

Using A Model Of Team Chaplaincy
To Build Connections Between
Schools And Local Church

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USING A MODEL OF TEAM CHAPLAINCY TO BUILD CONNECTIONS BETWEEN SCHOOLS AND LOCAL CHURCH

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Abstract

The focus of this research is on how a team model of chaplaincy can build connections between secondary schools and local churches. The literature review shows that strong links between churches and schools helps build faith and shows the value of chaplaincy within the educational sector. However, previous research regarding the connections created by a team model of chaplaincy are lacking and chaplaincy research has mostly concentrated on primary schools. The empirical stage of this research took the form of semi-structured interviews and pupil focus groups in secondary schools, looking at three case studies, two of which involve a team of volunteers and one a single chaplain. The research found that volunteers were not always recognized as part of the chaplaincy team or as embedded in the school. However, having more people involved in the chaplaincy gave more points of connection and opportunities for invitation, was appreciated by the schools, prevented burnout from the lead chaplain, increased capacity and enabled chaplaincy where little funding was available. The research found that it worked best when churches worked together and recommends that the team is intentional, meets regularly for prayer and training, and the lead chaplain is embedded in the school whilst working to make volunteers visible and available.

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Glossary and Abbreviations

Glossary	
Academy	School academies are state funded schools that receive their money directly from the government rather than through their local council. Academies are often part of a trust that oversees multiple schools, known as a Multi-Academy Trust
Churches Together	Churches Together is a national network of local ecumenical groups of Christians to encourage church unity and working together.
Godly Play	A Christian movement using mostly wooden models to tell Biblical stories to prompt spiritual wonder and questions often used in primary schools.
Open the Book	The Bible Society's interactive story-telling initiative for school assemblies, using acting and dressing up to bring stories to life.
Secondary School	For the purpose of this research, 'secondary school' will be used to refer to both secondary school and high school age pupils (see tier descriptions below)
2 Tier System	Consists of a primary school for ages 4-11 (sometimes split into separate infant and junior schools) and a secondary school for ages 11-16.
3 Tier System	Consists of a first school (ages 4-9), a middle school (ages 9-13) and a high school (ages 13-16)

Abbreviations	
FGA	Focus Group A
FGB	Focus Group B
MAT	Multi-Academy Trust
NICER	National Institute for Christian Education Research
SEND	Special Educational Needs and Disabilities
SIAMS	Statutory Inspection of Anglican and Methodist Schools

TABLE OF CONTENTS

Abstract	i
Acknowledgements.....	ii
Glossary and Abbreviations	iii
Introduction.....	1
Literature Review	3
Chaplaincy	3
Defining Chaplaincy	3
Theology of Chaplaincy	4
Chaplaincy’s Place Within the Educational Context	4
Teams	5
Theory and Theology of Teams.....	5
Team Chaplaincy.....	5
Connections with local church	6
Faith in the Nexus Research.....	7
Flourishing Schools and Growing Faith.....	7
Holmes and Howell’s Research on the Effect of the Pandemic on Schools Work	8
The Gaps.....	8
Methodology	10
Introduction	10
Research Method.....	10
Data collection methods.....	12
Potential limitations of data collection methodology.....	13
Data Analysis	13
Execution of Methodology	14
Findings.....	17
Chaplaincy team.....	17
Awareness Of Team.....	17

Intentionality in Team Development	18
Capacity & Presence	19
Variety and Scale of Chaplaincy Role	20
Team as Support Network	20
Availability	21
Embedded in the School	21
Building Connections between Schools and Churches	23
Anglican Connections	23
Churches Together	24
Attitude of church leaders	24
Reach of Chaplaincy	26
Future Hopes	27
Discussion of Findings	28
Team chaplaincy	28
Chaplaincy Awareness	28
Sustainability and support	28
Availability	29
Capacity & Presence	29
Team Management	30
Local Churches Connecting with Schools	30
Place	30
Chaplaincy as a Catalyst to Bring Churches Together	31
Primary & Secondary	32
Chaplaincy as Mission	32
Conclusion	34
Establishing a Team Chaplaincy Model in Schools	34
Creating Opportunities for Local Churches to Connect with Schools	34
Relevance to Wider Contexts	35
Action Points	36

Areas for Future Research	36
Bibliography.....	38
Appendix A - Transcripts.....	44
Appendix B – Chaplaincy Activities.....	45
Appendix C - Training Powerpoint	47
Appendix D – Question of the Week.....	50
Appendix E – Poster Presentation.....	51
Appendix F – Interview Questions	52
Chaplains and Local Church.....	52
School Staff.....	53
Appendix G – Focus Group Questions	54
Appendix H – Participant Information Sheet.....	56
Appendix I – Consent Forms.....	58
Appendix J – Ethical Approval Certificate	62

IMAGES AND TABLES

FIGURE 1 TEAM CHAPLAINCY EXAMPLE.....	1
FIGURE 2 GREEN'S THEOLOGY SPIRAL	10
FIGURE 3 ACTION RESEARCH MODEL.....	11
FIGURE 4 RESEARCH PARTICIPANTS (PSEUDONYMS).....	15
FIGURE 5 CONTRASTING RESPONSES TO CHAPLAIN'S OR FRIEND'S INVITE TO CHURCH	26
FIGURE 6 CHAPLAINCY TEAM CONNECTING TO LOCAL CHURCHES.....	35

Introduction

The research project focuses on connections between school and churches and how a model of 'team chaplaincy' (see diagram for a potential example) can work as a framework to build those connections. In a culture where youth attendance in Anglican churches has fallen by over half in the last twenty years (Selous, 2024, p. 1), many are realising that we can no longer expect young people to come to the churches and instead there is a need to minister to and reach young people (and adults) where they are. Most young people spend much of their lives within the education system, so chaplaincy in schools gives opportunities to build relationships and minister to them and the staff that work with them. Whilst there

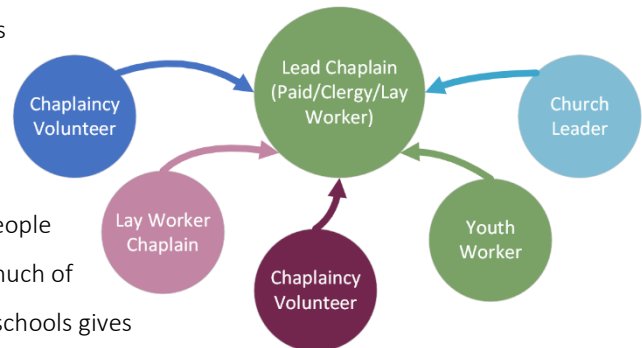


Figure 1 Team Chaplaincy Example

are tensions inherent in the chaplain's missional role in schools, explored in the literature review, the focus of the research is on team chaplaincy models and how they might connect with local church.

In the current economic climate, both schools (Adams, 2023) and churches (Piggot, 2024, p. 5) are struggling financially, making funding for chaplaincy posts challenging. The hypothesis is that this research might show a way that more schools can access chaplaincy support through local church volunteers.

The researcher is a youth worker with a Christian organisation that, for many years, has run lunchtime clubs and prayer spaces in secondary schools. The pandemic highlighted that many Christians working in schools were seen as visitors rather than embedded in the school, with no access to pupils at a time of great need (Holmes and Howell, 2023, p. 1). Like others (Saunders, Gardner and Scott, 2020, loc. 11:22), we started looking at ways to build deeper relationships in the schools and provide an embedded Christian presence, not just a programme. The underlying values of chaplaincy resonated with this vision and were embraced by the local Diocese and a church Multi-Academy Trust (MAT) who asked us to provide chaplaincy for the secondary school and, at the time, six other primary-aged schools in the Trust. As the organisation didn't have the capacity to provide this, it propelled us into a model of working in partnership with local churches and team-based chaplaincy. This research is therefore based on personal experience of launching and co-ordinating a MAT-wide team chaplaincy model which provides one of the three case studies. Two further case studies added depth to the research, furthering understanding of how a chaplaincy model using volunteers works, and in the third case study, providing points of comparison with a chaplain working alone.

This research aims to build on the findings of the Faith in the Nexus research (Casson et al., 2020), which recognises the importance of the connection between church and school in building faith in primary school children. Exploring the effect of a team chaplaincy model on this connection is a key element of this study and understanding how this model can build those connections within the secondary school context.

The literature review aims to define 'chaplacency' within the contexts of this work and goes on to explore the theory of scholars on both chaplacency and the theory of teams, identifying a significant gap in the research of 'team chaplacency' as a possible model in schools. It also identifies a gap in research about the ways in which secondary schools, rather than predominantly primary schools, connect with their local churches. For this reason, although the research includes some primary school data due to the nature of the case studies, the focus of the empirical research is targeted on secondary schools.

To explore this hypothesis that a team chaplacency can provide ways to create connections with the local church and secondary schools, the project was broken down into three key questions:

1. How can a model of 'team chaplacency' be established in local schools and what challenges are there to this model?
2. Does this model create different opportunities for local churches to connect with schools than a single chaplain?
3. Can this model be used in varying settings to make the learning applicable to others in the educational sector?

The empirical research takes the form of three case studies placed within a theological action research methodology, with the auto-ethnographical element of using my own context as one of the studies. This was to ensure any findings were grounded in theology, had tangible action points for further development in our own context, but would also contribute to the wider body of research for other contexts. The case studies consisted of semi-structured interviews with the chaplain/lead chaplain, chaplacency volunteers where applicable, school staff and local church leaders. In the two schools who had volunteers visiting as part of the chaplacency project, there was also a pupil focus group to allow the voice of the young people to be heard. The interviews and focus groups allowed for a deep-dive approach to the research, giving a lived experience of the chaplacency, rather than just hearing the about its vision, which it was hoped would help remove some of the unconscious bias of participants, some of whom may be keen to show the chaplacency in a good light. Being aware of both my bias and that of the participants, especially within the first case study within my own context, ensures a reflexive approach to the research. My role as chaplacency co-ordinator places me both within the research and outside the research, as I learn from the lived experience of the participants.

The findings are summarised and presented, followed by a discussion to critically analyse how these findings synthesised with the literature review and to identify new findings arising from the research. The research concludes with action points or recommendations for those desiring to implement this model, in addition to determining future areas for research. In all the research the heart is for young people to thrive and *live life to the full* (John 10:10), with chaplacency as a vehicle to support this and enable opportunities for young people to explore the Christian faith and make an informed decision about their own spiritual journey.

Literature Review

As outlined in the introduction, the literature review focuses on defining chaplaincy within educational contexts, gaining an understanding of 'team' in this context, and finally, exploring the significance of connections between churches and their local schools.

Chaplaincy

Defining Chaplaincy

Chaplaincy is a term that has been present from the 4th century, where it is believed to derive from a story of St Martin of Tours who was moved by compassion to share his cloak with a beggar (Nash and Roberts, 2016, p. 3). This original act of compassion, and the ensuing role of chaplains, has developed in so many ways that Caperon expresses concern that there is *no agreed understanding of what a chaplain is and who counts as chaplains* (2017, p. 8). Chaplaincy covers a wealth of roles in a variety of contexts, but there are several consistencies at the heart of the chaplaincy role.

Firstly, Caperon states, *if chaplaincy is to be Christian...it clearly has to retain the 'religious connotations' that humanists want to discard* (2015, p. 7). Keeping Christian distinctiveness at the heart of the chaplaincy role is of paramount importance if it is to fulfil its theological purpose. For this reason, the focus of this research is on Christian chaplaincy, although chaplaincy is now a recognised ministry within other faiths, including humanist chaplains in healthcare contexts (Dijk and Jane, 2021, p. 1).

Chaplaincy is a role that, rather than expecting people to come to the church, goes out into the community *to meet and minister to people where they are in the midst of their daily lives* (Slater, 2015, p. xii). Presence is also at the heart of the chaplain's role and Aune, Peacock et al. take this a step further, suggesting that *relational presence* goes beyond just being there, but extends to being visible, accessible, approachable and available in order to build relationships (2023, p. 206). Chaplains, whatever the context, should work for the benefit of everyone within the community or school – those of any faith or none, whatever their nationality, language, gender or colour (Younger, 2018, p. 6).

Beyond that, there is a huge range of work that can be covered within the role of a chaplain which, even limiting the definition to the role of educational chaplains, fails to significantly narrow it down. For Christian chaplains, Younger notes that *there is no standard 'job description' for a school chaplain and there is wide variation in existing practice* (2018, p. 1). In order to address the lack of *common core understanding*, Nash, Nash and Roberts have developed occupational standards specifically to relate to chaplaincy with children and young people, *to address issues of definition, credibility, measurement, accountability, training, development and audit framework* (2020, p. 126). The resulting document (Roberts and Nash, 2022) creates a useful framework for chaplaincy work with children and young people, giving standards and values for the chaplain to adhere to. However, as Hunt says *The full spectrum of a chaplain's work and role can only be **experienced**...an attempt to*

define chaplaincy propels one into experiencing it (2021, p. 7). Slater also believes that definitions are not an appropriate approach to chaplaincy, but we should instead *seek to present a rich description of emerging practices as the basis for analysis and interpretation* (2022, p. 88). For this reason, this research will use the term 'chaplaincy' in its broadest sense to incorporate that full spectrum.

Theology of Chaplaincy

Examining the theological approaches to chaplaincy can help to understand the nature of chaplaincy. Younger states that *chaplaincy is a classic incarnational relationship ministry* (2018, p. 1), an approach based on John 1:14, which, as The Message puts it, *The Word became flesh and blood, and moved into the neighbourhood* (Peterson, 2018). Younger describes this as chaplains being the *almost literal flesh and blood presence of their God* (2018, p. 31) with their role to bring an example of the living presence of God into the school, someone who stands in the place of Christ to bring his presence and message into the secular context, sometimes described as *alter Christus* (2018, chap. 3). Spencer describes the tension this creates, *the chaplain stands in the dynamic tension as sacramental presence, counter-cultural witness, prophetic missionary, and spiritual guide: in persona Christi within a culture that does not necessarily hold that perspective...* (2022, p. 196). This can lead to the incarnational approach losing its Christian distinctiveness (Todd, 2017, p. n.p.), and leaves out key elements such as proclaiming and preaching (Smith, 2022). Todd stresses a need for a *missiological and ecclesiological framework that relocates chaplaincy in relation to the whole Church* (2017, p. 10) and suggests the *Missio Dei* approach which discerns the mission of God and acts on it (2017, pp. 15–16). This approach retains the missional aspect that the chaplain is sent (*missio*) to the school by God (*Dei*), or as Slater puts it, *chaplaincy is the Church living out its vocation in the world as part of the sending God* (2022, n.p.). God is already at work in the school and that the chaplain's role is to discern and join in with what God is already doing (Caperon, 2012, p. 32).

Chaplaincy's Place Within the Educational Context

Historically, educational chaplaincy was provided by ordained clergy and most commonly found in independent schools (Tregale, 2011b, p. 5), but growth over time has led to it being carried out in many church state schools as well as in community schools. Church of England schools educate approximately one million children so, *Arguably, school chaplains have the potential to minister to more young people than parish churches* (Watson, 2020, p. 3), with a distinctive Christian vision and ethos enabling pupils *to flourish* (Swaner and Wolfe, 2021, p. xi). The Church of England aims to double its number of children and young people in church by 2030 but believes this will only happen with *courageous structural shifts in thinking and practice involving education* (Genders, 2023, p. 22), creating a huge potential for school chaplaincy (Genders, 2016, p. 11), especially as community schools are also joining the 280 Church of England MATs. Over 500 independent schools have a Christian ethos (Church of England, 2023), and there are 2,090 Catholic schools in England (Southall, 2023). Only 6% of secondary church schools (rather than 26% of primary schools) are church schools (Genders, 2016, p. 16), but state or community schools can still create opportunities for a chaplaincy presence (Tregale, 2011b,

p. 4). Chaplains in other sectors, such as health care and universities, operate within a secular context, demonstrating a precedent for this within schools. In Australia, secular secondary schools have chaplaincy funded by the state (Fagg, 2023) and in Scotland, where 90% of schools are 'non-denominational', the headteacher has the discretion to invite local clergy, church staff or para-church organisations into the school to form a chaplaincy team (Younger, 2018, pp. 3–4).

Within the non-faith educational sector, there is even more emphasis on getting the correct balance between the tension of the missional nature of chaplaincy, whilst avoiding any form of proselytising (Fagg, 2023).

Teams

Theory and Theology of Teams

Lawson and Eguizabal define a team as two or more people (2009, p. 266), so even one volunteer joining a lead chaplain qualifies becomes a team. Within the large body of research on the theory of teams, there are some recurring themes of effective teamwork that are worth noting within this context. Teams need a clear and inspiring shared goal or vision (Nash, Nash and Pimlott, 2008, chap. 5; Lawson and Eguizabal, 2009, p. 266; Hartwig, Crump Jr and Bird, 2023, p. 8). They need *collective efficiency*, the belief that they can together achieve their goals (Ganotice *et al.*, 2022, p. 2). They need a leader or team co-ordinator who will think strategically and invest time in the team (Nash, Nash and Pimlott, 2008, chaps 1 & 6; Homan *et al.*, 2020). Teams need to communicate well and meet together regularly (Wierstra, Jacobs and Schuhmann, 2020, p. 199). And finally, in the case of Christian teams, they need to pray together regularly (Nash, Nash and Pimlott, 2008, chap. 1; Lawson and Eguizabal, 2009, p. 176)

There are many examples of teams in the Bible, including Moses and his team of judges (Exodus 18:21-26); Nehemiah and his teams of builders (Nehemiah 3-4); Paul and teams of missionaries (e.g- Acts 16, 18, 20) and even Jesus and his team of disciples (Christians, 2012, p. 45). Both Christians (2012, pp. 48–49) and Haley Barton (Haley Barton, 2018) use Moses in Exodus 17-18 as an example of where solo leadership can go wrong and lead to potential burnout when there is no supporting team.

Team Chaplaincy

Considering the huge breadth that the chaplaincy role within education can encompass, it is no wonder that Tregale notes, *The importance of team is essential for the continuation of ministry* (2011a, p. 26). The responsibilities and opportunities present in our schools are more than any one person can fully respond to (2011b, p. 26) Although many clergy are engaged in chaplaincy or some sort of schools ministry, they are often overworked, with little time to provide chaplaincy support or presence within one school, let alone more, which, particularly in rural areas, is often the case, with one vicar covering several schools in multiple parishes. Sometimes lay members of the parish support primary schools through schemes like 'Open the Book' or 'Godly Play' but not usually as a chaplaincy team. Secondary schools can provide even more of a challenge. Tregale

comments, *Chaplaincy teams comprised of ordained and lay people, school staff, pupils, and church volunteers from many denominations, each with different gifts and passions, are the only way that ministry will be exercised most fully and effectively* (2011b, p. 26). In Ryan's view, not considering a team model of chaplaincy could hinder the spiritual effect of the chaplaincy, *With the opening up of a world of transformational encounters, the risk is that if the world is too focused on a single chaplain, and not the wider church, then the service user will not be led any further on that potential journey* (Ryan, 2017, p. 37)

Although team chaplaincy is carried out in other sectors such as healthcare and places such as airports, little has been written about team chaplaincy within educational institutions. Watson notes that *in most expressions of chaplaincy, although the chaplain is pivotal, staff, local churches and students are also involved* (2020, p. 10), so acknowledges that there is often a 'team', even if not formally recognised as such.

Research in Australia identified high levels of burnout among chaplains, despite a great sense of job satisfaction (Parker, Fitzsimmons and Gane, 2017, p. 58), an indicator that the chaplaincy role is too much for a single person, even those who are full-time.

With evidence of church decline (Hayward, 2022), many individual churches simply do not have enough people to provide a team of chaplains, which leads to the consideration of ecumenical teams. Holmes and Howell found that schools are often wary of connecting with a single church and prefer to engage with Christian organisations, representing a wider range of churches without the need to engage individually (2023, pp. 10, 11). They suggested that, after the pandemic, there was a need for *revised paradigms* in schools ministry, including chaplaincy, requiring *greater collaboration and relationships between churches and local schools* (2023, p. 11). Faith in the Nexus's research discovered that when several different denominations were visiting schools, stronger links to the local church were reported (Casson *et al.*, 2020, p. 47). In Scotland there is recognition of the value of ecumenical teams, *Combining inclusiveness and integrity is best achieved if a chaplaincy team can be formed that is representative of both the school community and the wider local community*, with the recommendation that the different denominations aren't included for the sake of it, but only when represented within the community context of the school (Younger, 2018, pp. 6–7).

The greatest barrier to ecumenical work is the variety of views and theological understanding, as Cartledge and Colley note, when working with university chaplaincy teams, *Such diversity of perspectives within ecumenical groups inevitably mean that tensions will surface from time to time* (2022, p. 26). Nash *et al* suggest that although teamwork can be rewarding, it can also be extremely frustrating within Christian ministry (2008, chap. 6) and suggest praying together to help maintain the team focus (2008, chap. 1).

Connections with local church

Caperon states that chaplaincy in schools is a *key point of interaction between the church's ministry and the young* (2015, p. x) and is a *vital ministry of the church* (2015, p. xiv). Tregale also sees chaplaincy as the *interface between a church and a secondary school* (2011b, p. 3). Without this connection, the church becomes

'excarnational' – out of the body, rather than properly connected with the human body of Christ, thereby losing the outward movement of the present incarnational dimension of the Missio Dei (Todd, 2017). Yet, as Walters points out, this connection goes both ways when chaplains don't engage with the church and become *cut off from their source of their identity, the community of wisdom and sacramental transformation to the detriment of their own spiritual lives and that of the people they serve* (2017, p. 20). Not only do chaplains and pupils suffer when chaplains do not engage with the school, but so does the local church itself. Most churches are not confident about engaging with young people, and how to build relationships that can lead to opportunities to grow faith (Youthscape, 2019).

Faith in the Nexus Research

In 2020, NICER undertook research to examine the connections ('nexus') between church school, local church and home (Casson *et al.*, 2020, p. 10). Carried out in Church of England primary schools, they found that the level of relationship between the church and the school impacted on the *attitudes and behaviours which facilitate faith-talk and interactions at home* (2020, p. 35) and that the relationship between the school and church had to be intentionally prioritised (2020, p. 45). The research emphasizes the role of the clergy in forging this link, suggesting that the presence of the minister in the school was a *visible sign of the connection between school and church* (2020, p. 45), yet also acknowledges that the connection is strengthened by the inclusion of other members of the church and Christian organisations (2020, p. 46). The research highlighted several challenges to building this connection, from long interregnums, churches who didn't recognise the value of work in schools if it did not result in Sunday morning attendance, clergy unwilling to engage with the school, other pressures on clergy time (such as funerals, more than one school in the parish, multiple churches etc) and small elderly congregations or no church in the catchment area (2020, pp. 45, 47, 51). They recommended encouraging initiatives that are lay-led and reaching out to other ministries and churches to be invitational and hospitable to schools and families (2020, pp. 88–89). Significantly, the research does not mention chaplaincy or chaplaincy teams as a framework for building these strong connections within the schools.

Flourishing Schools and Growing Faith

Within the Christian education sector, both the flourishing schools vision (Swaner and Wolfe, 2021, p. xi) (Genders, 2023) and The Growing Faith Foundation (2022) have sought to build on this research. Swaner and Wolfe use the picture of the body found in 1 Corinthians 12:12-27 to call us to *'togetherness'*, so that we can *imagine afresh how students, educators, schools and communities can flourish together* (2021, p. xii), yet they too fail to mention chaplaincy or chaplaincy teams. Further research in Guildford looking at effective primary school/church connections found that the *greater the involvement from the church in the school, both in terms of the number of people involved and in terms of frequency of contact, the greater the contribution to the spiritual development of the children* (Coy, 2023, p. 1) and went on to make twenty recommendations for churches and schools to consider, when working together, including working ecumenically (2023, p. 4,5). Again, there is no mention of chaplaincy as a vehicle to enable this.

Holmes and Howell's Research on the Effect of the Pandemic on Schools Work

Holmes et al found that, before the pandemic, although families valued relational connections, this was something that churches struggled to deliver (2023, p. 12). The church was viewed by schools as a *service provider rather than a partner* (2023, p. 2) which resulted in a disconnect in the way in which churches supported schools with only *minimal evidence of collaboration between families, schools and churches* (2023, p. 13). Schools instead relied on organisations like Scripture Union and Youth for Christ to deliver schools work as the 'expert' (2023, pp. 5, 6). This approach had started to change before the pandemic before the pandemic with less emphasis on delivering (e.g. RE lessons, Collective Worship etc), and more on relationship building and other supportive activities (2023, p. 9), but as schools work was hit particularly hard by the pandemic, with youth workers commonly regarded as visitors to the school, rather than embedded within them, they lost their connections with the young people through the lockdowns. Many youth projects outside the church, including within schools, went from an average of 28 young people attending down to 10 after the lockdowns (2023, p. 5). This accelerated the change towards chaplaincy as a more relational approach with a *more intentional shift in focus and strategy* (2023, p. 9). Participants in the research recognised the need for the local church to work in partnership with other churches and schools, supported and equipped by either a para-church organisation or a *locally created multi-church agency* (2023, p. 11). Holmes and Howell concluded that *ultimately, tentative findings are that revised paradigms require greater collaboration and relationships between churches and local schools* (2023, p. 11). This research aims to investigate whether a team chaplaincy model might be suitable for the 'revised paradigms'.

The Gaps

The key gaps within existing research concern how a team chaplaincy model might provide a framework for stronger connections between the local church and the school. The need for this connection to build faith in the home has been acknowledged within the Christian primary educational sector, although there is less evidence within the community sector. Lessons can be learnt from the Australian chaplaincy model within state schools which was introduced in 2007 (Parker, Gane and Parker, 2015, p. 24; Fagg, 2023), but these researchers don't include the team chaplaincy model, and being state funded, is a very different context. In Scotland, teams are used in high schools, but comprise of clergy and youth workers, rather than using lay volunteers. There is also recognition that clergy have limited capacity to provide chaplaincy or presence in every school and build those connections, so some sources have recognised a need for teams. However, there has been little research into implementing this model, building a sense of team, how it communicates and functions together, the resource and training needed, and whether they can be successfully embedded in the school in the same way a single part-time chaplain can. Researching the visibility of a team model and comparing that to a single chaplain is another gap within current research.

A lot of research around chaplaincy within UK schools takes place in church primary schools. There are significantly fewer faith secondary schools than faith primary schools, identifying another gap in the research.

Faith primary schools are a very different context to both secondary and non-faith schools. Developing a robust model of team chaplaincy that learns the lessons of other secular chaplaincy contexts may be a way to introduce more secondary schools to the benefits of chaplaincy, whether church or community schools.

Another element of team chaplaincy is the inclusion of lay volunteers. Ryan notes that there is little data in research carried out about lay chaplains in education (2017, pp. 33–34). Understanding the role of volunteers within chaplaincy teams is another factor explored within this research.

Methodology

Introduction

The literature review highlighted a lack of research on team chaplaincy models in secondary schools, particularly on how they may improve a connection with the local church. Research such as Faith in the Nexus has showed why this connection with the local church is important for growing faith. Team chaplaincy is used successfully in other sectors such as healthcare, prisons, airports, armed services and even within higher education, but there are few examples of intentional team models of chaplaincy being used within schools. The literature review, therefore, led to the three key questions outlined in the introduction. This chapter will focus on the method of research chosen to investigate these questions further. Details will be given of the data collection methods used, recognising both the strengths and potential weaknesses of these methods and how any potential weaknesses within the research will be mitigated against, including identifying possible personal bias within the research. The method of analysing the data collected is then outlined. This empirical data is compared with the theoretical research found in the literature review to present a research method that could be replicated or built upon to research the question further in the future.

Research Method

The primary method chosen for this research is a theological action research model, combined with using case studies and elements of auto-ethnographical models for reasons that outlined below

Action Research is a model introduced by Kurt Lewin in the late 1940s (Duesbery and Twyman, 2020, p. 3), that is widely used in the educational sector to improve practice (Smith, 2017) and includes observing a plan of action, reflecting on it and formulating clear action points that can be carried out.

This fits well with a research question that sits partly within the educational sector, building on the participatory work of Paulo Freire (Hennink, Hutter and Bailey, 2020, chap. 4) which emphasizes the need to hear from the bottom up so all voices are heard, as well as sitting within theological frameworks of the Christian faith. Theological Action Research takes this a step further and is informed by theology and experience (Watkins, 2018), whilst taking notice of *what God is doing and saying in the here and now of faith-full practices* (Bennett et al., 2018).

Action research incorporates a reflective practice similar to Green's theological reflective cycle (1990, p. 95) in Figure 2 ('Theology, Conflicts, Security: The "Doing Theology" Spiral', 2014), which also has an emphasis not just on theory and

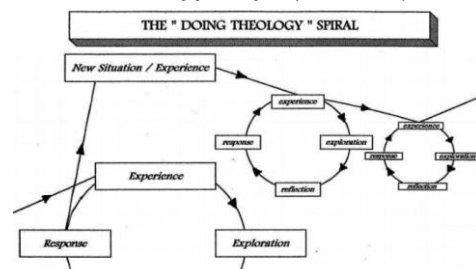


Figure 2 Green's Theology Spiral

reflection but a cyclical process, so that learning and spiritual insight is constantly being applied to the situation.

Action research (Figure 3, (Ho, 2013)) is made up of phases of action; observation; reflection and back to action and places the researcher within the research in an evolving cycle of learning.

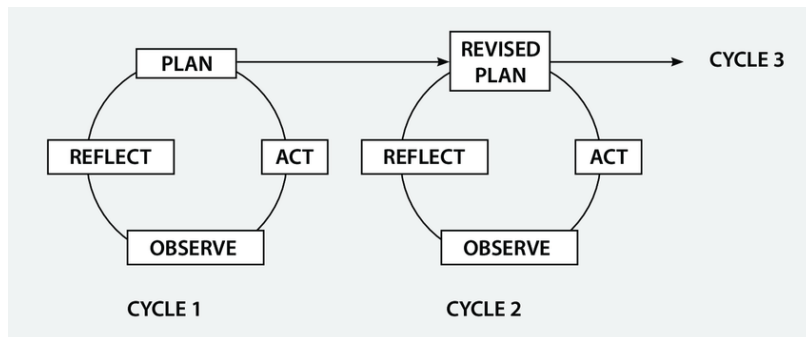


Figure 3 Action Research Model

One of the drawbacks of action research is the amount of time taken to complete and implement the phases in the cycle. However, the organisation that I work for was invited by a Church of England Multi-Academy Trust to establish chaplaincy in 11 schools within the trust, resulting in development of a team chaplaincy model in partnership with the local church and this will form part of the research. Therefore, the first action stage of the cycle has already been carried out and we will be building on lessons already learnt. There will also be possibilities for applying learning as the research progresses as the different phases can overlap, saving some time.

Another limitation is that action research can be so focussed on one particular context it can become hard to generalise for other contexts (Walliman, 2021, chap. 1). To mitigate against this, I combined the action research approach with a case study method. My own context forms one of two main case studies, along with another where team chaplaincy is already established. The inclusion of a third less in-depth case study with a single part-time¹ chaplain, acts as a comparison to the team model so that meaningful conclusions can be drawn about the differing models. This allows for wider learning that may be applicable to other contexts.

Yin describes a case study as empirical research that *investigates a contemporary phenomenon in depth and within its real-life context* and although this isn't the only definition, this fits well with the form of case study used. As the first case study is embedded within my own context, it includes an auto-ethnographical element, as I examine my own practice. However, this is not the sole method, due to the danger Walford identifies, using the analogy of a selfie which blocks out the background, where the focus is on the researcher rather than the research itself (2021, p. 34). Instead, I have tried to find a balance between being part of the research and being outside of the research, hence not just looking at our own practice or case study but looking at a more established project as well. My role as chaplaincy co-ordinator, rather than a lead chaplain, also places me partly

¹ The chaplain is part-time in the case study school but works four days a week across four schools in the MAT.

outside of the project and helps prevent the research from becoming ‘navel gazing’, a criticism of auto-ethnography (Tracy, 2020, sec. ‘Ethnography’). Instead, the research aims to create opportunities for learning which can be shared.

As we have received funding for a learning hub based around the topic of ‘team chaplaincy’, this could create a further bias. To guard against this, I must be prepared for an outcome that is not what I wanted or expected and be wary of justifying team ministry. As a researcher I will be *entering new worlds in which [I] will be changed and formed* (Bennett *et al.*, 2018, p. 27), even if it is not in a way that is expected or anticipated.

Data collection methods

I am mixing research methods (using various qualitative methods), as opposed to a mixed methods (using a mixture of quantitative and qualitative) form of data collection (Hennink, Hutter and Bailey, 2020, chap. 3). Due to time constraints, it was not possible to include a survey stage, which, if on a large enough scale, could give a picture of where team chaplaincy is taking place already, but would be more of a scoping exercise, lacking the depth created by a qualitative approach about the reality of opportunities for the local church to build relationships with their local schools. Finding enough examples of team chaplaincies operating in the educational sector may not be possible to provide significant quantitative data as there are very few places using this model. Any quantitative data would therefore be skewed towards the single chaplaincy model which is most prevalent.

Instead, the research includes a combination of semi-structured interviews and focus groups to allow a ‘*deep dive*’ approach (Bright and Simpson, 2023) with in-depth insights and rich data, also advised by UK Chaplains when researching chaplaincy in healthcare (Nolan, 2022) and applicable within education. The semi-structured approach *allows the participant to construct and make meaning of their lived experience* (Hunt, 2021, p. 123). The interviewee led style, with follow-up questions for clarity where necessary, enables new ways of understanding and seeing the research topic (Kabir, 2016, p. 212).

The interviewees were made up of school staff (including the headteacher), the chaplain/lead chaplain, local church leaders and volunteers (except for the third case study). See Appendix F for questions.

The focus group was with young people within the two main case study schools so that their voices could be heard within the research. Kreugar describes a focus group as *a carefully planned discussion designed to obtain perceptions on a defined area of interest in a permissive, non-threatening environment* (2014, p. 2). Using a purposive method of choosing participants (Adler, Salanterä and Zumstein-Shaha, 2019), the schools were asked to pick the group to represent different demographics and levels of engagement with the chaplain/chaplaincy team from those who have engaged fully with chaplain and those who have superficially engaged, e.g. through collective worship. Although they could consult the chaplain, asking the school to choose pupils aimed to prevent the bias of the group only representing those that are fully engaged with the chaplaincy

team, rather than the wider school, whilst ensuring there is some experience of the chaplaincy. See Appendix G for questions.

Potential limitations of data collection methodology

A weakness of qualitative data collection is that the deeper approach does not allow representation of all the different contexts in which chaplaincy teams may occur - e.g. church schools/non-church schools; rural/urban etc, as a much longer study with more case studies would be required. The limited number of team chaplaincy models operating, and huge variety of contexts make this difficult, making the deep dive approach the most viable in building on the knowledge in this area.

Semi-structured interviews could also be said to be subjective and personal opinion, thereby being susceptible to bias or inaccuracy. The use of more than one case study helps mitigate against this, as does the triangulation of stakeholders from the differing perspectives of church, chaplains and school staff, as well as the use of pupil focus groups.

The focus groups themselves are reliant on the school to choose the pupils to take part and obtain parental consent within the timeframe, so it was important to identify schools for the case studies and start the process quickly to make this possible. This could be another area that could be subject to a bias, as the schools may wish to show the chaplaincy in a good light and choose pupils accordingly. The alternative of completely randomising the pupil selection, however, could result in pupils with no or little experience of the chaplaincy who were unable to contribute to the research. Schools were specifically asked to ensure there was a mixture of those who had engaged with several aspects of the chaplaincy as well as those with minimal experience.

When running the focus groups, care needed to be taken to ensure that discussion wasn't dominated by the loudest voices, ensuring that all viewpoints and voices were affirmed by good listening techniques to value participation, such as thanking pupils and equally using phrases such as 'interesting' and generally demonstrating good participative practice. *Valuing of the uniqueness and individuality of the person* (Thompson, 2021) in this way, ensures that anti-oppressive and anti-discriminatory practices were adopted.

It could also be challenging to encourage young people to feel safe to contribute to the discussion with an unfamiliar researcher, especially in the second case study. For this reason, some 'icebreaker' type questions were included, designed to help the pupils to relax and get to know both the researcher and one another. Pupils were reminded and assured at the beginning of the focus group of their anonymity and the confidentiality of anything that was said during the group and reminded to also keep the confidentiality of the group themselves.

Data Analysis

The semi-structured interviews were audio-recorded rather than taking notes to allow the researcher to observe and be fully present in the interview process. This also enabled the interview to flow, whilst allowing the rapport between researcher and interviewee to build, as recommended with this form of data collection

(Kabir, 2016, p. 212). The focus groups were videoed to enable the researcher to identify which voice was speaking in the group situation. These were both transcribed and anonymised (see Appendix A) by the researcher. Although the disadvantage of recording was the amount of time taken for transcription, it allowed for greater accuracy when referring to the interviews during analysis, as well as enabling familiarisation with the data, as recommended by Lester et al (2020), based on the earlier work of Braun and Clarke (2006, p. 87). Lester's method of thematic analysis was then used in a slightly adapted form, by creating memos on the data; coding the data, using descriptive categories and moving from categories to generating themes in line with the research objective (2020). However, as Braun and Clarke suggest, thematic analysis needs to have reflexivity and be used as a starting point, rather than a map (Braun, Clarke and Hayfield, 2022) and for this reason, there was also an interpretative element to the analysis, as the meaning of the participant's lived experiences were examined and the data compared with the findings of the literature review. The findings of the three case studies were also compared with one another to allow the team models to be contrasted with the single part-time chaplain model, as well as the more established model of team chaplaincy to give insights to the newer team chaplaincy case study. To code the data, QDA Miner Lite Software was used, starting with categories identified in the literature review and then creating new codes (and categories) as they were identified. The early interviews were then re-coded with the new codes, to ensure none had been missed. These were downloaded onto an excel spreadsheet and significant quotes were highlighted and themes recorded.

To increase rigour, a 'critical friend' (Mat Noor and Shafee, 2021, p. 6), someone removed from the chaplaincy project, was used to read through some of the anonymised interviews and identify the themes they felt were relevant to the research question and these have been considered in the findings.

Execution of Methodology

As already outlined, the first case study was chosen as an emerging example of a team chaplaincy and is within my own context. Although primarily looking at the chaplaincy within the high school phase of the all-through school, the chaplaincy project is also operating in the primary phase and other primary schools across the Multi-Academy Trust. The second case study was hard to find and required travelling some distance, as there were very few schools operating a team chaplaincy model and those that were found were either in Scotland, where there is a slightly different educational context, and/or weren't practical to travel to. The school eventually chosen has some similarities within the context to allow a level of comparison. It is rural; both schools are Church of England Schools; they are part of a MAT which includes feeder schools; there is an ecumenical approach with more than one denomination involved in the chaplaincy team, and the lead chaplain is part-time, not full-time. However, there are also differences, as the second case study operates in a three-tier system (see glossary), rather than two tier and there are differences to the funding of the lead chaplain which will be explored later. The concept of a 'team chaplaincy' model was less apparent than originally believed from a scoping conversation with the Diocesan chaplaincy lead. Nevertheless, I decided to continue with this case study as there were volunteers involved and close working with the 'Churches Together' group in the area which, in many ways that can be seen in the findings, were acting as a 'chaplaincy team' even if they weren't called as

such. The third case study also has a part-time chaplain in the main school being focussed on, is part of a MAT and is rural. However, it is not a faith school, and the chaplain also does one day a week in three other high schools in the MAT. In both case study B and C, the chaplain is ordained and part of the clergy team in the Anglican church, whereas, although the rector in case study A is part of the team, the lead chaplain is a youth worker.

All schools, places and names were pseudonymised to protect anonymity, with the schools and places the same and corresponding to the letter of the case study, seen in Figure 4 on the next page, along with who was interviewed in each context and their roles. Other key people for the research mentioned in the interviews were also given pseudonyms but those less relevant (e.g. teachers mentioned) and schools/places were just given an initial to refer to them.

Case Study A		Case Study B		Case Study C	
Place: Address Main School: Address Academy		Place: Berrington Main School: Berrington Academy		Place: Cherryburn Main School: Cherryburn Academy	
Judith	Lead Chaplain	(Revd) Helen	(Lead) Chaplain	(Revd) Robert	Chaplain
Mike Matthews	Executive Headteacher	Ian Wilkes	Headteacher	Steven Smith	Headteacher
	(No clear line manager in school)	James	Line Manager in school	Reverend Tony	Curate (in Cherryburn - rector on sabbatical)
Luke	Volunteer/church leader	Reverend Martin	Rector (Berrington) & volunteer		
Reverend Kevin	Rector (Address) & volunteer	Kate	Church leader, occasional volunteer and parent		
Reverend Neil	Rector (some villages within catchment area), volunteer & parent	Lucy	Volunteer		
Adam Bruno Carl Daisy Eliza Freddie Grace Hannah Ivy	Focus Group A Pupils (FGA)	Andy Beth Caleb Daniel Evie Finn	Focus Group B Pupils (FGB)		

Figure 4 Research Participants (Pseudonyms)

The schools were asked to pick eight to ten pupils for the focus group in case of non-attendance on the day. Nine of the ten attended the first group, which in retrospect was a little too large. The group were quiet, despite the researcher having met two of them previously, although this could have been due to personality. The second smaller group, by contrast, were much chattier but the chaplain said she had asked teachers to pick confident pupils for the group.

When referring to clergy that were interviewed, the way they were introduced or introduced themselves was reflected. For this reason, most of the Anglican clergy include their 'Reverend' title, but Helen's preference in the secondary school was to use her first name, although when in the Primary context, she uses the 'Reverend' title. All participants were given information about the research (Appendix H) and signed consent forms to take part (Appendix I). Gatekeeper consent for schools was also obtained.

Observation data was not included in the original ethical approval but in the two schools that I was unfamiliar with, I was given a tour of the school and ate lunch in the canteen with the chaplain/lead chaplain. The informal conversations that happened during these times gave me a much fuller picture of the chaplaincy, as well as a chance to observe how the pupils reacted to the chaplain. As I have also had similar opportunities within my own context, in Case Study A, it would have been useful to be able to bring these observations in to form part of the data. However, as this was not part of the original research design, I have tried to refrain from including these within the findings.

Findings

Chaplaincy team

Awareness Of Team

In case study B (Berrington Academy), it quickly became apparent that, whilst there were volunteers going into the school to support the work of the lead chaplain from local churches, they didn't all recognize this as a 'chaplaincy team'. Four interviewees in case study B (including the lead chaplain) described a single chaplain model rather than team chaplain, although the other two interviewees acknowledged a team aspect. Interviewees were able to name or describe other Christians going into the school as volunteers. Focus group B (FGB), when asked if there were other chaplains beside the lead chaplain, responded:

'Just Helen'.²

All interviewees in case study A (Ardrress Academy) showed an awareness of the 'chaplaincy team', as did some of the focus group A (FGA) pupils. The remainder of FGA were aware of other Christians coming into the school, mostly for collective worship or the lunchtime club:

Ivy: We have quite a few people who like, bishops and stuff, and people doing assemblies...

Eliza: And sometimes Olivia...but they just come in for [lunchtime club].

Both focus groups were asked to describe their chaplains as Disney or fictional characters and initially focused on the lead chaplain. Some found the question hard, but in FGA, it was not clear if it was the nature of the question or not knowing the chaplain that made it difficult, whereas in FGB, they stated:

Finn: We wouldn't really know anyone else well enough because if we see them, we only see them, like, for 20 minutes for assembly.

The characters given were positive and appropriate for both lead chaplains, such as Moana or Phoebe from 'Friends' for Helen (B) because she is friendly, easy to talk to, inspiring, happy, cheery and passionate about what she does. Judith (A) was described as Cinderella and Anna from Frozen because she is kind, listens, really sweet, and would:

Grace: ...do anything to, like, help other people, she'd go out of her way to help others.

In both groups someone felt able to give a character for the local vicar and in A, they also described two other volunteers with the independent church leader described as Dumbledore:

Daisy: He's kind of like older and he's just wise.

² All names of people, places, churches and schools were changed for anonymity.

In terms of the chaplaincy role, pupils in B saw the role primarily as pastoral and representing the Christian faith generally but not anyone's individual faith. They stressed that she could talk about her faith but not force it on anyone else:

Andy: She's very open about it and she'll like, talk to you about it if you ask her, but she's not gonna be like 'Oh I think you should switch to Christianity'

Despite faith being presented in collective worships and services, pupils felt unable to talk about it with their peers in school and would not attend a Christian club, something which Helen had tried without success. In A, a regular Christian club was run successfully in the school, attended by some of FGA, and in addition to collective worships, more faith activities were mentioned as occurring in the school, such as pop-up prayer activities, prayer spaces and missional teams visiting the school. In C, assemblies and a prayer space (called 'Soul Space') were the only faith activities occurring in the school (Appendix B).

Intentionality in Team Development

In all three case studies, interviewees mentioned the challenges of recruiting volunteers, particularly suitable ones, with the chaplain from C saying:

Reverend Robert: there is only one thing worse than not having any Christians in the schools, is having the wrong sort of Christian in the school.

This was one of his main reasons for not having a 'chaplaincy team' in the school, although he also recognized his tendency to be over-protective. Other than this, there was a repeated desire from staff, chaplains, church leaders and volunteers to further build the teams in all three cases, either generally or for specific purposes, such as staff pastoral care, mentoring pupils or future activities they had planned. Although this included the staff in Berrington Academy, the headteacher and line manager said they would prefer a second worker to a volunteer team:

James: Somebody to work with Helen here in school or from another local church or community.

As all the chaplains were part-time, all three headteachers expressed a desire for more of the chaplain/lead chaplain's time and would like the post to be full-time, albeit alongside a team of chaplaincy volunteers in Address. Pupils in both focus groups expressed this sentiment as well:

Evie: I wanted to go speak to her on Friday and I couldn't because I went up there and it says it's only Monday to Wednesday, which I didn't know.

Finn: It would be easier if she was more available more regularly.

In terms of managing the volunteer teams, most data came from Case Study A. There was an implication that Helen (B) organized volunteers for collective worship and for services in the Anglican Church and she referred to not having time to organize them and recommending those from the 'Churches Together' group as school governors.

By contrast, managing volunteers was repeatedly referred to in A. Judith identified the following aspects of managing the chaplaincy team(s).

- Recruiting volunteers from different churches/organisations, including creating a sense of team with existing volunteers.
- Supporting the team by appreciating, valuing, and giving them practical support where needed
- Liaising with churches
- Envisioning the team, focusing on what unites rather than divides them.
- Training the team

Some aspects, such as training, recruiting volunteers, and meeting as a team were also mentioned by Reverend Neil (A) when talking about the team in one of the MAT primary schools.

In both team case studies, the lead chaplain played a key role in communicating with the wider team through various means, such as WhatsApp, emails and informal conversations during activities. The lead chaplain in A had started to organize team meetings but there had only been one in A to date. In B, the 'Churches Together' meetings were a key point of communication between volunteers and the lead chaplain. When Lucy (volunteer) was asked what her role in the chaplaincy was, her answer was about the 'Churches Together' group, blurring the lines between this and the chaplaincy team.

Capacity & Presence

Interviewees from across case studies A and B generally agreed that the increased capacity and presence in the school was a key advantage of the team model, without the need to find extra funding:

Reverend Kevin: *...so the strength, at least the potential strength, is bringing people together without having to have extra resources in to pay for it*

In addition to more regular volunteers, they felt there were more people to call on when extra help is needed for Prayer/Soul Spaces (also in C), responding to crisis, seasonal activities, and a prayer activity (B) as a Covid response using local volunteers:

Lucy: *...you could put your prayers on the tree and it's just nice having a few people around for some people to say, well, I never pray, why should I, you know, pray?*

and after the suicide of an ex-pupil:

Reverend Martin: *the head teacher asks if I and Helen would be around school all day for a week and we stayed in the staff room or outdoors and we were just there for any staff member to come and talk to either of us about their upset and emotional distress concerning the suicide.*

The increased presence of Christians in the school was perceived to break down stereotypes, provide positive role models (mentioned by all three headteachers) and show a different way to live:

James: *You know, she's not your usual chaplain... she comes in with her tie-dye t-shirts and her spiky hair and she's loud.*

Some interviewees (A & B) suggested the team meant there were more Christians in the community that young people may recognise outside of school:

Lucy: *...if I'm in the leisure centre and I'm sitting having a cup of coffee sometimes you find they'll come and say, "Ooh, can I sit with you for a bit of a while".*

Others felt this only works when volunteers are local, if there is to be crossover in the community where the school is, rather than the villages in the wider catchment area. There was recognition from schools and local church leaders that the variety of Christians coming into the school was a positive aspect of team chaplaincy, representing the diversity within the Christian faith. Reverend Kevin also mentioned the different skills and expertise that a team can provide, feeding in with,

different strengths, different outlooks on what is church, what is the faith, what is the gospel, and so it can be enhanced with that.

Variety and Scale of Chaplaincy Role

Every school was distinct in the way that the chaplaincy role was played out but in all three schools, the chaplaincy was highly regarded by all adult interviewees, showing the value of chaplaincy itself in a school. However, the single chaplain had a smaller number of activities under the chaplaincy banner than the two team chaplaincies. Appendix B gives an indication of the spread of activities within the scope of the chaplaincy in each case study and demonstrates that less is achieved by a single chaplain than in the two team chaplaincy models. Case Study A included the most faith activities within the school and there was crossover with youth provision run by the churches outside of the school in Case Study B.

Team as Support Network

Another strong theme expressed in the first two case studies is the team as a support network for both the lead chaplain and for each other. Lucy expressed support for the lead chaplain (B) as part of the role of the Churches Together meeting:

Being a sounding board, I think, and I think that's good because it's a job you could easily go under with... I think she also would regard us as all friends and somebody to shoulder the burden when it's required.

Helen: *if the local churches didn't support what I do here, it wouldn't be worth doing.*

Working together with a shared goal/vision was also mentioned by volunteers and the headteacher in Case Study A.

Availability

As we've seen, the availability of the chaplain or chaplaincy team was expressed as a vital element and sometimes a frustration by pupils and by staff:

Mike (A): *I would love there to be a greater presence physically in the building. I think those informal, unscripted interactions are incredibly powerful, but they can only happen if someone is here. And not only someone here, someone who's available.*

Helen (B) shows an understanding of this need for availability when she described wedging her door open to show she was available and her method of moving around the school:

so one of the things I do in school is I walk everywhere, I amble ... I never appear to be in a hurry because if you're in a hurry, people don't feel they can stop you. If ... you're just ambling, they go, oh, now I've seen you, can I just? And I get a lot of that, staff and students.

This attitude was clearly recognized by pupils, who said, unlike other teachers:

Finn: *Helen always has, no matter how busy she is, she always has time. And if she doesn't have time then, she'll make time which is different to a lot of people.*

Helen reported being asked by the 'Student Voice' to be more accessible by being in the student canteen one lunchtime a week, leading to significant conversations.

This availability was mostly concerning the lead chaplain, although Eliza (FGA), also expressed the importance of *knowing that **they** are there* and they could *talk to **them***, implying the wider chaplaincy team (emphasis mine).

Visibility was another area that had already been identified in our chaplaincy context, but the focus group showed there was still work to do here:

Eliza: *it could be better like, if more people knew about it and what work they do.*

'Question of the Week' (Appendix D), introduced to increase visibility and help the chaplain build relationships, was recognized by most of the pupils, but visibility for the wider team was still poor. The visibility of the lead chaplain in B, helped by her distinctive dress style, included a big launch when she started, her weekly involvement in collective worship and her prominence in the school services in the church. The rest of the team were less visible, although some volunteers described being recognized around the town, or in church:

Lucy: *then people who go to church will say, "oh I saw you in school". So, it has a knock-on effect...*

Embedded in the School

Pupils commented on the fact that the chaplain was part of the school, meaning they were more likely to talk to her about school-related problems, and relationship was a key element of this. To be embedded, several things were identified as helpful.

Physical Space

For pupils and staff to know where to find them. Robert (C) had a base in the pastoral office and Helen (B) had her own office which had been moved to be more central, although it didn't seem to be used by chaplaincy volunteers. Judith (A) mentioned using the permanent prayer space and recounted a time when a member of staff sought her out there for prayer whilst going through a hard time. However, she also had times when the prayer space was unavailable, so had to go elsewhere. The space is used by the wider chaplaincy team for clubs and team meetings.

Access to school systems

Access to school systems and IT was a key factor in how well the lead chaplain felt embedded in the school. In case studies B & C they had access to school computer systems, safeguarding systems, a staff email and internet access and were able to track down pupils or see their additional needs.

Although not part of the recorded interview, I took a note of Helen's comment when demonstrating this, which she gave permission to include:

Doing this role without access to the school systems would be like doing it with your hands tied behind your back.

By contrast, in A, Judith has no access to school systems and only intermittent internet access through the guest Wi-Fi. Any communication or finding pupils goes through the school office.

Communicating with the school

Helen was included in several groups within the school including Christian distinctiveness, heads of house meeting, welfare meeting and a regular fortnightly meeting with her line manager. She was frequently emailed by tutors to ask for extra one-off support for a pupil in addition to her regular ten mentees. Robert (C) also commented that his physical presence in the pastoral office meant that he was included in the pastoral team's conversations with pupils and staff, as well as having good access to the headteacher.

Judith (A) didn't feel she had a direct line manager in the school but said that she tried to meet with the secondary headteacher each half term/termly (not Mike Matthews, who gave different staff as her main contacts). She mentioned emailing individual staff, but not the open access described by the other two chaplains, instead visiting the staff room to find out what was going on and *touch base* with staff.

Embedding the whole team

Most of the themes of being embedded in the school related to the lead chaplain rather than the team. Stephen (C) noted that volunteers and staff new to the educational environment could take six months to adjust to it.

Where volunteers were also involved as governors, communication with the school was better but for most volunteers, the lead chaplain was the main form of communication with the school, and this led to frustrations of feeling out of the loop in Case Study A:

Luke: *For example, knowing the bishop's coming next week, we didn't know about until today.*

Others, by contrast, felt that the chaplaincy had brought an improvement in how volunteers were perceived in the school:

Reverend Neil: *...there has been the slight shift in that you're now seen more as part of the community, especially by senior leadership.*

Mike: *I don't see them as external visitors, I see them as part of our community.*

In Case Study B, volunteers felt connected due to the monthly 'Churches Together' meeting.

Building Connections between Schools and Churches

Interviewees didn't feel that regular Sunday attendance had been significantly affected by the chaplaincy projects, but some had noticed young people attending youth groups, events or other activities due to connections with the chaplaincy project and informal connections, as well as growing relationships between the church and the schools. In B, some interviewees mentioned retaining church youth for longer because of the chaplaincy links.

Anglican Connections

As the research was predominantly looking at Church of England schools in the first two case studies, it was unsurprising to see greater connections with the Anglican church. In Case Study A, one interviewee felt that the Anglican church was seen as 'the church' by the school, making it harder for other denominations to connect,

Luke: *...as a result, I think it's a little bit lopsided.*

The buildings also played a role in this connection. Those churches without a building felt the frustration of not being able to invite the school into their space, particularly the case for the church that met in the school, an opinion again expressed by Luke (A). The Anglican church was often both larger and closer to the school, making holding school services in the church easier. In B, the back gate from the school opened directly opposite the church which was regularly used for services and 'rites of passage' such as sticky buns for the new Year 9s, whilst the Year 13s went up the church tower with the school band playing at the top.

In both A and B, there was also use of the Anglican church, with stories of young people (and parents in A) using the building as an informal space. In both cases, members of the congregation have welcomed them, despite some minimal damage. Reverend Kevin (A), Mike (A) and Reverend Martin (B) attributed this to the links built by the chaplaincy and visits to the church.

When a church warden asked the young people visiting the church if they were okay, they replied with:

Helen: *"Yeah", they said, "it's really hot outside, it's really cold in here, and Helen and the man always say we could come in, because this is our church".*

Volunteers from different denominations in B also recognized that the Anglican building created a strong link but were comfortable with this. A volunteer and church leader mentioned being invited into the school to take part in interviews or talk about how their church could work with the school. Lucy added:

So, the school certainly isn't "Oh, we're a Church of England school", you know, and that sense, that's good in itself, I think.

Churches Together

The 'Churches Together' link, which featured heavily in Case Study B interviews, was pivotal for volunteers' and local church leaders' relationship with the school. The group pre-dated the chaplaincy and this active ecumenical group had close links with the school through providing funding, a support network for the chaplain, and a source of volunteers for the school. Helen visits most of the churches in her chaplaincy role, deepening the relationship between churches and the school. Lucy attributes this to the realisation that:

if Christianity is going to survive in England, it has to survive because we have joined together.

The other case studies didn't have an active 'Churches Together' team. Both Reverend Kevin and Luke felt that there was work to be done in bringing the churches together and Reverend Kevin suggested that this might be part of the chaplaincy role:

But the chaplaincy could be the catalyst that brings it [the different churches] together.

In C, there was no link with churches of other denominations other than a volunteer for the prayer space which also involved the curate and Anglican rector. According to the curate, there was a better link in some of the other high schools in the MAT where other volunteers were involved, predating the chaplaincy, but there was no impression of a cohesive team.

Different theology

The chaplains in A and C had both experienced issues due to differing theology between volunteers from different churches, although each only mentioned one instance of this. In B, this wasn't an issue. One of the non-Anglican church leaders said:

Kate: But the heart is that everybody is really supportive...There's such a heart for working together in unity that it's really special, actually.

Attitude of church leaders

Working together and engaging with the chaplaincy team was influenced less by the size of the church and more by the attitude of the church leaders and their engagement and this was mentioned as a possible weakness to chaplaincy teams in A:

Reverend Kevin: *I think it's too important to leave to the vagaries of who happens to be there, what volunteers do they have spare? Making it, fragile to say the least, and probably won't be achievable in the way that we'd love it to be.*

Engaging with large churches often proved the most difficult as could be seen in case study A where there was a free church working in the school, but questions as to whether they engaged with the chaplaincy project were raised by both Reverend Neil and Reverend Kevin. Changes in church leadership/clergy could also create difficulties, mentioned by Reverend Robert (C), which we experienced when a local curate acting as lead chaplain in another primary school finished her curacy and moved on, leaving a significant gap.

Not Just in School

In case study B, connection wasn't confined to the activities in school, due to the ecumenical activities happening in the community. The overlap of volunteers and Helen's involvement gave opportunities to interact with pupils from the school, thereby building relationships and connections with the churches.

Beth (FGB): *She does these like youth clubs once every start of month. They're quite good.*

This ecumenical youth group with 'Godly input' was mentioned by most participants. Churches supported one another for events and ran events in the community such as the joint church carol singing:

Helen: *Somebody said to me "and we couldn't persuade any of our teenagers to come" and they said, "well, Helen will be ever so disappointed" and they said, "oh, is Helen coming? Oh, we'll come if Helen's coming".*

Having something appropriate to invite the young people to in local churches, with some overlap with the chaplaincy team, was key to building connections. The joint youth worship event in Case Study A provided a similar invitational event which involved both the lead chaplain and volunteers. Several of the church leaders interviewed (including Helen), felt they couldn't invite young people to the regular church services:

Helen: *I don't necessarily want them to come, that sounds awful, to a Sunday morning, which would be an hour and completely different from what they're used to... I need to find something in the middle... Which would be short, sweet and loud, probably.*

Yet, pupils in both focus groups were more likely to visit a church if invited by a chaplain than a friend (Figure 5):

Freddie (FGA): *I think if they invited you to go, I think it might be a bit mean to just to, like say no and everything and I'd give it a try.*

Bruno (FGA): *If it was like someone else who would invite me like the chaplain I probably would go. Because, um, more respect comes in.*

Those least likely to go were those already involved in another church, but most were curious to see what it would be like. The last two pupil's responses to the second question were unclear on the recording.

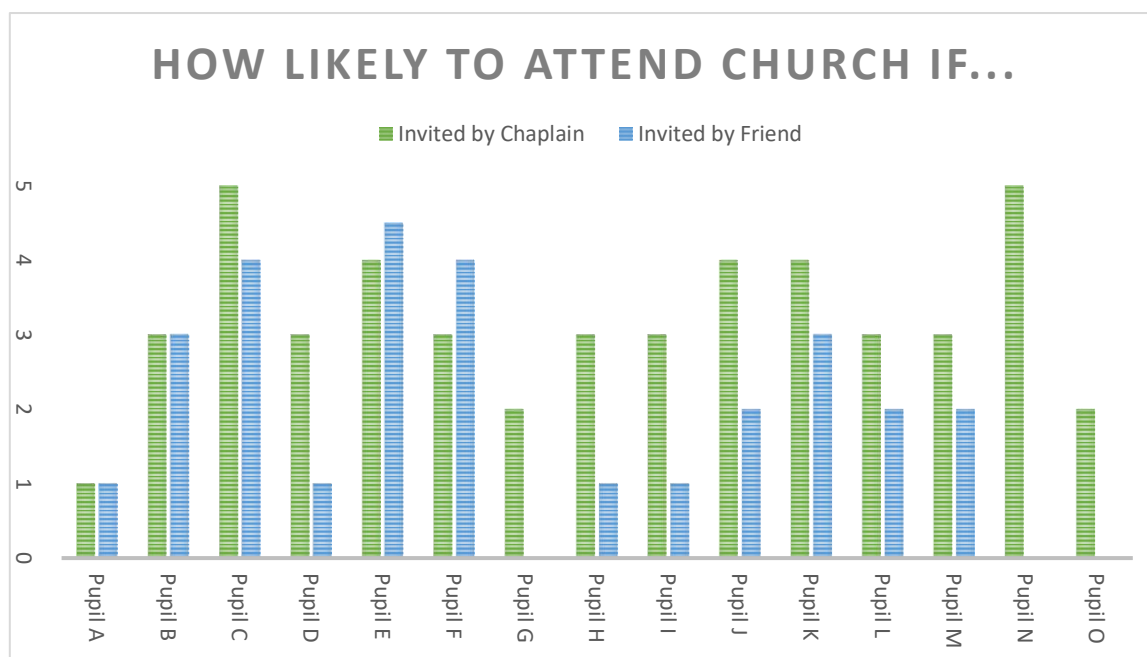


Figure 5 Contrasting Responses to Chaplain's or Friend's Invite to Church

The invitational side of chaplaincy was felt to be easier in the primary schools, with churches more likely to have something appropriate to invite families to. Chatty Church (A), Messy Church (A, B, C) and Breakfast Church (B) were all mentioned, and it was also noted that older children were willing to ‘help out’ or take younger siblings to these events aimed at primary school pupils.

Carl: I don't go personally [to church], but whenever I have to take my little brother, down to the arts and crafts bit, I do sit there for like an hour or two as he's doing stuff.

Reach of Chaplaincy

Although the focus was on secondary schools in this research, there was overlap in all three case studies with the primary and feeder schools, particularly in A, which was an all through school on two sites. Case Study A was also enabling chaplaincy across ten primary schools in the MAT, with some volunteers involved in both secondary and primary schools. The chaplain in case study B was increasingly finding herself in demand for collective worship in primary schools in the MAT and was instrumental in supporting a new chaplain in one of the feeder middle schools.

One church leader in A said his primary already had a pre-existing volunteer group going into the school to do Open the Book, collective worship and RE days. They easily transferred into becoming a chaplaincy team, which made volunteers feel valued:

Reverend Neil: by giving them a title or a badge, actually, you recognise them and it's a way of acknowledging the role that they do.

There was also more evidence for primary schools regularly visiting the local Anglican Church for festival or special school services and volunteers feeling more embedded in the school:

Reverend Neil: *I'm often in, so it's just casual conversations and **we** send through the rotas, so they know what's going on.*

The 'we' (my emphasis) shows the sense of team. In (A), Reverend Kevin noticed the difference that working across a church multi-academy trust made to the connections he had with the local schools:

...the emphasis from the trust and the emphasis from the bishops and so on, raises the profile with senior staff of this being part of the life and the running of the school rather than a nice extra that they focus on particularly for the SIAMS.

Future Hopes

All three main high schools wanted more of the chaplaincy, including growing the chaplaincy team. In the first two case studies this was expressed by the local churches as well, and the two focus groups desired more availability or visibility from their chaplaincy team.

In addition to starting a new youth friendly service in the church, Helen (B) hoped to invite the chaplaincy volunteers to run a transition event at the beginning of the school year to welcome new pupils, also mentioned by a volunteer. There was also a desire from both Helen and the vicar in B to include the feeder schools in the chaplaincy, but this was mostly discussed in terms of extending Helen's hours, rather than building team.

Growing the team and looking at future sustainability was the main hope for the future in (A), to allow more support for those in the high school as well as building the work in the primary schools within the MAT. In addition, they expressed the desire to strengthen the relationships between the school and churches and, within Ardress, for churches to work together more harmoniously. The headteacher repeatedly referred to the chaplaincy including more staff pastoral support.

In Case Study C, most of the hopes for the future from the chaplain centred around funding to allow it to continue beyond 2025. The headteacher wanted more volunteers from local churches and the curate hoped that the chaplaincy would inspire others in the Diocese to go into non-faith schools.

In both A and B, local church leaders expressed the desire for young people to be:

Kate: *Coming into a relationship with Jesus and that's what all of our heart is for.*

They expressed the opinion that chaplaincy wasn't just about young people in church on Sundays but about long-term work with seeds being sown.

Discussion of Findings

Team chaplaincy

The recurring themes concerning chaplaincy teams have given a mixed message, with the value of the increased capacity, Christian presence and role models in schools tempered with the difficulties of finding suitable volunteers, embedding those volunteers within the school and the difficulties of building relationships with those who are in the school for smaller amounts of time.

Chaplaincy Awareness

In both full case studies, it was apparent through the fictional character exercise that the lead chaplain was known to all the pupils, but particularly in FGB, they were less confident in knowing the wider chaplaincy team. In Address Academy (A) they were able to name and assign characters to more of the team but mostly those who attended the weekly lunchtime club, showing that regular contact in a small group is where relationships could be built, a context that was missing within Berrington Academy (B). Finding ways to make the team visually distinctive would be one of the ways to increase chaplaincy awareness, as demonstrated by the dress style of the Berrington lead chaplain. Whilst this wouldn't be appropriate for the whole team, chaplaincy lanyards and badges and an item of clothing such as a 'Chaplaincy Team' hoody could help increase visibility, a key aspect of physical presence, along with accessibility and availability (Aune *et al.*, 2023, p. 206).

Sustainability and support

The support network provided by the team, as well as the recognition and validation for volunteers, creates sustainability for the chaplaincy team and the connection between school and churches. When communication worked well within the team, those volunteering felt connected to the school, as well as enabling the lead chaplain to feel connected to the churches. Within the school, the chaplaincy role can be lonely (Haslam, 2022, p. 23) which was something picked up by the 'critical friend' as standing out from Reverend Robert's interview. Helen also mentioned this, but the support she got from her 'Churches Together' team appeared to offset this, just as the literature review suggested that leadership teams can prevent potential burnout (Christians, 2012, pp. 48–49). The support element only functions well if a team are regularly meeting and praying together, which stood out from the second case study where the group met monthly, synthesizing with the research on Christian teams in the literature review. The strength of a team is something recognized by Jesus himself, not only in his choice of gathering disciples around him and sending them (Luke 9:2) and the seventy-two out (Luke 10:1), rather than doing everything himself, but also in Matthew 18:20 when he says, *When two of you get together on anything at all on earth and make a prayer of it, my Father in heaven goes into action. And when two or three of you are together because of me, you can be sure that I'll be there* (Peterson, 2018).

Another advantage of a team model was that it was less dependent on one individual, so when a key person moved on, such as the lead chaplain or a clergy member, there were others who remained and could carry on

the work. Relying on volunteers brought its own challenges but at least funding wasn't part of this, again giving the hope that the work could be long-term.

Availability

Helen's (B) description of 'ambling' around the school so that she was available to be stopped resonates with the account of Jesus on his way to Jairus' house as he stopped to heal the woman with continual bleeding (Mark 5:21-43). Even in a life and death situation, he still had time to stop. The interviews did not suggest that this was also the attitude of the chaplaincy team so this culture needs encouragement. Being willing to spend *seemingly unproductive time* with young people (Roberts and Nash, 2022, p. 9), has been such a key theme throughout the research and is at the heart of chaplaincy, so creating an ethos of availability in the chaplaincy teams, when volunteers have a restricted amount of time, is challenging. The frustrations of unavailability were mainly directed at the lead chaplain but the headteacher at Case Study A went on to say:

Mike: *I've always seen the church as something that is always accessible. And why is it not always accessible in our school community?*

Exactly what was meant by 'the church' isn't completely clear, but it seems likely that he is talking about the 'the church' as 'the body of Christ'. Team chaplaincy has the potential to make more of the 'body of Christ' accessible to the school – not just the vicar or chaplain.

Capacity & Presence

The variety of chaplaincy activities emphasized Hunt's view that you needed to experience it to understand it (2021, p. 7). The spectrum of provision, particularly evident in the team chaplaincy case studies (Appendix C), would be challenging for one person, even if they were full-time, further demonstrating the advantages of a team. The number of hours worked by the three lead chaplains could be a factor in this but with the differing number of pupils being mentored, the available hours for other activities are similar. Where volunteers are regularly used as part of the chaplaincy, it increases fullness and effectiveness, in line with Tregale's view (2011a, p. 26).

Even the single chaplaincy model showed evidence of the chaplain calling in a wider team for the prayer space and within the other schools in the MAT. Having other volunteers to call on enabled activities to be carried out that wouldn't be possible for the chaplain to carry out on their own and in times of crisis. These volunteers were known already to the school, had the necessary DBS checks and safeguarding in place, so were able to respond to immediate needs. The team role also gives lay people the opportunity to be involved in smaller ways such as prayer spaces and hearing reading, which may be less daunting as a way into chaplaincy and prevent them from becoming demotivated due to being over-stretched (Watson, 2020, p. 24).

Team Management

Judith's (A) references to team management showed a fuller recognition of the 'chaplaincy team' model and a desire to be intentional about implementing it, potentially due to the informal first cycle of the action research, where this aspect of a chaplaincy co-ordinator or lead chaplain's role had been identified. She showed some understanding of team management whereas in B this was more organic in nature.

Judith's team management was sometimes hampered by poor communication from the school and the lack of access to the school systems. This is also an area of a single chaplain's role that is difficult to replicate for a whole team. School safeguarding policies understandably prevent chaplaincy volunteers from having access to this sensitive information, thus emphasising the need for an embedded lead chaplain alongside the team. Our experience (in Case Study A) of meetings with the headteacher postponed or cancelled, add to the difficulties in communication, which are passed on to the team, as could be seen by Luke's frustration over the impending visit of the bishop which they had only just discovered. However, the intentionality around building teams, absent in the other team case study, ensured that appropriate recruitment practices were used and resulted in volunteers having training opportunities. This gave a greater understanding among the volunteers of the chaplaincy role and values with interviewees showing a stronger grasp of the vision of the team chaplaincy model.

Local Churches Connecting with Schools

Place

Two aspects of 'place' proved relevant to how the chaplaincy connected with the local church. The first was the role of the church building and the difficulties of connection when a church had no building of their own. In Anglican churches, familiarity with the church, and sense of ownership, '*It's our church*', led to some young people staying on for a praise service and joining in (A). Using buildings as a resource resonates with the recommendations by Coy in the Growing Faith report (2023, p. 4,5) who suggests using them for school services and other curriculum use. In Berrington, the use of different church buildings for the ecumenically run youth group created links with all the churches, demonstrating that when the team see church buildings as a chaplaincy resource there is familiarity and connection more than the nearest church.

The other aspect of 'place' was within the school. Having an office or place that was associated with the chaplain helped the pupils and staff know where to find them, thus helping with the sense of being 'available'. Helen's office was often mentioned in both the focus group and interviews as somewhere where she could be found, and pupils visited. Haslam notes that the offer of a 'safe place' is part of the chaplaincy presence but warns against the physical space meaning *that the chaplain is not as present across the rest of the school, in the hall, canteen or playing fields* (2022, p. 7). Nonetheless, within educational contexts, young people are only freely able to access the 'rest of the school' during break and lunchtimes, so a chaplaincy team base for mentoring or doing group work could help with availability and school embedment for the wider team. In A, the

permanent prayer space room could provide such a space, were it not used as an overflow space, resulting in difficulties for pupils and staff finding Judith and the team. With a larger team during lunch or break times, some could be in the prayer space room whilst others carry out activities such as ‘Question of the Week’, or sitting in the canteen, thus providing visibility, a safe space and availability at the same time. This supports Watson’s view of a base for some activities from which others can be taken out into the school community (2020, p. 12).

Chaplaincy as a Catalyst to Bring Churches Together

A surprising theme was that of the chaplain or lead chaplain as a catalyst for bringing churches together, which is not an aspect found in the literature review around the role of a chaplain. This role was mentioned in Case Study A as a potential aspect, and it was apparent in Case Study B that Helen was performing this role with her involvement in ecumenical work and visits to other churches. Showing unity through our diverse theological understandings is a powerful witness that Jesus himself refers to in his final prayer for believers, *I have given them the glory that you gave me, that they may be one as we are one—I in them and you in me—so that they may be brought to complete unity. Then the world will know that you sent me and have loved them even as you have loved me* John 17:21-23. 1 Corinthians 12:12-27 also encourages ecumenical unity whilst recognising our differences, harmonising with Agee’s view that *unity is born of paradox, holding diversity and oneness together in perfect balance* (2022, chap. 2). The churches in Berrington (B) were doing this well, as vocalised by Lucy. Working in this way can lead to a unity such as the Greek word *koinonia* (Anglican Communion, 2020, pp. ix–xi) refers to in the New Testament, *Koinonia, then, is a Spirit-given charism of reciprocity that engenders desire to learn from one another in dialogue...while crucially remaining other to one another, as are the trinitarian persons to one another* (Beardsall, Budde and McDonald, 2019, p. 156).

A significant aspect of this unity was that it pervaded not just the work in the school but everything they did, allowing for a whole other strand of connections in the wider community thereby building on the relationships initiated with pupils in the school. Often, ‘schools work’ and ‘community work’ are separated, but this research showed the value of looking at the wider picture. Viewing chaplaincy as a kingdom ministry takes the pressure off the individual chaplains to bring more young people into church but values the input of different Christians and church connections, trusting God to know the greater plan whilst playing our part, *We only see in part but one day we will see his plan in full* (1 Corinthians 13:9-10; 12).

There was less evidence in the team models of tensions between the denominations than was expected from the literature review. The chaplaincy enabled churches to move away from the differences in their traditions and expectations, which Lucy (B) said made joint services difficult, and instead focus on the needs of the school, pupils and their journey towards faith, something noted by Roberts and Dunlop’s in university chaplaincy teams (2022, p. 1). When churches with differing theological views work together, it could be argued that the chaplaincy mitigates against one particular theological bias, instead, as Cartledge and Colley suggest, representing the spectrum of Christian views and traditions (2022, chap. 2).

In the research, the Anglican church was most successful in creating a working connection with the local schools, and in A, one volunteer expressed frustration with this. However, this was also caused by other denominations having a reluctance to engage, as was evident by the confusion over whether one of the churches engaging with the high school was part of the chaplaincy or not. Although the Anglicans had the closest link with the school in B, particularly with the lead chaplain's connections with the church through her ordination, there was a sense that the Anglican church saw their role as being responsible for taking a lead in involving the other churches, rather than dominating.

We have found that it has been easier to engage volunteers from the Anglican churches when building chaplaincy teams in rural primary schools, where there is usually an Anglican church in every village. The challenge here is that often it can be the only church and although other Christians may live in the village, travelling to churches further away, finding them can be difficult.

Primary & Secondary

The research focused mostly on secondary schools as this is where a gap had been identified in the literature review. This was also a concern expressed by Bright and Simpson, *As they leave primary school and disperse to different secondary schools, locally, none of which have a faith foundation, there is a sense in which faith, or at least its collective development and articulation, is lost, or at least paused* (2023, p. 19).

However, the findings showed that even in a faith school, the mixed experience of pupils of faith and non-faith feeder schools created a confusing mix of religious experiences for those in the high school. This may be a contributing factor for the difficulties Christian pupils found in talking about faith, as reported by both the focus group and a parent/church leader in B. By contrast, all the feeder schools for A were faith schools, and here pupils seemed to find it easier to attend faith activities and talk about faith. The third high school was a non-faith secondary school, and again the chaplain found faith activities hard within the context, although there had previously been a Christian Union running. This variety of experience displayed the need to look at the wider context and consider working across schools, rather than focusing on one stage of their educational journey.

Our experience in A of working across primary, junior and secondary schools within a multi-academy trust has also enabled conversations at higher levels within the Diocese and with the CEO of the MAT. This has given weight to the chaplaincy project within the schools with local church leaders noticing the difference that this backing gave to the chaplaincy project. Working across schools in this way can only be done effectively with a team as it would be overwhelming for one chaplain.

Chaplaincy as Mission

The literature review found tensions with regards to the missional or faith aspect of the chaplaincy role within school settings. Even in church school settings, where there is an expectancy that faith will be talked about, the pupils in FGB and other interviewees were very clear that it should never be forced on anyone. Yet the literature stresses the need for a distinctively Christian presence rather than a solely incarnational or pastoral one

(Tregale, 2011a, p. 15; Watson, 2020, p. 10), something that was harder in the non-faith context of case study three. In the two faith schools, being distinctively Christian was obviously part of the role, but it was interesting to note that where the team were more actively involved in the school (A), there were more opportunities for this to be expressed through faith activities, including a Christian lunchtime club, unlike the other two high schools. They were also implementing regular pop-up prayer activities in addition to the prayer space week. These activities gave students opportunities to *raise questions of meaning and purpose as they navigate their way through unchartered territory*, thereby *setting the educational mission within a larger theological framework* (Spencer, 2022, pp. 198, 201). This culture of faith exploration could be extended by the inclusion of young people as peer chaplains (Haslam, n.d.) as a possible future stage of the action research cycle, to determine if this encourages a more faith accepting environment for pupils in schools.

Conclusion

Establishing a Team Chaplaincy Model in Schools

In summary, there was a lot to be learnt on how a model of 'team chaplaincy' can be established in local schools, the first research question, and the challenges to this model. Even when the 'team' was not classified as such in Case Study B, the strong sense of team support through Churches Together increased the impact of the chaplaincy within the school and gave opportunities for further volunteers to be involved from the local churches, breaking down stereotypes by providing a diversity of Christians and a range of Christian outlooks on faith. The intentionality of the developing model in Case Study A had the potential to take the chaplaincy team a step further, providing work was done to embed the team in the school and increase its visibility. The lead chaplain role was a key factor determining how the team communicated with the school and each other. Although the preference in all the schools would be for a full-time chaplain (in addition to a team in A), where funding is too restricted to allow for this, the team model can increase capacity, skills and presence within the school. Other than embedding volunteers to allow relationships to be built, the biggest challenge to this model was recruiting enough volunteers, providing training and managing any changeover as key volunteers, such as local clergy, moved on.

Creating Opportunities for Local Churches to Connect with Schools

There was value in strong ecumenical involvement and a sense of ownership of the chaplaincy team from all the churches, not just the Anglican church that had a natural opportunity to connect with a Church of England school. Instead of one opportunity to connect, this created multiple opportunities, resulting in a model that looked like this in each school:

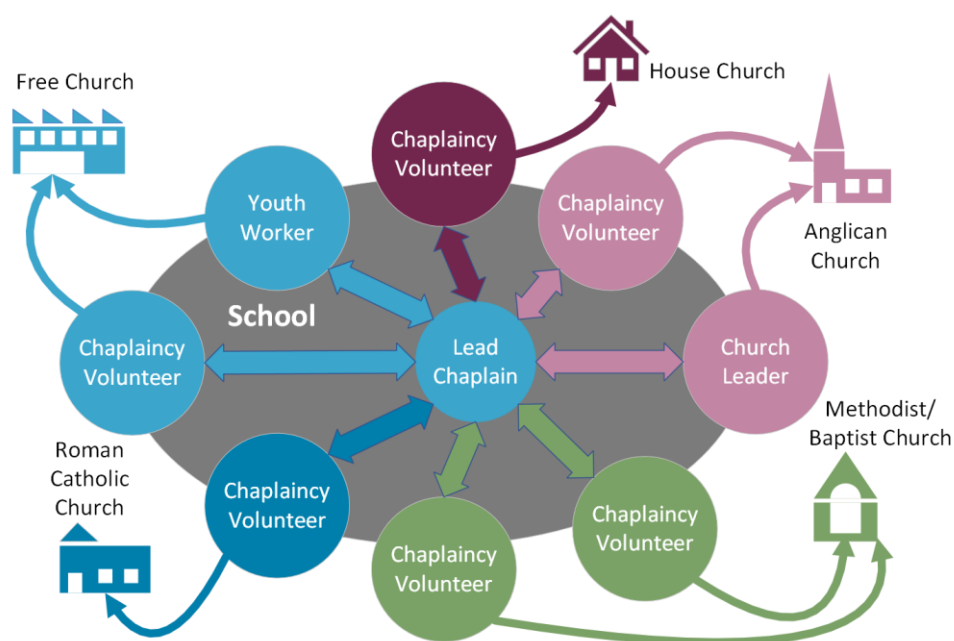


Figure 6 Chaplaincy Team Connecting to Local Churches

The increased frequency of unplanned encounters within the community, which were described by teams as well as lead chaplains, helped build relationships. An unexpected outcome was the way in which the chaplaincy brought churches together, particularly evident in Case Study B, which created stronger links between the churches, representing unity among Christians within the school and in the community. The lead chaplain's role in acting as a catalyst to bring churches together in this way, could result in the diagram in Figure 6 needing the addition of arrows between the churches. Case Study A also showed that there was the potential to work across schools or MATs to give points of connection for churches in primary and secondary contexts and journeying with the young people through their whole educational journey, rather than just one stage. The team model validated volunteers, giving them a feeling of acceptance within the school communities.

Relevance to Wider Contexts

The third research question was around the relevance to wider educational contexts. The openness of the headteacher in the non-faith school to have more volunteers was another encouraging sign that there may be other non-faith schools ready to welcome chaplaincy teams. The 'Core Standards of Chaplaincy with Children and Young People' (Roberts and Nash, 2022) provides a framework suitable for working responsibly and sensitively in the non-faith as well as faith educational sector and is a valuable tool for training chaplaincy volunteers.

Whilst chaplaincy teams may provide a model suitable to increase the connections with the local church, it will not be the right model for every context. Ryan stresses that chaplaincy *need not have a ready-made model and certainly ought to reflect its particular context, yet it ought to recall also some specific theological principles that undergird it* (2017, p. 39). Training others in those theological principles and making them aware of the team model of chaplaincy gives the potential for it to be taken and adapted elsewhere. This research has already informed a seminar run for a diocesan conference (Appendix C) and will be presented this month at a national research conference in the form of a poster presentation (Appendix D).

The overwhelming message from all those interviewed was that chaplaincy, whether a single chaplain or a team chaplain, was hugely appreciated by the schools and once experienced, they would not want to be without it, whether they were a faith school or non-faith, primary or secondary age. In order to reach *the 95% who do not have regular [monthly] contact with local church* (Haslam, 2022, p. 10), we need to go to the place where children and young people are. In a culture where volunteers are often 'time poor' and a financial climate that is unlikely to allow for a full-time chaplain in every school, a team chaplaincy model may be the solution for many areas and contexts which would otherwise have little Christian presence within their schools. The findings show that, although not without its difficulties and challenges, a team chaplaincy model has the potential to provide increased capacity, skills, presence and a support network for both volunteers and paid chaplains going into schools.

Action Points

As this project is an action research model, I will now outline the action points that will propel us into the next cycle of the research model. To ensure that this is relevant to those in wider contexts, I will start with some general points applicable to those who have just started on their team chaplaincy journey before some specific action points for within our Multi-Academy Trust-wide chaplaincy project.

- Explore using the lead chaplain as a catalyst for bringing churches together, to envision them and gather team.
- Set up regular meetings to pray together, communicate with and provide training for the team.
- Audit the skills and time available for the volunteers to discern ways to serve the local school, even in small ways.
- Learn to ‘amble’ as a team! Like Jesus, aim to be interruptible and available, rather than in a hurry.
- Look at ways to embed the lead chaplain and the team into the school – think place, communication, and visibility (Watson, 2020, pp. 24–25).
- Be invitational – is there something to invite pupils and their families to or does this need to be set up? Where available, how can church buildings be used to deepen those connections?

In addition to the action points above, within the multi-academy trust we have already produced lanyards and badges for the chaplaincy team and will aim to raise the visibility further (particularly in the high school) by providing ‘Chaplaincy Team’ hoodies for the volunteers. We will also seek to engage more of the volunteers with activities that help build relationships within the wider school community, such as the ‘Question of the Week’ activity. In the high school, we have already begun to address the availability of the permanent prayer space room and would like to use it as a chaplaincy hub for the whole team, giving consistency to where they can be found.

Areas for Future Research

This research did not have capacity to explore urban contexts as well as rural ones and this may be an opportunity for further investigation. Some of the difficulties of team chaplaincy encountered in the research could arguably be more pronounced in rural communities where churches are often small and elderly with people dispersed over a large geographical area, making church connections difficult. Despite this, the chaplaincy teams’ connections with more churches in the school catchment areas suggest that this model could also be effective in urban areas.

More research is also needed in non-faith contexts where schools may be more reluctant to invite local church volunteers into their communities.

As the case studies within the research have all had chaplaincy projects which have been running for a relatively short period of time, it is not possible to determine the long-term effect that these projects may have on

building connections with the local church and, in turn, building faith in the home. As the 'Faith in the Nexus' research states, *In the end relationships, not answers, seem to be the key to growth of faith in the nexus* (Casson *et al.*, 2020, p. 4) and these take time to grow. The accompanying approach of chaplaincy teams is not a quick fix for the church, but needs to be an intentional way of building teams of Christian volunteers who have the shared vision to give themselves generously to the school, creating those points of connection both within and outside the school:

Because we loved you so much, we were delighted to share with you not only the gospel of God but our lives as well. 1 Thessalonians 2:8

This attitude of being willing to share our lives with our eyes open to any unexpected opportunities to join in with God's mission (Missio Dei) gives potential for connections started through chaplaincy teams in schools to grow God's kingdom as part of his plan, not ours.

Wordcount: 16489

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All Biblical quotes taken from the New International Version unless otherwise indicated.

Appendix A - Transcripts

As there were fourteen interviews and two focus group as part of this research, including all the transcripts was impractical for the length of the document. Instead, here is a link to the transcripts online:

https://drive.google.com/drive/folders/1YC_PbgJkPRas7Ij5LK4lvBC_E2ZDpQCw?usp=drive_link

Appendix B – Chaplaincy Activities

Activities carried out as part of the chaplaincy in each case study. Only the three primaries where the lead chaplain is actively involved have been included in Case Study A, although it is part of a wider project and network of volunteers in seven more primary schools, one of which is mentioned by an Ardress volunteer interviewed, who volunteers in another primary as well.

Activity	Case Study A	Case Study B	Case Study C
High School/Upper School			
Mentoring	4 pupils by lead chaplain and volunteers from a local church providing TLG mentoring	10 pupils	5 in Cherryburn (a further 15 over 3 other schools)
Collective Worship	Lead chaplain and volunteers	Lead chaplain and volunteers	Chaplain
RE lessons	Occasional	Occasional	Occasional
Services in Anglican church	Termly for additional needs group	Whole school 4-6 times a year	Once a year - Christmas
Faith lunchtime club	Lead chaplain and volunteers	Not currently running	_____
School Trips	Lead Chaplain	Lead Chaplain	Chaplain
Well-being Group	-----	-----	Chaplain
Informal Chatting (break/lunchtimes)	Lead Chaplain – Question of the Week	Lead Chaplain Lunchtime in canteen	_____
Transition Days	Lead Chaplain	Chaplain – at Cathedral	_____
Pop-up Prayer activities	Lead Chaplain - weekly	Lead chaplain and volunteers – yearly?	_____
Prayer Space Week	Lead Chaplain and volunteers	_____	Chaplain and volunteers
School events	Lead chaplain and volunteers	Lead chaplain and volunteers	_____
Readers	-----	Volunteers	-----
Staff pastoral support as needed	Lead chaplain	Lead chaplain	Chaplain
Ad hoc pupil pastoral support	Lead chaplain	Lead chaplain	Chaplain
School choir/band in church events	_____	Lead chaplain and volunteers	_____
Out of School Christian Youth Activities	Termly youth worship event – lead chaplain and volunteers	Monthly youth group – lead chaplain and volunteers	_____
Governor link	Volunteer	Rector (& volunteer?)	-----
Providing breakfast bars and juice	_____	Chaplain (supplied by volunteers/congregation)	-----
Primary/Middle School Support			
Collective Worship	Lead chaplain and volunteers	Lead Chaplain and vicar	Chaplain (?) and rector

			(Mentions being recognized by primary school pupils but not sure if this was current)
Prayer Space Week	Lead chaplain and volunteers	_____	_____
Lunchtime club	Lead Chaplain and volunteers (Lead chaplain directly involved in two primary school lunch clubs)	_____	_____
Services in Anglican church	Vicar and volunteers	Rector and volunteers(?)	Unknown
Christian theatre group visits	Lead chaplain and volunteers	_____	_____
School choir in church events	Vicar and volunteers	_____	_____
Governor link	Volunteers/local clergy	Volunteers	Unknown
Transition mentoring	Volunteer	-----	-----
Open the Book	Volunteers	-----	-----

Appendix C - Training Powerpoint

Powerpoint used for training local churches to connect with their local schools.

Slide 1



Slide 2



Slide 3

- Which school?
primary/secondary?
- Availability and skills –
regular and occasional
- What does the school want
or need?
- Practical ideas

"I've always seen the church as something that is always accessible – so why is it not accessible in our school community?"
Secondary School Headteacher

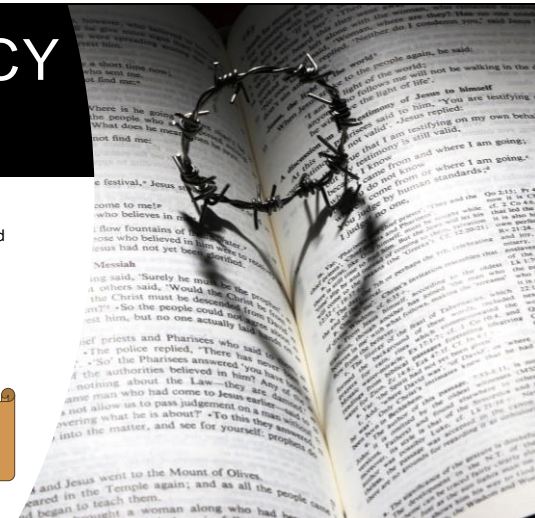
BEING A CHRISTIAN PRESENCE IN THE SCHOOL

The slide features a background of a blurred image of a school hallway. A speech bubble on the right contains a quote. A black rectangular box at the bottom contains the title in white text.

CHAPLAINCY VALUES

- Seeing all as made in the image of God
- Collaborative – working together
- Listening ear
- Ministry of presence, evoking hope
- Sharing in the Mission of God

Which hope we have as an anchor of the soul, both sure and steadfast.
Hebrews 6:19



INVITATIONAL

What can you invite them to next?

"If it was like, someone else who was to invite me like the chaplain, I probably would go because more respect comes in"
Secondary School Pupil

Can your building play a role?

"The man said it was our church."
Secondary School Pupil



WHAT ONE THING?



Appendix D – Question of the Week

Example of a typical 'Question of the Week' which pupils vote on using stickers.

Question of the Week


Would you rather have the ability
to Reverse time or Pause time?



Reverse time	Pause time

Appendix E – Poster Presentation


Below is the image of a poster presentation of the research which will be used at the end of May for a Growing Faith Foundation Research Conference to present this research. Permissions were sought and given for the photos used in the presentation.



Birmingham Newman University

Team Chaplaincy as a Framework to Build Connections Between Schools and Churches


Research Project for MA in Ministry & Mission, Stephanie Richardson



CYM
THE INSTITUTE FOR CHILDREN, YOUTH & MISSION

Introduction

The focus of this research is on how a team model of chaplaincy can build connections between schools and local churches. Existing research has shown the benefits of strong links between churches and schools to building faith¹ and the value of chaplaincy within the educational sector², mostly concentrated on primary schools. Little previous research has been done regarding the difference a 'team model' of chaplaincy (see below) can make to the relationship.



Arguably, school chaplains have the potential to minister to more young people than parish churches³

The advantage of a team model is that we can share resources, expertise and so on and make some things happen that wouldn't otherwise.
Church leader/chaplaincy volunteer

Results on Team Chaplaincy

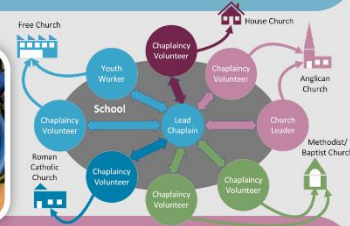
- Team models provided a greater number of chaplaincy activities, especially those that were faith related
- Volunteers were less well known than the lead chaplain and less embedded in the school, particularly in secondary schools
- Teams provided support for the lead chaplain and a pool of volunteers to call on when needed, including in times of crisis
- Availability was a key element and chaplains needed a 'place' so pupils and staff knew where to find them
- Volunteers weren't recognized as a 'chaplaincy team' in one school, although they operated as one, whereas in the other school, volunteers valued being chaplains and there was intentionality in the role

In school...I never appear in a hurry because if you're in a hurry, people don't feel they can stop you.
Lead chaplain

I've always seen the church as something that is always accessible. And why is it not always accessible in our school community?
Headteacher

Conclusion

Team chaplaincy can act as a catalyst to bring churches together, providing multiple connections into local churches, including different buildings used as a resource for invitational connections. Where teams were intentional, drawing on team theory and volunteers were trained, they felt valued, part of something bigger and had a better grasp of the chaplaincy role. Teams increased capacity within the schools but needed to increase availability, visibility and embedment of the wider team. Teams enabled work across schools, journeying with young people.



it means that different organisations are able to feed in with different strengths, different outlooks on what is church, what is the faith, what is the gospel, and so it can be enhanced with that.

Church leader/Chaplaincy Volunteer

Methods

Following a comprehensive literature review, the empirical research combined a theological action research model with an auto-ethnographical approach to look at three case studies, two of which involved a team of volunteers and one a single chaplain to understand the lived experience of the chaplaincy. This qualitative method took the form of semi-structured interviews with school staff, local church leaders, the lead chaplain and in the team case studies, with volunteers and pupil focus groups.

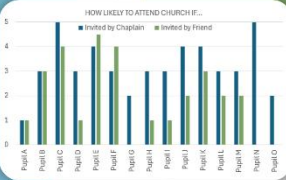
Connections with Local Churches Results

- Team models provided multiple points of connection in churches and the community with unexpected encounters happening frequently
- Chaplaincy brought churches together for something other than a shared service, showing Christian unity and diversity to the schools
- Church buildings provided opportunities for more connections including an ecumenically run youth group that moved around the different churches. Churches without buildings felt it made the connection harder
- Pupils were more likely to go to church if invited by a chaplain than a friend.
- The team model gave opportunities to work across schools (primary/middle/secondary) allowing points of reconnection as pupils moved through their educational journey.
- Anglican church had a greater connection and could either dominate or lead other churches

Recommendations

- Explore how the lead chaplain can bring churches together, envisioning them and gathering a team
- Have regular meetings to pray together, communicate and training in chaplaincy values and standards³
- Take an audit of skills and volunteer time available to discern how to serve the local school
- Learn to 'amble' as a team! Like Jesus, aim to be interruptible and available, rather than in a hurry⁴
- Aim to embed the lead chaplain and team into the school – think place, communication and visibility
- Be invitational – what can you invite pupils and their families to? How can you use the church buildings?

HOW LIKELY TO ATTEND CHURCH IF...



Parish	Invited by Chaplain	Invited by Friend
Parish A	4.5	3.0
Parish B	4.0	2.5
Parish C	4.5	3.0
Parish D	4.0	2.5
Parish E	4.5	3.0
Parish F	4.0	2.5
Parish G	4.5	3.0
Parish H	4.0	2.5
Parish I	4.5	3.0
Parish J	4.0	2.5
Parish K	4.5	3.0
Parish L	4.0	2.5
Parish M	4.5	3.0
Parish N	4.0	2.5
Parish O	4.5	3.0

References:

1. Caswell, P.A. et al. (2020) 'Faith in the Nexus', National Institute for Christian Educational Research
2. Watson, S. (2020) *Chaplaincy and Mission*. 1st edn, Cambridge: Grove Books, pp. 25
3. Roberts, N. and Reed, S. (eds) (2012) *Core Statement of Christian Chaplaincy with Children and Young People*. 2nd edn. CYM: Centre for Chaplaincy with Children and Young People.
4. L.E. Mark 5:21-43 (NIV), stopping for the woman who was bleeding on the way to Jesus' daughter

Appendix F – Interview Questions

Please note: these questions were a framework only. Questions in bold were the initial question with those in green being possible supplementary questions or clarification if needed:

Chaplains and Local Church

What is your role – school staff/local church leader/chaplain/lead chaplain/chaplaincy volunteer?

Which school{s} does this relate to?

Part A: Model of chaplaincy and previous links with churches questions

1. How long has the chaplain/chaplaincy project been running in your local school?
2. Before the project/chaplain started, were you or any other Christians going into the school?
Was anyone delivering collective worship or were there any clubs delivered by local church/para-church organisation etc?
3. Describe the form of the chaplaincy running now in your local school?
Examples of possible models if needed, e.g. Single chaplain/chaplain based in school and volunteers/team chaplaincy - all volunteers?
4. If there is a paid chaplain, who pays their salary - school, church, para-organisation, other?

Part B: Ecumenical and team questions

5. How many churches are represented by the chaplaincy?
6. How well do the churches/para-church organisations work together?
7. How do your chaplaincy team and school/church work together?
How do you communicate? Do you have team meetings etc as a chaplaincy team?
How do you communicate with the school?
8. What are the main advantages/disadvantages of a team/single chaplain?

Part C: Scope of chaplaincy and church/school links

9. What new initiatives have been introduced since the chaplain/chaplaincy project started
What has happened more organically as a result of the chaplaincy? Has anything surprised you? New opportunities?
10. Describe the relationship between the church and the school now?
11. Do members of the local churches know the chaplain?
How many local churches are there in the catchment area of the school? Do other churches know the chaplain/team?
12. Has the school (or part of it) visited the local church(es)?
13. Have pupils/staff or families from the school been invited to church events/activities through the chaplaincy project?
If so, have any come to the activities or events?
Do they come regularly as a result of the invitation?
What did they come to?
Do they come/go regularly as a result of the invitation or was it a one-off?
14. Have pupils or their families engaged more with the local church(es) since the project started?
What would help pupils/families to engage more?
15. Would the local church notice a difference if the chaplaincy wasn't running in the school?
What needs to happen to change this? Does it matter?
16. Would the school notice a difference?
17. What are your hopes for the chaplain role/chaplaincy project in the future?
Are there any stories that have encouraged you?

School Staff

Semi-Structured Interview Questions – School staff

What is your role – school staff/chaplain/lead chaplain?

Part A: Model of chaplaincy and previous links with churches questions

1. How long has the chaplain/chaplaincy project been running in the school?
2. Before the project/chaplain started, were there any Christians coming/going into the school?
Was anyone delivering collective worship or were there any clubs delivered by local church/para-church organisation etc?
3. Describe the chaplaincy model running now in your/your local school?
Examples of possible models if needed, e.g. Single chaplain/chaplain based in school and volunteers/team chaplaincy - all volunteers?
Amount of time in school? Lead chaplain? Volunteers?
4. If you have a paid chaplain, who pays their salary - school, church, para-organisation, other?
Who line manages the chaplain/lead chaplain?
5. What do you see as the purpose of the chaplain/chaplaincy team?
Do you see faith as an important aspect of school life?

Part B: Ecumenical and team questions

6. How many churches are represented by your chaplaincy?
7. How well do the churches/chaplains work together?
8. How do your chaplaincy team and school work together?
How do you communicate, do you have meetings etc as a chaplaincy team? How do you communicate with the school/chaplaincy team?
Is there a main school link if not line managed by school?
9. What are the advantages/disadvantages of your model of chaplaincy?

Part C: Scope of chaplaincy and church/school links

10. What new initiatives have been introduced since the chaplain/chaplaincy project started?
Has there been any unexpected outcomes of the chaplaincy? Or anything that has happened more organically?
11. Have you noticed any changes in the relationship between the school and church since the chaplain/chaplaincy project started?
Does the connection between the school and local churches matter?
12. Has the school (or part of it) visited the local church(es)?
13. Have pupils/staff or families from the school been invited to church events/activities through the chaplaincy project?
If so, do you know if they attended and what they went to?
Did they go regularly as a result of the invitation or was it a one-off?
14. Is there more you would like the chaplains or local church to do in your school?
What are your hopes for the chaplain role/chaplaincy project in the future? Is there anything that would improve the way the chaplaincy works?
15. Would it make any difference to the school if there was no chaplain/chaplaincy team?
16. Is there anything else you would like to say about the chaplaincy role/team?

Appendix G – Focus Group Questions

Like the adult interviews, these were a framework to allow pupils to express themselves. The second group had less time available and were talkative so not all questions were asked.

Pupil Focus Group Questions

An icebreaker question to relax students might be used first, as students introduce themselves, such as which super-hero power would they like and why?

Part A: Context and terminology

1. If you wanted to talk to someone about something other than your school work, either school or home related - who in the school could you talk to?
2. If you wanted to talk to someone about faith or spiritual things, who would you talk to?
3. Do you know anyone who has a faith? Which faith do they have?
What about in your family (including wider family), school, church, clubs you go to or other places?
4. Do you know what a 'chaplain' is?
What do chaplains do?
If struggling - could include game – do you think chaplains do any of the following? – if yes, go to this side of the room, no, other side:
Mentoring; collective worship; RE lessons; chat in the break/lunchtime; helping in class; prayer spaces; church services; Christian lunchtime clubs; there for when you have problems; board games club; someone for teachers to talk to; represent the Christian faith in school; represent all faiths in school;
Is there anything else they might do?
5. Do you have any chaplains in your school?
Are there any other Christians that come into the school?

Part B: Chaplaincy experience

6. If you could describe your chaplain (or one of them) as an animated movie character (eg Disney/Pixar), which one would they be and why?
7. Have you ever talked to the chaplain(s) or gone to any of the things run by the chaplain(s)?
What does your school chaplain(s) do?
Which of these things is most important?
Is there anything you would like your school chaplain(s) to do?
8. Does your school chaplaincy influence your views on faith?

Who or what has the most influence on your views about faith or spirituality?
Would you describe yourself as having a faith? If so, what is your faith?

9. If your school didn't have a chaplain/chaplaincy team, would you notice a difference?
Do you think it's good to have a chaplain or chaplains in the school?

Part C: Local church connections

10. Have you been to any of your local churches?
What churches do you have either near the school or near where you live?

If yes...

11. Which one(s) did you go to?
What made you go to the church /why did you go to the church?
How did you know about the church/event that you visited?
Did you know anyone from the church(es) before you went?

12. On a scale of one to five (with 5 being very likely), how likely are you to go to the church again?
What are your reasons for this answer?

If no...

13. On a scale of one to five (with 5 being very likely), how likely would you be to go to a local church if a chaplain invited you?
What are your reasons for this answer?

14. On a scale of one to five (with 5 being very likely), how likely would you be to go to a local church if a student or friend invited you?
What are your reasons for this?

15. Is there anything else you would like to say about your school chaplaincy?
Is there anything that would make your chaplaincy provision better?

Supplementary phrases/questions to keep young people contributing:

Does anyone think differently to that?

What about everyone else?

Thank you for sharing that.

Interesting.

Finish by thanking them for taking part and reminding them that they have paper that they can write down anything that they felt that they didn't have a chance to say during the discussion.

Appendix H – Participant Information Sheet

Participant Information Sheet



Study title – Ecumenical models of team chaplaincy in educational settings

Invitation and brief summary

You are invited to participate in research regarding models of ecumenical (from different church denominations) team chaplaincy in educational settings (schools) and whether these models can strengthen the links between the school and the local churches. I will also be investigating whether this model of chaplaincy can provide schools with a wide variety of different aspects or activities within the chaplaincy role.

Ethical Approval has been obtained from Newman University and 'gatekeeper' consent from someone within the school for staff and pupils taking part.

What's Involved?

The purpose of this research is to discover if a model of team chaplaincy drawing on volunteers from different local churches can provide a wide range of chaplaincy provision in schools that may have found it difficult to fund a chaplain themselves and at the same time create stronger links between those churches and the school. The aim of the Church of England Board of Education is for schools where pupils flourish, recognising that collaboration between the church and the school are vital for this to happen. Chaplaincy provision in schools is one aspect of this and seeks for all pupils, of any faith or none, to live life to the full. We hope that this study will enable more pupils to benefit from this kind of support and your participation will be a part of this process.

Both adults and pupils will be invited to take part in this research to gain the perspective of all of those involved in the chaplaincy process.

Pupils will be invited to take part in a focus group within a small group where they will together discuss the chaplaincy role in response to questions prepared by the researcher. Any terminology used will be explained by the researcher and, although this discussion will be videoed by the researcher, the atmosphere will be as informal as possible, and the video will not be shared publicly. There will be no right or wrong answers but a desire to hear the voice of all those present. Both parents and pupils themselves will be required to give consent to take part in this group. Pupils will be selected by the school to represent the demographic of the school. They will take place in a meeting room or classroom in your school during the school day.

Adult participants with a connection or interest in the chaplaincy process will be invited to take part in one semi-structured interview. This means that although the questions are prepared, the discussion might digress if there is something of interest arises in the conversation. This will also be either be audio or video recorded to allow the researcher to transcribe the interviews later. These will not be shared publicly. The interviews will take place either in the school or church setting in a mutually agreed place prior to the interview where confidentiality can be maintained.

In both cases, participants are free to withdraw from the process at any point, including after the interview/group, providing the data hasn't already been transcribed and anonymised.

The results of the research will be shared with the university and may be used to inform learning and practise within partner organisations such as the Multi-Academy Trust, your local diocese, Youth for Christ or the Growing Faith Foundation. Whilst the research is not being directly funded, the Youth for Christ local centre that I work for is being funded to develop a learning hub around the team chaplaincy model and I hope that this research will help to inform that learning.

Risk

The questions will relate to the chaplaincy role and connections with the local church. It is unlikely that these questions will cause any emotional stress but should it do so you are free to stop the process at any time or you may opt out of answering specific questions.

Privacy Statement

At Newman University we respect the dignity and worth of each individual and this includes the way we treat personal information collected for research purposes. We encourage you to read the 'Privacy Notice for Research Participants' (Available from: <https://www.newman.ac.uk/knowledge-base/privacy-notice-for-researchparticipants/>).

All data will be password protected and any videos or recordings will be destroyed at the end of the course, once marking and moderation by the university has taken place. Access to the data will be limited to university staff for the course and Integrate Youth for Christ personnel on a need-to-know basis only.

Contact Details

Any further questions can be directed to Steph Richardson via email: RICH462@newman.ac.uk

Should you have any complaints about the research being carried out you can contact Nigel Roberts: nigel.roberts@cym.ac.uk

Postal Address: Newman University, Genners Lane, Bartley Green. B32 3NT

Tel: 0121 483 2332

Appendix I – Consent Forms

Gatekeeper Consent



Study title: Team Chaplaincy Models in Educational Settings

Researcher: Stephanie Richardson

I have seen Stephanie Richardson's research information sheet and I am happy for the research to be done with staff and pupils at the school named below:

Name of school: _____

Name: _____

Job Title: _____

Date: _____

Signature: _____

Contact Details

Any further questions can be directed to Steph Richardson via email: RICH462@newman.ac.uk

Should you have any complaints about the research being carried out you can contact Nigel Roberts: nigel.roberts@cym.ac.uk

Postal Address: Newman University, Genners Lane, Bartley Green. B32 3NT

Tel: 0121 483 2332

PARENTAL AND STUDENT INFORMED CONSENT FORM



Name of investigator: Stephanie Richardson

Title of research project: Ecumenical models of team chaplaincy in educational settings

Procedure: The research will take the form of a videoed focus group.

We understand that this study is designed to further scientific knowledge and that all procedures have been approved by the Research Ethics Committee of Newman University.

We have read and understood the study's information sheet and this consent form.

We have had an opportunity to ask/know how we can ask questions about participation in this study.

We understand that there is no obligation to take part in the study and that any participation is voluntary.

We understand that the student has the right to withdraw from this study at any stage for any reason, and that they will not be required to explain any reasons for withdrawing.

We understand that all the information provided will be treated in strict confidence.

Parental Consent: I give consent for my child to participate in this study.

Name of parent giving parental consent:

Parental Signature:

Date:

Youth Consent: I give my consent to take part in this study.

Name of young person:

Signature of young person:

Date:

UNDER 18 INFORMED CONSENT FORM

Name of investigator: Stephanie Richardson

Title of research project: Ecumenical (from different churches) models of team chaplaincy in educational settings (school).

Procedure: The research will take the form of a focus group, which means that you will be part of a small group of pupils invited to chat together about the questions asked by the researcher. The group will be videoed so that the researcher can identify who is speaking when she transcribes (writes down) what everyone has said afterwards.

The purpose and details of this study have been explained to me. I understand that this study is designed to further scientific knowledge and that all procedures have been approved by the Research Ethics Committee of Newman University.

I have read and understood the information sheet and this consent form.

I have had an opportunity to ask questions about my participation.

I understand that I do not have to take part in the study.

I understand that I have the right to withdraw from this study at any stage for any reason, and that I will not be required to explain my reasons for withdrawing.

I understand that all my answers will be treated in strict confidence.

I give my consent to take part in this study.

Name of young person:

Signature of young person:

Signature of investigator:

Date:

INFORMED CONSENT FORM - ADULTS

Name of investigator: Stephanie Richardson

Title of research project: Ecumenical models of team chaplaincy in educational settings

Procedure: The research will take the form of recorded semi-structured interviews.

The purpose and details of this study have been explained to me. I understand that this study is designed to further scientific knowledge and that all procedures have been approved by the Research Ethics Committee of Newman University.

I have read and understood the participant information sheet and this consent form.

I have had an opportunity to ask questions about my participation.

I understand that I am under no obligation to take part in the study.

I understand that I have the right to withdraw from this study at any stage for any reason, and that I will not be required to explain my reasons for withdrawing.

I understand that all the information I provide will be treated in strict confidence.

I agree to participate in this study.

Name of participant:

Signature of participant:

Signature of investigator:

Date:

**CERTIFICATE OF
RESEARCH ETHICS APPROVAL**

Investigating models of ecumenical team
chaplaincy in educational settings/Multi-
Academy Trusts

Module: CYM701

This is to certify that this project has received approval from the
Research Ethics Committee of Birmingham Newman University

Student Number: 2104208



L. A. Wrayford

Chair of the Research Ethics Committee

Date: November 28, 2023