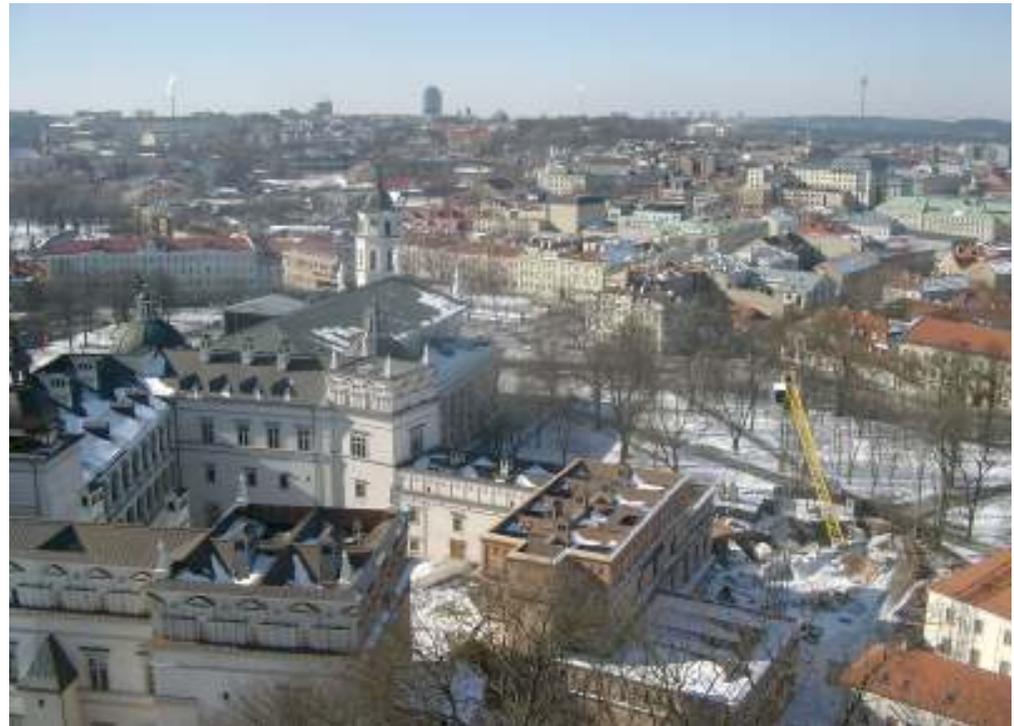


CALL CHURCH ACTION ON LABOUR AND LIFE



WORKING GROUP ON CHAPLAINCY AND RELIGION IN THE WORKPLACE

PROJECT ON WORKPLACE CHAPLAINCY

PURPOSE	MEANS	PROPOSED PARTNERS	MILESTONES	PROGRESS	OUTCOMES
<p>To learn from and share the skills and experience of workplace chaplaincy across Europe so as to learn from good practice.</p>	<p>To ask those involved in workplace chaplaincy to record their experience, particularly their stories illustrating the work they do, the way they relate to the workplace and the opportunities and constraints they encounter.</p>	<p>Chaplains of Industrial Mission in Derbyshire (IMD)</p> <p>Chaplains in the Industrial Mission Association (IMA) in the UK, KDA in Germany?</p> <p>Workplace Chaplains in other European countries.</p> <p>Other members of the 'Public Square' Group</p> <p>Ecg: (1) Betriebsseelsorge Dio. Of Linz, Austria (2) 'Precarious Work' Project.</p>	<p>(1) Outline the scope of the project – July, August 2010.</p> <p>(2) Consult partners – August – September 2010</p> <p>(3) Presentation to Co-ordinating Group November 2010</p>	<p>Initial material created and collected for presentation to the CALL co-ordinating Group, 8-9 October 2010.</p>	<p>A greater understanding of chaplaincy as part of the church's activity in the public square; a manual for organising a chaplaincy movement and training chaplains in the workplace across Europe</p>

PROJECT ON RELIGION IN THE WORKPLACE

PURPOSE	MEANS	PROPOSED PARTNERS	MILESTONES	PROGRESS	OUTCOMES
<p>To learn and exchange experiences and improve understanding about the way religion and culture bring about problems and exclusion in employment</p>	<p>To relate new thinking on work and employment to culture and religion so that they become a positive force for social and economic inclusion</p>	<p>The ECG WIRE Project. Derby Open Centre. Colleagues in the Public Square Working Group.</p>	<p>(1) Outline of the Project July-August 2010 (2) Consult partners October 2010 (3) Presentation to CALL Co-ordinating Group November 2010.</p>	<p>Initial thoughts presented to CALL co-ordinating Group 8-9 November 2010.</p>	<p>To have a resource which gives a positive attitude to religion in the workplace and its contribution both to economic thinking and to positive influence in the workplace</p>

DOCUMENTS ATTACHED:

- (1) Kinds of Workplace chaplaincy**
- (2) Suggested Training Topics**
- (3) A Practical Example of Chaplaincy from Sweden**
- (4) A Biblical Reflection from Austria**
- (5) A Theological Note on Chaplaincy from UK**
- (6) An Example of a Chaplaincy Agreement IEW**
- (7) Work Integration and Religion in Europe (WIRE Project ECG)**

(1) KINDS OF WORKPLACE CHAPLAINCY

AIRPORT - Most airports in the UK and in many other countries provide a chaplaincy service and there is a network of airport chaplains which meets together world-wide. Some airport chaplaincies are multi-faith (e.g. London Heathrow) whilst others are just Christian but ecumenical, involving most denominations. A few are full-time, but most are part-time or voluntary – and paid by their denomination. The purpose of the chaplaincy is to care both for those using the airport and for the workforce. Most airports also have a chapel or prayer space.

AMBULANCE - Some regional ambulance services have chaplains. Their task is mainly not to deal with the ill or injured, but to be alongside ambulance personnel who may suffer post traumatic stress and other work related problems. Most are voluntary lay or ordained.

ARMED FORCES – Chaplains have been embedded in the armed forces of many countries for many years. They are uniformed and go into action along with the other soldiers, sailors or airmen. Apparently they take the rank of any soldier with whom they are dealing – general, admiral, or air commodore; private, deckhand or aircrew. Chaplains are ordained ministers from all mainline Christian denominations and today are also multi-faith. They are paid and housed by the Ministry of Defence.

CITY CENTRE - Many city and town centres now have a chaplain – usually an ecumenical chaplaincy team. They will relate to City Centre Management and are often based in a city centre church. It may also involve relating to the management of a shopping mall- places where people meet and spend the day- department stores and individual shops and businesses. They are available to both shop staff and shoppers. They may also be involved with problems associated with city centres e.g. homeless people and the night economy (clubbers etc) which is different from that of the day.

EDUCATION- Most universities have a chaplaincy for students and staff. At least one chaplain will be full-time and will have part time or voluntary colleagues from both the other Christian denominations and from other faiths. The chaplains may also have a teaching role. University chaplains are paid either by their denomination but also less often by the university. Other higher education colleges and some schools also have chaplains.

FINANCIAL SECTOR - There are chaplaincies at work in the City of London and in Canary Wharf and some will also visit high street banks as part of town and city centre ministry.

FIRE AND RESCUE SERVICE – These work in very much the same way as in the ambulance service.

HOSPITAL AND HEALTH- Most hospitals have a chaplaincy team engaging with management, staff and patients and are regarded usually as an essential component of the organisation and healing process. They are usually paid by the hospital or health service. Hospital chaplaincies are nearly always multi-faith and like airports will have a chapel or faith centre for staff, patients, relatives and visitors. It is worth noting that a hospital may be the biggest workplace in a locality and the largest employer. Most hospitals deal with several trade unions and professional bodies. There are also some examples of chaplains as part of local doctors' practices.

INDUSTRIAL - Workplace chaplaincy has traditionally been focussed on large manufacturing concerns but other kinds of employment have replaced large scale manufacturing industry. However, most economic activity and employment is now in small and medium sized concerns (see trading estates). Management are often based elsewhere and factories that used to have a strong community identity and involvement are now part of a larger combine . Specialist consultants are engaged to deal with the problems that use to be in-house and engage the chaplain. The chaplaincy has often been seen as irrelevant to the commercial and profit making purpose of the organisation. However, some chaplains and chaplaincy teams remain in industrial companies, and engage with management, employees and trade unions.

LAW AND JUSTICE – Several large law firms in London and major cities have chaplains paid by them. This is particularly engaged in courts of first instance where people are particularly under stress and vulnerable and often meeting the justice system for the first time. They are available both for staff, accused and witnesses, but have to be clear not to interfere in the legal process.

GOVERNMENT - Both Houses of Parliament have chaplains (and of course the House of Lords – the second chamber has 26 Bishops as members. There are many local government offices with chaplains and a local mayor will often choose a chaplain. This occasionally happens even though the mayor may these days may be of a different religion.

POLICE – Most UK police services have a chaplain or an ecumenical team of chaplains. There is a national co-ordinating and training body – The National Association of Chaplains to the Police (NACP). A few chaplains are full-time and are paid by the police service. Some police chaplaincies are multi-faith. Chaplains will operate both in the local police station and accompany police officers on the street. Their task is to be alongside police officers but not to deal directly with the public. They will often be involved in police training, in post trauma and debriefing sessions with police officers.

PRISON – Prison chaplaincies are now nearly always multi-faith. As in other multi-faith teams (e.g. hospitals) the Christian chaplains are available to all staff and prisoners, whereas the other chaplains deal mainly with inmates of their own faith. Chaplains will be an important part of the welfare team. There will also be a prison chapel. There is a national association of prison chaplains.

RAILWAYS - The Railway Mission dates back almost to the beginning of railway building and operation in the UK. Railway chaplains are paid by the railway industry and are independent of the churches and other religious bodies. Their task is the pastoral care of operational railway workers. The railways have their own police force (BTP) and some chaplains are officers of the BTP. In some places the railway chaplains serve alongside local industrial chaplains, especially in railway manufacturing factories.

RETAIL- With the growth of shopping centres, malls and supermarkets there are many chaplains involved in the retail sector. They are concerned with the welfare of shopworkers and in being present where people gather together in today's public square to shop, meet and look for company. One chain of supermarkets asked for chaplains for their stores. Others have responded positively to the approach by chaplaincy teams. Many will be part of town and centre chaplaincies. There is one large shopping mall that is actually mostly owned by the Church of England. There is a network of retail chaplaincies which in principle could become Europe-wide.

RURAL CHAPLAINCY – Rural chaplaincy is widespread in the UK and certain other countries, and there is a rural chaplaincy network and contacts across Europe – the work of IRCA and others. It has become increasingly important as farmers have found it more and more difficult

to make a living. Rural chaplains visit individual farmers who often live in isolated and remote places. They also visit farmers auctions and markets where good contacts are made. Farmers often will not tell their troubles to the local clergy in small villages, but need someone outside the community.

SEAMEN – Port chaplaincy and the Mission to Seamen is one of the older forms of chaplaincy. The care for seamen whilst ashore but far from home, care for shipwrecked sailors and providing facilities like home. The main activities of port chaplaincies is providing food, shelter, washing, friendship and social amenities.

SPORT - Most football Premiership and League clubs in the UK have chaplains. Their task is to be around on home match days, and to be available to the personnel of the club at all levels. Most chaplains will be supporters of their local club. The chaplain is often concerned with the welfare of the very young men brought in as promising possible future fulltime players, and with those brought in from abroad with different languages, cultures and far from their families but into what is a challenging welfare environment of success and ever present failure. There is a network of football club chaplains. Other sports and sporting events appoint chaplains.

TRADING ESTATES - With the rapid growth of small and medium-sized companies some industrial chaplains work on trading estates where separate independent workplaces are grouped together in one self-contained site. These workplaces are often small and short-lived and employment precarious. Some pay the minimum legal wage. There are others which use primarily immigrant labour.

MISCELLANEOUS - The above are the main kinds of chaplaincies in the UK. However we are aware of other areas of chaplaincies amongst which are leisure and theme parks, mountain rescue teams and chaplains to off-shore oil workers.

(2) TRAINING TOPICS

(The five P's)

Prophetic - What motivates chaplaincy. A theological understanding of work; the Biblical background; an understanding of issues of justice; the labour theory of value and corporate responsibility etc.

Presence – Being where people are for most of their day. An incarnational theology; understanding the purpose, dynamics and relationships within particular organisation (e.g. hospital, factory, police etc); relating to all levels of the organisation; being a critical friend of the organisation; being in but not of the organisation etc.

Pastoral – Building personal relationships. Promoting personal well-being; joy-at-work; participation and belonging; sense of value and being valued; a sense of personal purpose and vocation- at one with the purpose of the organisation; work-life balance; developing The art of listening; absolute confidentiality; open to all, whatever their background, views, or faith-stance; being readily available (the three-weeks rule). keeping contact; relating people to their relevant local faith community or not.

Professional - The importance of training. Chaplaincy must be ecumenical and often inter-faith; The church on “the shop floor”, the “chalk-face”, the “grass-roots”; it is out- of –the- box and beyond the church comfort zone; it is bridge-building; you are on your own; organising time and prioritizing; the importance of a personal spirituality etc.

Practical - The framework for chaplaincy. Starting a chaplaincy; Having an ecumenical/interfaith back up; insurance cover; the importance of chaplaincy teams and reference groups; relationship with church denominations; national, regional and local chaplaincy networks etc.

NB This not intended as an exhaustive list. IEW

(3) A PRACTICAL EXAMPLE OF CHAPLAINCY FROM PER-ULRIK JOHANSSON

I am a pastor in the Mission Covenant Church of Sweden. I work in two congregations, one in the town Stenungsund and another in a rural area, Ucklum, both in the municipality of Stenungsund, about 50 km north of Göteborg in western Sweden. Stenungsund is dominated by petrochemical industries. As a part of my job (10-15%) I work with the industries in Stenungsund. This work is done in cooperation with the Lutheran church; their industry deacon and I work as a team. My task is mainly to maintain initiated contacts with the various working places and create trustful relations. We meet the factory managers and people from the labours' union, and we visit working teams and follow them during their working pass. We also invite to, what we call, a little longer lunch" that includes talks and discussions on certain themes. Various kinds of critical situations occur on the working places, for example when someone in the staff accidentally dies. When such things happen we visit the working place to meet the staff and help them with memorial ceremonies.

When it comes to religion, a common attitude among Swedes is:"It is ok if you are religious, but keep it for yourself". This could for example be noted in many schools. The habit to visit church with your school class to celebrate Christmas, Easter or the coming summer holiday (In Sweden we have very long summer holidays, 10 weeks) is under discussion, and many people says that as for religion, the school must be neutral. It is not the recent in-migrating Muslims that do not want their children to visit the church, but rather secular Swedes.

We also see this when we comes to the working places. Therefore, it is for example very important for us to inform the potential attendants that there are no prayers, hymns, or bible reading in memorial ceremonies. We can also get the question "Why should the church be here?". Our answer is that we are here for the sake of the humans. We perceive life as something holistic.. We cannot divide it into work life and home life. Humans do not consist of two individuals, one who just thinks of the work at work and another who thinks about home at home. We are also convinced that the religion is not something that comes with a deacon or a pastor. It is already there among the humans at the working places.

This spring it all became painfully evident when a 45 year old father of four (9 – 15 years) died in an accident. He was very active in the covenant church in Ucklum especially in the youth work. When this happened, we opened the church for people to come and talk, light candles and just be there with their

chock and sorrow. We invited the youths, who had met him and know him very well, together with their parents, to express their feelings. We also met his working team in one of the industries and had a memorial ceremony.

And suddenly the church was a place where you could go with your sorrow, your questions and your worries about his family. Suddenly religion was not only a private thing any longer.

Our challenge is to be a Church even when people think they can handle everything by themselves and in their own way. Even so when the dominant voices in media and politics say that we do not need any religion in the public sphere. We should not force anyone to take part of any religion, but at the same time, we must not excuse ourselves for being a church. Our duty is to be in the everyday life, as a church, as Christians, as a reminder that life is more... As humans, we are not machines that manage and can cope with everything.

(4) A BIBLICAL REFLECTION ON WORK FROM AUSTRIA

Right and Justice

Ploughshares and Pruning Hooks

Authors

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The World of Work in the Bible

The world of the Bible had a different working world than we have today here in Austria yet many of the very same questions still appear. How is work valued? How are goods shared? What work should be done?

The production of foodstuffs was the chief task of the working life of those times. It was time consuming and laborious. Manual workers of various professions worked on things for daily life – for the home, clothes and food... but also the art around the temple in Jerusalem. There was little structured trade. There were priests and officials who received their income from the temple treasury. Large landowners lived above all in Jerusalem- the economic, political and religious centre -and entrusted the leasing of their land to stewards. In the time of Jesus an increased amount was produced for export to Rome, reducing the supply for their own land and therefore a less secure livelihood. Through the Roman tax system, even more resources would be taken out of Israel. Great many groups of people were impoverished and went hungry.

Work as Co-operation and Service

People in the Bible are defined as made in the image of God. That is a universal value for every person, to whatever social class, sex or nation they belong. Work is co-operation with God in creation (Gen 1:28ff, 2:15). It is, at first neither curse nor punishment but is service in the support of human self-preservation. It is also therefore not work upon which the Curse is meted out but on the soil. After the Fall humankind has withdrawn itself from the protection of God. Work is now to be toil (Gen 3: 19) which is not however futile activity in terms of God's time. "They shall build houses and inhabit them; they shall plant vineyards and eat their fruit" (Isa 65.21). Work is not devalued in the Bible but has self-evident value. Foreign to the Bible is the distinction between head and hand work. Scribes were also stopped from working. So Paul emphasised, that he himself worked for his bread. (Acts 20:34; 2 Thess 3:8f).

Jesus himself was a manual worker and used his experience of the world of work for his message, particularly the work of women, scarcely noticed since: spinning (Mt 6:8), baking bread (Mt 24:24,41), grinding flour (Mt 24,41), sewing patches (Mk2:21ff), sweeping the house (Lk 15:8), drawing and carrying water (Jn 4:7), or making clothes (Acts 9:39). There are all sorts of contributions made to a good life for all.

Work as a Contribution to a Good Life for All

The experience of the Exodus also provides us with an illustration of work: "I am the lord your God, who brought you out of the land of Egypt, out of the house of slavery" (Ex 20:2). An economy based on a slave-owning society, as the Hellenistic and Roman systems usually were, was rejected. God's chosen people were commanded to organise work and the economy differently with an obligation for justice. Profit is God-given (Ps 128:1f) and God himself is to be thanked for it. It also means that right to what is produced is that it has been earned. Those who owned no land should receive their portion. In every third year, a tenth is offered to Levites, strangers, orphans and widows (Dtn 14:28,

26:12-15). Gleanings left lying in the field at harvest belonged to the needy, like the yield every seventh year, the year of remission (Dtn 15:1, 24:19).

Though the rights laid down were clear, the actual sharing was not easy. So a pledge should not be kept overnight – think for example of a coat or a fleece which might serve as a night garment (Dtn 24:10ff), or there should not be two sets of measures (Dtn 25:13-16).

The Promised land therefore demonstrated that all should have a portion of the land and with it the possibility of a secure existence. Nevertheless, large landowners appeared who had increasing power to dictate production and prices. Those who through crop failure or the like had to sell their land, could only then sell their own labour. The day labourer and small tenant therefore belonged to an increasingly poor social group who through illness lost their power to work and were forced to beg. Widows, orphans or strangers, mostly refugees, without the protection of their families, were at the mercy of the oppressor.

Here there is an easy parallel to draw with today's situation in the world of work. Gainful employment in industrial companies is for the **property owning insiders** and there is poor access to a livelihood for the other 90%. Secure work is scarce and unemployment has reached record levels. The work-factor in these neo-liberal times is under pressure. It is a cost-factor at the lowest possible price, no longer of any worth in itself. Ever more people are affected by precarious work – kinds of occupations insecure, bringing in too little money on which to live with unfavourable working hours and with hardly any possibility of participating in any other activity. This particularly has an effect on women who in addition on the one hand do mostly unpaid work: looking after and caring for children and the elderly as well **as every kind of volunteering**. On the other hand there are above all the migrants who do badly paid and often unsafe work, without which our civilisation would not function: cleaning, postal work, security, harvesting and caring.

Payment of wages as a Right under the Protection of God

The demand for payment is there in the Bible: “You shall not withhold the wages of poor and needy labourers, whether of other Israelites or aliens who reside in your land in one of your towns. You shall pay them their wages daily before sunset, because they are poor and their livelihood depends on them; otherwise they might cry to the Lord against you and you would incur guilt. (Dtn 24:14ff). God himself is the overall authority for justice.

“There will, however be no one need among you” (Dtn 15:4) The rule is thus put in place.

The right to fair pay, at least sufficient for survival is thus emphasized. Those who proclaim the Kingdom of God deserve their pay (Lk 10:7) as do those who have the least chances in the labour market. ((like the workers in the Vineyard (Mt 20:10).

In view of today’s existing widespread worldwide crisis it must be asked: How is it possible for the horrendous differential in income and property justified? How much is work valued?

The Limits of Work as a Sign of Election

However highly valued work is, it is not everything. The Sabbath as a work-free day for everyone, including strangers, and counts as the first social welfare provision in history. Through it, there is a break in the working process. Rest serves as an anticipation, as a revelation of God’s election. This seventh day is based on the rest of God at the end of creation and on the delivery from Egypt. (Ex 20:8-11; Dtn 5:12-15). The introduction of a free Sunday as a socially agreed common pause is today a direct consequence of that.

Greed is rejected in favour of a secure livelihood (Prov 24:4; Mt 13:22). Catholic social teaching speaks of the public duty of those with private wealth. The parable of the rich farmer shows the destructive dimension of greed. The price is driven up by the hoarding of grain. The result is hunger and death. (Luke 12:13-21). Work and wealth creation should serve life and should not be subordinated to the mechanism of the market. “ You cannot serve God and wealth.....but strive first for the kingdom of God and his righteousness and all these things will be given to you as well” (Mt 6:25-34).

The Kingdom of God as a Picture of Justice

The difference between claim and reality is also found in the Bible. The vision of a just working and economic world is not yet set. The so-called profit motive and market dynamics have not the last word. The vision of the kingdom of God is found most clearly in Is 2:4 “ They shall beat their swords into ploughshares and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more. (also Mic 4:3)

The kingdom of God does not mean a world without work, but a world without war. The abilities and powers of people are here without exception marshalled in the service of life.

The decision against work for those who would destroy is finished, resources become free, and there is another kind of the shortening of working hours. There is enough work, food and even wine for everyone, getting rid of all that is above what is necessary for the good life – for life in all its fullness.

Ploughshares and pruning hooks are necessary to produce bread and wine. It is in the Eucharist we also most nearly celebrate the vision of a just world, and have the same access and all are invited to find strength. Bread and wine are shared for the life of all.

Rendered into English by Ian Winterbottom (Approx!)

(5)LOCATING CHAPLAINCY: A THEOLOGICAL NOTE

Paul Ballard

In recent years there has been an upsurge in interest in chaplaincy. It is rare not to find an advert for a post of some kind in the religious press. The range of chaplaincies has widened, especially in relation to the changing economic and social patterns suggesting that this is a way for the Churches to adjust. So we not only have industrial and urban chaplains but also chaplains in retail, sport, travel, the emergency services and elsewhere. Moreover, chaplaincy activity attracts from a wider theological spectrum than has formerly been the case. A growing number of clergy and ministers are engaged in part-time work, and initiatives come from many quarters, some very locally sponsored. Surprisingly, the literature is rather slight but there are clear signs of an emerging theological and academic interest in the field, both generi-cally and within specialisms.

It is against this background that these reflections are offered. Such ministries have, hitherto, usually been labeled 'sector ministries', as though chaplaincies only addressed a particular narrow facet of society, in contrast to the normative ministry of the congregation or parish. If, however, chaplaincy is of growing importance then it needs to be understood as having normative status and to be more firmly grounded both theologically and structurally.

1. Complementary sectors

There have, of course, been long established areas of chaplaincy, notably in the military, prisons, education and health care. For various historical reasons these were regarded as having a special call on the ministry of the Church. More recently, to this was added industrial mission. This was in recognition that a whole swathe of modern life had never effectively been addressed. What this witnessed to, however, was the sectorisation of our urban industrial society. A person's life is divided into a range of segmented, if sometimes overlapping, activities. The major separation is between the domestic and the world of work, but this can be extrapolated to include other parts of life such as education, leisure, the medical, shopping and the wider family. Many a parent resents being a taxi service for the kids.

The point is that life is dispersed, and we move from one sphere to another and from one role to another. Thus the domestic has become merely another sector, albeit, for most, the dominant one. The chaplaincy model is, therefore, not an aberration of ministry but an attempt to express the relevance of the gospel to every facet of life, each of which demands its particular response. The task of the Church is to provide an overall strategy and pastoral concern (*episcopate*). This will stress the importance of the socio-economic region for such planning. Such an approach is even more acute in a postmodern or late-modern society subject to ever more rapid change and becoming ever more fluid.

Indeed if ministry is to be free and flexible enough to respond in this way then it raises the question of 'catholicity' in an acute way. That is, how are we to envisage embodying the unity of the Church in its geographical, historical and social diversity? It is increasingly necessary to hold together a sense of belonging to the whole community of faith in the midst of new and divergent patterns of practice. How this might be achieved will, almost certainly, vary from place to place according to circumstances and could be very different from past traditions.

In this the chaplain has a very important task. Each minister or priest, in their given sphere of work, never loses their representative role. They are both the presence of the universal in the particular, ensuring that the local or special is seen in the wider context; and of the particular in the universal, giving voice to the needs and aspirations of those for whom they are responsible. This traditional function, however, will change shape as the formal structures take on board and engage with the changing patterns of Church that reflect the overlapping realities of peoples' segmented lives.

2. Rediscovering mission

One of the characteristics of modern or postmodern Western society might not have been the demise of religion, but it certainly has seen the renegotiation of the place of religion in society. This has meant, effectively, the privatisation of religion. No longer is there a clear, dominant 'sacred canopy'. Faith is personal or, at best, related to a cultural community. It is, therefore, optional. Different traditions, increasingly from across the world, compete in the market place of ideology and meaning. The Churches in this process, as representing a recently rejected past, have seen themselves as acutely marginalised.

There are signs, however, of a fresh reinvigoration in response to what could have been seen as a terminal situation. The Christian community has begun to engage afresh with the society that is emerging and to reassert its relevance. This has sometimes been designated, somewhat clumsily, as a shift from maintenance to mission. Congregations are being encouraged to exercise what is variously called 'integral mission' or 'community ministry'.

This holds together the witness to the faith with a concern to understand and to respond to the social needs of the wider community. It includes finding and working with allies within the community. Here the chaplaincy model has a clear appeal since it is characterised precisely by entering into and working with social structures.

This sets chaplaincy firmly within contemporary models of mission. Mission starts with a fourfold notion of the Kingdom of God as the all encompassing reality. The Kingdom is, first of all, God's ordering and preservation of creation which we receive as gift. God is in and with the world, including human society, hidden yet working out the purposes of love. Our task is to serve that purpose by creative and responsible living. Second, the inner nature of the Kingdom is found in Christ. This is the Church's gift to the world, to which we have to witness, giving direction and shape to our life together. Third, the Kingdom is process, the struggle to manifest God's intention of justice, peace and love. As those who owe allegiance to Christ, we serve him wherever the signs of the Kingdom are found. Fourth, the Kingdom has yet to come, when 'all things' are gathered into God in Christ.

This is the *missio Dei*, the work of God in the world, to which we are committed. The Church both seeks to participate in the quest for *shalom* and suffers the agonies in and with the world of sin and redemption. In and through its ministry, the Church seeks to witness to Christ as the truth of God in the world. The chaplain is caught up in this tension of the new and not yet of the Kingdom in the particularity of the immediate, working it out, with others, as circumstances demand and allow.

3. The chaplain as embedded

The chaplain's primary context is the world and not the Church. This is the key characteristic of such a ministry. The congregational or parish minister works mainly in, with, and from the structures of the Church. This is the base for reaching out to the community. The chaplain, on the other hand, while having a clear link into the Church, is situated in the structures of the wider society and which provides the matrix that shapes the job. This is true whether the chaplain is formally an employee of an organization, as in a hospital, or technically a guest, as in the factory, or has a more fluid, roving brief, as for a city centre. There is a constant process of negotiation as the chaplain relates to the expectations of the client and those employed by and in touch with the secular context in the name of the gospel.

The metaphor that springs to mind is one that has become familiar from recent military action. Journalists have been embedded within the units to which they have been assigned. They travel with them, live alongside them as they go about their business. But they have a special task of their own that is different from that of the soldiers whose lives they record and whose dangers they share. In fact military chaplains have always been in such a situation. To be embedded, however, does not obliterate the primary reason for their presence. There is an inherent tension in the task, of having a dual allegiance both to the people whose lives they share and the wider point of reference they represent.

This exposes them to a whole range of pressures. There has long been a debate in industrial mission as to whether the British model of negotiated presence, gaining permission of management and unions, necessarily implies some compromise with the system which inevitably threatens to blunt the prophetic freedom to challenge it. The traditional French Protestant approach has been to work from outside the economic or industrial structures, providing a critical point of reference. But this is to start from the margins with the disadvantage of being ignored as unimportant. To work from within, however, enables the chaplain to earn respect and a voice but always as a guest.

These tensions are even more acute where the chaplain is an employee. It makes it all the more difficult to be seen to be there for everyone without fear or favour. There is the temptation simply to slip into the ways and expectations of the organisation and 'to go native', losing the critical edge. In hospitals, for instance, there is considerable management pressure to have to justify the existence of the chaplaincy service and thus to tend to identify with the criteria of judgment required by a cash strapped service.

Positioned between two sets of expectations there is the dilemma of 'serving two masters' (Matthew 6.24). Ministry has to be seen to be relevant. In a society that all too readily dismisses religion, there is an obligation to find points of connection. One is therefore pulled in two directions; either into the safe but seemingly shrinking ground of the Church; or out into the world with the threat of more and more attenuated links with the Church. That this latter danger is real is reinforced by anecdotal evidence that chaplaincy offers some an alternative ministry for those who find the constraints of the ecclesiastical institutions restrictive.

This is, of course, precisely the tension of the incarnation — of being in the world so entirely that there is identity, and yet being 'not of this world' so as to be free to serve it. In John's Gospel it is clear that Jesus is fully in the world (flesh; 1.14), yet is free from the world, not enmeshed in its chains (18.36). Only thus is he able to overcome the world (16.33). He is the servant of the world because he is the servant of the Kingdom. Yet this is the Jesus who is born into his people (1.11), lives with them, prays with them, suffers with them. Yet there is a sense of hiddenness. The inner nature or the primary relationship is expressed in and through the everyday. There was no theophany in the expected sense (Luke 7.19). Those who encountered him could turn away (John 6.66-71), pass by on the other side or question his integrity (Mark 2.6). Both Jesus and those who respond live by faith, that is by trust and hope. The wisdom of the Kingdom is discovered as it is lived out (Luke 7.25-35).

Paul, in a sense, takes this a step further, becoming 'all things to all people' (1 Corinthians 9.23), being their slave so that he is available to all, a Jew to the Jews and a Gentile to the Gentiles, yet under Christ's law'. Such, indeed, he asserts, is the lot of all Christians. We have to live in society as servants of Christ. The chaplain's dilemma is, therefore, not peculiar but only makes explicit what is ever true. Even slaves and masters can live together and serve each other in Christ (Colossians 3.22-4.1). Even the slave of a pagan master can begin to discover the liberty of being with Christ in the midst of duty. And that is where the chaplain is, with those who necessarily live in the hurly-burly of life, caught up in the constraints, hope, joys, fears and dangers of the market place and the city.

4. The chaplain as public theologian

Part of the current recovery of mission is the revived interest in what is currently called 'public theology'. A Google search on the web throws up immediately four British sites. These are: Theos, an ecumenically sponsored research centre, arising out of the Bible Society's initiative on the Bible and culture; the Public Theology Division of the Evangelical Alliance; the Centre for Public Theology, a joint project of the University and the William Temple Foundation in Manchester; and the Centre for Theology and Public Issues, New College, Edinburgh. There are also other centres with similar aims, often working in specific fields such as business or the arts. The churches, too, are engaged in addressing contemporary social concerns. This is a renewal of an important tradition that goes back at least to William Temple in the 1920s and which has an honourable history. Such initiatives endeavour to set up a dialogue between key social issues and the wisdom and insights of the Bible and the Christian tradition in such a way as to offer contributions to the public debate. This is done through publications, conferences, lectures, seminars and research projects. Useful and proper as they are such contributions tend to be made from the Church or Christian community to the wider society.

There has to be another level. Public theology has to be worked out in the abrasive rub of everyday affairs where people, Christians and others, make decisions, bear burdens, agonise, become frustrated, set up great enterprises, go about their business and 'seek the welfare of the city' (Jeremiah 29.6). It is the chaplain who is found at the key point. It can, therefore be argued that the chaplain is the pivotal public theologian.

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John de Gruchy, talking about the practical theologian, who for him is the congregational minister, captures this brilliantly. The practical theologian, which must include the public theologian, is the one who works out the theological reality in the particular.

The real theological task is . . . to enable the community of faith critically to understand the faith and to express answers to the question: Who is God? Where is God to be found today and what does this God require of us here and now? . . . It is the practical theologian . . . who has to help the community day by day and week by week discover answers in relation to the praxis and witness of the Church in the world and so help it find the direction which will enable it to fulfill its task, (de Gruchy, 55)

In relation to the public theologian, two points can be added. The chaplain, in the midst of the market place, asks the same question but processes it differently. The point is to find how to articulate the insight, perspective, and challenge in such a way as to make it accessible to those with whom we are dealing, placed outside the world of the faith community. This may seldom be in theological language or even in faith terms. The 'word in season' (Proverbs 15.23) will be designed to stimulate the right reaction in whatever way is appropriate. To do this the public theologian will need four resources: a sound,

creative theological mind; a comprehension, theoretical and practical, of the context which is being served; a support system where the processes of reflection can happen, testing out possibilities; and, above all, a creative and sensitive imagination that can listen, pick up vibes and respond empathetically. Only thus is it possible to work, to use Joe Oldham's terminology, on the 'frontier' between faith and the world in which we find ourselves.

Second, this is essentially the prophetic task. The prophet is required to read the signs of the times in the light of the fundamental revelation and to understand that revelation as it both illuminates and is illumined by the pressures and demands of the world. This is the gift the prophet brings: to shed meaning and light on a situation so that those who act can make decisions that serve the Kingdom. The prophet is above all a positive presence, representing the possibility of hope and change, claiming that it does not always have to be as it is but that we can struggle for the future. To do this, however, the prophet lives among the people, sharing in their hopes and fears, and in the debates that are part of communal living. The prophet, therefore, will be one voice among many, endeavouring to catch the ear of those around, often ignored and sometime persecuted. But the prophet is not there for his or her own sake but for the sake of the people and the world God loves (John 3-16).

(6) A Chaplaincy Agreement
INDUSTRIAL MISSION IN DERBYSHIRE

A local ecumenical partnership

Chaplaincy Centre

Queen's Hall Methodist Mission

London Road Derby DE1 2QQ

01332 361359

E mail imd01@queenshall.plus.com

Website www.derbyshirechaplains.org.uk

A Workplace Chaplaincy Agreement
Between Industrial Mission in Derbyshire and (.....)

Objectives

To minister to (.....)

- To offer support, affirmation and encouragement to individuals
- To provide an independent impartial listening ear.
- To meet whatever needs - spiritual, moral, ethical that may arise.
- To bring the light of faith to bear on the working lives of individuals in the workplace

Appointments

- Chaplains will be appointed jointly by Industrial Mission in Derbyshire (IMD) (on behalf of the Churches in Derbyshire) and the *(Company)* after interview.
- Chaplains will be appointed to specific *companies* or sections within the *Company* which will be agreed with the *Company*.
- Such chaplains will be co-ordinated and receive oversight from the relevant Principal Industrial Chaplain.
- Chaplains will be commissioned at a service in their appointed place of worship or at a suitably related venue.
- All chaplains will have completed satisfactorily the accreditation procedures of Industrial Mission in Derbyshire (IMD) and will operate in accordance with IMD guidelines.

Duties

- Chaplains shall develop a supportive and pastoral role to all *employees*, building up trust and confidence.

- Chaplains shall develop a routine visiting schedule, which shall be agreed with the Principal Chaplain and *the Company*. This will set out areas/places to be covered and a flexible pattern of visiting over a period of time and will aim to ensure collaboration between chaplains.
- Chaplains will be available to all *employees*, and will be willing to relate to them regardless of their own circumstances, creed or ethnic origin, or sexual orientation
- Chaplains will maintain appropriate liaison with management and other designated welfare interests in *the Company*, ie Occupational Health staff, Trade Unions and other welfare interests in *the companies*.
- *The Company* may seek from the chaplains or IMD officers any impartial reflection upon issues which affect the economics, working methods and conditions of *the Company*.
- Chaplains shall provide links through IMD with leaders of other faiths when this is requested by anyone within *the Company*.
- Chaplains will give confidential consultation and will maintain that confidentiality; it will be respected by *the Company* and those businesses within it, the Churches and the individual.
- Chaplains shall be available to fulfil specific pastoral duties especially in respect of illness or death. (They may arrange funerals, sick visits etc in conjunction with local clergy).
- Chaplains shall also be available to celebrate personal and corporate success, and to arrange any services of worship to mark those events where thanksgiving is appropriate.
- Chaplains shall support the fostering of good relationships between *the Company*, the community and the churches.
- Chaplains shall be bridge-builders.
- Chaplains may be called upon out of hours' should any need arise.
- Chaplains should relate to any faith groups that meet within *the workforce*.

Conditions

- Access to any site, office or plant within *the Company* shall be at the discretion of the appropriate Manager at any point in time.
- *The Company* shall give appropriate induction training on appointment.
- Chaplains shall be given Health and Safety training by *the Company* and shall comply with all requirements laid down in this regard.
- Chaplains shall be regularly briefed on developments within *the Company*, employment conditions and personnel requirements.
- Managers may suggest to any *member of staff* an approach to a chaplain where this might help with a matter of personal interest to the individual.
- *The Company* may call upon the chaplains to offer personal support to anyone made redundant or leaving on retirement, especially where ill health may have arisen.
- Chaplains will be given appropriate security clearance, identification, and access arrangements by *the Company*.
- Details of chaplains, their availability and role shall be publicised at appropriate work-points and in *Company* publications with clear identity.
- Link persons with chaplaincy may be sought at individual locations.
- Chaplains shall not be called upon to offer formal counselling unless they have been accredited to do so by the *Company*.
- Chaplains shall meet together regularly with the Principal Chaplain or other IMD nominee.

General

- The work of chaplaincy shall be kept under review.
- IMD shall produce an annual report on its work within *the Company*.
- An agreed channel of liaison within *the Company* will be established.
- The management of *the Company* shall offer encouragement to chaplains and the work of chaplaincy.

- IMD shall collaborate with chaplaincy arrangements within *the Company* which extend beyond Derbyshire.
- Chaplains shall be identifiable as such when on site.
- Chaplains may be ordained or otherwise accredited by a member Church or affiliate of Churches Together in Derbyshire, and will carry through their denomination CRB clearance.
- Chaplains shall be members of the Industrial Mission Association and will be covered by their insurance.

Signed.....on behalf of *the Company* Date.....

Signed.....on behalf of IMD Council Date.....

Signed.....appointed *Chaplain* Date.....

(7)

Work, Integration & Religion in Europe

This innovative project has partners in Austria (Betriebsseminar Industrial Mission), Czech Republic (ECG), Germany (Industrial Mission), Finland (Church and Society) and Italy (Centre for European Studies and Initiatives), Sweden (Church and Work). It is based on the understanding that far from only being exclusionary factors, religion and culture maybe important for social inclusion and employment creation. Not only have many faith communities created social organisations and even employment initiatives, they also offer routes to participation for excluded groups. Whilst in some cases faith communities and religious organisations may support oppressive practices, on the other hand they may also offer new and critical approaches to work and economy which could be valuable for the future. Therefore the WIRE project aims to work on the ways in which religion and culture can be important for:

- ❖ Improving the quality of working life (good work).
- ❖ Addressing unemployment and social inclusion.

The project will work with the experiences of those most affected in order to:

- ❖ Improve understanding of the actualities of social and economic exclusion in relation to religion and culture in different contexts.
- ❖ Exchange experience and learning about the contribution of religions and cultures to new thinking about work and employment.
- ❖ Create and share tools, know-how and learning resources for local engagement with people who are unemployed or who face bad working conditions.

During 2009, the project has sought funding from the European Union, coming very close to being successful. It has sought to develop national activities and consultations were held and supported in both Germany (a national workshop – Religion informs work – Work informs religion) and Austria (Migrant experiences of work in Upper Austria – Questions to and from religion). In addition, several organisations from European countries have expressed an interest in also being partners of the project. A web site has been created and will go on line as soon as a more stable funding source is found. This is ongoing work for Tony Addy.

