	3	3	0	0	0	0	0	0	0	0	0	0	0	
41	Winchester	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
42	Worcester																				
43	York	0	0	0	0	0	0	0	0	0	0	0	0	1	0	1	2	1	1	1	
	sum	10	1	3	19	15	2	63	43	18	1	0	1	1	0	1	28	15	13		
	min	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
	max	4	1	1	6	6	1	12	12	5	1	0	1	1	0	1	10	10	4		
	response	31	29	29	30	29	29	30	30	30	30	30	30	30	30	30	30	30	30	30	

Appendix 5 Church of England Quinquennial Goals

To promote resourceful communities infused with the values of God's kingdom and, particularly at a time of economic hardship in society, to enhance the capacity and commitment of the Church both to stand alongside people facing unemployment and financial insecurity.

To seek sustained numerical and spiritual growth in the Church of England over the next quinquennium and beyond.

To reshape, re-imagine and re-energise ministry in the Church of England so that it is equipped both to grow the church in every community and contribute to 'the common good'.

From: GS MISC 995

Appendix 6 Select Bibliography

This bibliography offers a number of key texts relating to the different kinds of chaplaincy discussed in this report, together with research that is of particular significance in considering the Church of England's involvement in chaplaincy.

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