



**CHAPLAINCY AND SPECIALIST
SPIRITUAL CARE IN MULTI-FAITH
VICTORIA:
A PRELIMINARY OVERVIEW**

Desmond Cahill
RMIT University

This report has been supported by the Victorian Multicultural Commission and the Victorian Government's Office of Multicultural Affairs and Citizenship



MARCH 2017

CHAPLAINCY AND SPECIALIST SPIRITUAL CARE IN MULTI-FAITH VICTORIA: A PRELIMINARY OVERVIEW

Desmond Cahill

Professor of Intercultural Studies, RMIT University
Chair, Religions for Peace Australia
des.cahill@rmit.edu.au

Though it has never been fully recognized, chaplaincy has been part of Australian history right from its European beginnings with the appointment of Richard Johnson in 1786 by the British Government to be the chaplain to the First Fleet with its sailors, soldiers and convicts under the command of Governor Arthur Phillip (Macintosh 1977). Soon after, Samuel Marsden arrived to become known as ‘the flogging parson’. Their appointments were part of the government policy to rehabilitate and Christianize the early convicts. However, both chaplains were subsequently appointed as magistrates, which led to a confusion of their roles as grace-givers and judgement-makers (Cronshaw 2005). As well, beginning in 1801 there were chaplains to the female and male orphan schools in early New South Wales (Bubacz 2007).

After this early colonial prison and other forms of chaplaincy, chaplaincy expanded into military chaplaincy with the formation of the Australian armed forces soon after Federation in 1901 and this form of chaplaincy has since greatly expanded since the formation of army chaplaincy services in 1913. Chaplaincy rarely hits the news headlines though one exception was at Ground Zero at 9/11 when the Franciscan chaplain to the New York Fire Brigade, Fr Myckal Judge, was the first officially declared victim of 9/11 when he risked his life to enter the burning inferno – there is talk of declaring him a martyr saint. He was killed by the falling debris from the collapsing North Tower, reputedly praying aloud, “God, please end this”. Gay himself, he was a champion of LGBTI individuals.

This report, sponsored by the Victorian branch of Religions for Peace Australia and funded by the Victorian Multicultural Commission, is based on a preliminary review of the relevant research literature and a navigation through the key websites together with interviews with several key religious personnel. The aim was to scope the breadth of chaplaincy services in the context of an ecumenical and multifaith Victoria and to outline the key policy and practice issues pertaining to chaplaincy and spiritual care in both Victoria and Australia. The author wishes to emphasize that this can only be a preliminary overview of a sector that is much more complex and varied than first envisaged, and is most unwieldy in terms of praxis and policy formulation. More work will have to be done, perhaps through a PhD project, especially in the development of government policy. Chaplaincy in particular and spiritual care more generally are now part of the occupational and volunteer workscapes.

History of Chaplaincy

Chaplaincy is a word with a long Christian heritage, centred principally around both prison and military chaplaincy and chaplaincy to particular personages. In the 12th century apse in the Basilica of St. Clement in Rome, there is a tonsured man designated as ‘cappellano’, perhaps associated with the clerical functionary in charge of the shrine. But the word is derived from ‘cloak’ and goes back to Martin, later St Martin (316/336 – 397), the Bishop of Tours, who was a Roman soldier serving at Amiens in Gaul who gave his cloak to a beggar.

The historical roots of chaplaincy lie not only in pastoral service to special communities and institutions but to special personages such as reigning monarchs and bishops where the chaplain acted as confessor and spiritual director. Currently, there are 33 Honorary Chaplains to Queen Elizabeth II. Within the Royal Household for England (there is a similar but simpler arrangement for Scotland) is the Ecclesiastical Household within which there is the College of Chaplains founded in 1437 and headed by the Clerk of the Closet, presently an English Anglican bishop. Within the College is the

Chapel Royal, the Royal Almonry Office, the various domestic chaplains and the armed services chaplains. The Chapel Royal is an ecclesiastical body of clergy, singers and vestry officers appointed to serve the spiritual needs of the reigning monarch. Rev. Canon Paul Wright is currently the domestic chaplain to the sovereign at Buckingham Palace. Up until its abrogation by the present incumbent, Philip Freier, the Anglican Archbishop of Melbourne had the services of a chaplain as a personal assistant.

Chaplaincy – Nomenclature and Theology

The Christian heritage of the notion of chaplaincy has generated a resistance to its usage in multicultural contexts. Replacement terms such as pastoral services, spiritual care, spiritual health and spiritual direction have been introduced. But such phrases have vaguer, less defined parameters with emphasis on the individual rather than an institutional focus. In the 1990s in the U.K., the term ‘sector ministry’ was introduced but it is not referred to in Slater’s recent monograph and seems to have died a quick death (Slater 2015). It is noted that chaplaincy has generally been retained as the descriptive label in the U.K. and U.S.A. whereas Spiritual Health Victoria has since adopted its term to cover the area of specialist pastoral care and chaplaincy services in health care settings. It is likely that various phrases will be used to cover the various institutional settings.

Chaplaincy and Victorian Religious Communities

A survey of the websites of the major Victorian religious groups revealed that on the Catholic archdiocesan website it was very difficult to find any reference to ‘chaplain’ or ‘chaplaincy’ but such work was subsumed under ‘services’ or ‘ministries’, especially the services offered by Catholic Social Services such as to the deaf. A search of the websites of the Uniting Church of Australia for Victoria and Tasmania and of the Presbyterian Church in Victoria revealed no reference to either word on its front pages though this does not necessarily mean they do not have Uniting Church or Presbyterian ministers working in chaplaincy roles in various sectors. However, the Anglican Archdiocese of Melbourne has on its front page a clear section for its chaplaincy services, which are headed by a chaplaincy coordinator. The websites of the Islamic Council of Victoria (ICV) and the Board of Imams Victoria (BOIV) have no direct reference to chaplains as such¹ but there are part-time imams at every Victorian University except the Australian Catholic University and Federation University. It is known that a lay Muslim female who did her undergraduate studies at RMIT has been working as a hospital (Royal Women’s Hospital) and women’s prison chaplain. Also ICV has responsibility for the prayer room at Melbourne airport. According to the website of the Buddhist Council of Victoria (BCV), their prison chaplaincy began in 2002 after an approach by Corrections Victoria. This followed an unpublished RMIT report on Vietnamese prisoners in Port Phillip prison (Cahill & Benes 2000). BCV now has a lay prison chaplaincy co-ordinator, given the high number of Vietnamese prisoners in Victorian jails. It also has health care chaplains but this is described as ‘very ad hoc’, and clearly the Buddhist community does not have the trained personnel to go into hospitals though organizations such as BaptCare have requested to have Buddhist chaplains appointed to their aged care institutions. This may also reflect the lack of a chaplaincy tradition in some faiths.

In contrast to the U.K. where recent decades have seen the growth of innovative chaplaincy-type roles, Australian chaplaincy services seem to be struggling or are going into in reverse except for the special Federal Government program for chaplaincy in schools and initiatives in disaster/trauma chaplaincy such as during and after a bushfire. At the same time, there is much vibrancy in chaplaincy in Victoria and much good pastoral caring continues to be done. In fact, Victoria could not operate as it does without these pastoral chaplains playing their specific role.

Chaplaincy as a concept was introduced to distinguish it from pastoral care in parish or local community settings, and strongly retains the connotation that it is directed towards specialist institutions such as the navy, a prison or a hospice and/or it is targeted at particular populations such as youth, migrants, seafarers, prisoners or the aged. It also was associated with a trained religious

¹ The ICV website does have a chaplaincy button but it has no content as of February 2017.

functionary such as a priest or monk or imam. Morgan (2015), writing for the health care context, has described spiritual (or pastoral) care as that which “provides a supportive, compassionate presence for people at significant times of transition, illness, grief or loss. This care is most often delivered through attentive and reflective listening and seeks to identify the person’s spiritual resources, hopes and needs. Care is provided from a multi-faith and spiritual perspective offering support, comfort, spiritual counselling, and faith-based chaplaincy and religious services to patients and their families. Spiritual care is a collaborative and respectful partnership between the person and their health care provider and is an integral component of holistic care” (Spiritual Health Victoria 2015: 2).

Two recent U.K. studies of chaplaincy have uncovered a narrative of dislocation, disconnection and lack of support and of validation by church bodies, but noting at the same time a significant investment in chaplaincy by secular employers (Slater 2013, Todd, Slater & Dunlop 2014). Slater (2015) as an Anglican priest and a health care chaplain has developed a ten-step developmental consultancy model for chaplaincy. She and her colleagues note its ‘hiddenness’ within church structures and that there has been little theological reflection on the role of chaplaincy and its relationship both to the mission of the church and to parish ministry (Slater 2015). Some would see it as ministering to the dispersed within society rather than a community gathering of the faithful (Steddon 2010).

U.K. Academic Programs

Another aspect to the U.K. scene regards research and training which is not fully duplicated in Australia. At Cardiff University, a Centre for Chaplaincy Studies has been established in association with the St. Padarn’s Institute which describes itself as ‘a bold innovative move by the (Anglican) Church in Wales to reformulate formation and training across the whole of Wales’. The university now offers three awards: a postgraduate certificate, a postgraduate diploma and a Master of Theology in Chaplaincy Studies. In the Masters program, students choose one of four pathways: (i) generic (without specialist context), (ii) education, (iii) health care and (iv) higher education. The only core module is a small dissertation at the end, otherwise the program is comprised of options depending on the pathway taken. In Australia, there is a small but growing body of research on chaplaincy but much of it is in unpublished theses.

Good Practice Chaplaincy

A chaplain has many tasks and functions – Aitken (2010) identified 19 in his study of South Australian hospital chaplains. Carey and Rumbold (2015) in a study of Salvation Army chaplains and their managers have on the basis of the literature outlined the functions and activities of a chaplain in the following terms:

- Chaplains constitute a powerful reminder of the healing, sustaining, guiding and reconciling power of religious faith when religious beliefs or practices are tightly interwoven with the cultural context
- Chaplains provide supportive spiritual care through empathetic listening, demonstrating an understanding of persons in distress
- Chaplains design and lead religious ceremonies of worship and ritual
- Chaplains educate staff teams and other stakeholders regarding the relationship of spiritual and religious issues
- Chaplains encourage and support research activities to assess the effectiveness of providing spiritual care
- Chaplains reach across faith group boundaries and do not proselytise and also protect clients from being confronted by other, unwelcome forms of spiritual intrusion
- Chaplains serve as members of multidisciplinary care teams
- Chaplains participate in ethical decision making across a full range of situations
- Chaplains act as mediators and reconcilers for those who need a voice (Carey & Rumbold 2015)

On the basis of the data, they enumerated the desirable personal qualities for a good communicator as (1) good listener and good communicator (2) interested in the development and encouragement of others (3) able to build rapport with a variety of people (4) interested in community and organizational development (5) having both humility and confidence (6) broadminded and flexible in temperament (7) gracious, non-judgemental and non-discriminatory while tolerant of others' circumstances (8) able to think and act holistically, creatively, opportunistically and courageously and (9) able to think and act justly and ethically.

In terms of education and training, the chaplain ought (i) to have a good and broad knowledge base in both secular and religious/spiritual matters (ii) be qualified at the undergraduate level in both secular and religious/spiritual degrees (iii) be qualified at the postgraduate level in either secular or religious/spiritual degrees (iv) be trained in Clinical Pastoral Education or an equivalent training program or deep relevant experience and (v) be specialist trained for the particular context (welfare, prison, universities, schools, military etc.).

Carey and Rumbold (2015) finally on the basis of their empirical evidence outline the desirable professional qualities of a chaplain:

- Be non-evangelical and non-proselytizing
- Have an 'incarnational' understanding of ministry (i.e. presence/ participation for the benefit of others
- Be previously competent and capable in chaplaincy or other forms of non-chaplaincy positions
- Capable of undertaking religious/pastoral/spiritual interventions in terms of assessments, support and advocacy, counselling, education and ritual and worship activities relevant to the context
- Be respectful and tolerant for different religious and spiritual beliefs and practices
- Have intercollegiate collaborative respect for other non-chaplain professionals
- Have ecumenical and interfaith respect for those from other denominations and other faith traditions
- Have the ability to proclaim faith and theology relevant and sensitive to personnel and to context
- Develop the awareness of the cultural differences between chaplaincy and other forms of ministry
- Be respectful of professional and ethical boundaries (e.g. confidentiality, referrals etc.)
- Be competent to complete administrative functions (e.g. reports, data collections etc.) and
- Be endorsed to practice by recognized and authorized religious institutions or spiritual entities

Categories of Chaplaincy

Chaplaincy is a distinctive form of religious ministry or service. Swift (2014) has noted that contemporary chaplains stand at the intersection between the historic presence of the church in the public square, the onset of secularization where belief in God is no longer axiomatic, contemporary spiritual expressions in civic and a-religious settings and direct engagement with the fundamental realities of people's lives. The chaplain's capacity and creativity to negotiate this space determines its success and flourishing, and hence the place of chaplaincy in the various locations and sectors has had to be constantly negotiated and re-negotiated (Swift 2014).

The main forms of chaplaincy that have come to our attention in Australia can be categorized as follows:

1. **Military chaplaincy**, which incorporates army, naval and air force chaplaincy
2. **Health care chaplaincy** which incorporates hospital, hospice, mental health, aged and HIV/AIDS chaplaincy

3. **Education chaplaincy** which incorporates school and university chaplaincy, including to international students
4. **Criminal justice chaplaincy** which incorporates police, court and prison chaplaincy
5. **Emergency services chaplaincy** which incorporates fire, ambulance and disaster chaplaincy
6. **Industrial chaplaincy** which incorporates chaplaincy in factories and including airports and seaports
7. **Sports chaplaincy**
8. **Migrant and refugee chaplaincy** to migrant and refugee settler communities
9. **Youth chaplaincy**

During the research process, it came to the attention of the researcher that there are other forms of chaplaincy where there is a scarcity of information such as business chaplaincy and for specialist health and welfare groups such as HIV/AIDS survivors and the deaf. There is need for more research studies in these areas.

MILITARY CHAPLAINCY

The role of religion, religious leaders and religious communities in war and peace-making as well as associated and contested notions of a just war and religion as a cause of war are huge topics as is the assessment of war from a religious perspective. Military chaplaincy has always been surrounded by ambiguity, not least because of the nature and extent of religiosity (or its lack) among soldiers, sailors and air force personnel and the twin tension-filled role of the chaplain in relation to his or her own religious authorities and to his or her armed force authorities (Davie 2015). There is the additional tension in being the representative of a religious founder such as the Buddha, Jesus and Muhammad who are perceived as peace-bearers and peace-makers.

There are the deep tensions between obedience to the military and to God, and in the chaplain's various roles. Davie outlines other tensions such as being non-combatants in combative situations, in the dialectic of religious universality and a national war cause, in the tension between being a religious functionary and a military officer, and in the issue of the role of the chaplain in military morale, of challenging official government war policy and the need to avoid the romanticisation of war (Davie 2015, Martin 1997).

Chaplains have always been admired for their care of the dying and the wounded. They conduct rituals to provide meaning though these rituals are also changing. Advanced countries no longer bury their soldiers on the battlefields as their bodies are repatriated back home with a new set of rituals both in the battlefield country in loading the casket onto a plane and in the home country in receiving and burying or cremating the body (Ball 2013).

Chaplains in War

In World War One, 414 A.I.F. chaplains (175 Anglicans, 86 Catholics, 70 Presbyterians, 54 Methodists, 29 others) served their members with ship-board services, pre-battle services, praying with the wounded, ministering to the dying, burying the dead, maintaining morale, censoring the soldiers' letters and sending condolence letters to the bereaved at home. There were other aspects including clergy who enlisted as soldiers (131 Anglicans, 109 Methodists, 6 Presbyterians, 0 Catholics) and the work of clergymen in Australia as deliverers to the families of the telegrams of death and with the subsequent grieving families. There is also the huge role of religious people in contesting government war policy and in the peace movement (McKernan 1986).

Australian military chaplains continued their service in World War Two and have continued in subsequent wars, including the Malayan emergency (1948 – 1980), the Korean War (1950 – 1953), the Borneo confrontation (1963 – 1966), the Viet Nam War (1964 – 1973), the Gulf War (1990 – 1991), the Timor Leste crisis (1999 – 2000), the war in Afghanistan (2001 – 2014), the Iraq War (2003 – 2011) and the war on Daesh (2014 -). Kaus (2005) has studied the stress under which military chaplains operated in Timor Leste.

Military chaplaincy is clearly different. Within the defence portfolio, the Australian Defence Force has a religious advisory committee chaired by the Anglican Bishop Ian Lambert with six members on its board representing the major Christian Churches and the Jewish and Muslim faiths. In the Anglican Church, Bishop Lambert who is assisted by three archdeacons for the army, air force and navy, heads Defence Anglicans which self-describes as a community of Anglican Christians who are associated with the Australian Defence Force (www.defenceanglicans.org.au). Its remit is broader than military chaplains. The Catholic Church has a military ordinariate which functions as a quasi-diocese though currently without an active bishop. It has six priests and four permanent deacons.

Altogether in the Australian armed forces there are just over 100 army chaplains, and another 100 air force and naval chaplains serving the 58,751 permanent ADF (Australian Defence Force) members, the 16,816 active Reservists and the 20,138 APS administrative support persons according to the 2015 ADF census. In Victoria, there are few military chaplains because Australia's military bases are concentrated in the north of Australia. HMAS Cerberus has had one full-time Catholic chaplain. Air force chaplaincy is focused on the bases at Laverton, Point Cook and Sale while the army has its bases such as at Bandiana, Macleod and Puckapunyal. Of course there are reservists but the role of chaplains in the reservist units is unclear. It is fair to say that the military chaplaincy is yet to address the issue of multifaith chaplaincy, and all three forces struggle to recruit suitable chaplains, especially in the regional and remote areas of Australia. As well, it needs to be noted that the ADF has a rigorous selection process in the appointment of chaplains because chaplains are formal members of the defence forces.

HEALTH CARE CHAPLAINCY

Health care chaplaincy has a long history as part of the development of hospitals, hospices and residential aged care facilities for its roots date from the very beginning of the Christian era with the importance given to the ministry to the sick and the evolution down the centuries to the modern hospital (Nelson 1999). The religious contribution to hospitals in Victoria is very considerable with 18 hospitals (9.3%) (all Catholic, including St. Vincent's Hospital and Mercy Hospital for Women) out of an estimated 193 public (inc. many small bush nursing hospitals) and private hospitals.

Pearn (2010) in a study of the Herston Hospital complex (Royal Brisbane and Women's Hospitals and the Royal Children's Hospital) has traced the evolution of chaplaincy in an avowedly secular health care service at the Royal Brisbane Hospital since its foundation in 1867 with more than 300+ chaplains over the intervening 150 years. In the first period from 1867 to 1924, the focus was on pastoral care and visitation by clergy, nuns (both Anglican and Catholic) and lay volunteers. A second phase from 1924 – 1981 saw the nationalization of health services which included the appointment of an Anglican minister as the first full-time chaplain in 1931 and the development of a chaplaincy department which was accompanied by the development of hospital chaplaincy by the churches themselves as a specialist service within the broader range of hospital and medical specialist services. But the role did not move beyond the visiting, sacramental and occasional pastoral role. Since 1981, there has been a dramatic change with, firstly, the identity formation as a professional chaplain and the rapid evolution of the specialized professional discipline of modern hospital chaplaincy and, secondly, the modifying effects of societal influences in the delivery of pastoral care. In 1982, the chaplains themselves formed the Ecumenical Hospital Chaplain Committee followed in 1993 by the Multifaith Academy for Chaplaincy and Community Ministries. Apart from the previous pastoral and sacramental work, for perhaps the first time, sick and injured patients came into contact with a chaplain who also was forced to acquire specialist knowledge of disease processes and health care. Chaplains became not only counsellors to patients and their families but also to medical and nursing staff. The first hospital chapel was not constructed until 1976 but now the State is providing multifaith resources in recognition that hospital chaplaincy is a true professional sub-speciality which complements the other health care specialities (Pearn 2010).

Health Care Chaplaincy and its Research Base

Part of the growth in the need for chaplaincy services has been increasing longevity and aging, the growth in those with chronic and terminal illnesses and, lastly, the need to serve HIV/AIDS survivors (Koenig 2008). Another part of the movement towards professionalization has been the developing research base illustrated by the emergence of an academic journal such as the *Journal of Health Care Chaplaincy* in the U.S.. As part of an evidence-based approach to health chaplaincy practice, academics across the world have conducted studies designed to improve the quality of chaplaincy care and to describe its contributions to clinical practice and patient outcomes. Pesut et al. (2016) have completed a recent scoping review of the literature building on previous reviews in the U.S. (Galek et al. 2011) and in the U.K. (Mowat 2008). Various studies looking at chaplain involvement in pediatric care and palliative care programs have found that physicians viewed chaplains as spiritual care experts who provided culturally competent care, facilitated communication within the medical care teams and have educated staff in cultural and religious norms. They were also very important in communicating with families and in attenuating the spiritual suffering of patients and their families (Cadge, Calle & Dillinger 2011; Fitchett et al. 2011). As a possible barrier, chaplains described their work less tangibly than physicians, focusing on their presence as pastoral presence rather than on actual tasks and outcomes (Lyndes et al. 2012). It was suggested that chaplains ought speak more the language and discourse of outcomes. Other challenges were that spiritual care providers had to continually justify their role as qualified members of the health care team (Pesut et al. 2012), and social workers were often unaware of chaplains' extensive training and education (Harr, Openshaw & Moore 2009). In New Zealand, Carey et al. (2014) examined the involvement of chaplains in clinical issues related to pain and pain control – about half had been involved in the discussion of pain with families. In a study of end-of-life spiritual care, Mundle and Smith (2013) highlighted the centrality of “embodied listening”.

Various studies have showed that about 70 – 75 per cent of patients are happy to see and talk to chaplains (Pesut et al. 2016). Martinuz et al. (2013) found that a spiritual care offer was more successfully accepted when initiated by a chaplain than a nurse. A Swiss study of 679 patients found few expressed any negativity in their encounters with chaplains (Winter-Pfandler & Morgenthaler 2011). Historically chaplains have been representatives of a particular Christian tradition. Abu-Ras in two studies found that imams were concerned that some spiritual care needs of Muslim patients might not be met under an interfaith model and only Muslim chaplains have the familiarity in conducting religious rites for Muslim patients (Abu-Ras 2011; Abu-Ras & Laird 2011). However, interfaith issues have not been sufficiently explored. Outcomes studies on spiritual care in hospitals have generally shown positive results in enhancing spiritual well-being, quality of life and spiritual coping on those with terminal illness but sample sizes have tended to be small in the various studies (Pesut et al. 2016).

In Australia, Lindsay Carey has been at the forefront of such research. In a study of 327 health care chaplains, he found that an important part of their role concerned consultation with physicians (Carey & Cohen 2010). In a N.S.W. study of the attitudes of 16 senior health services managers to the role of spirituality in health care, Cohen (2013) found them not opposed to the notion of spirituality in clinical services but it was the responsibility of the training institutions to educate trainees in the role of spirituality and spiritual care but aside from liturgical functions there was poor awareness of what chaplains actually do.

In the Victorian context, it is the health care chaplaincy that has most moved to the spiritual care paradigm with the emergence of Spiritual Health Victoria (SHV) which has shown leadership even to the other States, including assisting them in the design and delivery of training programs. In hospitals, chaplains are generally grouped under the Pastoral Care Department or the Spiritual Care Department or the Chaplains' Department. In asking for a chaplain, patients raise issues related to their illness, treatment and end-of-life, feelings related to anxiety and distress, situations such as prior to an operation or a change in prognosis and advance care planning (Zullig et al. 2014).

A major emerging area concerns ethical challenges related to pain control, withdrawal of life support, organ donation and transplantation, abortion, not for resuscitation issues and euthanasia, including participation on hospital ethics committees, although less than a quarter participate on these committees (Carey 2012). Chaplains are often consulted on these ethical dilemmas. Chaplains as well have an important function in advocating for patients and facilitating key conversations in hospital and hospice contexts.

Spiritual Health Victoria

Spiritual Health Victoria, previously known as the Healthcare Chaplaincy Council of Victoria, is the peak body in the health sector providing quality leadership and education in the strategic development, promotion and provision of chaplaincy, pastoral care and spiritual care services throughout the state. It works with 42 hospitals and health care agencies, and is moving towards serving community health centres. Its website shows how it has moved towards an interfaith chaplaincy model with a list of resources documenting the health care principles and practices for Buddhists, Christian Orthodox, Jewish, Muslim and Sikh clients. Under its auspices Morgan (2015) has provided a review of the relevant literature with an annotated bibliography and a list of measurement instruments related to spirituality and pastoral care in health settings.

It is hard to know the number of health care chaplains in Victoria. The Anglican website suggests that there are 100+ Anglican chaplains, both ordained and lay, working in Melbourne's hospitals. Neither the Melbourne Catholic websites nor the Catholic Directory give any indication as to the numbers but they would be considerable. Nuns increasingly are working in this type of ministry because of the lack of priests. There is a Catholic Chaplains Association for Health Care but it does not have a website.

The Presbyterian Church has a chaplaincy and pastoral coordinator to oversee Presbyterian staff and volunteers in hospitals and aged care. It has chaplains on the staff at Northern Health, Western Health (especially Sunshine Hospital), Royal Children's Hospital and Eastern Health, especially Box Hill Hospital and William Angliss Hospital) while it has volunteer visiting chaplains in nine hospitals across Melbourne and in regional Victoria (Ballarat, Bendigo, Kyabram and Shepparton).

Spiritual Health Victoria links especially into Spiritual Care Australia and the Association for Supervised Pastoral Education in Australia whose Victorian equivalent is the Association for Supervised Pastoral and Clinical Education in Victoria (ASACPEV). It provides Clinical Pastoral Education (CPE) which is a program of education and training of pastoral care practitioners and their supervision, using the action reflection model of learning. There are three supervisory levels: pastoral supervisor, clinical pastoral supervisor and clinical pastoral educator. The placement options are in schools, hospitals, parishes, welfare institutions, tertiary institutions and industry. Stirling Theological College has played a key role in these developments. The founder of Clinical Pastoral Education was an American Protestant chaplain at the Elgin State Hospital near Chicago, Anton Boisen (1876 – 1965). The concept was introduced to Australia in the late 1960s led by the involvement of the head Royal Melbourne Hospital chaplain, Rev. Bill Rae and Professor Graeme Griffin and the first meeting was held in late 1969 at Newman College because of the strong support of the Jesuit rector, Gerald Daly. It has through its accreditation, supervision and training regimes led health care chaplaincy to become much more professionalized over many decades. Six day intensive courses began to be delivered in 2013 though they are not compulsory for appointment to a hospital chaplaincy position.

EDUCATION CHAPLAINCY

School Chaplaincy: Religious communities are heavily involved in schooling. For example, the Islamic community has more than 40 full-time schools across Australia. According to the Australian Bureau of Statistics in its *Schools, Australia 2016* report released in February 2017, of the 9,414 schools in Australia, there were in 2016 1,042 independent schools, mostly religious, teaching 14.4 per cent of Australian students, including 18.4 per cent at secondary level. The Catholic system across Australia numbers 1,738 schools, representing 20.2 per cent of the total school population.

The history of school chaplaincy in schools is still to be written but its beginnings lie with the history of religious schools in Australia. But in government schools it has always been controversial, particularly since 2006 when the National School Chaplaincy was introduced during the Howard government when Julie Bishop was Minister for Education. The Victorian government distinguishes between two types of chaplaincies in government schools which have slightly different guidelines though the minimum qualifications are the same (see below): those funded under the National School Chaplaincy program and those funded via school funds or a community partnership (Victorian Department of Education and Training 2017). It is difficult to obtain figures as to how many chaplains there are funded across Australia and Victoria. Extrapolating from the data, there are probably about 600 – 700 school chaplains in Victoria.

In Victoria, chaplains are sponsored in schools by organizations such as the Catholic Education Office, ACCESS Ministries which covers the mainstream Protestant Churches (led by the Anglicans though the Uniting Church has pulled out of the arrangement), the Scripture Union of Victoria and various Jewish and Muslim organizations.

In 2008, under the National School Chaplaincy Program there were 2,850 chaplains with the Commonwealth Government giving grants of \$20,000, \$24,000 in remote areas. By 2011, they were required to have a Certificate IV in Youth Work, a Certificate IV in Pastoral Work or an equivalent qualification. In that year, it was broadened to include ‘a secular student well-being officer’. In September 2013, there were 2,339 chaplains and 512 student welfare officers but in the following May, the broadening was revoked by the Abbott government with the stipulation that all school chaplains be affiliated with a religion. Subsequently, as a result of a High Court decision, funds were not able to be funnelled directly to schools. Hence, they are now channelled through states and territories. Complaints were being received about the program, especially with accusations of proselytization and of the condemnation of gay people during religious lessons.

The program has still not been properly and independently evaluated. In 2009 in a study sponsored by ACCESS Ministries, Loza and Warren evaluated the work of ACCESS chaplains, finding that they provided ‘a professional, safe, confidential Christian presence for a school’, all seeing their role as a vocation. The majority of students were found to have utilised the chaplaincy service for personal, school-related and social problems, and parents were also of a positive attitude even though many students were ‘neutral’ about speaking about spiritual matters. Students were found to prefer a chaplain over a school counsellor while parents thought chaplains to be more holistic and people-oriented, less constrained by time and case-by-case methods. Their contributions to schools should not be underestimated. (Loza & Warren 2009). This was followed with another ACCESS study in 2010 which emphasized the pastoral care nature of chaplaincy, providing another dimension of care not provided by other caring professions in the school (Chaplaincy Service Division, ACCESS Ministries, 2010).

Under the Victorian Government guidelines, chaplains are required to work as a member of the school’s well-being team, contribute to improving student engagement and connectedness, contribute to providing a safe, inclusive and supportive learning environment, provide pastoral care and guidance to students and operate within the school community and with external providers. They are **not** permitted to take advantage of their privileged position to proselytise, evangelise or advocate for a particular religious view or belief, allow themselves to be placed in a compromising situation in recognition that in some situations confidentiality may be sought by the student, perform professional or other services for which they are not qualified nor conduct religious services or lead students or staff in religious observances unless agreed to by the principal such as in the case of a student or staff death.

School chaplaincy remains, and will remain, a contested presence, and there remains the need for greater transparency though their presence on a school campus highlights the spiritual and pastoral dimensions of life.

University Chaplaincy: According to its website (www.cctivictoria.org.au), the Council for Chaplains in Tertiary Institutions (CCTI) has been functioning since the 1950s and remains the official multi-faith agency responsible for accrediting chaplains for service in all higher education institutions in Victoria and accepted as such by the university authorities. It has twelve member religious groups represented on the Council. The following religious groups have 52 chaplains in Victorian universities: Anglican (13 chaplains), Catholic (11), Presbyterian (4), Greek Orthodox (4), Uniting Church (4), Islamic (4), Ecumenical (3) and Jewish (2) with one chaplain each from the following groups described as: Antiochian Orthodox, Australian Christian Churches, Buddhist, Orthodox and Wesley Methodist while the religious affiliation of two chaplains is unclear.

The CCTI as the accrediting body has close relationships both with the nominating faith bodies and the universities. It has a well-defined process for formally accrediting university chaplains. Normally chaplains are ordained religious functionaries. Whilst not absolute requirements, CCTI “will normally consider accrediting only persons with appropriate theological training and a recognized tertiary qualification which has given them experience of studying at a tertiary institution”. There must be a letter of support from the nominating faith body outlining the duration of the appointment and length of time each week the chaplain will spend on campus.

The process begins after the formal application with an interview with two Council members. Some universities require the applicant to attend an interview by student welfare or student services leaders. A condition of appointment is that each chaplain commits to operating in a multi-faith manner. They must attend an inservice for new chaplains and commit to the annual conference and other professional development days. There is also the annual CCTI dinner in November.

Most chaplains work part-time, while several work across universities, including one rabbi who is in three universities. The religious body is responsible for funding the position. While the Australian Catholic University has its own campus ministry with its own chaplains, CCTI coordinates chaplains at all universities: Deakin (10 chaplains), Federation (2), LaTrobe (13), Melbourne (6), Monash (10), RMIT (9) and Swinburne (5) while Victoria University has only one chaplain. It would seem that there are no chaplains at VET institutions.

CRIMINAL JUSTICE CHAPLAINCY

Police Chaplaincy: Police chaplaincy began formally in the U.K. in 1851, and Anglican priests have always been heavily involved. According to one Anglican website, police chaplains provide services including:

- Responding to critical and traumatic events and other emergencies such as bushfires
- Counselling regarding personal and moral problems relating to work, marriage, relationships and family
- Offering prayers at various ceremonies and events for police events as well as for officers and their families
- Making house calls and hospital calls in cases of illness and injury to police officers
- Officiating at police funerals and assisting families at the time of bereavement
- Leading classes and seminars for police personnel in areas such as stress management, ethical issues and for new recruits in training

In Victoria as in New South Wales, there are more than 100 police chaplains. Victorian police chaplaincy is led by Rev. John Broughton. He links into the Victoria Police Multifaith Council but the two bodies operate independently of each other. Thomas (2000) did a small evaluation of how police chaplaincy operated in the 1990s in South Australia. Broughton (2001) himself examined how chaplains respond to work stress experienced by police officers and their families.

The best study comes from Melissa Baker (2007), herself a police chaplain in N.S.W., in the first Australian doctoral study of police chaplaincy. She herself examined the development and practice of police chaplaincy in N.S.W., New Zealand and the U.K.. She found that neither the chaplains

themselves nor police leaders understood the potential of the role and how future learnings could improve performance. Chaplains are both male and female, ordained or lay, and were very well-educated and passionate about policing. Amongst police chaplains there was a strong sense of solidarity as they operated in an ever changing environment. Their main challenges were in representing the sense and importance of the spiritual to police, managing their time, uncovering best practice and how to operate during critical incidents. Training for the role was minimal, and any training did not meet their needs. More research is needed, as is advanced training.

Court and Prison Chaplaincy: Court and prison chaplaincy has a special character and a long history. Macarthur (2003) has noted the gradual decline in prison chaplaincy since early times in New South Wales as has also happened in Britain. The 2015 Australian prison census conducted annually by the Australian Bureau of Statistics showed there were 38,845 prisoners, an increase of six per cent over the previous year. It represents a national imprisonment rate of 208 per 100,000 adults. In November 2016 in Victoria, there were 6,821 adult prisoners (6,359 males, 462 females), a rise of 7.2 per cent over the previous year – of these 563 (8.3%) were ATSI prisoners while 807 (11.8%) were under 25. And 2,095 (30.7%) were unsentenced prisoners. One Australian study has explored spirituality in prisons (Gill 2006).

The Salvation Army under its state coordinator for chaplaincy has always played a special role in court and prison chaplaincy. In Victoria it has six chaplaincy contact points for courts and justice centres and has a chaplain attached to most courts (Broadmeadows, Dandenong, Frankston, Heidelberg, Melbourne, Ringwood and Sunshine) and to Magistrate Courts in Ballarat, Bendigo, Echuca, Geelong, Moe, Morwell, Mildura, Shepparton, Warrnambool and Wodonga. Regarding court chaplaincy, it explains its work in terms of ‘listening to the client’s concerns, explaining the court process and providing support and referral’.

Working with the chaplains is a court network of volunteers who undergo a rigorous screening process, then a 13 day comprehensive training program followed by 12 weeks of mentoring by an experienced networker. As well as the Salvation Army chaplains, there are other prison chaplains from the Anglican Church, the Roman Catholic Church, the Uniting Church and the Islamic Council of Victoria who visit each prison on a regular basis. Buddhist, Greek Orthodox and Jewish chaplains visit each prison as required. The Greek Orthodox Church, which has not historically been over-committed to chaplaincy generally, has three part-time corrective services chaplains. Corrections Victoria in arrangement with Fulham and Port Phillip private prisons contract faith-based organizations to provide chaplaincy services with coordination provided by a Regional Liaison Chaplain (Department of Justice 2014 at www.assets.justice.vic.gov.au). Every prisoner has a right both to a chaplain and to speak freely to the chaplain. Chaplains can walk freely around a prison, including into solitary confinement.

In Victoria, in a qualitative study with 22 participants, Webber (2015) has provided a window into prison ministry with its chaplains and many volunteers whose efforts often go unrecognized in their work with prisoners and their families, including in the post-release phase. They provide practical and emotional support as well as religious and spiritual nurturing. Her focus was on the Catholic prison ministry led by its director, Sister Mary O’Shannessy where the St. Vincent de Paul Society is very supportive. The ministry is composed of 22 visiting priests, 20 chaplains and 60 volunteers (Webber 2015). The philosophy is to “walk with prisoners on their journey’ in a non-judgemental and respectful way. Webber found that prisoners are appreciative of the efforts of the prison ministry. As one prisoner expressed it, “They helped us accept our fate as well, to be accepting of where we’ve found ourselves and not being judgemental as to why” (Webber 2015: 15). Generally they make prison life more bearable and help prisoners deal with their vulnerabilities. Female prisoners are especially appreciative.

EMERGENCY SERVICES CHAPLAINCY

Emergency services chaplaincy had its beginning in 1977-78 through the initiative of the Victorian Council of Churches (VCC) in which Rev. John Mills played a critical role. The VCC was asked to

chair the counselling sub-committee of the Victorian Government's Displan Welfare Plan which evolved to become the Personal Services and Counselling sub-committee, and after the 1983 Victorian bushfires it was renamed as the Community Recovery Committee. The VCC is identified as a provider of personal support, psychological first aid and emotional first aid within the State Emergency Recovery Plan (SERP). Its values are compassion, care, community, dignity and hope, and its work is couched very much in terms of spiritual and psychological first aid.

It has subsequently played an important supportive role in dealing with numerous State disasters and many local emergencies including the Ash Wednesday bushfires in 1983, the Gippsland floods, the North-East Victoria floods in 1993, Mildura's Cardross incident in 2006, the Kerang train crash in 2007, the Burney Tunnel incident and the Black Saturday bushfires in 2009 and the recent floods in 2010/2011 and 2016. In the Bourke Street mall incident on 20th January 2017, VCC Emergencies Ministry Chaplains and Personal Support Workers were on site in the mall from 20th to the 31st January which terminated with the removal of the floral tributes. In this huge, unheralded effort, 3,321 persons were supported with the VCC deploying 162 individual personnel and they conducted 311 days of volunteer service (www.vccem.org.au) over the 12-day period.

Emotional Spiritual Care (ESC) can include (i) psychological first aid, (ii) personal support (iii) intentional creation of safe and calm spaces to aid in the emotional and spiritual processing of the event, (iv) listening to affected people's story (v) grief and loss support (vi) religious rituals on request (vii) memorial services and (viii) funeral services. Acting under the auspices of the Victorian Council of Churches, there are now over 1,600 trained volunteers, and its website (www.vccem.org.au) is very informative, including an incident activity update. Membership is open to persons of faith or no faith though typically it is provided by a person commissioned or otherwise selected by a faith group, including multifaith groups. To obtain registration as an emergency services volunteer under the VCC auspices, as well as paying \$80, it is necessary to be over 18, to undergo safety checks and be supported by referee reports. There is a two-step training process comprised of a self-paced learning package and a face-to-face training day. For 2017, 20 training days will be held, including 20 outside Melbourne.

Across the world, interfaith emergency services are developing, not least in New York where the New York Disaster Interfaith Services provides planning, training, response, recovery and advocacy services. It trains disaster chaplains and spiritual care workers to recognize and respond appropriately to the physiological, psychological and social effects of trauma on individuals and communities, along with the spiritual impact of trauma, and how healing and resilience can be promoted in the aftermath of a disaster. It distinguishes disaster chaplains from lay spiritual care workers. For the former, it provides nationally a two-day training workshop with four modules. These modules provide information on the various emotional and spiritual phases during the life cycle of a disaster, frameworks for developing appropriate interventions such as PCAID (Presence, Connect, Assessment, Intervention, Develop Plan of Care), and practice in providing spiritual and emotional care in various disaster scenarios. The mental health element focuses on the phases of psychological reaction to disaster and their impact on behaviours, thoughts and feelings, the elements of psychological first aid and recognition of indicators where referral to professional mental health care may be appropriate. The last module explores self-care for care providers, practices that minimize compassion fatigue ('the cost of caring') and other stress sources and, lastly, strategies to promote recovery and resilience in self, effected individuals and neighbourhood, suburban and rural communities (www.nydis.org).

Fire and ambulance chaplaincy: The website of the Metropolitan Fire Brigade contained no reference to chaplains or chaplaincy and there is a similar situation with Ambulance Victoria. However, the Country Fire Authority has a part-time chaplain in every district or region who provides pastoral care to CFA members and their families. Firefighters have a five-stanza prayer used at firefighter funerals and at the annual commemoration at the Fiskville Memorial Wall erected after the 1983 Ash Wednesday fires in which many firefighters perished. The first stanza reads:

**When I am called to duty, God,
Wherever flames may rage**

**Grant us the strength to save lives,
Whatever be their age.**

INDUSTRIAL CHAPLAINCY

Industrial manufacturing chaplain: Chaplaincy in factories in Australia is synonymous with the name of Lawrence Styles (1998) who has given an account of his industrial chaplaincy work in Melbourne. Whilst the worker priest model in France was a different model whereby the priest was an actual factory worker working alongside other workers, industrial chaplaincy grew up in the immediate post-WWII Britain in places such as Coventry. Through his friendship with Sir Frank Woods, the Anglican Archbishop of Melbourne (1958 – 1977), Styles arrived in Melbourne at the end of 1959 after working in Sheffield and he continued until 1990 with the Interchurch Trade and Industry Mission (ITIM). Also in 1959, Rev. Vern Harrison had initiated a management and industrial chaplaincy to BHP in Whyalla and independently in Melbourne, Rev. John Turner had begun a ministry at the Holeproof factory in Fitzroy in inner Melbourne. There had also been another initiative at BHP in Newcastle (Styles 1998).

The industrial chaplains always had an easily identifiable role on the factory floor because at that early time industrial counselling services did not exist. Australian chaplains quickly formed a united bloc with their first joint meeting in 1960. In the words of Styles, the industrial chaplaincy has had three objectives: (1) that the world of work is a part of God's realm and that people matter in a work community, (2) the care of the hurt and disadvantaged within the work community and also for the unemployed without a work community and (3) the development of a competent theology of work and industrial chaplaincy. Industrial chaplaincy was always ecumenical in nature with the mainstream churches working together, and there was always lay involvement. ITIM had an irregular journal from 1977 to 1988. In recent times, with the changes in industry away from secondary manufacturing and large factories, industrial chaplaincy has declined.

Airport chaplaincy: Airport chaplaincy grew out of air force chaplaincy and the staffing of civil airports during the dangerous times of World War Two. It was always designed as directed to both airport employees and travellers – now many major international airports employ more than 10,000 people (Vincer 1999). The first civilian airport chaplaincy opened in 1951 at Boston airport through the initiative of Cardinal Cushing, and was subsequently driven by Catholic clergy in the US and Europe with the strong support of the Vatican's Pontifical Council for the Pastoral Care of Migrants and Itinerants which led to the formation of the International Association of Civil Aviation Chaplains (www.iacac.org).

Development was slow during the 1950s but in 1967 a Belgian priest with a French priest colleague convened the inaugural meeting of I.A.C.A.C. which was always conceived as an ecumenical project. It is an active organization and has very regular international conferences with 70 – 100 participants. By 1999, 100 international airports were staffed with chaplains. Most chaplains have been involved in emergency planning as well as the establishment of chapels and prayer rooms, and their organization has been instrumental in producing training documents and protocols in dealing with aircraft disaster. Their recent concerns have been about cross-cultural communication as well as the recognition of persons trafficked through airports. Civil aviation chaplaincy has grown as airports have expanded in size.

The Australian connection with I.A.C.A.C. has always been strong and its current secretary is Mary Holloway, the daughter of the now retired Peter Holloway who has been Australia's pioneer in airport chaplaincy. He played a key role in the 1970s and 1980s in the formation of I.A.C.A.C. through his chaplaincy at Tullamarine airport. Melbourne airport now has Salvation Army (Major Winton Knop) and Anglican (Mary Holloway) chaplains and most recently a Buddhist chaplain. The Melbourne chaplaincy re-began in 2011 after a 12-year gap due to a drying up of funds following the retirement of Peter Holloway. The I.A.C.A.C. website refers to ten airport chaplaincies in Australia (Adelaide, Alice Springs, Bankstown, Darwin, Hobart, Jandakot, Launceston, Melbourne, Perth and Sydney)

though four have no chaplain. Sydney has a chapel and prayer room with the chaplaincy led by Major Joanne Slater as does Melbourne with a multifaith prayer room but nothing at the other eight airports.

In summary, airport chaplaincy in Australia has always been a marginal operation underpinned by the commitment of the Salvation Army and the Anglican Church. The likelihood of this changing, unfortunately, is not great.

Seafarers' Chaplaincy: The origins of the chaplaincy to seafarers may go back to New Testament times with the fishermen apostles but, in fact, it was initiated with the foundation of the Anglican Mission to Seafarers in 1856 in the U.K. after pioneering work by an Anglican priest, Dr. John Ashby, working with volunteers. The evolution of the Mission to Seafarers evolved out of Britain's large merchant fleet in the last part of the nineteenth century and the early 20th century. In Melbourne in 1857, the Mission to Seafarers Melbourne began as the Victorian Seaman's Mission, and its centre is now at the end of Flinders Street next to police headquarters. There eventually evolved the Flying Angels Centres which continue to offer communications facilities and rest and relaxation areas as well as, in some cases, accommodation away from their ships. Currently in Victoria there are four Flying Angel Centres at Melbourne, Geelong, Hastings and Portland which are supported by a local chaplain and volunteers. The Anglican Mission to Seafarers Victoria has a board currently headed by Mr. Neil Edwards as chair.

There have always been good relations between the Anglican and Catholic organizations. Though the origins date from the late 1890s with the work of the St. Vincent de Paul Society, in 1920 the Catholic Apostleship of the Sea was formed in Glasgow with the proliferation across the world of Stella Maris (Star of the Sea) centres in more than 200 ports in over 30 countries. In Melbourne it was located behind St. Augustine's Church in Bourke St. but now seems to have moved to Hastings. The Apostleship of the Sea is now headed by the Melbourne-based Bishop Bosco Puthur, the head of the Indian Syro-Malabar Eastern-rite diocese in Australia. During the 1980s and 1990s Scalabrinian priests, an Italian-founded order for migrants and 'people on the move', were active in seafarer chaplaincy in places such as Newcastle but this seems to have fallen away.

Over the decades the impact of change upon international and coastal shipping and its crewing has been huge. Port visits are now much shorter. It is clear that the Christian commitment to seafarers visiting the Australian nation's ports, always dependent upon the work of volunteers, is in a struggling state.

SPORTS CHAPLAINCY

Sports chaplaincy has had an interesting pedigree in Australia since World War Two with a Catholic side and an Evangelical Christian side. It has grown out of Australia's passion for sport which has generated social cohesion across class and ethnic lines and its ambivalence to religion and authority (Butler & Mitaxa 2014).

Catholic priests have often been associated with sport in their parish work, especially in local cricket and football clubs through the YCW and CYMS associations. But some have self-appointed themselves as informal chaplains to AFL clubs such as John Brosnan, the doyen of Australian prison chaplains, who was very closely involved with the Geelong Cats football club and with greyhound racing, and Gerard Dowling, who wrote a history of the North Melbourne Kangaroos football club. Nowadays there seems little Catholic chaplaincy participation in sports at either the local or high performance levels.

However, there has been involvement in the racing industry because of the heavy connection of the Irish Catholic community with jockeys, trainers, stable hands, racecourse workers, bookmakers and owners. In Melbourne, the first racing chaplain, Fr. John Pierce, was appointed by Archbishop Mannix in 1959 and he served until his death in December 1970 when he was succeeded by Monsignor Bernard O'Regan (1971 – 1991) and then Fr. Brendan Dillon who has been racing chaplain for the past 25 years. Dillon explains how "I have visited many sick and injured jockeys,

track riders and their families, in conjunction with Des O’Keeffe, chief executive of the Victorian Jockeys’ Association. He is a marvel in his care of such people. He and his small team from Racing Victoria give great support to the sick, those who are temporarily or permanently injured, their families and the families of jockeys and track riders who have died as a consequence of race or track accidents or some other misfortune’ (Dillon 2016: 19). An annual racing Mass is held at St. Francis’ Church in Lonsdale St, Melbourne on the Sunday before the Melbourne Cup. A key role in chaplaincy for the harness racing industry has been played by Fr. Brian Glasheen, the now retired parish priest of Bacchus Marsh and himself a harness racing driver in his younger days. He also organizes a Catholic Mass at every Inter-Dominion Trotting Championship held every two years somewhere in Australia or New Zealand.

On the evangelical Christian side, the story begins in the 1960s when retired and then current Christian athletes formed the Christian Sports Fellowship which linked in with the International Sports Ministry which had grown out of high profile sports men and women in the U.S. and which held a conference in Hong Kong in August 1982 attended by nine Australians. Their efforts led in 1984 to Australia’s test cricket authorities appointing as their chaplain Rev. Mark Tronson, a Baptist pastor who was also a part-time industrial chaplain (Butler & Mitaxa 2014). This led to the establishment of the Sports and Leisure Ministry but by 2005 membership had fallen to only 45 chaplains. In that year it was revamped to become the Australian Sports Chaplaincy and in 2016 it had 760 sports chaplains who had dealt with 3032 critical care responses in the first ten months. It was headed by Cameron Butler, longtime chaplain to the AFL Melbourne Demons. Its mission is to provide pastoral care to athletes, clubs, venues and sports academies, including the Australian Sports Academy.

Even though all sports chaplains are volunteers, Australian Sports Chaplaincy has become a professionalized operation with a good website and training programs for those volunteers who wish to become such chaplains. Sports administrators now recognize that chaplains are very useful in dealing with the personal problems of their athletes. The chaplains themselves, supported by their local church community, realized that with a chaplain in every sports club, an estimated 75 per cent of the Australian population would be reached (Butler & Mitaxa 2014). A more casual, volunteer approach is deployed with chaplains usually working for 4 – 8 hours per week and governed by a code of conduct that is very protective of young people. Over 100 Growth-Centre Bounce Teams have been formed across Australia to identify sports clubs in need of a chaplain (Butler & Mitaxa 2014).

Given the inherent dangers in their sport, the Confederation of Australian Motorsports has over 50 chaplains, including for the Australian Grand Prix and the Bathurst 1000. It is the requirement of both the Olympic Games and the Commonwealth Games that chaplains are provided for the athletes and spectators as happened in Sydney in 2000 and in Melbourne in 2006. A kerfuffle occurred in Melbourne when the Sikh chaplain was not allowed into the Games village because he was wearing his *kirpan* or sacred dagger in contravention of the special Security Act and the legislation had not allowed for exemptions.

For the 2016 Rio Olympic Games, Hannah Johnson was the team’s chaplain. The late John von Groningen was chaplain to the Boomers, Australia’s basketball team as well as being chaplain to the Western Bulldogs in the AFL where a major award is named after him. Some sports such as the winter sports, golf, tennis and baseball have been slow to take on the idea of chaplaincy. In cricket, the international umpire, Tony Crafter, was instrumental in introducing the Life after Cricket Program to prepare elite cricketers for life after cricket. Life saving clubs now have 22 chaplains around Australia. In their assessment of the current situation, Australian Sports Chaplaincy is concerned about attempts towards professionalization and the licensing of sports chaplains which might destroy the ‘power of volunteerism’ (Butler & Mitaxa 2014).

MIGRANT AND ETHNIC GROUP CHAPLAINCY

Cahill, Bouma, Dellal and Leahy (2004) have documented much about the delivery of pastoral care to Australia’s immigrant communities in their study of Australia’s religious diversity. Immigrant and

refugee chaplaincy operates in a different framework from other chaplaincy types. Many immigrant groups establish their own independent churches such as by the Orthodox Churches (e.g. the Serbian Orthodox Church) where ethnicity and religion are very closely aligned. Most mainstream Christian Churches have established special centres and even parishes for their larger ethnic communities e.g. the Uniting Church has many Korean communities.

As the major mainstream Church most impacted by immigration, the Catholic Church has the most developed system centred around priests or deacons known as migrant chaplains who mostly, but not always, come from the particular country – many Australian priests speak Italian. For the Archdiocese of Melbourne, the 2015 Catholic Directory nominates chaplains for the following groups: Armenian (1 chaplain), Burmese (1), Cambodian and Laotian (1), Chinese Cantonese (1), Chinese Mandarin (1), Coptic (1), Croatian (4), Fijian (1), Filipino Tagalog (1), German (1), Hungarian (1), Italian (7), Korean (1), Lithuanian (1), Maltese (3), Polish (9), Russian (1), Samoan (2), Slovenian (2), South Sudanese (1), Spanish and Portuguese (3), Syrian (1), Syro-Malabar (3), Tamil (1), Tongan (1) and Vietnamese (4). Some of these groups have separate centres such as Croatian Catholic Centres in Ardeer and Clifton Hill, St. Anthony's Italian Shrine in Hawthorn, the Polish Divine Mercy Shrine in Keysborough, Baraga House for Slovenians in Kew, St. Vincent Liem Vietnamese Centre located in a former pub in Flemington and the Sts. Huan-Thien Catholic Centre in Keysborough.

Cahill et al. (2004) documented that in 2002 across Australia the Uniting Church had 117 ethno-specific congregations, 23 ethnic fellowships and two faith communities. The largest were the Koreans (33 congregations etc.), followed by Tongan (29), Fijian (11), Indonesian (12), Samoan (8), Tamil (7), Hindi (5), Cook Islander (5), Chinese (4), Sudanese (4), Dutch (3), Vietnamese (3), Niuean (3), Pacific Islander (2), Rotuman (2), Filipino (2), Armenian (1), Cambodian (1), Farsi (1), Taiwanese (1), Macedonian (1), Melanesian (1), Nauran (1) and Tokelauan (1) (Cahill et al. 2004).

Multicultural chaplaincy came onto the Melbourne Anglican agenda during the episcopacy of David Penman, Archbishop of Melbourne (1984 – 1989). More recently, at its 2013 Synod, multicultural ministry for emerging communities was made a priority with the appointment of Rev. Alan Nichols as coordinator. Its outreach has been targeted particularly to the Chinese, Indonesian, Karen, Mar Thoma, South Indian, South Sudanese, Tamil and Tonga communities.

These communities with their chaplains and pastoral leaders operate quite independently within their own religious structures. Migrant chaplains operate as pastors to ethnoreligious, non-territorial parishes often with a special chapel or temple or shrine or prayer centre. Another aspect is that the main Christian churches have an outreach to the Aboriginal communities such as the Aboriginal Catholic Ministry.

YOUTH CHAPLAINCY

The history of youth chaplaincy, still to be written, is mixed up in the history of youth movements, youth work and youth work education. On the basis of her historical research data gathered during the project, Brooker (2017) suggests that the development of youth work in Australia progressed along similar historical lines to those in other first world countries. Mirroring comparable milestones in England, New Zealand and the USA, Australian youth work programs were first delivered by Christian-based organisations such as the YMCA and the Boys and Girls Brigades. Stressing duty, obedience, loyalty and service, boys and, to a lesser extent girls, were organised into (literally) uniformed groups and taught what was deemed necessary for being a fully rounded citizen of the day. These Protestant examples are only a few of the numerous programs begun by all Christian denominations instigated to provide structure to the lives of young people, which well-meaning adults perceived them to have none.

The Catholic equivalents, the Catholic Young Men's Society (CYMS) and the Young Christian Workers (YCW), continue today, but have never provided any official significant training for the youth ministry leaders of these programs which are seen as a 'stepping stone' into other areas of church ministry. In recent decades, the principal focus of Catholic youth work activity has focused

around Catholic secondary colleges, university chaplaincies and World Youth Day in recent decades (Brooker 2017).

Prior to 1885, the Boston YMCA had begun to employ ‘gymnasium superintendents’ which led to the training of ‘physical directors’. David Allen Reed (1850 – 1932), a Congregationalist minister, wanted to provide training for lay workers employed at churches, YMCAs and related institutions in quasi-chaplain roles. Supported by the beliefs of Luther Halsey Gulick (1865 – 1918), a YMCA employee during the late 1800s, who strongly believed in ‘the unity of body, mind and spirit’ through physical education and recreational activities, Reed’s actions led to the creation of the YMCA College in 1885, in Springfield, Massachusetts, giving credence to an activity conservative Christians had previously shown little regard for (Limbert 1957). Thus began the history of youth work education.

Youth Chaplaincy in Victoria

The Melbourne Anglican archdiocese has regional youth officers operating under a youth ministry coordinator. They provide consultancy to parishes, support parish clergy in developing a vision for youth ministry, run training camps for youth leaders and hold camps and other events for young people. The Greek Orthodox Church has a central Youth Committee for Victoria. Catholic Social Services lists only Marist Youth Care under the Youth Training and Support banner but there is the Melbourne Archdiocesan Office for Youth with the Sri Lanka priest, Dishan Candappa, and the director, Jess Denehy. Its mission is to inspire and engage young people in the life and mission of the Catholic Church. Its patrons are Blessed Pier Giorgio Frassati and St Mary MacKillop. As part of Australasia’s largest Catholic diocese, it helps organize the biennial Australian Catholic Youth Festival with the next one to be held in December 2017 and participates in World Youth Day, last held in Krakow in 2016.

Emerging Issues and Challenges

As our narrative has amply documented, there is insufficient coherence across the chaplaincy sectors in all their complexities even though there may be substantial coherence in some sectors, to make an accurate estimate of the numbers of chaplains and their trained volunteer assistants in Victoria. Extrapolating from the data our guesstimate is that there are more than 3,000 though this is heavily circumscribed by the numbers of school chaplains and emergency services chaplains and volunteer assistants. Whatever the real number, it is still clear from the available research studies that they play a key societal role even if that role is not easily delineated. They help add to Australia’s social capital (Cahill, Bouma, Dellal & Leahy 2004) and to social cohesion, and highlight the importance of religion and religious engagement in Victoria.

Yet religious chaplaincy has not been framed beyond its religious perimeters. It would seem that chaplaincy fits neatly within the notion of social care which emanates from the U.K., particularly its 1990 *National Health Service and Community Care Act* though the notion has a longer pedigree. The notion is only now being transferred to Australia, and one university is currently exploring its possibilities. Since 2013, a journal, *Health and Social Care Chaplaincy*, has been initiated with Lindsay Carey, now at LaTrobe University, as one of the editors.

The difficulty in assessing the numbers points to the lack of coherence across the chaplaincy field though an argument could be mounted that each chaplaincy sector should operate independently. They operate in separate silos. Various sectors have a long and distinguished tradition such as the defence forces, police and migrant chaplaincies whereas others are much more recent in their origins. It is clear that some sectors are struggling. The incoherence brings up the issue of registration in order to assist the process of accreditation, initial and in-service training, maintenance of standards and codes of conduct. Registration of all religious functionaries came up in the study of Australia’s changing religious profile in the aftermath of 9/11 and the Bali bombings (Cahill, Bouma, Dellal & Leahy 2004) and has also emerged during the Royal Commission into Institutional Responses to Child Sexual Abuse.

Different chaplaincy sectors are at various points on the path to full professionalization as they are also walking down the path to expanding beyond an ecumenical Christian chaplaincy to an interfaith model though most have started with the Australian army about to start.

The critical issue concerns education and training for the increasingly professionalized areas of chaplaincy and spiritual care/health. Our conclusion is that anyone aspiring to work in these areas is poorly served by Melbourne's leading religiously-inspired educational institutions, in particular the University of Divinity and its constituent colleges and the Australian Catholic University which totally neglects the topic. Commendably the Stirling Theological College as a constituent college has developed a Graduate Diploma in Pastoral Care and a Graduate Certificate in Supervision in its collaboration with Spiritual Health Victoria. As well Stirling has worked with Spiritual Health Victoria within the framework of the University of Divinity to offer week-long intensive courses in Pastoral and Spiritual Care in a Multi-faith Setting. Outside Victoria, Booth College in Bexley North in Sydney offers a Diploma of Chaplaincy. The Alpha Crucis College in Parramatta, formerly the Commonwealth Biblical College, has a Certificate IV in Chaplaincy and Pastoral Care and a Diploma of Chaplaincy, mainly for aspiring Australian Christian Churches chaplains. In Perth Murdoch University has a Graduate Diploma and a Masters degree in Chaplaincy though both programs are heavily academic. It would seem that a major Victorian educational institution needs to grasp the nettle and offer appropriate education and training programs at various award levels. They must be based on the notion of chaplaincy as spiritual care that is non-judgemental, non-proselytising, multifaith in operation and inter-disciplinary teamwork in orientation (Carey & Rumbold 2015).

As Carey and Rumbold (2015) have further argued, appointment selection criteria in all chaplaincy sectors need to be developed based on the appropriate levels of chaplaincy knowledge, skills and attitudes that are empirically based. Systems need to be strengthened whereby such competencies and standards are established by chaplaincy councils.

In conclusion, its history shows that the various sector chaplaincies have emerged innovatively to new societal dimension and challenges within the creative genius of religious faith. A recent example is the appointment of a chaplain to serve asylum seekers by the Baptist Union of Victoria to add to its 25 chaplains. The various chaplaincies currently are mutating to address the emergence of Australia's multifaith diversity. Is this religious diversity a blessing or a curse? For Australia, it has become a blessing as we have moved to reject the White Australia policy and create a successful diverse society. But multiculturalism is always a process, and it is now timely not only for multifaith chaplaincy to be strengthened but also for it to be given the recognition of the role it plays within our national commitment to the social care of all Australians, including by government and universities.

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