

Responding to the Challenges of Diversity

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CEUC Workshop, June 2006

❖ Conservative

❖ Progressive

—foundations/ radix

•The foundational story

—Jesus the progressive Jew

•The organising myth

—St Martin of Tours

·compassion

·unconditional hospitality

·prayer

·advocacy

·empowerment

·self-effacing service

<i>Traditional Chaplaincy</i>	<i>Professional Chaplaincy</i>	<i>Surrogate Chaplaincy</i>
❖ Priest model /displaced church	❖ Member of the University	❖ Reactive to both Traditional and Professional
—who pays, whose agenda?	—who pays, whose agenda?	—‘parachurch’
—worship and education	—pastoral care	—Bible ‘teaching’ and ‘evangelism’
—individualist	—part of the ‘human service’ team	—alienated from Church and University

The Changed Context

❖ Traditional chaplaincy = sectarian?

❖ Professional chaplaincy = compromised?

❖ Surrogate Chaplaincy = fundamentalist?

Multifaith

❖ Traditional? Professional? Surrogate?...Or....?

Multifaith at Flinders

❖ A community of colleagues

—radical cooperation

—common service to the university community

—remaining authentic to own faith traditions

—respect for each other’s ministry

—experimental / action and reflection

Multifaith

❖ nuanced ‘traditional’ ministry to own f/c

❖ corporate plans

❖ provide wider options

❖ discernment of boundaries

❖ ‘public’, inclusive liturgy

❖ resource to own wider faith community

❖ consultancy with external bodies

Multifaith: challenges

❖ privileged position the Christian church holds

❖ new governance structures

❖ theological development

❖ patience and grace

Initiatives/Entry Points