



CHURCH OF ENGLAND
ARCHBISHOPS' COUNCIL
EDUCATION DIVISION



“The Public Face of God”

Chaplaincy in Anglican Secondary Schools and
Academies in England and Wales

April 2014

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Foreword



Revd. Janina Ainsworth
General Secretary
The National Society

School chaplaincy has a long and richly-varied history in the Church of England, especially in those schools with an Anglican foundation. Perhaps surprisingly, for a ministry which is well established, it is striking how little there is in terms of research about its extent, nature, practice and impact, although there are individual accounts of their work by serving chaplains and a certain amount of published research, for example that undertaken by Dr John Caperon which was principally focussed on independent schools. Indeed, one of the latest pieces of quantitative research, conducted for the Mission and Public Affairs Council, suggests that it was impossible for the researchers to find accurate and reliable quantitative data about chaplaincy in a number of sectors.

Yet, as the 2013 National Conference for School Chaplains illustrated, this is a vocation to which hundreds are called and one in which there has been significant growth since the Dearing Report of 2001.

This study, which came into being at the request of the Archbishop of Canterbury, concentrates on one aspect of school chaplaincy – that exercised in Church of England maintained secondary schools and academies – since this is the fastest growing type of provision and one which is developing in ways which are often different to that in the historic independent sector. As Michael Camp's data show, chaplains in this sector are more likely to be lay rather than ordained, to be employed on support staff rather than teaching staff contracts and to be part-time rather than full-time posts.

It is clear that schools greatly value the contribution made by their chaplains, including those whose post is only for a few hours each week, and that the nature of chaplaincy is seen as reflecting and shaping the ethos and character of the school community.

In common with their independent sector colleagues, the chaplains in this study face tensions about their role, their commitments, the degree of challenge they can offer and their linked with the diocese within the school rests with the wider church.

The challenges posed by the research are for the diocese, schools, individual chaplains and the national church to address and recommendations flowing from this are included within the text and, for ease of reference, in the Appendix.

The title for the Report is taken directly from one of the Headteachers interviewed by Michael Camp - it is their description of the main function of their chaplain: to be the human face of God.

Revd. Janina Ainsworth
General Secretary
The National Society



Executive summary

INTRODUCTION

This focused research, carried out in Church of England secondary schools and academies, was conducted in the Spring and Summer terms 2013. It was based upon an online survey of 198 Church of England schools, 72 of which responded, and 27 follow-up visits or structured telephone interviews.

The focus of the survey included:

- the nature and extent of chaplaincy provision
- how that provision was organised and funded
- the perceptions about key issues for school chaplaincy held by school leaders, chaplains and dioceses

KEY FINDINGS

In the sample, 58 schools had a designated chaplain (or chaplaincy team)

Among school chaplains:

- a majority were ordained (34) compared to 22 lay people and 1 religious
- a number of schools had consciously sought a lay chaplain, rather than only appointing if they could not attract a suitable ordained applicant
- just over half (26) of the individuals acting as chaplains were full time appointments; 23 were part time employees and 8 were volunteers
- part-time appointments mostly ranged from 10 and 25 hours per week
- voluntary chaplains typically gave 3 or 4 hours per week
- 11 of the respondents offer less than 4 hours per week of chaplaincy

Schools were positive about chaplaincy; they saw it as:

- an important expression of their Christian ethos and of the essence of a Church school
- representative of both the school's devotion to God and its part in the life of the Church.
- distinct from the work of other members of the school's staff
- part of the team which underpinned the school's ethos

In terms of funding:

- almost all are directly funded from the school's own budget, although some hold joint school and parochial roles, or are funded from other church sources
- most are paid on the Support Staff scale: if teachers they are usually paid on the appropriate point of the teachers salary scale
- schools would welcome more practical guidance on the employment of chaplains, especially those who are ordained

Chaplaincy time and energy are spent:

- mostly on pastoral care, followed by supporting and leading worship and then by leading the schools spiritual life and embodying its ethos
- missional, pedagogic and prophetic activities are all undertaken but, with some exceptions, are not the main focus of chaplaincy time
- most do not teach, in contrast to their counterparts in independent schools



In support terms:

- performance management by the school is usually effective, although chaplains' line managers (usually Headteachers) are inexperienced in evaluating 'ministry'
- some volunteer chaplains receive limited formal evaluation
- ordained chaplains rarely use their Ministry Development Review to cover their chaplaincy role. This appears to be especially so where the chaplain also holds a substantive parochial role
- some chaplains have arranged their own supervisory or support structures. All highly value peer fellowship though, where this happens, it does need to include rigorous theological reflection and ministry development
- the relationship of chaplains to their Headteachers is crucial, both for the enrichment of the school's ethos and the equilibrium of both Heads and chaplains.

The relationship of school chaplains to the wider Church is mixed:

- in some areas, chaplains feel well grafted into diocesan structures: in most they do not
- nationally, chaplains do not feel that the church is sufficiently clear about or affirming of the place of school chaplaincy within its ministry
- many secondary schools feel that clergy require greater skills and confidence for their work with staff and pupils
- chaplains are not always sufficiently pro-active in making effective links with local clergy and parishes/deaneries

Challenges for the church:

- clearer and more explicit affirmation of this ministry to large numbers of young people
- creation of a national policy for chaplaincy in schools
- core creative resourcing of chaplaincy ministry
- practical advice for schools on how to structure, recruit and evaluate posts
- improved training for clergy to develop both skills and confidence
- appropriate and 'light touch' review of chaplaincy as 'ministry' containing both an emphasis on self evaluation and robust theological reflection
- prayer, personal engagement, support and co-operation from local clergy colleagues

Challenges for chaplains:

- being more pro-active in developing their relationships with the local church
- actively including their chaplaincy work in their Ministry Development Review
- widening awareness of their work through the school chaplains and leaders association and other networks
- contributing to the church's thinking and action in mission and in reimagining ministry

This survey echoes the conclusion of the 2011 Bloxham project study, "the potential impact of school chaplaincy on the lives of the young is considerable...". That earlier study made significant strides towards the development of the '...clear, shared understanding...' which it felt was missing, and it is fervently hoped that this present study may also make its contribution to that process. A series of practical recommendations, which are found in Appendix A, are intended to help dioceses, in particular, to evaluate and improve their provision.

Canon Revd. Michael Camp
Revd. Garry Neave
 June 2013



“The Public Face of God”

Chaplaincy in Anglican Secondary Schools and Academies in England and Wales

INTRODUCTION

School chaplaincy is a long-established form of ministry which has undergone significant changes, especially in recent years and especially in church schools and academies. This focused enquiry took place in the spring of 2013. At that time, 198 such schools were recorded, of which 4 were the Church in Wales.

The research was carried out for the National Society by the Revd. Canon Michael Camp under the direction of the Revd Garry Neave, as the National Further Education and 16-19 Officer. It hopes to build upon a fuller and more reflective study conducted by Revd Dr John Caperon for the Bloxham Project in 2011. Many of the conclusions in this study support the Bloxham findings though there are one or two striking differences, which arise from the focus of this research being solely on Voluntary Aided and Controlled secondary schools and academies.

As a short, focused enquiry, it was not intended to produce an exhaustive picture, but rather to give:

- An indication of the extent of chaplaincy ministry in Anglican secondary schools in England and Wales
- An indication of the many different ways in which chaplaincy is provided, funded, organised and supported in schools
- An account of experience and reflection concerning some specific issues in school chaplaincy
- Some pointers towards the development of guidance on what constitutes good practice

All the 198 church schools and academies were invited to participate in an online survey, covering some basic questions about how far chaplaincy is exercised and what it hopes to achieve and 72 responded. As a follow up, 17 schools across 12 different Dioceses were then visited for fuller conversations with chaplains and headteachers / principals. Telephone interviews were conducted with a further 10 schools across 10 different Dioceses. The researcher is extremely grateful to all the schools which participated, and especially to those schools which were visited, for the warm hospitality offered and for the time and attention given to the project.

THE NATURE OF THE DATA

The Report includes some quantitative data, taken from school responses to the on-line survey. In interpreting these data, some caution is needed, for example because some schools did not have a chaplain on their staff, but benefited from activities carried out by local clergy. In such cases, the number of chaplains carrying them out appears to be greater than the total number of chaplains recorded by the initial survey responses.

A similar issue arises over the number of interactions between chaplains and groups of students or individual students. In some schools, chaplains met with all classes in a cohort,



whilst in others, the emphasis is on one to one work, or small group meetings involving 3 to 4 students.

Finally, responses were received from just over 1/3 of schools in the sample. Although a useful response rate, great caution should be used in seeking to extrapolate these data to all church maintained secondary schools or academies.

WHY HAVE A CHAPLAIN?

“Because we’re a Church School, that’s what you do!”

So said one Headteacher. Simple really, but it does need unpacking to discover why it’s “what Church schools do”. What follows is drawn from the reasons schools give for having a chaplain.

Most schools speak of the chaplain as, in some sense, embodying the Christian ethos of the school. Schools spoke of the chaplain ‘underpinning’ or ‘holding’, or ‘championing’, or ‘grabbing’ that ethos. As with all Christian ministry, these terms speak of the chaplain’s ministry as firmly rooted in the person of the chaplain and in what she brings by her very presence, whether generally around the school, or in meetings where the life of the school community is discussed. Chaplaincy is seen as first and foremost about ‘being’ rather than ‘doing’.

The very presence of the chaplain in the school reminds members of the school community that it is a Christian environment, animated by the Holy Spirit and guided by certain values. The chaplain is envisaged as a living exemplar of the exercising of Christian faith in everyday life. His or her presence speaks to the school of the centrality of prayer and of pausing to reflect; of the ultimate value of each member of the community as a child of God; of the mission of the school to serve its community. Many chaplains and schools spoke of the importance of the ministry of presence and they speak of ‘holy loitering’ or ‘hanging around’ as being important features of the chaplain’s role.

The Christian ethos of the school means placing all its activity into a spiritual context. This includes pastoral care, counselling and mentoring; learning and assessment and so on. Many schools see the chaplain as the school’s ‘spiritual lead’ and the role of the chaplain as being to point the way to achieving this spiritual underpinning and to affirming the school’s efforts in that direction. This is principally a theological task so, in so far as the chaplain does ‘do’ as well as ‘be’, she or he is the person who is charged with leading the school’s thinking in working out the relevance of its foundation to its everyday life and learning. Schools speak of the chaplain as ‘essential’ to the enrichment of the school’s ethos, that is to say, not just the existence of that ethos but to its deepening and intensifying.

Schools also affirm the value of their chaplain as a representative figure. One school spoke of the chaplain as ‘the public face of God’, from which the title of this Report was taken. Firstly representative of God. Lofty though that ambition may seem, it is consistent with the theology of ministry espoused by parishes and it places the chaplain’s work firmly in the mainstream of ministry.

Secondly the chaplain represents the Church and reminds the school that it is part of the ministry of the Church. This function brings the authority of the Bishop and also a commitment to the distinctive Anglican identity, in all its rich variety, of the worship and life of the school.



Closely allied with the representative function is the notion that chaplaincy reminds the school that it is part of something greater. On one level this means being part of a wider fellowship: the institution of the Church, something which is particularly well served when the chaplain is also seen as being part of the local church himself. More profoundly it is about the vision of the school as being about something greater than solely academic attainment (though without denigrating in any way the central importance of success in this facet of school life). It also speaks of origins, reminding the school that its ethos 'comes from a deeper place'.

Schools speak of the value of the chaplain's role as distinctive and different from others who work in the school. This distinctiveness is expressed by access to all members of the community, including the Headteacher, along with the responsibility to be a challenging presence. It includes the opportunity to assist students and staff in exploring issues of faith in a way which is seen as different to the kind of exploration which take place in the RE curriculum. A Christian minister is regarded as a professional at such a task and is expected to speak about matters of faith and not to feel constrained to hold back in any way, as teachers often feel constrained to do. As one chaplain put it, he is to 'articulate the story'. One school spoke of this particular flavour of the chaplains' ministry as being a unifying and all encompassing presence.

Finally, of course the chaplain is to be a prayerful presence in the school. Like any Christian minister she is called first and foremost to prayer, and perhaps especially to prayer for the school community. As intercessory prayer is a task the Church undertakes for the world, so the chaplain undertakes it for the school. Again, though, this is not just about doing the praying, it's about being a person of prayer, a prayerful presence in the school.

HOW MANY CHAPLAINS?

The Survey began by asking whether there was an identifiable individual who the school considered to be their chaplain. Of the 72 responding schools, 57 reported that they did have such an individual and one that it had a team of chaplains, preferring not to single out one individual to define as 'the chaplain'. Of the 14 schools answering 'no' to this question, 6 reported that they had previously had a chaplain and were currently working on filling the vacancy (one school was advertising for the third time!); 3 said that they would like to have one; 3 said that their chaplaincy needs were fulfilled by teams of local clergy and 2 said they didn't have a chaplain because no funding was provided for such posts.

However, these data need to be treated with a degree of caution, in part because the responding schools may have been the more supportive of chaplaincy and therefore more likely to respond. In reviewing these data, it became clear that a number of non-responding schools refer to chaplaincy provision or to staff described as, e.g. 'leader of Christian ethos', with responsibilities closely akin to those of a chaplain. Indeed, one striking feature of this research has been to confirm that the Church of England has no single, accurate, up-to-date central record of those who are school chaplains, especially if they are not ordained.

Of the schools which identify an individual chaplain, 34 have Anglican Clergy and 22 have lay chaplains. One has an Elim Pastor as chaplain. The team chaplaincy referred to above is in a joint Anglican-Roman Catholic school and comprises an Anglican priest; a Roman Catholic religious and a Roman Catholic priest who share the ministry. Quite a number of schools consider that they have a chaplaincy team of one shape or another. Such team work will be explored more fully later, but for now it suffices to say that schools are virtually unanimous in affirming the value of collaborative ministry in school chaplaincy.



RECOMMENDATION 1

To improve the accuracy of data about the scale and nature of school chaplaincy provision, new approaches to reporting this data should be developed in partnership with dioceses and with the National Church Institutions.

RECOMMENDATION 2

Specific attention should be paid to collecting data on lay chaplaincy, including that carried out by volunteers, initially through more detailed mapping of a limited geographical area, such as a diocese.

TIME AND MONEY

The Survey also collected information on how much time was committed to chaplaincy work and sought initial information about the source of funding for clergy and chaplaincy posts. Of the 34 Anglican clergy, 15 are full time; 12 part-time and 7 voluntary. Of the 22 lay people 10 are full time; 11 part-time and 1 voluntary. The Elim Pastor referred to above is full time. In the Team Chaplaincy referred to, the 3 members of the team are all part-time, together making up one full time equivalent post.

The amount of time devoted to their chaplaincy by those employed part time or voluntarily varies widely. Of those employed part time, two were employed for as little as 3 or 4 hours per week, though typically, part-time paid chaplains give more time than this. Most part time posts sit in the range 10 to 25 hours per week. Some volunteer chaplains give a considerable amount of time (in one case a voluntary commitment of 16 hours per week) though a more typical figure is between 3 or 4 hours per week. Some who are described as voluntary chaplains give a very small amount of time indeed, perhaps an hour a week or even less. Realistically this amounts to no more than coming into school to lead collective worship from time to time and it is arguable whether such a role amounts to chaplaincy in anything other than a formal or nominal sense. Of the schools that say they do have a chaplain, 11 have 4 hours of chaplaincy ministry per week or less, mostly voluntary and unpaid.

Among those schools which invest considerable resources in chaplaincy, some say that it is a public sign of the extent to which they value the ministry and the statement it makes about the religious character of the school. As one Chaplain observed regarding the level of payment, "to set the remuneration at a realistic level shows that the school is not just playing at it."

Schools which provide 4 hours chaplaincy or less per week are clearly not investing in chaplaincy in quite the same way, though it would be a harsh judgment indeed to suggest that they did not value their Christian ethos or the contribution to that ethos of their chaplains. Some such schools find that their particular financial circumstances make it all but impossible for them to invest more and point to reductions in sixth form funding as an indication that things are not likely to change for them any time soon.



All chaplains spoken to agree that there was not enough time and however much time the chaplain had available this remained the case. This concern is familiar to ministers in all circumstances and, like other ministers, school chaplains need to prioritise their work and manage their time carefully.

Schools speak very highly indeed of the ministry of those, clergy and lay, who do serve them. Whilst it is clear that the presence of a full time chaplain in school provides a profound and visible resource for upholding the school's Christian ethos, it is equally clear that briefer periods of ministry are worthwhile. Those who give such time put considerable commitment into using the time well. If such people are able to minister in their schools over a number of years, that time becomes even more effective because they become very familiar figures.

Schools stated that there were advantages to appointing a chaplain who had another role outside of the school itself. Operating on such a model, respondent spoke of the value of knowing that their chaplain was 'a real vicar with a real workload and not a teacher'. This approach is seen as a really good way of bringing the life of the church into the school, and representing the school to the local church. On the down side, this can be a rather precarious model, as it is often dependent on the willingness of clergy, and is vulnerable to changes of personnel. One school spoke of its current practice of receiving 3 hours a week from a local priest as being a small base from which to grow a more substantial chaplaincy service, over a period of time.

Schools which employ paid chaplains endeavour to provide a realistic level of remuneration. Chaplains who are employed as teachers are almost invariably paid at the appropriate point on the teacher's salary scale. Most non-teaching chaplains are paid according to the support staff scale and this is often adjusted to provide an income which is close to an incumbent's stipend, along with an allowance for housing. This is by no means always the case and appointing schools often find it difficult to resolve the housing issue, especially in the case of ordained applicants.

The Bloxham research noted that most chaplaincy ministry was directly funded by schools themselves. This continues to be the case, though one diocese has made the bold decision to provide chaplaincy ministry for a period of time from its own resources, though questions arise about the extent to which the diocesan authorities concern themselves with management of the chaplains they pay for. It can be hard for the diocese to handle performance reviews effectively because diocesan officials are not sufficiently closely involved with the day to day practicalities of the context for this ministry. In other dioceses, an element of chaplaincy is written into some incumbents' Statements of Particulars, along with a commitment of funding for, say, a day or two per week. In one case such a pattern is operated in respect of a Deanery Youth Worker. In some cases the school governors make a small contribution towards the priest's stipend.

RECOMMENDATION 3

The National Society, in partnership with other NCIs and dioceses, should collate and publish models of good practice in school chaplaincy which take the variety of settings within which school chaplaincy operates.



RECOMMENDATION 4

The National Society should suitably adapt and publish guidance for schools employing a chaplain, based upon the existing guidance for chaplaincy in FE Sixth Form Colleges.

RECOMMENDATION 5

Dioceses are urged to review their arrangements for the representation of school chaplaincy at deanery and dioceses level and for developing models of support and ministerial development that take into account the different needs of chaplains.

WHO ARE CHAPLAINS MINISTERING TO?

Schools commonly described their chaplain's ministry as being to the entire school community. However, it is helpful to identify what this actually means so schools were invited to indicate more precisely who their chaplains were there for: students, staff, headteacher, governors, parents, neighbours.

Not surprisingly, all the schools said that their chaplain was there for the students. All except one said that their chaplain was also there for the staff. The school which excluded staff was served by a part time chaplain working seven hours a week and she had clearly, and wisely, decided to prioritise the use of the relatively small amount of time she had available. In the light of decisions such as this in some schools, the question arises whether, in other schools which have very small amounts of chaplaincy time, the suggestion that the chaplain is there for most or all the categories of people indicated, can really be more than aspirational. 24 responding schools wanted their chaplain to be there for all the categories indicated and of these 16 chaplains were full time; 6 were part time working between 17 and 25 hours per week; 2 were voluntary, giving four hours per week.

49 of the schools included the headteacher in the list of people for whom the chaplain was there. From conversations with Heads it is clear that some value their relationship with the chaplain extremely highly, having regular meetings; feeling able to share burdens with the chaplain, and praying together. This applied equally to full time chaplains and to local volunteer chaplains. 40 of the schools wanted their chaplains to minister to governors; 45 to parents and 25 to neighbours of the school.

HOW MANY STUDENTS?

It has become a truism to point out that school chaplains minister to vast numbers of young people; and to cite figures which show this is considerably more than those found in conventional parochial settings or in church youth groups. That being so, it is often pointed out that if the church wishes to put resources into its engagement with young people, often proclaiming the importance of doing so, then resourcing school chaplaincy more fully would be a good place to begin. Indeed, as noted above, at least one diocese has taken such a step by funding school chaplains for the first five years of their ministry in their particular schools.



Most school chaplains will come into some kind of regular contact with every student in their school, but there will also be deeper encounters with individual students and with smaller groups: perhaps those who attend voluntary worship or prepare for confirmation or attend extra-curricular chaplaincy events. Schools were invited to give a rough estimate of the number of students (either individually or in small groups) with whom chaplains came into contact. In a few cases, schools responded that the chaplain saw every student in the school in such a way. At the other extreme, numbers were very small, around a dozen or so in some schools. Most schools reported numbers in the hundreds ranging from 100 to 400 (assuming that reported figures like 650, 700, 900 and the like actually represent the whole school). In total, the responding schools say that their chaplains are in personal contact with over 13,000 students in small groups and individually. That means that on average a school chaplain will have such deeper contact with around 230 young people over the course of a year.

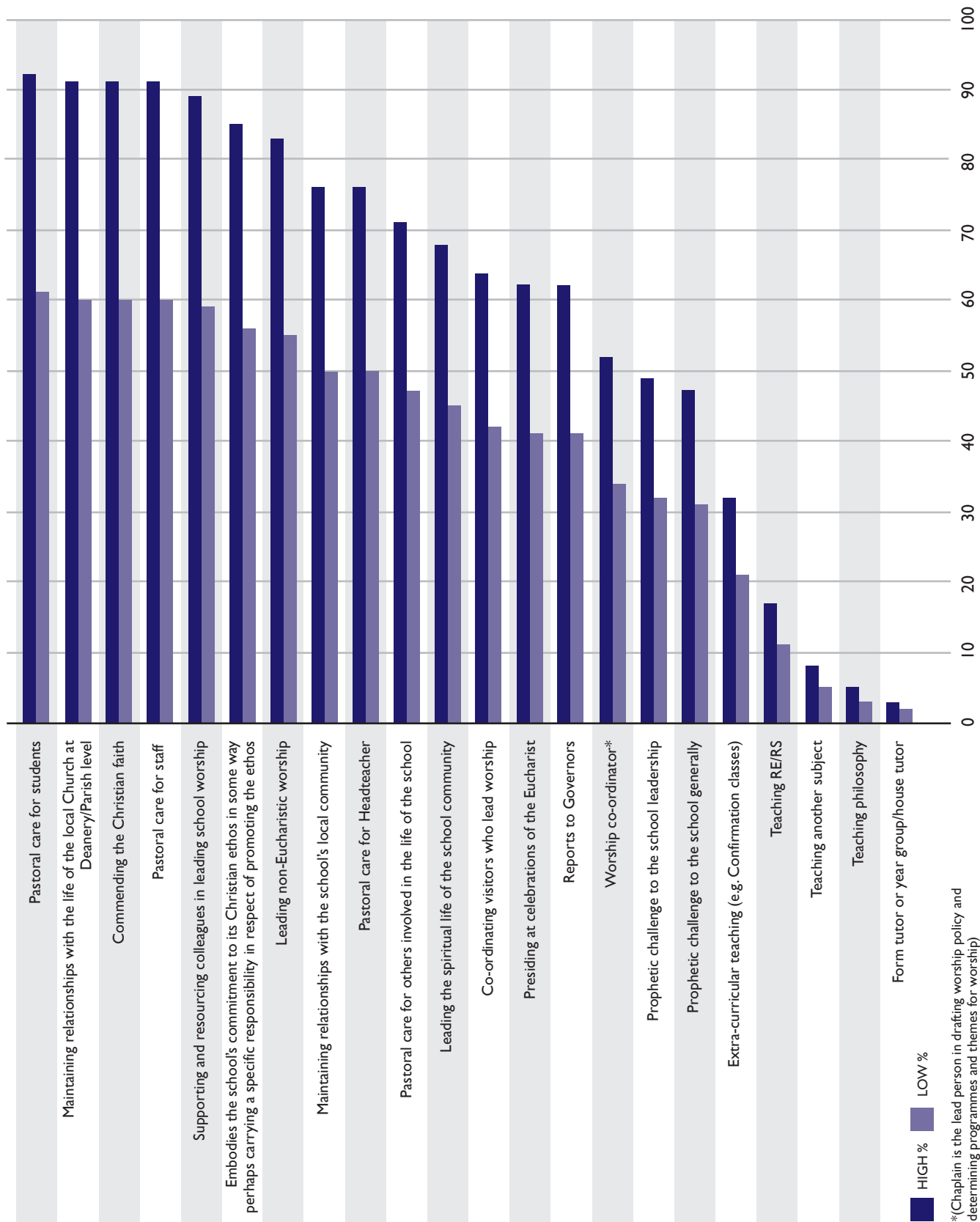
Because a number of chaplains report having close contact with very large numbers of their students, this average figure will probably look much higher than many chaplains would recognise. Bearing in mind the 'health warning' above it still offers a degree of quantitative indication of the important fact that school chaplains are ministering the Gospel among very large numbers of young people.

WHAT ARE CHAPLAINS DOING?

Schools were asked two questions which sought to clarify in more specific detail, what their chaplains actually did. One question invited them to choose from a list of defined activities those which actually applied (and not necessarily those that were listed in the original job description). The other question made use of the six areas of activity identified by John Caperon's research, namely: pastoral, spiritual, liturgical, missional, prophetic and pedagogic. Here chaplains were invited to indicate in order of priority where they felt their energy was being expended.

First then the range of tasks chaplains perform. It is important to note that although only 58 of the schools said that they had a chaplain, 66 of them reported these activities being carried on in school by other people performing chaplaincy functions (mostly local clergy). The percentages here are therefore proportions of 66 rather than of 58.

Tasks performed by Chaplains



*(Chaplain is the lead person in drafting worship policy and determining programmes and themes for worship)



Schools also mentioned other tasks performed by chaplains, including the following:

- Forging relationships with feeder primaries and participating in transition processes.
- Running breakfast and lunchtime clubs and 'drop-ins'.
- Managing a reflection room.
- Organising charity collections.
- Operating a 'phone or text the chaplain' scheme. This was in a school where the chaplaincy was shared between a local priest and a parish youth worker, neither of whom were able to be physically in school very much. It has proved surprisingly popular.
- Developing Christian distinctiveness. In one school the person who performs the chaplaincy tasks is actually termed "Christian Distinctiveness Leader."

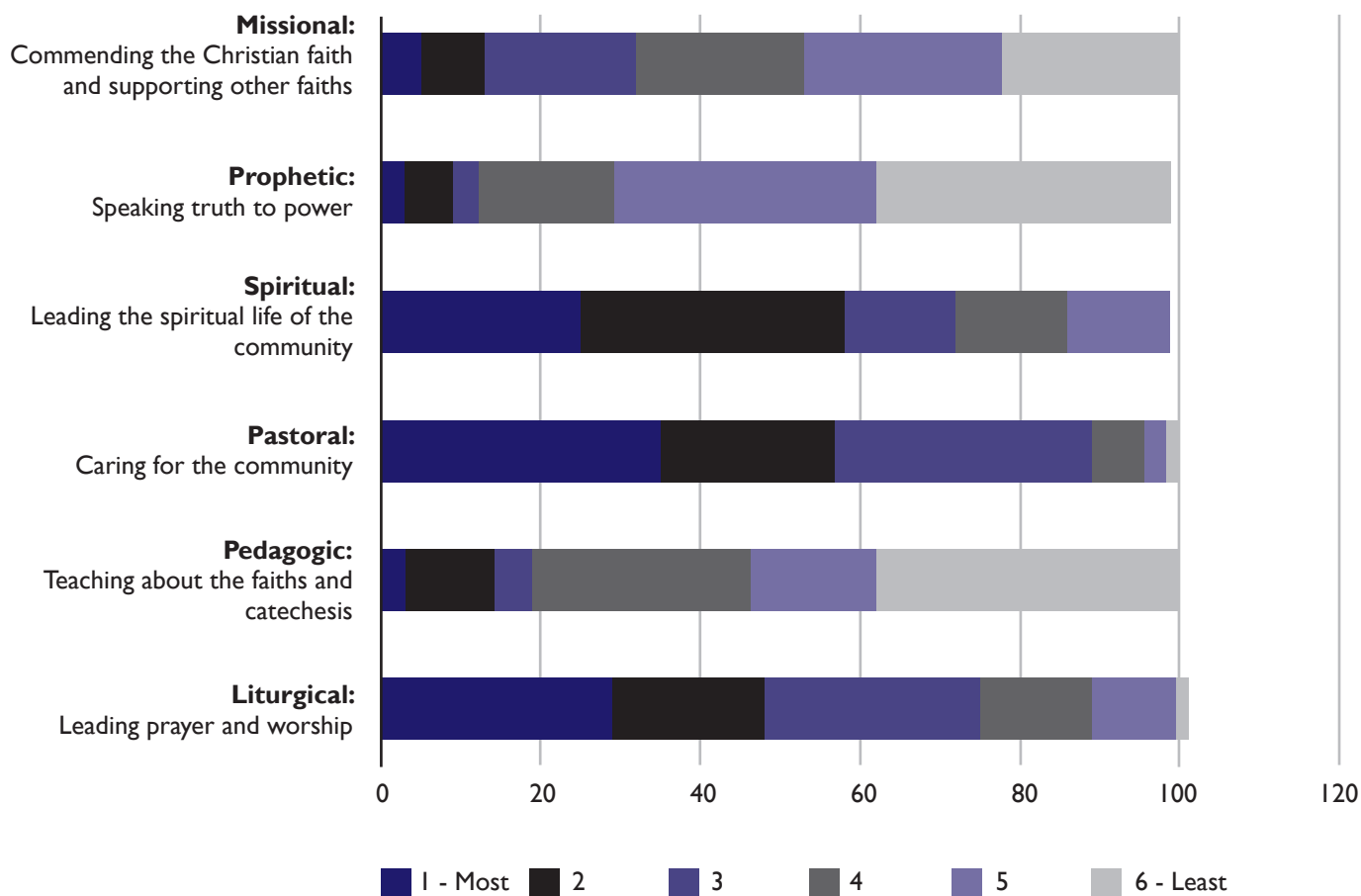
Not surprisingly, most chaplains are involved in the leading, organising and resourcing of worship and the offering of pastoral care. Regarding worship, it is interesting to note that about half of chaplains are worship co-ordinators for their schools. This necessarily means that part of their role involves co-operative working with colleagues, and it resonates with an oft-repeated mantra in conversations about chaplaincy, which is that team work is important. Other high scoring activities include the missional task of commending the Christian faith and the building of relationships with the local Church. It is interesting to note that conversations with chaplains suggest that this latter activity of forging relationships with the local Church is one they find difficult. One reason for this is reluctance on the part of the Church to respond; another is the difficulty of fitting school timetables with visits to meetings such as Deanery Chapter. That said, chaplains do have to accept some responsibility for being pro-active in forging local relationships, and this is a matter for their own time management.

The notion that the chaplain in some way embodies the school's Christian ethos and carries a specific responsibility for promoting and enriching it also scores highly. Again, this resonates very strongly with what Heads and chaplains actually say about what they do. Many respondents feel very strongly indeed about this facet of the role. It is not strictly speaking 'a task', it includes a range of tasks and, as was noted above, it has more to do with the 'being' of chaplaincy than the 'doing'.

One striking point to note here, and one which contrasts markedly with the Bloxham findings, is that a much lower proportion of chaplains in VA or VC schools, or in church academies, have a teaching timetable. In the independent sector, the majority of chaplains had a teaching commitment.

Turning now to the question of where chaplains put their energy, they say the following, having been asked to rank the six main areas of chaplaincy activity.

This table shows the proportion of energy chaplains give to each of the potential areas at their ministry, with 1 being the greatest and 6 the least.



These responses show that, taken as a whole, worship, pastoral care and spiritual leadership rank more highly than teaching the faith, prophetic challenge or commending the faith. This ranking was especially marked in 28 of the responding schools, although 11 showed a more evenly balanced spread of the chaplain’s energy across each of the six activity categories. In two schools, by far the greatest energy went into prophetic, missional or pedagogic work, with much less focus on spiritual, liturgical or pastoral work.

It also appears that chaplaincy work principally has an affective, rather than an intellectual focus. Given the pressure on schools to demonstrate increasing levels of pupil attainment, such an affective focus gives chaplaincy a distinctive priority, although the evidence also strongly indicates that few chaplains underestimate the importance of academic achievement (whether for the school as a whole or for individual pupils). Indeed, there is a strong case for chaplains recognising that their professional credibility requires this awareness, even if their role, explicitly or implicitly, challenges this as the sole measure of educational success or human development.



SUPPORT AND ACCOUNTABILITY

Where chaplains are employed by the school for a significant period of time it is usual for them to have a performance management review as part of the normal in-school cycle. Headteachers do, however report some difficulty understanding a range of issues involved with the employment of clergy.

We shall return to this later as it concerns practical matters, but in this context we note that it includes an understanding of what ministry is (as against, for instance, pastoral care or teaching). As one Head put it, "I'm trained in the promotion of learning, not theology and spirituality." This means that it would be helpful for school-employed chaplains, to have a Ministry Development Review (MDR) provided by the Church as well as a review of their performance by the school, but this research indicates that this rarely happens. This is exemplified by the Chaplain, who reported that he was generally looked after very well in school but that he lacked opportunities for theological reflection on his ministry.

On the whole, chaplains do indeed report being 'looked after well' in school though, unsurprisingly, there are exceptions, for example: one chaplain believed she would only ever be called to account if something went wrong; another said that her work was never monitored at all and neither was the extent to which the worship resources (over which she laboured) were ever actually used.

In the case of chaplains who are parish clergy, their MDR rarely makes reference to the place of school chaplaincy in their overall ministry, though, it is of course open to chaplains themselves to raise it. Where the chaplaincy ministry is offered voluntarily, it appears unlikely that any personal evaluation will be taking place, whether by the church or by the school.

Some chaplains have established support structures for themselves on their own initiative. They might visit a work consultant or a local priest/mentor. One chaplain receives weekly therapeutic supervision at her own expense. By far the most helpful and supportive provision reported by chaplains is regular fellowship with other chaplains. Some dioceses arrange this very effectively as a way of providing a degree of oversight; in other cases chaplains arrange it themselves. They stress that, valuable though business meetings with other chaplains are, informal supportive fellowship is the most helpful thing. This informality should not exclude a degree of rigorous, shared, reflection on the ministry.

Chaplains' relationships with headteachers form a central part of their sense of being supported and accountable. Where they are managed at all, the Head is likely to be the line manager but even where this is not the case, chaplains report favourably on their ease of access to the Head. All felt able to approach the Head when necessary and most have regular scheduled meetings. All respondents said that they felt that they could challenge the Head and in many cases Heads welcome and encourage this. Clearly, there may be an individual factor which affects this – in one instance, a chaplain who had previously been a longstanding member at the teaching staff was seen by the Head as more diffident in challenging, as perhaps might have been natural in their previous role. This presents a healthy picture, with an interestingly contrasting view from the headteacher who utterly rejected the idea that a chaplain might be the one responsible for 'speaking truth to power.' It was, he felt, the duty of the SLT as a whole to speak truth and the chaplain should be part of that, though not the sole person empowered to do so.

This raises an issue of fundamental importance to chaplaincy ministry. Time and again Heads and chaplains spoke of the distinctiveness of the chaplain's ministry; the fact that the chaplain was different in a number of ways. The matter of direct and forthright access to the Head is of central importance in this. In one school the Head suggested that it should be facilitated



by making her chaplain a full member of SLT with a salary to match. Tempted though the researcher was by this proposal, there is also much to be said for the chaplain sitting more lightly to the structures of school life. It is important for a school to have someone whose job it is to be subversive, rather like the court jester of old who spoke from the margins. If that ministry is ‘co-opted’ into the service of the management of the school, as might be the case if the chaplains were a service manager, the school will be deprived of a ministry which has always been of fundamental importance to the life of the people of God, and which is crucial in keeping a community close to the Way of Christ. However, it is notable that other schools have consciously chosen to include the chaplain in the SLT, or to have them regularly attend its meetings, precisely to signal publicly the essential nature of their role within a church school.

RECOMMENDATION 6

Dioceses are encouraged to ensure that a discussion of chaplaincy is included within Ministerial Development Review for all those exercising such a role in schools.

RECOMMENDATION 7

Individuals exercising school chaplaincy roles should take responsibility for ensuring these are covered when setting the agenda for their MDR.

RECOMMENDATION 8

Dioceses should insist that all those exercising school chaplaincy roles do so under a License or Permission of Officiate, for clergy, or under an appropriate form of authorised lay ministry, for lay chaplains.

RECOMMENDATION 9

Dioceses are encouraged to raise the profile and understanding of school chaplaincy, for example by ensuring that the details are included within the diocese directory, Cycle of Prayer and Parish details, as well as in appropriate way with other sector ministries.

RECOMMENDATION 10

The National Society, in partnership with other NCI, dioceses, HEIs and theological educators, should develop a framework and professional development of school chaplains.



RECOMMENDATION 11

Dioceses are encouraged to provide regular opportunities for the sharing of good practice and critical reflection among school chaplains (those involved in other areas of ministry)

RECOMMENDATION 12

Dioceses are encouraged to offer regular opportunities to celebrate and affirm the ministry of school chaplains, for example by meeting with the diocesan bishop or the appropriate member of their senior staff, by formally marking the appointment of licensing of new chaplains or by services for school chaplains and their Headteachers and/or Chairs of Governors in the cathedral.

ORDAINED OR LAY?

Respondents tended to be very definite in their responses to this question. Some are adamant that their chaplain must be a priest; others are equally adamant that it does not matter at all, emphasising that what matters is the quality of the relationships she builds, and that the style of the chaplain's collar is irrelevant. In some cases, schools placed particular stress on the positive value of having lay chaplaincy, rather than it being seen as an alternative only if an ordained chaplain could not be appointed.

Clearly the principal advantage of an ordained chaplain occurs in the context of the Eucharist. As one school said, "We are an ecclesial community and the Eucharist is really important to us, so we must have a priest."

Other reasons advanced by schools for wanting an ordained chaplain are as follows:

- There is clarity of role with a priest. It was felt that most people have some notion that a priest represents God, the Church, prayer, religion. The ministry of presence is immediately noticeable if that presence is embodied in a priest.
- A priest comes, quite naturally, with the authority of the Church and as a credible representative of the institution of the Church. A lay person may have such authority by virtue of the bishop's licence but this needs to be explained in order to be effective. This clarity is particularly helpful in an ecumenical context.
- The formation, commitment and life of a priest are all specifically designed to be conducive to Christian ministry in a way that training for, for instance, youth work cannot quite be.
- People recognise in, and expect from, a priest a deep commitment to confidentiality.
- A celebration of the Eucharist, at its best, gathers up and offers the life of the community making the celebration. A celebrant who is part of that community can enable this in a way that a visiting priest who is not a day-to-day member of the community never can.
- Regular contact with clergy will help to challenge stereotypes in the minds of young people and make the church and her clergy more approachable.
- Chaplaincy is a demanding theological task so it does require someone who is equipped to engage in that theological reflection and teaching. Realistically this is most likely to occur at the training of priests.



- In a school which considers itself to be 'formal', a formal chaplaincy presence is most appropriate. It is therefore felt that the chaplain must have a degree of gravitas, which is most commonly to be found in clergy.

On the other hand, some schools experienced the positive benefits in lay chaplaincy, among them:

- If the chaplain is a lay person, it is necessary to form a positive web of relationships outside the school in order to provide the school with priestly ministry. This is a helpful imperative.
- It's very easy for priests to be thought of as the only people who can engage in ministry. A lay minister embodies and exemplifies a response to God's call to ministry to all His people.
- Clergy may have many skills but not all are good at communicating with young people. Appointment of a lay person opens up the possibility of finding someone who is a specialist.
- Openness to a lay appointment is likely to offer greater choice. Sometimes it can be hard to get a priest. One school originally decided it wanted a priest but, after two unsuccessful appointment cycles, reverted to the possibility of appointing a lay person. It has now made such an appointment, about which it is very optimistic.

On the whole schools are very happy with the pattern of ministry they actually have. Just one lay chaplain spoke of occasional frustration when he was unable to see a particular passage of ministry through to its sacramental conclusion and had, instead, to invite a priest to conduct the service.

TEACHER OR NOT?

This seems to be the area in which there is the greatest variation between maintained and independent schools. Bloxham reported that the 'typical' chaplain was working in an independent school and spent '...a substantial proportion of his time...in teaching.' Of the 58 schools responding to this survey which do have chaplains, only 12 of their chaplains have a teaching timetable (11 teaching RE, sometimes with other subjects and one teaching another subject but not RE).

As with the question 'priest or not?', schools tend to be quite emphatic about their view of whether their chaplain should be a teacher or not. On the whole, schools are pleased with their current practice, whatever that might be. The pros and cons of having a chaplain who is a teacher in the school include both the intensely practical; ("It's the only way we can fund chaplaincy,") and the more theoretical.

In favour of 'teacher chaplains' are the following:

- A teacher is more clearly seen as being 'alongside' colleagues and therefore has greater credibility with them. She understands the pressures from the inside and teachers can recognise such a chaplain as 'one of us' (though schools also see disadvantages., indicated below).
- A teacher has day-to-day contact with students in the context of the school's principal activity which is learning. This can also give such a chaplain credibility with the students.
- Setting the chaplaincy ministry within the role of one of the teachers in the school enables effective use of sparse resources and provides for some chaplaincy rather than none.



On the other hand...



- There can be quite a difficult role conflict both for the chaplain and for the students. This is perhaps most clearly expressed in the context of behaviour management, where a chaplain may wish to respond to challenging behaviour differently from the mode of response expected of a teacher in the school.
- Not being a teacher offers the chaplain the flexibility to roam and to be where she or he considers it best.
- Being a teacher can compromise the chaplain's ability to offer pastoral care to colleagues because she is too close or too implicated in teachers' personal or professional issues and concerns.
- As it was found with the relationship with the headteacher, there is much to be said for the chaplain being someone who is distinctive and who has a role and a set of relationships which are clearly different from those of other members of staff.
- Not being a teacher releases the chaplain from direct accountability for progress. Important though rigorous assessment is, it is not all there is, and all schools will wish to see it in the context of their ethos. The chaplain can hold the commitment to the ethos and raise the school's vision above what can sometimes feel like a very 'driven' culture.

In conclusion to this section, it should be noted that even where schools stress the importance (in their view) of the chaplain not being a teacher, they also believe it to be important that the chaplain should spend some time with students in the classroom. There are many different ways in which this can be achieved but however it's done, it is felt to be good for students to see chaplains in lessons and for chaplains to see students in lessons.

TEAM WORK

The schools which were contacted following visits and telephone interviews were unanimous in valuing some form of team work in their chaplaincy ministry. The term 'team' includes almost as many meanings as there are schools which use it. Among them are:

- three employed members of staff representing different denominations
- a number of local clergy co-ordinated by someone in school (sometimes the Head). Sometimes such teams operate by allocating a specific individual chaplain to each year group or house.
- an employed chaplain supported by local clergy and/or youth workers
- a support group consisting of various permutations of staff, governors, parents and students
- members of local congregations as "school pastors" (modelled on street pastors) co-ordinated by someone in-school
- a group of specialists drawn together by the chaplain to plan worship or provide for pastoral ministry at difficult times
- use of a chaplaincy 'intern', perhaps a member of last year's Year 13 as a Gap Year activity.

Among the values of team work identified by school are the following

- It enables good use to be made of a wide range of abilities, "No one person can do everything well"
- It enables chaplaincy to affirm and be fed by a wide range of churchmanship traditions
- It de-clericalises ministry as a reminder that ministry is the task of the whole people of God



Headteachers speak very highly, and very gratefully, of the contribution of local clergy to chaplaincy in their schools, and indeed many chaplaincy 'teams' make significant use of resources from the local church. This is tremendously valuable in many ways, though it does require a good deal of work to co-ordinate it all. In some cases where the team consists entirely of clergy from outside the school, the Headteacher sees this co-ordination role as a personal responsibility; in others it is given to another member of the SLT.

One Head pondered whether it was good use of his time and whether his own work and that of chaplaincy might be enhanced by managing it differently. Another extolled the virtues of a chaplaincy team comprising entirely local clergy, feeling that the variety this offered made it preferable to having a chaplain in school.

Significant though these advantages were, it seems that they commonly assume on a model of chaplaincy which is task focused. That is to say the school identifies a list of tasks which it considers chaplaincy to consist of, and it goes about ensuring that these tasks are fulfilled by one or other of their team of local clergy. Such a model finds it harder, though not impossible, to provide for the ministry of presence, which is so often identified as important.

One interesting approach which was exemplified in a couple of schools asserted in one way or another that all staff, or indeed all members of the school, were involved in chaplaincy, just as all staff were teachers of literacy. This has the advantage of being a powerful vehicle for enriching the school's ethos and challenging all staff with a particular vision of relationships with students. On such a model it is still necessary to have a person or a small group of people whose task it is to enable and facilitate the ministry of those other members of the community to each other. Whilst it is clearly advantageous to encourage all members of the community to have a care for each other and to minister to each other it does run the risk of dissipating the meaning and significance of the chaplaincy ministry itself. It's crucial in a context such as this to have real clarity about what is expected of the Chaplain. Is it to be ministry to staff and students or is it to be a facilitating and co-ordinating task which empowers and enables others to carry out that ministry?

WHAT CONSTRAINTS DO CHAPLAINS EXPERIENCE?

Some of the constraints chaplains experience arises from things they recognise as being part of the nature of school life, like fitting activities into timetable slots. Others are more general concerns which are commonly encountered in many ministerial settings, such as time allocation. Others are frustrations which are peculiar to the way an individual school operates.

One particularly important conundrum for chaplains concerns their relationship with the pervasive target-driven, achievement-orientated way of working in most schools. This is both a frustration and an opportunity. We noted above the value of the chaplain standing to some extent outside this component of school life. However it is also important that chaplains grasp fully the significant role it does play. If, like most, the chaplain is not a teacher, and is not therefore governed by data analysis, level descriptors and inspection criteria, then he or she needs to be reminded that such matters are the daily bread and butter of promoting learning in schools.

The chaplain's goal is to enable colleagues to work in that environment, whilst remaining true to the school's religious character and ethos, and her ministry will need to enable people to raise their gaze above the measurable and to see it in the context of the numinous. Among other things, this means reflecting on the purpose of pastoral care; where the balance lies between assuaging pain and encouraging learning (cf Job 16:5).



These responsibilities are not at all mutually exclusive but the theological reflections of the chaplain form a vital part of the process of thinking through, as the Church School of the Future Report strongly asserts, the intimate connection between a school's effectiveness and its distinctive Anglican character.

This is a general issue for all chaplains. More specific frustrations which are peculiar to some schools include the following.

- A space. Many schools do have one, whether a chapel or, more commonly, an office or both. Some space is essential and chaplains who do not have one find it frustrating
- Relationships with parish clergy. Some chaplains are local parish clergy but some who are not report a degree of reluctance among parochial colleagues to work with them in ensuring joined-up ministry between school and parish
- Some chaplains are excluded from the circle of confidentiality in the school's pastoral system. Where this confidentiality is extended only to officials of statutory agencies, it makes it very hard for chaplains to make their distinctive contribution to the pastoral care of students. Equally, schools need to ensure that students – or staff – have their privacy respected in a way which is different than that applicable in many parochial settings.

RELATIONSHIPS WITH THE CHURCH OUTSIDE THE SCHOOL

Support and accountability from diocesan structures has been touched on above. The Bloxham Report expressed deep concern about the church's support for school chaplaincy and the current research identified similar, ongoing systemic issues. There are bright spots where an individual Archdeacon or Suffragan makes a point of affirming school chaplains (along with other chaplains) and in some cases chaplains feel that support is there if they want it and that it is necessary for them to be pro-active in seeking it. The picture is certainly not monochrome and some chaplains speak warmly of diocesan support for their ministry.

In some cases however, chaplains certainly express a sense of being 'lonely outposts' (to quote a serving chaplain) and Bloxham's challenge to the Church, to more fully understand and value the ministry of school chaplains to large numbers of young people, is echoed in the responses to this enquiry.

In so far as the local Church is concerned, it should perhaps be said that chaplains themselves need to take responsibility for making and nurturing contacts. This can often feel like hard work and sometimes the local Church can seem frustratingly blind to all the wonderful work that is going on in school.

One particular point of tension concerns the extent to which the school can and should be seen as 'A Church.' A number of commentators have pointed out, for many students the school is the only place where they worship; the only place where they learn the faith; the only place where they receive spiritual and pastoral care. In a very real sense therefore, it is their primary ecclesial community. Should it therefore be the place where, for instance, they prepare for Confirmation? In many independent schools this is established practice but it is relatively new in maintained schools and parish clergy, perhaps naturally, regard this as a role for the parish church and not the school. They ask, quite correctly, what becomes of members of 'School Church' when they leave school.

However it is, sadly, all too common for young people confirmed in parishes to cease regular worship soon after Confirmation, and for many more to cease regular worship when



they go away to university and enter employment. It is not clear that this drop-out rate is significantly higher for young people Confirmed in school. Perhaps the more positive strategy is through close liaison between school and parish in order to provide a measure of joined-up care. Both chaplains and parish clergy bear responsibility here. It is of course a challenge for parish churches, which must cater for all ages, to order worship in such a way that it meets the needs of young people whose main experience is of worship within school, which has been tailored specifically to their needs.

One significant aspect of the wider Church's affirmation of chaplaincy which does work effectively is in the matter of licensing and ceremonial inauguration of chaplaincy ministry. Most responding chaplains report that they do hold the Bishops Licence, Permission To Officiate or authority for their ministry in some shape or form (although this is surprisingly still not universal, at least to judge by the responses of this survey). They feel that the Bishop's authority validates their ministry and it also strengthens their hand when dealing with other local clergy who might be critical of, or reluctant to co-operate with the school. Where there was a formal licensing, especially when this was carried out by a bishop, this was universally valued as an affirmation and a celebration both of the ministry of the chaplain and of the whole life of the school. It is crucially important that chaplains hold their bishop's licence in some form so that their ministry is genuinely the ministry of the Church and is publicly seen to be so.

IMPACT

The original Bloxham research noted that it was important to go beyond mapping the extent and nature of chaplaincy activity and to begin to explore its impact. The current enquiry has made a small beginning to this task by asking how far students and staff understood and appreciated the ministry of school chaplains.

Some schools had done some 'Student Voice' enquiries, while others began to reflect on the question as a result of this enquiry. At its simplest, students recognised the chaplain as a 'nice' person and a person of prayer. Two slightly more reflective responses were 1) that the presence of the chaplain engendered a feeling of 'safety' for them. The chaplain's office or chapel was often seen as a place of safety and there always seems to be a small group of vulnerable students who value this particularly highly; and 2) that the chaplain was seen as someone in authority who was there 'for them'. Chaplains who are involved in the transition arrangements between primary schools and their secondary school report that role as being an important contributor to forming positive relationships with students.

Ministry among staff can be a delicate matter. Like all ministry it depends on the building of relationships. A chaplain won't be able to minister to a bereaved colleague just because she bears the title 'chaplain' but because a relationship has been built in the context of which that care is offered naturally. One chaplain spoke movingly of the importance of allowing relationships with colleagues to grow naturally. He didn't tell staff, to begin with, that he was there for them (though he believed he was), instead he spoke of looking after the students. In that context relationships with staff colleagues grew and his ministry among staff is now established and valued. It is very difficult for 'visiting' chaplains to get to know staff well enough, though, over a long period of time it is possible. As with students, chaplains spoke of the value of being part of a new staff member's introduction to the school, and some chaplains have an established slot in staff induction programmes which facilitates this relationship building.

Specific facets of chaplaincy ministry among staff include requests from the Head to get alongside a teacher who has been assessed as '3' or '4' in a lesson observation or who is the



subject of a competency procedure, and also mediation between staff members or groups. This latter task underlines the need for the chaplain's place in the school to be distinctive and well-recognised.

Possible other markers of the impact of ministry to staff include attendance at staff prayer, and the extent to which staff approach the chaplain to ask theological or ethical questions. The impact of school chaplaincy clearly warrants a more detailed and systematic piece of research.

LESSONS TO SHARE

There is now considerable and developing experience of setting up and exercising chaplaincy ministry in schools, and Heads and chaplains have learnt a good deal which they were keen to share. Here, in no particular order, are some such observations, or learning which is worth sharing:

- Anglicans are too apologetic. Roman Catholics are much firmer and clearer about the nature of the Christian ethos of their schools.
- Each school is unique and needs to put its energy into working out its own pattern of chaplaincy.
- The Church needs to make decisions about how it wants school chaplaincy to be formulated. The desire for the Church at diocesan and national level to be more affirmative; more involved; more helpful, in some cases more directive even, was widespread.
- Many clergy are woefully underprepared for work in schools, needing development of both skills and confidence. Schools proclaim their willingness to assist in such training and recommend that it be given a much larger place in both IME and CME (Initial and Continuing Ministerial Education).
- The Church must recognise much more explicitly and actively the value of the ministry of school chaplains to young people.
- Some headteachers report great difficulty in understanding how to employ clergy; how to set appropriate job descriptions; how to evaluate ministry, and so on. Both Woodard and Bloxham have been valuable sources of advice for some but Heads look to the Church for more help in this.
- Chaplaincy is most successful when shared with others who are supportive and prayerful. Team work is crucial.
- Some involvement in the classroom is important as is knowledge of the curriculum. This helps plug the chaplain firmly into the life of the school.
- A holy space of some sort is essential.
- Starting chaplaincy off in a school which hasn't experienced it before is a very different task from building on an established ministry.
- Ministry takes time to build.
- Being part of the school in the sense that the chaplain is employed within the school as a member of the staff is a very different ministry from that of someone who is based outside the school.
- The bottom line is that the Christian ethos of the school depends on the headteacher. If the Head isn't promoting it, it will not happen and sometimes the Head has to force the issue if the desired ethos is to be firmly embedded. The Chaplain is the 'executive' face of that promotion.



RECOMMENDATION 13

The National Church should value chaplaincy as a resource of the church for the common good, including to continue to invest financially in its work.

RECOMMENDATION 14

Each diocese is encouraged to include school chaplaincy within its own Strategic Plan, and within Mission Action Plans at each level.

RECOMMENDATION 15

In making parochial appointments, any Parish profile should include reference to chaplaincy provision, as well as more general information about the schools or colleges within the parish or that it serves.

RECOMMENDATION 16

The National Church should consider the implications of this Report for the future articulation of its strategy for ministry mission and for training and development, and consider further research into the impact of school chaplaincy.

CONCLUSIONS

Many schools have given a good deal of thought to the place and significance of chaplaincy in their lives. Though they may vary in their conclusions, some shared themes emerge as fundamental to their understanding of what chaplaincy is about. These are characterised by the terms 'essential', 'representative' and 'distinctive'. That is to say chaplains are part of the essence of a Church school, they embody and exemplify its ethos and they pray; they represent the place of God in the school and they represent the Church in the school and the school in the church, finally they perform a role which is quite distinct from any others in the school.

Across the country chaplaincy ministry is structured and exercised in a wide variety of ways and with varying intensity. Many schools have an individual Chaplain whilst others structure chaplaincy around some form of team. Even where there is an identifiable individual, collaborative teamwork is of central importance. Most chaplaincy is conducted by clergy and this is likely to continue to be the preferred option, however many schools which have lay chaplains value their ministry highly and identify definite advantages of lay ministry. The distinctiveness of the chaplaincy role suggests that it is best performed by someone who is not a teacher at the school, however, some schools point to advantages, both practical and personal of having a teaching chaplain.

Where chaplaincy ministry is paid for, it is almost always financed out of school budgets though there are a few places where the Church, in one guise or another, funds this



ministry. Resourcing of chaplaincy is an ongoing challenge to schools and from those which struggle to provide a small amount of chaplaincy time, it is clear that it is offered with considerable commitment and is highly valued. Though the ideal may be for full time chaplaincy, it is also apparent that a little really does go quite a long way.

Chaplaincy ministry shares many features with other types of ministry: it has an ontological quality about it; it is rooted in prayerfulness; it takes time and rests on the careful building of relationships; it enables the life of a community to be expressed and offered in worship; it is exemplary.

School chaplains are ministering to considerable numbers of young people. Tens of thousands of young people are hearing the Gospel; being led in worship and reflection; being cared for and challenged by school chaplains, and presenting challenges in return; thousands are receiving more profound and personal ministry from chaplains. Considerable energy is devoted by chaplains to the affective aspects of students' development and some to intellectual development too. A lot of innovative and imaginative ministry is being offered.

The relationship of chaplains to their headteachers is of crucial importance. It is the Head who is ultimately responsible for embedding the school's Christian ethos, though where there is a chaplain, she holds the key role in making it a reality. Access to the Head by the chaplain is vital and must be unfettered and frank. It ensures continual reflection on the outworking of the school's ethos and on pastoral issues; it facilitates the chaplain's pastoral and spiritual care of the Head, and provides opportunities for Head and chaplain to pray together.

There are a number of challenges to the Church at national, diocesan and local level. Schools look to the Church to provide:

- Affirmation of this ministry to large numbers of young people
- Policy for chaplaincy ministry in schools
- Resourcing of chaplaincy ministry
- Advice for schools on how to structure, recruit to and evaluate posts
- Training for clergy to develop both skills and confidence
- Appropriate and 'light touch' review of chaplaincy as 'ministry' containing both an emphasis on self evaluation and robust theological reflection
- Prayer, personal engagement, support and co-operation from local clergy colleagues

Chaplains too are challenged to develop their relationships with the Church locally and, where they are parish clergy, to be pro-active in the inclusion of chaplaincy work in their Ministry Development Review.

Many chaplains, notably those who are not actually employed in their schools, are unaware of the SCA or the Bloxham project. It will be an early task of the new school chaplains and Leaders Association (SCALA) to find ways of making itself known.

The conclusion of the Bloxham study, "...that the potential impact of school chaplaincy on the lives of the young is considerable..." is echoed here. That earlier study made significant strides towards the development of the '...clear, shared understanding...' which it felt was missing, and it is fervently hoped that this present study may also make its contribution to that process.

Rev. Michael Camp
June 2013

Appendix: Marks of Effective Diocesan Support for School Chaplaincy

KEY QUESTIONS	NOTES
One of the bishop's senior staff has designated responsibility for school chaplaincy	
The Diocesan strategic plan includes specific reference to schools and school chaplaincy	
Parish profiles and MAP's include how the school(s) or colleges within the benefice figure in their planning	
A formal Annual Report on school chaplaincy is presented to the DBE (or the appropriate Board, as dioceses do not uniformly place this work under the DBE's remit)	
The DBE has at least one member with senior experience of school chaplaincy	
There is a named diocesan person with development brief for school chaplaincy	
All chaplains serve under the appropriate licence, PTO or authorisation of lay ministry	
There is an annual meeting for school chaplaincy with the diocesan bishop, or the appropriate member of their senior staff, which may also involve chaplains from other sector ministries	
The diocesan website shows who school chaplains are and where they are serving (for instance within their diocesan directory entry)	
The diocesan cycle of prayer explicitly includes school chaplains and their institutions	
A periodic service of celebration for chaplains takes place, perhaps at the cathedral and with their Headteacher /Principal or Chair of Governors	
One-day training events are offered for those in chaplaincy roles, or considering them	
Vocations materials specifically includes examples from chaplaincy work, including that intended for broader vocational and discipleship audiences	
Vignettes from serving chaplains in the diocese are used by vocations advisers, in person or on YouTube, and in hard copy, so that the potential candidates are seeing "people like me" in these roles	
Link or buddy systems effectively pair up institutions to informally support their chaplaincies, especially where one is just embarking on or has radically reviewed its chaplaincy provision	
There is a creative use of house for duty, Mary and Martha time and the like to provide the opportunities for joint posts (eg half-time parochial/chaplaincy)	
Clergy MDR's include discussion of chaplaincy where applicable	
Deanery or Diocesan meetings are held in schools with chaplaincy provision on a planned basis, recognising the practical constraints on those attending the institutions	



Notes

Notes



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“The Public Face of God”

Chaplaincy in Anglican Secondary Schools and Academies in England and Wales

Archbishops' Council Education Division, 2014
www.churchofengland.org/education