



Uniting Church in Australia
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Title	Report from the Task Group on Chaplaincy
Type of Paper	For information and decision.
Assembly or ASC Minute	ASC 8 th Nov 2020
Consultation	Chaplaincy Task Group Relevant personnel in various Synods and Care Agencies
Purpose	Final report for ASC with recommendations.
Rationale & Findings Summary	The report does not believe that any changes to the regulations or specified ministries of the Church are required at this time. However there are a range of best practice processes in terms of education, placement and transition processes and standards which would be desirable and a dedicated group at a national level focussed on these issues is our recommended strategy. It seems likely that the best vehicle for this could be a specific sub-committee of the Standards for Ministries Committee.
Attachments	Appendix 1: Spreadsheet of variety of chaplaincy positions Appendix 2: Chaplaincy Discussion paper ASC 2011 Appendix 3: Sample PDs Appendix 4: Matrix Management
Proposal/s	That the Assembly Standing Committee: Direct Standards for Ministries to create a specialised Chaplaincy sub-committee with appropriate skilled and experienced people to collate and coordinate the delivery of the attached Recommendations for Further Work, consulting with synods and colleges and advising presbyteries with respect to best practice.
Submitted by	Rev Jean Shannon(Task Group Chairperson)

Chaplaincy Task Group Report to Assembly Standing Committee

Executive summary

In March 2011, the Assembly commissioned a Chaplaincy discussion paper. The paper raised many issues about the church's lack of awareness of the role of chaplaincy, standards and education. Most of what Chris Walker discovered in 2011 remains unchanged. As a result, Assembly called for another working group to ascertain what is happening across Australia and what might be done. The burning questions of what is chaplaincy, where does it fit in Ministry continue to be a mystery to some members. However, at both Synod and National level, the profile, understanding and importance of chaplains is growing exponentially. The world in which chaplains are engaged has changed considerably. There are external pressures being placed on our academic institutions as various specialty peak bodies and employers demand higher standards, identifiable educational pathways and transparent accreditation/nomination processes. We have come to a cross-road where churches will no longer be able to appoint an unqualified person as a chaplain as public and private institutions are demanding evidence of training and credentials.

Many Synods have come to recognise that chaplaincy is a very public profile of the church and as such, warrants closer attention. It is in many places the vanguard of our mission, particularly in rural, remote and damaged communities. As we move towards the next decades with a very changing nature of congregational life, chaplaincy is increasingly seen as part of a constellation of a 'new' church – church increasingly **in** the community rather than the community in a building. However, chaplains are often not included in the mainstream functions of the church and in some regions have to ask to be members of presbyteries.

The working group was tasked with surveying current placements and practices, consulting widely and determining whether UCA should articulate national standards. It was also tasked to ask whether Chaplaincy needed a different specified ministry from that of MOW, Deacon or Pastor.

In summary, the task group reached consensus on all of these questions. Details are provided in the text of this document, the references and attachments. A spreadsheet indicating the variety of chaplaincy positions across the country is in Appendix 1. A full list of recommendations can be found on page 16. The significant finds are:

- It was agreed that there needs to be national educational standards so that all Synods and employers can be confident that certain rubrics are met by the various training institutions. These should be developed mindful of existing industry national standards for health, prisons, aged care, spiritual care etc.

- It was agreed that chaplaincy fits comfortably within the existing Specified Ministries and noted that the majority of current chaplains and chaplains in training tend to be Deacons or lay leaders qualified or qualifying for the ministry of Pastor. The working group did not see any need to create a new and separate ministry.
- It was agreed that specific chaplaincy training and pathways should be available for lay and ordained people through our educational institutions and throughout their continuing education.

The members of the Task Group were:

Rev Jean Shannon (Chairperson) – Former Head of Chaplaincy and Pastoral Practice, Uniting (NSW.ACT)

Rev Adam Macintosh – Associate Director of Mission - Pastoral Care, UnitingCare Queensland, head of Chaplaincy for UnitingCare

Lita Mendigorin - Uniting Church Civil Chaplain, Westmead Hospital (Ministry of Pastor)

Rev Anne Wright – Standards for Ministries appointee

Rev Jay Robinson – Standards for Ministries appointee

Nicole Mugford – ASC appointee

Rev Dave Baker – ASC appointee (resigned from the Task Group following a change of placement)

The Task Group was supported by the Rev Lindsay Cullen from the Assembly Resourcing Unit

Definition

Definition of 'Chaplaincy'

- There is no official definition of chaplaincy. The word is derived from Capella, which references the cape of a priest, dating back to Martin of Tours from 4th Century who famously cut his cape in two to provide for a beggar along the road, now a famous stopping point on the pilgrimage to Compostela.
- Later the word chapel came to be associated with a part of a larger cathedral or an outreach, a small place of worship. Accessibility– especially for laity, was a characteristic. Worship in a more intimate space was also associated with a cut down form of worship, or alternative worship – something more approachable than florid rituals – something that speaks to the people and the people's everyday struggles.
- Chaplains became known as the 'approachable' side of the church – outside religious buildings. They were (and are) intentional in seeking individuals in need of spiritual support (see definition below). They walk beside people who are trying to make meaning within difficult situations and help them find the spiritual resources to manage life.
- Chaplaincy is traditionally defined as ministry in the community, either via agencies of church mission (eg schools, hospitals, welfare agencies, aged care) or working alongside other government or community agencies (for example, armed forces, police, prisons, mine sites and sporting organisations).

- Chaplains are not just interpreters or translators of doctrine to application – but rather attend to be incarnate, the very action of our faith.
- The term ‘civil chaplain’ refers to those working outside the church in the public arena. It is used in the same way as civil engineer or civil architect – for public secular spaces.

What sets it apart from other forms of ministry

- Chaplains provide spiritual and pastoral support, usually outside the church framework, to all people regardless of beliefs or non-belief, race, sexual orientation, cultural background, or socio-economic status
- Chaplains support and help those who are suffering, in crisis, and at times facing loss or death. They have a specific and sole purpose of being there when people are faced with crises. Any other functions, such as leading services is in addition to their primary function.
- Chaplains help people (individually and collectively) who are struggling to find meaning and purpose, value and direction
- Chaplains operate within a holistic framework (behavioural, emotional, physical and spiritual) – hence often working in interdisciplinary teams
- Chaplaincy requires high level of training and expertise
- Chaplains do not actively proselytise. They work with the language and spiritual resources with respect for the person before them. If formal religion is one of the client’s strengthening resources, chaplains are equipped to encourage and support client’s beliefs and practices.
- Chaplains are generally employed by the agencies which determine the conditions of placement. Some placements are co-ordinated in conjunction with the Church. Increasingly chaplaincy work is solely provided by and controlled by the employing agency.
- Chaplains work within multifaith and interfaith teams, They need to be comfortable and knowledgeable of the breadth of spiritualities and confident in their own faith to have the grace to work with others.
- They are usually not managed by a Church council.
- Positions in chaplaincy continue to grow at a significant rate, as compared to traditional church placements in congregations. There is a perceived community need for chaplaincy which assists in understanding and navigating life journeys in spirituality and communion with the divine.
- Chaplaincy positions are increasingly being redefined as well-being positions, or spiritual directors and spiritual support, or as pastoral carers or in relation to multi-faith chaplaincy teams.

What is Spiritual care

The term spiritual care (or spiritual support) captures the idea that all people are spiritual-even if they are not ‘religious’ or have a particular faith. Spirituality becomes a dynamic

aspect of humanity through which people seek ultimate meaning, purpose and transcendence, and experience relationship to self, others, family, community, society, nature and the significant or sacred. Using this broad understanding, 'religion' becomes one aspect of spirituality, expressed through beliefs, values, traditions and practices.¹

The UCA Context

Theology

The theology of chaplaincy was explored in depth in the March 2011 Assembly paper, Appendix 2. Walker's report specifically notes the different thinking of our role as part of the whole catholic apostolic church and redefines mission in a post-modern world. Specifically, the report says:

9. In recent decades there have been significant changes in our understanding of mission, ministry and the church. Societal changes have meant a move from the modern belief in reason, progress and human potential to post-modernity with its scepticism concerning reason, suspicion of established institutions, pessimism about the future, and relativism. Post modernism also brings an emphasis on experience, a willingness to listen to other voices, and openness to spirituality. Just as modernism was a challenge to the claims of the gospel, post modernism brings both new challenges and opportunities. In relation to the church, we have moved from a nominally Christian society to a post Christian, individualistic, consumer society in which the church has far less prominence.
10. There has been significant theological reflection carried out. In relation to mission, mission is now seen to be central to the life of the church not an extra activity. We all are in a mission context so that mission is not something that takes place overseas or in other remote or difficult places. The purpose of the church is to serve the mission of God. Mission is meant to infuse all the church does in its worship, proclamation, pastoral care, groups, witness and service.
11. Mission and ministry are related terms. Mission is a larger longer- term concept. According to the Basis of Union God's mission is nothing less than the reconciliation and renewal of the whole creation (BU par 3). The church is called to serve that end and continue the ministry of Jesus in word and deed. Ministry engages in God's desire to build people up both in and beyond the congregation.
12. The church participates in God's mission through specific mission activities and particular ministries. These are actions of the church that intentionally assist the people of the wider community in Christ-like ways. Clearly chaplaincy is involved in this. The church and its representatives are called to be a sign and instrument of the reign of God inaugurated by Jesus. The church is to model a community of people seeking to live according to the way of Jesus, the way of love, justice, peace and reconciliation....

Chaplaincy is an active part of reconciliation of all things. Praxis begins with individuals.²

¹ Graeme Tutt reflection Uniting NSW

² **Normal Boundaries:** Chaplaincy ministry is seen as outside the 'normal' boundaries of congregation life and redefining 'outside' and 'inside'. Rev Dr Adam McIntosh

Pioneering Ministry: 'There is the possibility of seeing chaplaincy as a pioneering role that enables people to hear and experience the good news of Jesus Christ and has the potential of leading to new forms of church as well as being linked to other parts of the church. Chaplains do well to see themselves not in a Christendom

Missio Dei: “It is not the church of God that has a mission. It’s the God of mission that has a church.” (Rowan Williams, Archbishop of Canterbury)

Where is chaplaincy happening within the UCA?

See Appendix 1

There is no central register for UCA Chaplains. In fact, not all synods have a register of chaplains working in their states. This is particularly complicated as many, if not most, chaplains are employed by outside bodies to provide a service within a specific industry. This is further complicated by an inconsistent approach as to whether chaplains are in placement or not.

UCA has chaplains associated with church-run social services such as working with homeless, youth and community, drug rehabilitation, aged care, families and disabilities. There are a considerable number. For example, Uniting NSW alone has 80 chaplains; Queensland has 87 and Aging well Victoria has 18 positions. It is clear that more than 200 UCA chaplains are employed across Australia.

It would be relatively easy to count UCA chaplains working in UCA missions such as Aging Well, Wesley, Uniting, etc but this requires a coordinated individual approach to each service under the auspices of each Synod. UCA schools employ chaplains directly, but in some states and territories, placement goes through ACOMP and in others, there is a different selection process. Queensland has established a specific Chaplaincy placement Board.

We cannot manage what we cannot measure. The Working group recognised that an Audit of Chaplaincy roles is essential.

In addition to chaplains working directly for UCA agencies, there are ordained and lay UCA chaplains employed directly by prisons (private and public); all branches of the military; police; hospitals and health services; schools (public and private); universities; sports, mining and transport industries. An audit of pastors and ordained chaplains will aid the church in providing appropriate continuing education, pastoral support, governance and assurance that they are up to date on safe church, ethics and polity training.

In addition, Synods would benefit from a helicopter view of current and upcoming civil chaplaincy positions in order to offer more opportunities to graduates and others.

Chaplaincy inclusion in the structure of the church

Everything we do is oriented towards congregational ministry and yet increasingly that is not the church’s only focus. Chaplains often feel left out, undervalued or misunderstood in Synod and presbytery contexts. Some synods, have begun to include chaplaincy case studies in Code of ethics training but this is only recent and only in some synods. So often meetings,

model of primarily providing care for people in various settings but in a post Christendom context in which witness to Jesus Christ and looking for ways in which people might become and grow as disciples and experience Christian community are sought.’ (Report to ASC, 2011)

forums and even forms used by synods do not have a box to tick or relevancy for chaplaincy. This includes forms for placement and vitality of call.

Because we have not had a dedicated or even strategic approach to chaplaincy, UCA has been unable to produce enough chaplains for ministry in our agencies and has historically sourced them from other faith groups and Christian traditions. While service delivery agencies may well provide chaplaincy services *by* people of other faiths *to* people of other faiths, and accepting that chaplains deliver service beyond their own faith group, the UCA needs to define who is a UCA chaplain as a representation of the Uniting Church in Australia. While Synods have processes for Ministers of other denominations working within the Church or seeking to become Uniting Church Ministers, it is unclear how consistently these processes are applied to chaplains in the variety of settings they are found and not all of whom are ordained. The particularities of chaplaincy add a further complexity to this equation, such that the Task Group believes it would be helpful to ensure that there is a nationally agreed set of processes and standards applied to those from other Christian traditions appointed to chaplaincy roles within or on behalf of the UCA.

Requirements

A sample of relevant (PDs) can be found in Appendix 3.

There is a wide range of expectations for chaplaincy placements starting from providing spiritual support to staff and clients and perhaps, leading chapel services, to senior management roles. Chaplaincy positions can require any or all of the following:

- Hands on- spiritual/pastoral care
- Recruit and train volunteers
- Prepare lesson plans, Lead workshops/training in pastoral care and other life skills
- Crisis management or debriefing
- Participate in staff inductions (and other HR activities)
- Provide family support
- Write/create handbooks, materials and activities promoting pastoral care and well-being
- Run Bible studies
- Plan, coordinate, budget, pastoral services
- Manage staff
- Write policy documents
- Provide continuing professional development for others

In turn, there are some general requirements that are found in most PDs:

- Recognised theological education or training
- At least one Clinical Pastoral Education unit, a Cert V in pastoral care or above,

- In addition, Chaplains undergo mandatory training in their placement organisations such as fire, security, cultural sensitivity, safe work, anti-bullying, ethics, safe handling/lifting, hygiene etc
- Continuing professional development

Formal educational and experience requirements vary according to specialty area. For example, minimum requirements for Health are set by Spiritual Health Australia and have a much higher entry bar than other sectors. Increasingly, chaplaincy in health is seen as an Allied Service so the expectation is that Chaplains would have the same level of education and continuing professional development as social workers, nutritionist, physio therapists et al. It would be expected that a person at entry level would have a minimum of 300 clinical practice hours.

Most schools require a Chaplain to have an education degree or a higher degree plus a Grad Dip or Associate Diploma in education. Universities require *at least* a Bachelor's degree, this does not need to be in education, and clear pastoral care qualifications, such as a CPE Level 1.

Increasingly Chaplains are called on to be multi-disciplinary. Individual chaplains have come to their call with previous human-service degrees or sought to develop their skills and accreditation in mediation; spiritual direction; counselling; social work and adult education.

While this is in marked contrast to previous generations of MOWs, Deacons, and indeed, most contemporary Ministry candidates, now come to their calling with previous degrees. UCA colleges are now filled with adult learners with life experiences.

Oversight

All Chaplains are subject to the Uniting Church Code of Ethics for Ministry or Lay leaders. While much of the Code is relevant, there is nothing specific for chaplains or the complex relationships between chaplains, the church, agencies and presbyteries.

Spiritual Care Australia also sets a national standard for members. However, many specialty sectors also have their own code of ethics and standards. Generally, there is no conflict between the standards but it adds to the complex web of oversight.

For example, an ordained Chaplain must adhere to the UCA Constitution, rules and ethics. They abide by the standards and codes of their specialty area. They are also answerable to their employing body (for example UnitingCare) which places them in a hospital or prison where they are under the auspices of the organisational rules and policies. Chaplains in ministry are uniquely answerable to many authorities. See Appendix 4, Matrix Management for a glimpse of the typical reporting strategies of a chaplain in placement.

Which settings do we have some say over, and which do we not?

In general, UCA has little say over chaplains. Civil chaplains and school chaplains follow policies of government regarding chaplaincy. Increasingly the UCA has little say in the appointment of chaplaincy positions within our own schools and aged care institutions. In most States (not including Qld), selection is handled almost entirely by the agency.

Civil chaplains can be 'nominated' for positions in hospitals and prisons (or apply through advertisement) but the selection is ultimately up to independent selection committees. We have representation on some, but not all committees. The committees comprise HR, specialty representatives and direct report or coordinators who may be of another denomination.

Once in an institution/agency, Chaplains participate in a wide variety of settings for example, patient multidisciplinary teams, ethics committees, planning committees, HR and client welfare strategy meetings. This is true for some, but not all agencies where chaplains are perceived at various levels of the hierarchy. The pandemic and subsequent lock-downs highlighted the difference between organisations that saw chaplaincy as an essential service and those that saw it as marginal or nice-to-have. In some institutions, chaplains were called back early to support staff and families through extreme crisis. In other places, they were called back much later to back cover absenteeism in laundries, personal care and cleaning.³

Again, for example, in the police and military services, Chaplains are highly regarded and given rank and voice while in aged care, the position of the chaplain may be subject to the personal informed or uninformed opinion of a particular service manager. Staff who are not trained well on the role of spirituality in a person's wholeness may not see chaplains as part of the team.

What UCA *does* have control over is the quality of the training and education of UCA Chaplains. Our Tertiary institutions could, and should, be responsible for producing excellent candidates that are attractive to employers in any context.

In the competitive world of tertiary education, we have the potential to be a leader in training chaplains of all denominations. Employers are calling for recognised educational pathways.

Specified ministries within the UCA – MoWs, Deacons, MoP, lay chaplaincy roles

It is reasonable to assume that both MOWs and Deacons can become chaplains. This is particularly true of those entering Ministry with prior learning in social endeavours such as counselling. The fact is that increasingly, there is more work available for those trained and ordained in chaplaincy than in the congregational placements.

In hospital chaplaincy – it is preferred that a chaplain is able to do baptisms, funeral services, and at rare times, weddings. People at end of life sometimes request to be baptised or wed or families have been known to move weddings to the hospital so that an ill family member may attend. When a chaplain is not able to do this, persons requesting may be asked to seek the services of someone outside the hospital. COVID highlighted problems of accessing outside assistance.

As a result, it is important that Chaplains at the very least qualify for MoP/Deacon and are trained in the sacraments. Uniting NSW and the Civil Chaplains Advisory Committee (which is the appointing body in NSW) have this as a minimum requirement.

³ Dr Michael Patterson's recent presentation to the Spiritual Care Australia National Conference (June 22) said his most recent research proposed that much of the difference in responses had to do with the level of education and confidence of the chaplains. Highly skilled chaplains had more confidence and therefore had higher profiles and engagement with staff which led to a higher level of inclusion when the crisis hit.

As placements also become very difficult to navigate in terms of ministry due to congregational age profiles and institutional stress, it is likely that theological colleges, where they exist, will be producing more ministry agents for chaplaincy.

At present the UCA WA does not fund any Diaconal ministry in association with a community placement in association with a fresh expression in a congregation. There are deacons: they are all employed in congregations or as chaplains.

“Many chaplains are lay persons (particularly in state schools, hospitals and aged care) and can be identified and trained as Pastors of the UCA. They are often sourced from other denominations, and frequently have at least one degree, or diploma. Their training varies from Certificate IV qualifications (minimum) but more have a degree in social welfare, counselling and other areas. Many, but by no means all, have little theological qualification.” (cf Wright, 2019, UCS) Generally, across the nation, community chaplaincy placements are rare and not counting Frontier Services, probably represent less than a handful.

This raises the question of whom does a chaplain represent? While spiritual care is offered to all in multifaith and inter-faith environments, a UCA chaplain is the public face of the Uniting Church in Australia. It seems to reason, if we are employing people of other faiths as chaplains, they should at the very least understand the values and polity of UCA. Therefore qualifying as a MoP is at the very least, a guarantee they have some understanding of the church they represent.

A theological qualification or equivalent, plus specific studies in pastoral or spiritual care, is a minimum requirement to be registered as a Certified Member of Spiritual Care Australia.

Therefore, a person without recognition as MOW, Deacon or MoP, in most cases should not be recognised or promoted as a “chaplain” but rather is a spiritual support worker, pastoral carer or other lay position.

Do we need a Specified Ministry of Chaplain?

The consensus of the working group is that with specific training, chaplaincy falls comfortably into existing ministries. What we have failed to document is how chaplaincy has been a significant factor in the call of recent Deacon candidates. The movement has not been motivated by employment opportunities as much as individuals hearing the cries of those in the margins and not the call of congregations.

The call to chaplaincy (and pastoral care) should be recognised as a legitimate call to Ministry. This should be reflected in UCA conversations, documentation and in particular, Period of Discernment (PoD) documentation and supervising materials.

Do we need standards and guidelines and what bodies within the church has the watching brief?

The working group is in consensus that UCA should have an overview and national standards or best practice guidelines for chaplains.

In order to come to a national consensus, the person or persons responsible would need to consult and coordinate with a number of Synod bodies already or working towards establishing an overview.

If so, what body or bodies within the Church should promulgate or police these standards?

Rather than a policing role – the Office of Chaplaincy and pastoral care or a Specialised sub group would co-ordinate and advise on best practice to UCA training and education institutions and advise Synods that do not have an internal or State/Territory body that sets standards.

Civil chaplains should have best practice and guidelines which align to the standards set by chaplaincy bodies such as CCAC, SSA, SHA⁴ in terms of professional qualifications.

This is important as there are groups offering what they claim are CPE⁵ equivalent at the moment that are not at par with the academic standards of CPE – while this may be permitted within denomination ministry work, civil chaplains still need to comply with civil requirements.

An Office of Chaplaincy that registers UCA chaplains guarantees national transferable skills and acts as a barrier against poor performers or unqualified chaplains Synod hopping.

Educational expectations and pathways to Chaplaincy

Currently, all ministry agents should have at least one specific field education chaplaincy unit. CPE can greatly assist in development of self-reflective practices and in pastoral care while working within an institution whether directly under the regulation of a synod or not.

Field Ed in chaplaincy provides an alternative career pathway for those needing employment outside the congregational ministry. The military accept ordained ministers and train chaplains.

Traditionally chaplaincy has been seen as the field for those who do not fit the 'real ministry' of congregational placement. While congregational ministry is still very much core to the identity of the UCA, it is imperative that preparing ministry agents for specified ministries have alternative possible futures in ministry in WA. In WA, there are more chaplaincy positions available and these require alternative skill sets.

In Queensland, Trinity College offers a Diploma of Ministry: Chaplaincy Electives can be undertaken in addition to core subjects. NSW Uniting Church College does not currently offer chaplaincy units – although planned. Morling College (Baptist) offers a chaplaincy course.

Internationally and increasingly in Australia the expected education level is:

- Foundational level: Bachelor's degree in relevant field (ministry/theology, psychology, counselling) plus minimum 400 hours CPE (For volunteers – 40-hours Introduction to CPE)

⁴ CCAC – Civil Chaplains Advisory Committee (NSW); SCA - Spiritual Care Australia; SHA Spiritual Health Association; Meaningful Aging et al

⁵ CPE = Clinical Pastoral Education

- Advanced level: Bachelor's Degree in a relevant field plus 3 CPEs with the third CPE being Advanced CPE
- Expert level: M.A. in Chaplaincy or higher (This includes at least 3 units of CPE including Advanced CPE and denomination-based ministry subjects).
- Chaplains add specialty area training (short courses) to all of the above in specialised fields such as mental health, prisons, advanced patient care, disaster recovery, working with children, community development etc

What does a chaplaincy 'career pathway' look like?

Unlike MoW ministries, there is a clear pathway to a developing vocation. Chaplains can expect to move up in responsibilities and challenges rather than sideways to another congregation.

Many chaplains begin their discernment almost by accident as volunteer or student chaplains. Volunteering makes it possible for them to hear the call or ascertain whether they are well-suited for the ministry.

Upon completing some form of pastoral education (which may range from a Pastoral Partners Program, Cert V to CPE or a Graduate Diploma), they apply for a position as a pastoral carer or spiritual support worker. Many Spiritual support workers use their continuing education to increase their CPE training levels.

If they are in the process or have completed MoP or Ministry training, they might apply for a chaplains' positions.

As the number of chaplaincy services are increasing within the public, private and Church environment, there is a greater need for team leaders, chaplaincy coordinators, educators, supervisors and chaplaincy directors.

On a national level, to reflect changing trends and best practice, we need to ensure courses include

- Reflective practice and/or CPE.
- Apologetics
- Multicultural and faiths of the world training;
- Pastoral theology
- Commending the faith,
- Pastoral care and pastoral/spiritual practice
- Interfaith
- Education units or degree in Chaplaincy and specialised area which would allow external units in specialised fields like criminology, end of life care, grief, mental health etc.

We also need to smooth the pathway of those moving towards chaplaincy from Ministry of Pastor to ordination and for MoWs moving to chaplaincy. Transition courses are essential.

Outside providers

Other colleges such as Morling (NSW) and Sterling (Vic) offer chaplaincy courses. “Chaplaincy Australia” which is a trade-marked name owned and operated by ACC, offers a Cert V and other levels of training. Because of theological and doctrinal issues and questionable academic standards, the graduates of Alphacrucis College have not always been widely accepted.

TPP versus CPE; some religious institutions offer something equivalent to the CPE offered in chaplaincy graduate courses but not quite and may not be assessed as equivalent to CPE outside their organisation.

Some hospitals offer general or mental health CPE.

In general, when a chaplaincy vacancy is advertised for a placement outside the religious body (such as civil chaplains), there is already a requirement of completion of at least one unit (400 hours) of CPE. As of today, this is the requirement. Perhaps in the future there will be changes to what will be required.

Why is Clinical Pastoral Education (CPE) that important in hospital (and other) chaplaincy?

The curriculum of CPE prepares a student to minister to people of different religious (or no religion) beliefs, and socio-demographic and ethnic backgrounds which will be the mix of people in a chaplaincy setting. Its placement system, group discussions on experiences, individual supervision, theological reflection and discussions on grief and loss, meaning-making, caregiving, ethical issues, pastoral care functions, self-care, spiritual assessments, and pastoral intervention tools all help to prepare a person to the demanding pastoral care work in chaplaincy.

Chaplaincy and Supervision/Continuing Education

Supervision and continuing education are vital in chaplaincy because of the nature of their work. We need to train some of our ministry supervisors and presbytery ministers to understand chaplain’s context.

- The state schools, military and police and those training for emergency response chaplaincy have their own training programs for chaplains, along with programs for supervision and mentoring.
- Mental health CPE for mental health chaplaincy;
- Aged care and dementia training
- SCA, Meaningful Aging and SHA all offer on-going professional development courses

There are ministry-specific training depending on the area of chaplaincy ministry and short courses offered by colleges and related organisations such as Barnabas Ministries, retreat centres, Australia Spiritual Directors, various counselling and mediation groups et al.

There are national and local spiritual care conferences, short-term courses such as mental health first aid, mental health CPE, grief and loss, medical ethics (for health care chaplaincy), and more.

Supervision is mandatory for all ministry agents although record keeping and oversight varies from Presbytery to Presbytery,

Chaplains deal with people in crisis as a central part of their work. Because of the risk of vicarious harm (PTSD, moral injury, burnout, etc.), supervision is essential and supervision that it is taking place is equally important. Professional standards such as SCA & SHA, set a

minimum and require regular reporting. Standards vary between 6-10 supervisions a year. It is a matter of agency policy (as it is with congregations) who pays and for how many sessions. There is no national UCA standard.

What options are available through UCA institutions or processes? What possibilities are available through non-UCA institutions?

Academic schools provide chaplaincy pathways for those who wish to serve as chaplains – They are at Bachelor and Graduate levels. Those who have already Bachelor's degree on relevant field can do the Graduate Certificate, Graduate Diploma, Masters level or higher as they wish.

The US and UK offer Doctor of Ministry in Health Care Chaplaincy courses but financial assistance or scholarships would be necessary.

The question is should each Synod be providing through their educational institution at least one continuing education conference a year that brings together UCA chaplains for continuing education or is there room for a national approach through another body such as the Diakonia? Chaplains work away from the church and in some states and territories have few opportunities to meet and feel the support of their Church,

Conclusion and Recommendations

The working group sees chaplaincy as a key ministry area for UCA's future needs, not just in rural and remote areas, but also as cities grow beyond community and individuals become more isolated.

The working group requests that chaplaincy be recognised as a unique call and that it requires particular gifts and skills and that our structures and processes be mindful of this as an included ministry. We ask that the Uniting Church acknowledge and value the work of chaplains in its actions and processes.

UCA needs to see chaplaincy as a specialized ministry with specific training qualifications. It is a visible mission to our community and most especially to the vulnerable (sick, in prison, elderly, etc). It is the light of Christ being made visible in our community and reaches out to all people.

Recommendations for Further Work

- A national chaplaincy audit is essential – we can't manage what we can't measure. Synods need to know where chaplaincies exist and who and where UCA representatives are working. Synods should be requested to audit both positions and people. Synods might consider scoping chaplaincy in their region so that they are in a competitive and sustainable position to supply chaplains for civil and church future needs. Audits done at a Synod level should then be collated nationally, with the results communicated back to Synods.
- Define national pathways for MOWs & MoP to transition to chaplaincy. We request that Standards for Ministries work with each MEB to ensure each MEB has defined pathways.
- Prepare a predictable, prescribed pathway for chaplains working for UCA of other Christian traditions to transition and develop an understanding of what is a UCA chaplain and what is a chaplain working *for* UCA. We need to define the difference and expectations, and have a transparent system that ensures chaplains of other

faiths adhere to USA values and standards. We request that Standards for Ministry work with each Synod to agree on prescribed requirements for working within/for Uniting Church agencies.

- Recognise that chaplaincy is a particular calling and reflect that in our POD and formation documents. Standards for Ministry to ensure at the next opportunity when these documents are updated that reference to the unique calling of chaplaincy is included.
- Have a clear directive for intentional inclusion of chaplaincy in relevant documents: The Assembly Standing Committee should request:
 - Synod's amend templates and forms for colleges, profiles, vitality of call, ethical training and all other administrative generics to include and accommodate Deacons and chaplains in other contexts that are not congregational placements.
 - Presbyteries ensure all chaplains are included in ethical training, ministry gatherings, presbytery meetings with recognition by including agenda items and speakers relevant to ministries outside congregational placements
 - When planning local and Synod agendas, continuing education, conferences or speakers, consider chaplaincy as an area of ministry deserving attention
- Establish national educational standards designed to produce consistently capable UCA chaplains recognised and respected by all synods. We request Standards for Ministry to establish a set of national education Standards and best practice guidelines, drawing on the standards already available through Spiritual Care Australia, Spiritual Health Association and Meaningful Aging. These guidelines should ensure consistent understandings regarding supervision, continuing education and participation by chaplains in their local presbyteries.
- We request that all Uniting Church educational institutions be encouraged to provide continuing education for chaplains and establish scholarships to encourage enhanced scholarship and ensure we have the capable teaching staff for future generations.

In considering how the ongoing work detailed above might best be achieved, the Task Group is of the opinion that some of this work properly falls within the province of the Standards for Ministries Committee. Other aspects of the recommendations above involve communication with Synods, MEB's and educational institutions along with collation of responses. Again, this seems to be work which might be helpfully carried out by Standards for Ministries, which already has reason to communicate regularly with Synods, MEBs and educational institutions. It seems likely however that Standards for Ministries Committee will need to supplement its current membership with appropriate people in order to address this work. As a result, our recommendation to the ASC is as follows:

TASK GROUP RECOMMENDATION

That the Assembly Standing Committee:

Direct Standards for Ministries to create a specialised Chaplaincy sub-committee with appropriate skilled and experienced people to collate and coordinate the delivery of the attached Recommendations for Further Work, consulting with synods and colleges and advising presbyteries with respect to best practice.