

Mapping chaplaincy in Norfolk: A report

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Mapping chaplaincy in Norfolk

In 2015 we published our first report on chaplaincy in the UK.¹ We saw it as a new form of ministry, developing in significant and unexpected ways. Our initial research revealed that chaplaincy is growing and becoming increasingly diverse. This second project, which this report inaugurates, seeks a deeper understanding of chaplaincy in different areas of the UK. It is hoped that this is the first of a series of chaplaincy mapping exercises.

Based on quantitative research, the following report attempts to show the scope and range of chaplaincy in County Norfolk and provide a snapshot of what is going on 'on the ground'.² The results were drawn from an online survey conducted between October 2016 and March 2017. The survey was to be filled in by the chaplain working alone, the team leader or the lead chaplain from each setting and organisation. The data we obtained paints a picture of a vibrant and extensive chaplaincy scene within Norfolk.

We set out to find evidence of the following:

1. What fields and organisations in Norfolk have chaplains
2. How many chaplains there are both overall and in each field
3. What this means in terms of how many hours a week these chaplains put into their roles and how they are paid (if at all)
4. What is the religious/belief breakdown of these chaplains
5. What sort of training these chaplains have
6. Whether there are bases or facilities for chaplains in their various organisations

Our research revealed **43 chaplaincy bodies and settings** where chaplains or chaplaincy teams are active in County Norfolk :

7. Apostleship of the Sea
8. Broadland Clinic
9. Chaplain to Norwich Playhouse
10. Chaplain to the Mayor of Great Yarmouth

11. Chaplain to those bereaved by suicide
12. Chaplaincy at The Norfolk Hospice Tapping House
13. Chaplaincy HMP Bure
14. City College Norwich
15. Community Chaplaincy - Norfolk
16. East Anglia Methodist District Chaplain to the Broads
17. East of England Ambulance Service Trust
18. Gorleston Football Club
19. Great Yarmouth College
20. Gresham's School
21. Healthcare Acute Hospital
22. HMP Norwich Chaplaincy
23. Norfolk and Norwich University Hospital
24. Industrial Mission
25. Parish Ministry in Old Lakenham and Tuckswood, Norwich
26. MHA Methodist homes - Cromwell House, Norwich³
27. Mission to Seafarers
28. Norfolk & Waveney Industrial Mission (Good Work) Ltd
29. Norfolk and Norwich Association for the Blind / Deafblind
30. Norfolk and Norwich University Hospital Trust Chaplaincy
31. Norfolk and Suffolk Youth Football League
32. Norfolk and Waveney Industrial Mission
33. Norfolk Community Health and Care
34. Norfolk Constabulary Chaplaincy
35. Norfolk County Hall Chaplaincy
36. Norfolk Scouts
37. Norwich City Football Club
38. Norwich International Airport
39. Queen Elizabeth Hospital NHS Foundation Trust
40. RAF Marham
41. Railway Mission
42. RNLI Great Yarmouth and Gorleston

43. Royal British Legion Watton
44. St Andrew's Church Norwich
45. St Peter Mancroft Norwich
46. The Great Hospital
47. UEA Multifaith Centre
48. Unnamed School
49. YMCA Norfolk

Between them the chaplains cover **16 primary fields**

50. Ambulance/Emergency services
51. Higher Education
52. Healthcare
53. Military
54. Police
55. Port/Sea
56. Prison
57. Residential care
58. School
59. Sport
60. Theatre
61. Workplace/Industrial
62. Bereavement
63. Forensic unit and severe learning disabilities
64. Lifeboat
65. Mayor

and a further **10 other sectors/settings** (community/Ex-offender, Court, Homelessness/Addiction/Vulnerable people, Retail, Day Centre, Local government, Parish ministry, Community patients in their own homes, Children in care/care leavers/family support/mental health, RAF). In total these chaplaincy teams or organizations work with over **100 institutions or organizations**.

The table below shows the main chaplaincy fields that we discovered in our research and their specific settings in Norfolk:

Broad field	Specific setting
Culture	Theatre
	Sport
Education	School
	Further education
	Higher education
Healthcare	Hospital
	Mental health
	Hospice
Military and related	Army, RAF
	Cadets
	Scouts/Guides
Family and support	Children in care/care leavers/family support
	Elderly residential care
	YMCA
Justice	Prison
	Community/Ex-offender
	Court
Localised/Geographically situated	Lifeboat
	Port
	Broads
Emergency services	Police
	Ambulance
	Air Ambulance
Transport	Railway
	Airport
Workplace	Retail
Vulnerable people	Bereavement
	Forensic unit and severe learning disabilities
	Deaf and deaf blind
	Homelessness / Addiction

Politics	Mayor
	Local council
Religion	Parish ministry

The 43 chaplaincy bodies or individuals that responded to the survey reported a total of **230 chaplains** active in Norfolk. Across all these chaplaincy bodies, there were an additional 146 members of staff acting in a support capacity while not being directly involved in chaplaincy work.

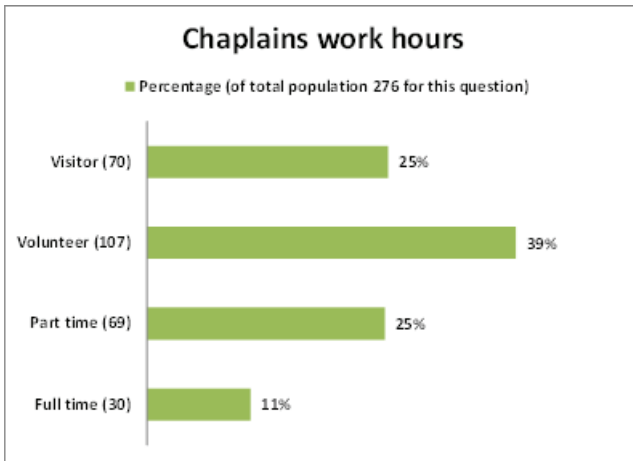
However, we found that just over a half of the respondents to our survey are chaplains **working alone (51%)**. This is a striking finding, not least because it changes the picture most people have of chaplaincy. In the popular imagination chaplains are usually institutionally embedded in settings such as hospitals, prisons and schools, working in teams. While this is still often the case, this finding shows chaplaincy becoming a single person enterprise in Norfolk. In contrast, our previous study of chaplaincy in Luton revealed 9 chaplaincy bodies with 169 chaplains in total, the majority of which were working in healthcare and justice sectors as part of large chaplaincy teams.

how many hours a week do the Norfolk chaplains put into their roles, and how are they paid (if at all)?

This section shows the level and nature of chaplaincy involvement for the chaplains found to be active in Norfolk. There is obviously a large gap between a full-time chaplain and one who can be referred to if required, but is not in the organisation much in practice. For this purpose we defined four levels of chaplaincy involvement:

- **‘Full-time’** indicates a chaplain working more than 30 hours a week.
- **‘Part-time’** is any chaplain who works between 5 and 30 hours a week.
- **‘Volunteer’** chaplains are those who work less than 5 hours a week, but with regular hours (NB: ‘volunteer’ is used here in that context only, and is not related to whether these chaplains are paid or not).
- **‘Visitor’** chaplains are those involved on an occasional basis for particular needs, but who have no regular hours.

For this question the total was 276, a higher figure than the total number of chaplains reported (230).⁴ What is clear is how few full time chaplains there are in Norfolk. Half of the full-timers are in the healthcare or prison sectors, a fact which confirms to a certain extent the prevailing perceptions about healthcare and prison chaplaincy as having a firmer institutional embedding. As the graph below shows, there is an equal split between part-time chaplains, working regular hours – between 5 and 30 a week – and visitor chaplains who may be called upon for specific needs but do not have regular work hours.



Out of all the respondents only **58%** reported that they or their teams have chaplains who receive some form of financial reimbursement for their work (these can include a salary, stipend, honoraria, expenses, and others). This is a higher percentage than what we identified in Luton, where only 34% of the chaplains received a salary, stipend or some other form of financial support.

Of the chaplains in Norfolk that do receive financial reimbursement, 85% receive a salary or stipend for their work. These are, perhaps unsurprisingly, chaplains working full-time, but a healthy percentage of part-time chaplains are also remunerated for their work, as can be seen in the table on next page.

	Paid a salary or stipend	Total number	Percentage of total for that group
Full-time	24	30	80%
Part-time	47	69	68%
Volunteer	15	107	14%
Visitor	0	70	0%
Total	86	276	31%

68% of respondents (15) said the institution where they worked pays the salary or stipend of the chaplains identified above. **14%** (3) are paid by a religious or official body (e.g. church, mosque).

This chimes with the findings of the report by Andrew Todd, Victoria Slater and Sarah Dunlop, which looked at 'The Church of England's Involvement in Chaplaincy'.⁵ The data showed that the majority of Anglican chaplains were paid by the host organizations.

Returning to Norfolk, some chaplains are not paid a salary but receive financial reimbursement for expenses or honoraria. 60% receive this from the institution (NHS trust, prison, university etc.) in which they work. Others are paid by a religious body or an independent chaplaincy organization such as Workplace Matters.

	Paid honoraria or expenses	Total number	Percentage of total for that group
Full-time	10	30	33%
Part-time	14	69	20%
Volunteer	4	107	3.7%
Visitor	1	70	1.4%
Total	29	276	10.5%

Chaplains who receive no financial reimbursement are recorded as follows (excluding 'Don't knows'):

	Entirely unpaid	Total number	Percentage of total for that group
Full-time	0	30	0%
Part-time	4	69	5.8%
Volunteer	24	107	22.4%
Visitor	9	70	12.6%
Total	37	276	13.4%

33% (9) of respondents receive financial support from churches or faith and belief bodies, 22% respectively from other trusts or charities, private donations, donations from community (e.g. poppy appeal) etc.

what training and professional qualifications do Norfolk chaplains have?

46% (108) of chaplains have completed training courses or programmes in the form of ordination training, theological training at university level, Anglican Ministry Training, or, in the case of Muslim chaplains, training in Islamic theology and jurisprudence. The humanist chaplains identified were also reported to have received training from their sending organisations.

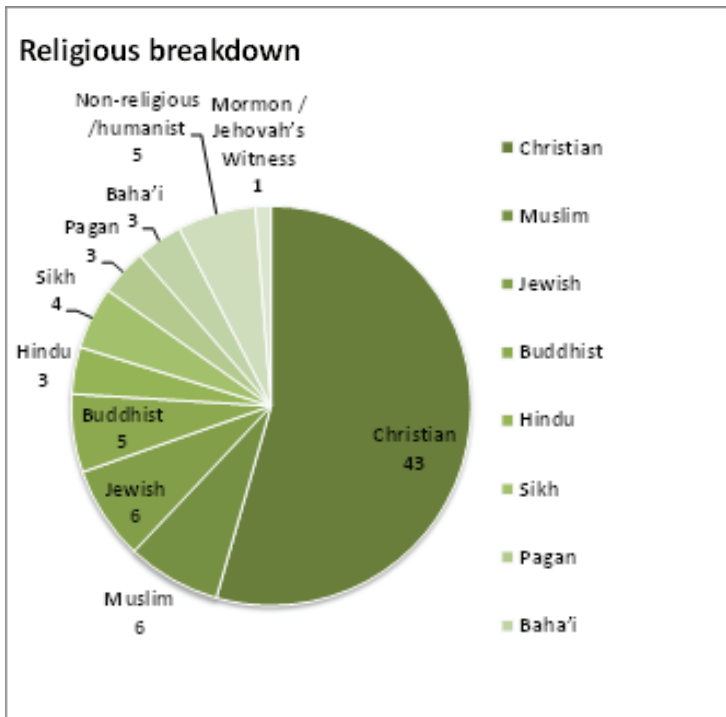
89 chaplains have completed chaplaincy-specific training pertaining to their fields of work. This includes study days and training at Aviation Chaplaincy days, School Chaplains conferences, sports chaplaincy training, training for healthcare chaplains, training in basic security and conditioning awareness in the case of prison chaplains and training courses designed by the National Association of Chaplains to the Police for police chaplains.

25 of the chaplains were reported to have completed a relevant professional qualification, including counselling certificates, diplomas in counselling and psychodynamic therapy, family support training etc.

72% of the total respondents to this question (25) have safeguarding policies in place. School chaplains, for example, abide by clear governmental guidelines that inform school safeguarding policy. Healthcare and police chaplains adhere to the safeguarding policies and guidelines of their trust and constabulary respectively. Sports chaplains follow safeguarding rules specific to sports chaplaincy as set out by Sports Chaplaincy UK.

what is the religious/belief breakdown of these chaplains?

Every one of the chaplaincy bodies listed at least a Christian chaplain. There were six chaplaincy settings that had a Muslim and Jewish chaplain, 5 which reported a Non-religious/Humanist and Buddhist chaplains, three Sikh, three Baha'i, three Pagan, two Sikh, one Hindu and one Mormon and Jehovah's Witness. The graph below represents the religious breakdown of the chaplaincy bodies who responded to our survey:

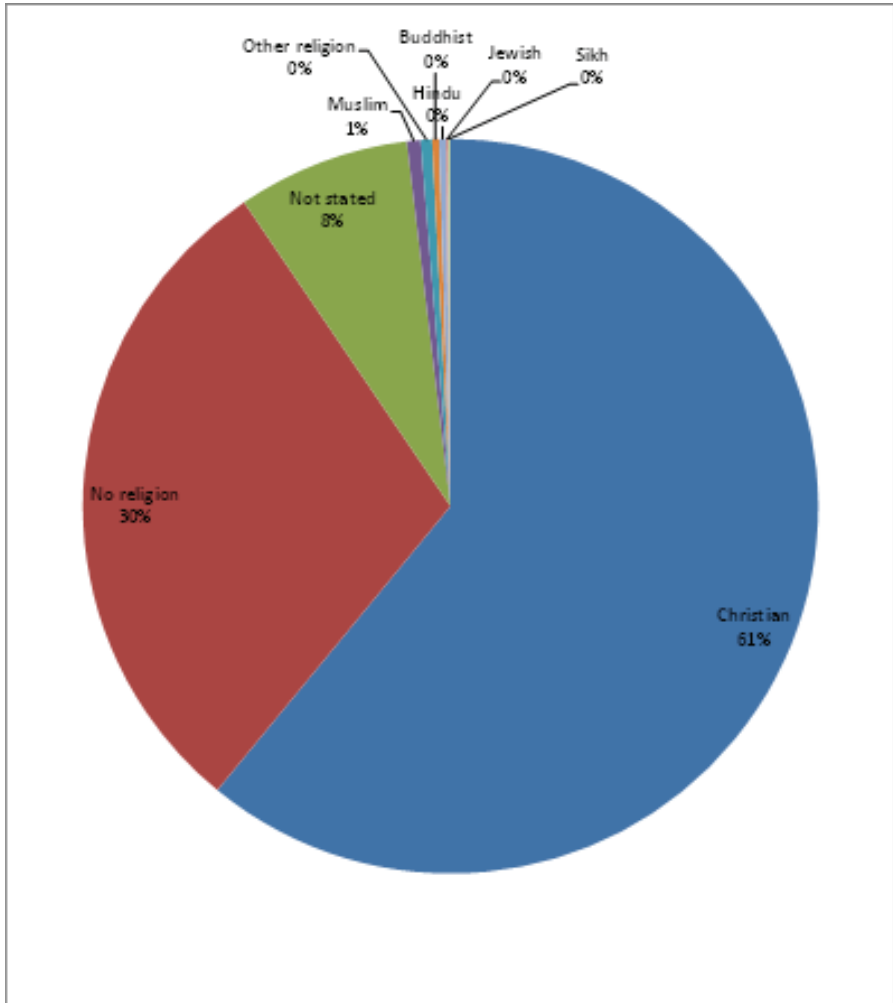


Religion/belief	Total number of chaplains	Percentage of total reported (246)
Christian	207	85%
Muslim	6	2%
Jewish	7	2.4%
Buddhist	4	1.2%
Hindu	2	0.8%
Sikh	3	1.2%
Pagan	2	0.8%
Baha'i	2	0.8%
Non-religious/Humanist	7	3.6%
Mormons / Jehovah's Witness	3	1.2%
Total	243	100%

Working with the data available, it is interesting to compare this with the religious breakdown of Norfolk. The two largest groups represented are Christians and the non-religious, notwithstanding the discrepancy between the number of non-religious chaplains and the actual population group they represent. The Jewish group is tied with the non-religious group, but the Jewish faith seems to be over-represented in chaplaincy relative to the general population. The third group consists of Muslim chaplains at 2%, mirroring the percentage of Muslims in Norfolk. These religious groups are followed by the Buddhist, Sikh, Baha'i and other religious minority groups.

The wide spread of chaplaincy in Norfolk is truly remarkable. Particularly noteworthy is chaplaincy representation from such a variety of religious and belief groups. This confirms a changing chaplaincy landscape, with Christian chaplains still dominating, but many minority faiths and belief groups having a chaplaincy involvement, even if not as consistent as that of Christian chaplaincy.

Religious/belief breakdown of Norfolk (2011 Census)



Denominational breakdown of Christian chaplains:

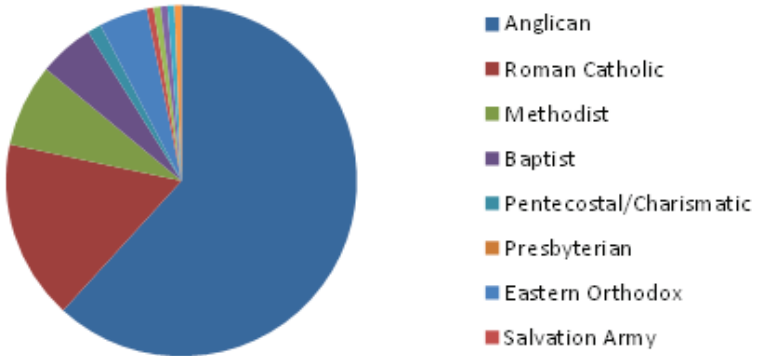
Denomination	Number	Percentage of total Christian chaplains reported (157)
Anglican	97	63%
Roman Catholic	26	16%
Methodist	12	6.8%
Baptist	8	4.9%
Pentecostal/Charismatic	2	1%
Eastern Orthodox	7	4.3%
Salvation Army	1	0.6%
United Reformed Church	1	0.6%
Quaker	1	0.6%
Evangelical Alliance	1	0.6%
Independent	1	0.6%
Total	157	

As the table above shows, Anglican chaplains have the most consistent presence on the Norfolk chaplaincy scene. All but two of the respondents, representing chaplains or chaplaincy bodies, reported as having Anglican chaplains. This chimes with the findings of our report on Luton chaplaincy, but also with Todd, Slater and Dunlop's report on Anglican involvement in chaplaincy, which suggested many more Anglican chaplains were active than those identified in diocesan records.

There were 16 fields that reported Roman Catholic chaplains. These were found, not only in hospitals where they might be expected to show up given the special needs of Catholic patients, but also in workplace chaplaincy, residential care, police etc. 12 of the chaplaincy bodies reported Methodist chaplains and a rather surprising 6 settings reported Eastern Orthodox chaplains.

The denominational affiliation of 23% Christian chaplains is unknown. This may indicate either deficient record-keeping or, more substantially, an erosion of denominationalism.

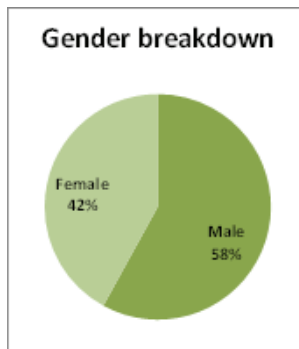
Denominational breakdown of Christian chaplains in Norfolk



what is the gender breakdown of Norfolk chaplains?

As the table and graph below indicate, we discovered a relative balance between the number of male and female chaplains active in Norfolk. With this statistic we may be seeing a correction of the gender imbalance reported in 2013 by the Archbishop's Council Research and Statistics department within the Church of England. At the time, this report indicated that despite an increase in the number of females working as chaplains (since 2002), only 23% of Anglican chaplains were female.⁶ However, more mapping exercises of chaplaincy in the UK are needed before we can draw a firm conclusion on this matter.

Gender	Number
Male	95
Female	67
Total	162



what bases or facilities do Norfolk chaplains have?

58% (26) of the respondents do not have a dedicated office / base from where they conduct their work. In the absence of a permanent base, chaplains work in the space that is made available ad hoc within the organization. Others move and work throughout the county, coming together to meet as teams on a regular basis.

final comments

This report does not and, indeed, could not present an exhaustive picture of chaplaincy work in Norfolk. It can be safely presumed there are other chaplaincies in Norfolk which are operating under the radar and could not be identified and included in this research. There are also chaplains who did not, for whatever reason, respond to our requests for information and are therefore not included in this report.

references

- 1 Ben Ryan, *A Very Modern Ministry: Chaplaincy in the UK*, Theos report (2015): <http://www.theosthinktank.co.uk/publications/2015/03/11/a-very-modern-ministry-chaplaincy-in-the-uk>.
- 2 This work is based entirely on the data recorded through the survey. We cannot take responsibility for the accuracy of the information provided by the survey respondents.
- 3 We received two entries from Norfolk and Waveney Industrial Mission (see also point 22 above) with different data being inputted. Given the disparity between the two, we decided to keep both, on the assumption that they pertain to different chaplaincy settings and might add to the picture of chaplaincy in Norfolk.
- 4 The discrepancy in data, here and elsewhere, is down to the vagaries of reporting (i.e. inconsistent information provided in the survey).
- 5 Todd, Andrew, Slater, Victoria and Dunlop, Sarah, 'The Church of England's involvement in chaplaincy: research report for the Church of England's Mission and Public Affairs Council', Cardiff Centre for Chaplaincy Studies report (2014). Available at <http://orca.cf.ac.uk/62257/>
- 6 'Statistics for Mission 2012: Ministry', Archbishop's Council-Research and Statistics, The Church of England (2013): <https://www.churchofengland.org/media/1868964/ministry%20statistics%20final.pdf> accessed 31st March 2017.

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