I am delighted to welcome you to Ridley Hall for the Third Global Congress on Sport and Christianity. In hosting the conference, we are continuing a proud tradition of association with sporting activities at the college. Ridley Hall first opened its doors 140 years ago, and by 1896 the college boasted an Association Football (soccer) team. Other teams quickly followed, playing hockey, tennis, and cricket. Some of our alumni went on to achieve great things in the world of sport, including David Sheppard, who was at Ridley Hall from 1953 to 1955, and went on to Captain the England cricket team before becoming Bishop of Woolwich in 1969 and Bishop of Liverpool in 1975.

There is one sport that has endured over this time and continues as a proud Ridley tradition to this day, and that is croquet. Each summer, teams of students and staff play for the right to be crowned Ridley Croquet Champions. All matches are played in a competitive but sporting fashion!

Within the curriculum we now offer undergraduate and postgraduate courses for students utilising sport in a range of missional contexts. In June we welcomed leaders from the national sports ministry and chaplaincy organisations to Ridley, and we are delighted to extend that welcome to you now. I hope and pray that the Lord inspires you in your love for sport and in service to Him over these coming days.

In Christ,

The Revd Dr Michael Volland
Principal
A MESSAGE FROM THE CONGRESS CONVENOR

It gives me great pleasure to welcome you to the Third Global Congress on Sport and Christianity (3GCSC) here at Ridley Hall, Cambridge. We have an inspirational line-up of speakers and presenters for you, and we hope that you will enjoy fruitful discussion and fellowship along the way.

The overarching theme of the Congress is “servant leadership” and, more specifically, the exploration of ways in which practitioners and academics can best serve the everyday demands and requirements of the field of sports ministry and sports chaplaincy theologically, conceptually, practically and spiritually.

A central aspiration of the event is to promote the application of these ideas in line with the historical aims of the Congress and to consider how an intentional servant leadership approach might facilitate further synergies, connections and partnerships across our community via the (co-)creation of collaborative dialogue. We encourage you to consider these issues as you listen and contribute to the presentations that we have in store.

In the line with the overarching ethos of the Congress, the aims of the 3GCSC are to:

- Encourage global collaboration between academics, practitioners, politicians, policy-makers, church leaders (lay and ordained), administrators, and athletes;
- Stimulate high quality academic and practitioner publications that have societal impact;
- Encourage, equip and serve individuals, collectives and organisations in their sphere of influence through intentional mentoring, collaboration and partnership;
- Stimulate a ‘culture shift’ in modern sport via the sharing of ideas and practices and a ‘coming together’ of individuals from across academic and practitioner disciplines and all streams and denominations of Christianity, culminating in an inclusive and ecumenical event.

In sum, the 3GCSC aims not only to provide a space for discussion and reflection around the relationship between Christianity and sport, but also to consider ways in which the underpinning principles of the Christian faith might allow us to challenge some of the values and practices often evident in modern-day sporting contexts and locales. It is by way of such reflection that our understandings of the role of sports ministry and sports chaplaincy can continue to evolve, and that a desire for ongoing debate and scholarship in this area will be stimulated and encouraged. Needless to say, we trust that your time with us will act as a stimulus and an encouragement in relation to the way in which you view both your own ministry and that of others.

Andrew Parker
3GCSC Convenor
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<tr>
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<td>Keynote (Newnham College)</td>
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<tr>
<td>Afternoon</td>
<td>Arrivals</td>
<td>Talk and tour of Reformation Cambridge (Optional/Ridley Hall)</td>
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<tr>
<td>18:00–19:00</td>
<td>Welcome and Keynote (Ridley Hall)</td>
<td>Fish Supper* (Ridley Hall)</td>
<td>Celebration Service (St Andrew the Great)</td>
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<tr>
<td>19:00–21:00</td>
<td>Gala Dinner (Newnham College)</td>
<td>CEDE app Demonstration</td>
<td>BBQ* (Ridley Hall)</td>
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* Free to Congress delegates courtesy of CEDESPORTS
* Pre-booking required
### THURSDAY 18 AUGUST

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<tr>
<td>18:00–19:00</td>
<td>Lecture Hall (RH)</td>
<td>Michael Volland</td>
<td>Ultramarathon Running and the Truth About Ourselves: Wisdom for Servant Leaders</td>
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### FRIDAY 19 AUGUST

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<tr>
<td>09:00–10:00</td>
<td>Newnham</td>
<td>Steven Waller</td>
<td>The death of George Floyd and compassionate sports chaplaincy: Navigating culturally-responsive care for diverse people in sport</td>
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<tr>
<td>10:30–13:15</td>
<td>Newnham</td>
<td>Nick Watson</td>
<td>Sport, Racism and Fatherlessness in America: An Alternative Proposition</td>
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<tr>
<td>11:30–12:15</td>
<td>Newnham</td>
<td>Xavier Bharath and Chad Carlson</td>
<td>Generational transformation through sports ministry in India</td>
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<tr>
<td>11:30–12:15</td>
<td>Newnham</td>
<td>Mark Balcar &amp; Andrew Parker</td>
<td>Evidencing sports ministry: Developing theories of change in sport/faith context</td>
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<tr>
<td>12:30–13:15</td>
<td>Newnham</td>
<td>Mark Oliver</td>
<td>Doorstep Sport and the Gospel</td>
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### SATURDAY 20 AUGUST

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<tr>
<td>09:00–10:00</td>
<td>Newnham</td>
<td>Elizabeth Bounds</td>
<td>Virtue development in sports</td>
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<tr>
<td>10:30–13:15</td>
<td>Newnham</td>
<td>Jay Medenwaldt</td>
<td>Serving teams through data collection and analysis</td>
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<tr>
<td>11:30–12:15</td>
<td>Newnham</td>
<td>Drew Dabbs</td>
<td>A pastoral model for addressing the topic of youth sport</td>
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<td>10:30–12:15</td>
<td>Newnham</td>
<td>Ashley Null</td>
<td>Towards a fresh approach to sport competition and Christian faith</td>
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<tr>
<td>10:30–11:15</td>
<td>Newnham</td>
<td>Session 1: Qualitative research in sport and theology (Chair: Rob French)</td>
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<tr>
<td>11:30–12:15</td>
<td>Newnham</td>
<td>Session 2: Developments in sports chaplaincy II (Chair: Robin Barden)</td>
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<tr>
<td>10:30–12:15</td>
<td>SR4 (RH)</td>
<td>Andrew Parker</td>
<td>Servant leadership and sports ministry in a post-COVID world</td>
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In recent years, many secular sporting organisations have developed theories of change (ToC) based on evidence from both internal and/or external evaluations of programme delivery. Sports ministry organisations appear to have been relatively slow to adopt such evidence-based frameworks and this has proved to be something of a hindrance in terms of their potential to engage with and influence broader sports policy and practice. In this paper, we explore why ToC are important to the overall profile of sports ministry organisations and how a simple ToC framework can be established and developed.

Generational Transformation through Sport Ministry in India

Through sports, many young people are accepting Christ and bringing their entire families to faith. This has been happening for 25 years in one ministry centre in India, which now has 38 locations. India has a great diversity of language, religion, caste, and ethnicity. Indians come together around their national cricket team which 70% of the 1.21 billion population will watch. Recently, interest has been growing in football, basketball, and many Olympic sports. With more than 50% of its population below the age of 25 and more than 65% below the age of 35, there is a significant platform for sports ministry in India. This presentation will describe the ways that Christian sports ministry is growing in India by equipping servant leader coaches in each of the diverse states across the country.

Creating a Bridge from School to Church

KICK’s mission is to transform young people’s lives with God’s love, through sport and support. Statistics suggest that ⅓ of 15-year-olds in the UK identify with a mental health condition, only 4.5% of young people go to church and 840m days of education were lost during the COVID lockdown periods. Therefore, our solution is to go into schools to deliver professional services in sport, dance mentoring, and chaplaincy provision laced with Christian values whilst working with churches to innovatively share the Good News. Building upon this schools provision, we empower local churches to run additional KICK Academies which deliver high-quality Sport/Dance Coaching, matches, performances, and sports ministry with each session linked to a theme from the Bible. In training church-based volunteers, we are able to provide a sustainable solution for churches to deliver local sports ministry and we have seen our work quintuple in five years across the UK.

Historical research as an act of servant leadership to the practitioner community: A Companion to Christianity and Sport in Europe and North America (19th–21st centuries)

This Companion aims to study the interconnections between Christian traditions and sports and to understand how these key aspects of society influenced/influence in both positive and negative ways our daily life and provide ways to understand human experience and its meaning and purpose. Bringing together specialists in the field of religious studies, theology, philosophy, history, social sciences, psychology, etc., the volume presents the state of the field of the study of Christianity and Sport, create interdisciplinary and interdenominational engagement, and act as a stimulus for future research and servant leadership to the practitioner community. This presentation will focus on the purpose and potential of the Companion, paying special attention to the different regions concerned (Western and Eastern Europe and North America).

Keynote: Virtue Development in Sports

Religion and spirituality are the primary context for virtue development because both imbue actions and decisions with transcendent meaning and purpose. For example, Christianity offers a meta-narrative and meta-identity that promote virtuous behaviour as a by-product of the superordinate goal of communion with Christ. Psychological scientific study of virtues provides empirical evidence for faith contexts and communities as key sites for character development. Athletic contexts can either inhibit or promote virtuous behaviour and development, depending on a variety of factors, such as leadership. Leadership functions as the crux for enabling athletic contexts to promote virtue development. Coaches, parents, and sports ministers can promote virtues in sports by providing modelling, instruction, opportunities for enactment and reflection. Examples of excellent strengths of character in sports include courage, patience, humility, and gratitude.
**American-led Reformed Church in 1857, creating the theologically similar but culturally different**

**Pastoral Model for Addressing the Topic of Youth Sport**

Church leaders often struggle to address the topic of youth sport. If they address it at all, they have a tendency to lean toward either rejection or accommodation, but there is a better way. In his letter to the Ephesians, Paul stated that one purpose of church leaders is to "equip the saints for the work of ministry." With an equipping model, church leaders can address the topic of youth sport in a non-threatening way, while giving Christians the tools they need to make wise, healthy, Christ-honoring decisions with regard to youth sport. This presentation examines youth sport through the hermeneutical lenses of creation, fall, and redemption, demonstrating how Christians can be equipped with a theological framework for evaluating youth sport, and displaying how this approach can affect the way Christians engage youth sport.

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**Calvinistic Sport: A Case Study of Two Christian Colleges' Historical Acceptance of Sport**

What does Calvinist theology have to say about sport? On the face of it, not much. Sport falls within John Calvin's adiaphora, or "things indifferent" — those not mentioned — in the Biblical canon. Calvin spoke of play, but not organized sport. This presentation is a case study of one group of people — Dutch Americans — committed to Calvinist doctrine and to serving God and others. A secessionist group of Dutch Americans left the Dutch American-led Reformed Church in 1857, creating the theologically similar but culturally more conservative and isolationist Christian Reformed Church. The Reformed Church created Hope College and the Christian Reformed Church created Calvin College. Both schools have thriving athletic programs. A study of the ways in which these two "sibling" institutions accommodated student athletic initiatives within the framework of their rigid Calvinistic morality provides evidence of the ways in which Calvinist theology may speak into sport as more than "things indifferent".

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**Developing Stable Chaplaincy in Horseracing**

Statistical evidence points to a deepening decline in church attendance. As a sports chaplain within the horse racing industry, I enjoy conversations about faith and prayer but rarely about church, unless as consequence of a negative comment. If church is "the body of Christ" how do we relate our sporting chaplaincies to this "body" and does it always require attendance to a physical building, which is rarely possible in a seven day a week industrial context. In developing a new chaplaincy I want to ask the questions, How can we as a sports chaplain integrate faith and church? Should we be looking at developing new models of church within the sport we serve or reinvigorating existing churches to accept the relevance of sports ministries. Is it the role of the chaplains that needs renewing?

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**Calvinistic Sport: A Case Study of Two Christian Colleges' Historical Acceptance of Sport**

Chad Carlson, Hope College

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**From work to play: The potential of playful Sabbath for the college student athlete**

Colin Destache, Athletes in Action

This paper reimagines the work of athletics as a way of playful sabbath. It points towards the possibility that reorienting work and play has potential for a constructive theology of sabbath in the context of athletics. Through a case-study observing college football players, I contend that the playing of collegiate sport is not only the work of college athletes, but that perpetually future oriented work devolves into anti-sabbath. This perpetual work demand demonstrates diminishing limitations of the flourishing college student-athletes. Engaging with a range of literature, I discuss concepts of play, theories of work, and theologies of sabbath throughout the Judeo-Christian tradition. The culmination is an attempt to reimagine sport as oriented to and from playful sabbath, and to consider the possibilities for flourishing as a college student-athlete. Finally, I suggest ramifications of modeling and advocating playful sabbath by religious workers in sport.

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**Sport, faith and career transition in English professional football**

Graham Daniels, Christians in Sport

This presentation reports the findings of a study into the influence of the Christian faith on the identity formation of professional footballers. It proposes the theocentric (God-centred) foundation that personal identity is received as a gift from God rather than gained via athletic achievement. In turn, the presentation considers how this theological perspective aids participants' capacity to deal with the institutional pressures of an all-consuming career, which requires players to adhere to a restrictive, performance-based athletic identity. The study found that a theocentric, received approach to identity formation provided respondents with unprecedented existential fulfillment and security. These experiences lead to an authentic integration of personal faith at work and at home, resulting in behavioural and verbal witness to the Christian faith among work colleagues and in broader social contexts. Findings also demonstrated that becoming a Christian appeared to alleviate the restrictive institutional and cultural demands of the professional game, engendering the development of a more holistic personal identity in the lives of respondents.

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**The vulnerability of athletes in post-sport life retirement**

Brooke Ewert, Denver Seminary

The presentation explores the vulnerability of athletes in post-sport life (retirement) and the lack of resources available to them. As athletes retire from their sport, they are often left without medical insurance and unable to access sports counseling until they find a career that provides this health benefit. Athletes often do not know what their “next” career is until after their athletic career is over. This is a major stressor for most athletes and they commonly become depressed because they lack foreknowledge of how to transition
away from sport. Most sports teams do not consider the benefits of career counseling and therapeutic counseling during the athlete’s sports career. I propose that athletes should receive one year of mental health counseling, provided by their team, prior to retirement to begin to facilitate a positive transition to post-sport life.

Brian K. Gamel, Baylor University

The Victory of the Slaughtered Lamb

What does it mean to win? Christians have often struggled to articulate a clear notion of victory that is at once different from the world’s as well as recognizable to it. Is a Christian vision of winning the same as the world’s only nicer, kinder, gentler? Or does winning for Christians mean losing but then calling it winning by some kind of mental exercise? This paper explores these questions through an analysis of the language of νίκη (“victory,” “conquering”) in Revelation 5. For John the Seer being slain is victory; being faithful unto death itself is conquering. The way one conquers is the substance of that conquering. Therefore, the means of victory is synonymous with its end. This paper closes with an exploration of this idea applied to sports and Christians in competitive contexts.

Ross Georgiou, Global Sports Chaplaincy Association
Christian Wienkamp, Sports Chaplaincy UK
Dr Conrad Parsons, Global Evangelists

Sports Chaplaincy – Highways, Roadblocks and Bridges

Opportunities abound globally for effective sports chaplaincy, but a shrewd approach is needed. Observing ministry breakthroughs in a great variety of countries warrants optimism and offers powerful insights. Yet several roadblocks threaten this open highway for living and loving. This paper offers bridges to carry the church forward into this fast-changing mission context. Sports chaplaincy delivers God’s Kingdom into competitive, often ruthless contexts through humility, wisdom, and presence. In this ground-breaking ministry, it is essential for Christians to be trustworthy; to choose a servant stance; and to visibly add value to sporting communities. Jesus told his disciples to be as wise as snakes and harmless as doves. It is wise to better understand sporting worldviews; to intentionally develop our leadership capacity and pastoral care skills; and to address the significant challenges identified by today’s sports chaplains. One key issue is validation of chaplaincy in the church and sports worlds.

Reuben Hoetmer, University of Oxford

A Beauty In and Through the Ugly: Augustinian Resources for Sport Aesthetics

Sport is commonly described as beautiful. Yet, some of its central features — threats of failure, psychological suffering, and physical violence — are “ugly” by traditional aesthetic standards. This has created ongoing challenges in sport aesthetics. The presentation works to resolve this problem by turning to the theological aesthetics of Augustine and Hans Ur Von Balthasar. Through reflecting on creation and incarnation, and especially the cross, Augustine develops an understanding of beauty that departs from traditional aesthetics in several ways. In so doing, he describes a cruciform and kenotic (i.e. form of a servant) beauty revealed in and through ugliness. Drawing on this paradigm — and some of its developments in Von Balthasar — I argue that sport’s beauty is often likewise found in and through its uglier features. I also observe some potential implications of Augustine’s theological aesthetics for the moral evaluation of sport.

Matt Hoven, University of Alberta

“Authors Meet Critics” Dialogue Session on the New Book, On the Eighth Day: A Catholic Theology of Sport

Opening Session — Lead Author: (10 minutes)

Many scholars and practitioners are interested in how different Christian traditions engage sport. In this light, we present the main findings of our new book, On the Eighth Day: A Catholic Theology of Sport (Cascade/Wipf & Stock; Summer 2022). The book draws on the Catholic tradition in an ecumenical spirit and shows how theological investigation can enhance our understanding of sport. The joy of sport resonates with a theology of play, and a sacramental perspective builds on athletes’ experiences of flow and transcendence. Human suffering and loss can be better understood through the paschal mystery, while the Christian understanding of prayer provides an evaluative lens for sporting rituals and superstitions. Catholic perspectives on social justice and virtue ethics deepen one’s understanding of sport’s moral ramifications. Our co-authored book offers an introductory theology of sport that is incisive yet accessible and seeks to serve students, athletes, coaches, chaplains, and fans.

Meet the Critics (in alphabetical order):

Critic #1: (10 minutes)
Rob Ellis, Regent’s Park College,

Critic #2: (10 minutes)
Ed Hastings, Villanova University

Critic #3: (10 minutes)
David Torevell, Liverpool Hope University

Response to critics by authors and further discussion (15 minutes)

Audience questions and further discussion (20 minutes, or as long as questions remain)

Abstract for the Critics’ Sessions:

Each reviewer will “read and respond” to the publication, On the Eighth Day, from their research and teaching interests. All are theologians, but will respond from their area(s) of specialization in systematic theology, spirituality and practical theology, chaplaincy, and/or...
ethics. After hearing the reviewers’ positive and negative critiques of the book, the authors will be given a short time to respond. The floor will then be opened to a discussion among the authors, reviewers, and the audience. In the spirit of servant leadership, it is hoped that the session creates a collaborative dialogue about larger concerns in the scholarly field of sport and Christianity, the academic learning of undergraduates in Christian colleges and universities, the theological training of sport chaplains, and how our gathering can assist in a dialogue among Christians and sportspeople.

Matt Hoven, University of Alberta

**Toward the Practice of Non-Violence in Sports Programming: A Historical Case Study of a Canadian Ice Hockey Priest–Coach**

There is a long tradition of Christians leading sports programmes, but there is little historical research that provides background and faith-based insight into these complicated social realities. This presentation offers a historical case study of Canadian coach–educator Father David Bauer (1924–88) and his lifetime of reflecting on violence in sport. As a prominent international figure in ice hockey, Bauer experienced difficulties arising from violence over several decades, including a stint as a soldier in WWII. Building upon the sporting tradition of the Basilian Fathers and his own family, Bauer pushed back against several types of violence arising in sport: physical, psychological, structural, media-driven, and others. The presentation concludes with seven non-violent recommendations for sports programmes, where leaders can learn from Bauer’s story and determine how their teams can better support sport as a means of human development and bridge-building.

Landon T. Huffman, Johnson University
Jonah A. German, Friedensau Adventist University

**Hope in the Desert: An Exploratory Analysis of Hopeful Thinking among Youth Participants in a Sport Clinic in the Holy Land**

Global society has recently endured havoc from complex challenges instigated by natural disasters, a pandemic, social unrest, ideological divisions, and military occupations. Individuals and communities risk experiencing hopelessness in light of these traumatic phenomena. Psychology researcher Charles Snyder’s body of work investigates hope and offers best-practices for boosting hopeful thinking and the positive outcomes of high-hopers. This presentation reports the findings of a study that sought to apply Snyder’s paradigm of Hope Theory to sport for development and peace (SDP) initiatives. The purpose of this research was to investigate hopeful thinking among youth participating in a sport clinic in the Occupied Palestinian Territories (OPT) of the Holy Land region. This study utilised a pre-to-post-test survey design to evaluate changes in perceptions of hopeful thinking based on participating in the three-day sport clinic. This session will explore the mixed results from the study, which includes promising statistically significant findings among subsets of the youth participants (n = 59).

Mark Hull, 3D Institute

**Covenant partnership in sports ministry**

A covenant partnership is formed with an academic business and global sport ministries. Here’s how it came to be and how it works. 3Dimensional Coaching was introduced to the Fellowship of Christian Athletes (FCA) by Dr. Jeff Duke of the University of Central Florida. The 3D Institute was birthed out of FCA to meet certification and credit requests generated by FCA’s vast coaching connections. Ten years in the making the partnership has been formalised because the impact has been amazing:

1. Over 10,000 coaches in the USA and over 1,000 coaches internationally have taken the online course for certification.
2. Partnerships have been established with Governing Bodies and Universities.
3. Training has taken place in 70 countries.
4. Ministries worldwide have been positioned as partners.
5. Tens of thousands of dollars in course fees have gone directly to ministries.
6. Online course websites have been established in four languages with several more in development.

Dave Johns, Athletes in Action

**Sport, identity and the performance narrative**

Narrative based research links a person’s life story to their identity. “Through narrative we define who we are, who we were and where we may be in the future.” Identity is described as an ongoing project that is created through one’s story. Elite sport culture has a “dominant narrative” that is continually repeated. This story line prefers a certain identity for athletes, and expects certain behaviours from them. It is known as the “performance narrative”. Research shows that this story line can have consequences for health and the development of identity. Athletes need an alternative narrative to this performance narrative. Can integrating our faith narrative provide help? I propose that the creation story should become the athletes’ foundational identity story and that their personal gospel story be their ongoing identity story. In this session I will summarise the relevant research and propose applications for the sport minister and athlete.

Dr Luke Jones, University of Hull

**“Falling Upward” into sports retirement: A Rohrsian exploration of the sports retirement experience**

Retirement from sport is a widely reported challenging transition (Wendling & Sagas, 2021) and is a phenomenon that has been explored at length from a range of different perspectives; traditionally from within the sport psychology community (Stambulova et al., 2020), but more recently by socio-cultural scholars of sport (Jones & Denison, 2017). While the vast majority of academic papers on this issue have focused on the initial
aftermath of the transition away from sport, more recently, retirement scholars have suggested that emphasis should be placed on the longer lasting experiences of retired athletes (Jones, Avner & Denison, in press). There are very few (if any) studies that consider how a theological lens might progress thinking around this important social issue in sport.

This paper aims to embrace a theological framework inspired by the work of Richard Rohr (2012) as a progressive tool for exploring and framing the phenomenon of sports retirement as a “second half of life” spiritual journey. In turn it offers some suggestions for retired athletes (and those who steward them) who may have some cultural affiliation or dedication to the Christian tradition.

Brad Kenney, Soccer ChaplainsUnited

The Sports Chaplain as Captive:
The Issue of Pay and Differences Between Preaching and Peddling the Gospel

Tension exists for chaplains in sport — the majority are unpaid, volunteers (Paget & McCormack, 2006). This characteristic necessitates that chaplains have other meaningful vocational work or fundraise support, both activities detracting from the chaplain’s work. Should sports chaplains be paid or, is there a conflict of interest in chaplains leveraging privileged positions or exciting experiences to earn an income or wage? The apostle Paul, writing in 2 Corinthians 2:14–3:6, defends his work and ministry, self-identifying as a “captive” led by Christ and contrasting his work with “many” others who “peddle the word of God for profit”. Paul, previously (I Cor. 9), defends the right of pay for those who “preach the Gospel”. So, then, is there a balance to be struck? If so, what is that balance? This presentation will reflect theologically on the Corinthian texts, Paul’s meanings and example — offering practical ramifications and considerations for sports chaplains.

Craig Larner and Andrew Parker, Ridley Hall, Cambridge

From the pitch to the pew? A case study of the faith journeys of elite amateur athletes

Recent research shows that both para-church sports ministry peer groups and local churches are both integral to facilitating lasting faith journeys among elite athletes. However, questions arise over the importance of these different facets of athlete life and their respective emphasis at different stages of their faith journeys. This presentation reports the findings of a study which sought to investigate how local churches and parachurch peer groups relate to one another in order to provide pastoral support to athletes. The research comprised semi-structured interviews with six elite-amateur athletes, all of whom were at different stages of their faith journeys. Respondents were asked about their engagement with their local churches and sports ministry para-church peer groups, and whether/how they perceived the two relating to one another. Findings suggest that sports ministries should consider these two elements when designing theory of change models in order that they best support athletes and partner with local churches in appropriate ways.

Jay M. Medenwaldt, Baylor University

Serving Teams through Data Collection and Analysis

The Apostle Paul tells us that we all have unique gifts for building up the church (see Romans 12:4–8 & 1 Corinthians 12:12–30). Sports scholars and practitioners have overlapping but distinct sets of knowledge and abilities that can be mutually beneficial and bring glory to God. Unfortunately, a variety of factors often prevent optimal partnerships between scholars and practitioners, thereby missing opportunities to glory God, enhance safety, improve well-being, and increase performance. This paper details how I am serving a Christian ice hockey program through minimally invasive data collection techniques to provide coaches with useful information and build trust for future collaboration. I will describe my methods and provide suggestions on how this can be replicated elsewhere.
This presentation details a servant leader approach in my Religion and Sport course and the outcomes observed utilizing a student-determined (Schultz, 2017), Christian character-trait curriculum analysis (Cox & Haney, 2002). Students critically examine contemporary relationships between sport and religion through Christian character trait analysis using an intentional interactionist pedagogy which tasks them to construct and determine their own meaning of how such Christian character traits operate in the contexts of sport, culture, and religion. Students came to more deeply understand how the various “Christian” traits, which they select each semester for evaluation, have come to be embedded in and through contemporary global sport. This classroom experiences also relate to my broader research exploring the persistence of muscular Christian themes in contemporary global sport (Gibbons, 2018), further addressing the Congresses aim of, “how an intentional servant leadership approach might facilitate further synergies”, and “connections…via the (co)creation of collaborative dialogue”.

Keynote: Towards a Fresh Approach to Sport Competition and Christian Faith

In recent years, much has been written about the autotelic nature of sport and how competition, on the one hand, especially at the professional level, and evangelism on the other, fundamentally distort, and for some writers, destroy the spiritual benefits found in play. This address challenges these conclusions by rethinking how sport and Christian faith should go together, from the bottom up. For a fresh approach, we need to make two sets of distinctions. We need to distinguish between play as seen from a human perspective, e.g., Huizinga’s famous dictum that true play is always an end in itself, and play as seen from God’s perspective, an approach pioneered by Hugo Rahner. Secondly, we need to distinguish comparison as a means of seeking self-understanding versus as a means of establishing self-worth. With these distinctions in mind, we can look to Scripture for understanding God’s purpose in competitive sport as both a school of discipleship and as a means to reach others for Christ.

Presentation: A Theological Assessment of Hoffman’s Good Game

While the product of a lifetime of thoughtful, sympathetic engagement with evangelical sports ministries, Shirl Hoffman’s Good Game is the most thoroughly sustained critique of that subculture ever to appear in print, and the conclusions are comprehensively damning. With clarity and eloquence Hoffman challenges prevailing evangelical attitudes about sport in the key areas of competition, stewardship of the body, character-building and evangelism. Yet Hoffman also admits that he is not really qualified to answer the theological questions his book raises. He merely seeks “to sketch out some modest parameters that such a philosophy/theology might incorporate and follow with some implications for Christian practice” so as to begin “jump-starting badly needed dialogue on the subject.” Since his conclusions never really move beyond sport as a human performance seeking divine blessing, this workshop presentation gives practitioners the opportunity to dialogue about Hoffman’s work and discuss a way forward for the field.

Doorstep Sport and the Gospel

As a practitioner and coordinator of sports development programmes in low-income, underserved communities for more than 20 years, this session will provide examples of how “Doorstep Sport” can create opportunities for young people to thrive. It will also explore the biblical mandate for prioritising the poor and marginalised, and make the case for sports ministry providers to be at the forefront of this important work. This includes opportunities for the local church to tackle issues such as holiday hunger, crime and youth leadership.

Keynote: Servant Leadership in sports ministry in a post-COVID world

Servant leadership is a conceptual assumption that underpins the Christian life but few have interrogated its characteristics and behaviours to any significant degree within ministry contexts and settings. Fewer still have considered its implications for sports ministry. This presentation puts forward a series of suggestions for the role of servant leadership in sports ministry in a post-COVID world. The narrative focuses on two key challenges: (i) the need for the intentional (re)development of strategic partnerships across the sports ministry sector; and (ii) the need for the intentional (re)development of a servant partnership culture within individual organisations. The presentation concludes by suggesting that only by taking up these challenges can the sports ministry sector achieve its Kingdom potential during the next decade and beyond.

Sports Chaplaincy: Making a Difference in Light of Theological Anthropology

While the sports chaplain is tasked with ministering to a unique societal subset — the competitive athlete — the very properties that contribute to this uniqueness (competition, recognition, compensation, etc.) can hinder opportunities for honest interaction with the athlete for the sake of the gospel. A proper understanding of the Imago Dei of both Chaplain and athlete, however, helps to bypass the pitfalls of the instrumentalisation of
sport and presents a foundation for genuine spiritual connection and mentoring. Sport and competition become properly balanced as both a physical and spiritual pursuit. A survey of sports literature and theological anthropology lead to a focused and foundational method of approaching ministry for sports chaplains.

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Jane Sinden, Redeemer University

**The normalisation of emotion in Christian university athletes**

As a former Canadian elite rower, I know first-hand how sport can be both a place of growth and an environment that influences athletes destructively. I experienced and witnessed the development of health problems and the ignoring of health-related issues to continue training. In my doctoral work, I investigated the role of negative beliefs about emotion, which I called “normalisation of emotion”, and athletes’ decisions to train irrespective of their health. Results showed how athletes were persuaded to accept the view that outward expressions of emotions were negative, irrational and weak. As a result, the athletes suppressed their emotions and health concerns, and exacerbated their health problems. Recently I have been exploring the normalisation of emotion and Christian University athletes. This presentation summarises the preliminary findings of the research and provides practical suggestions for pastors, professors and coaches, as they serve and guide the emotional and spiritual development of athletes.

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David Torevell and Paul Rowan, Liverpool Hope College

**Training the Body: Perspectives from Religion, Physical Culture and Sport**

This presentation is based on our recently published book *Training the Body: Perspectives from Religion, Physical Culture and Sport*. The aim of the book is to introduce central ideas and spark further thinking about the transdisciplinary debate surrounding these three areas in relation to bodily training. We will outline the aims and content of the book before offering three extracts based on the co-editors’ chapter contributions. The first will argue for a metaphysical framework for combat in Eastern religions (including Christianity) and martial arts and discuss their implications for sports training. The second will demonstrate the connections between sport, Christian asceticism and life centred around notions of training the body and stretching the mind, and the third will take up the concept of balance in religious and sports training in relation to St Thomas Aquinas’ understanding of personhood.

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Don Vinson, University of Worcester
Andrew Parker, Ridley College, Cambridge

**Servant Leadership, coach learning and care**

A prominent theme in contemporary coach learning research has been the shift towards recognition of less formal infrastructure in helping coaches learn their craft. Wenger-Trayner and Wenger-Trayner’s (2020) latest iteration of their social theory of learning provides a promising device through which to conceptualize the facilitation of coach development from less formal and more ecological perspectives. In this presentation, we consider how systems convenors and learning facilitators might help practitioners enhance their knowledgeability. Additionally, considerable recent discussion has concerned the importance of helping coaches to learn to be “caring” practitioners. We also consider how systems convenors and learning facilitators might enhance coaches’ caring practice. We propose servant leadership as a tool to solve these intersecting problems. In particular we explore how principles commensurate with both Servant Leadership and Christian theology, namely (a) serving the followers’ highest priority needs, (b) foresight and (c) providing direction, have the potential to help coaching become more caring.

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Michael Volland, Ridley Hall, Cambridge

**Ultramarathon Running and the Truth About Ourselves: Wisdom for Servant Leaders**

Jesus said, “you will know the truth, and the truth will set you free” (John 8:32). As a regular competitor in UK ultramarathons, I can bear witness to the fact that long-distance running brings participants into an encounter with the truth about their spiritual, mental and physical condition, the limits of their capabilities, the nature of their character, and the deep reality of their attitudes toward others. Openness to encountering such truths about ourselves is the first step on the road to Christian maturity that leads towards a lifestyle characterised by servant leadership. The encounter and engagement in a subsequent process of discipleship require growth in humility which is itself a gift of God. The presentation will offer insights and wisdom about Christian discipleship, character and servant leadership drawn from ultramarathon running, applicable in a variety of contexts.

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Steven N. Waller, University of Tennessee

**Keynote: The death of George Floyd and compassionate sports chaplaincy: Navigating culturally-responsive care for diverse people in sport**

On the evening of May 25, 2020, White Minneapolis police officer Derek Chauvin killed George Floyd, a Black man, by kneeling on his neck for almost 10 minutes. His death touched off one of the most significant protest movements in the U.S. and other nations worldwide. Moreover, it forced a global conversation about race, social justice, diversity, equity, and inclusion in society. Floyd’s tragic death also created a “call to action” for chaplains across vocational strands, including sports chaplains, to immerse themselves in painful and often awkward conversations surrounding race, diversity, equity, and inclusion. Two years after the demise of Floyd, the task that lies ahead is to continue the work of recognizing harm, moving toward reconciliation, and compassionately engaging in the collective work of diversity, equity, and inclusion. Furthermore, advancing conversations about creating culturally responsive caregiving strategies must be given precedence.
Presentation: Revisiting the Urban/Congregational Sports Chaplaincy Model: Linking University Athletic Departments, and Local Congregations in the Care of Student-Athletes

The aim of this session is to engage in a collective discussion about how sports chaplains, parachurch organisations and local churches can collaborate in the spiritual care of intercollegiate athletes. Much has been written about the value of religiosity and the spirituality in the lives of intercollegiate athletes in the US (Flowers, 2022; Gardner, 2019; Huffman, 2014; Sceggel, 2018; Seitz, Sagas, & Connaughton, 2014; Spears Jr. & Hernandez, 2018; Waller, 2016). In the interests of helping intercollegiate student athletes grow and develop religiously and spiritually, many sport chaplains assist student athletes with finding a local church, mosque, synagogue, temple or fellowship to affiliate with. There are four dominant sports chaplaincy models that chaplains conduct their work within: 1) Team; 2) Club; 3) Individual, and 4) Major Event (GCSA, 2019). A fifth model will be the focal point of discussion in this session, the “urban chaplaincy/congregational model” (urbanrevs.com, 2020).

Nick J. Watson, Archbishop of York Youth Trust

Sport, Racism and Fatherlessness in America: An Alternative Proposition

This presentation will explore the complex and contested relationship between sport, racism and fatherlessness from a Christian worldview. Drawing mainly on Daniel Patrick Moynihan's report, The Negro Family: The Case of National Action (1965) and related social scientific evidence from the last five decades, I will argue that while structural racism is a major issue (and sin), it is fatherlessness, that is the most endemic and devastating social problem in modern-day America society — while noting that structural racism and fatherlessness are historically intertwined, and, thus, binary conclusions are not helpful. From this basis, I will then explore the spiritual roots of this issue and propose how one-to-one mentoring, through sports and other recreational activities, is one way, amongst many — for example, adoption/fostering, the championing of the marriage covenant — to counter the wide-ranging and deleterious effects of fatherlessness (and racism) in America and beyond.

Bruce Wawrzyniak, Speaker and Broadcaster

Podcasting on Faith and Sports

Think globally, act locally. Thanks to the booming growth and popularity of podcasting, practitioners of faith and sports can spread God’s Word and its connection to sports from their own home city to a worldwide audience. This presentation will give attendees the steps involved in bringing their work to platforms being used in countries everywhere for on-demand audio. Attendees will learn the steps involved in going from concept to launch so that their voice can be heard on Apple Podcasts, Spotify, iHeartRadio, and other apps that will put them and their faith/sports message into the ears of more people and move them closer to Christ.

William Whitmore, University of Gloucestershire

“A Special Form of Derangement”: Barth’s approach to sport rooted in prayer

In The Christian Life, his unfinished volume of Church Dogmatics, Karl Barth (2017) describes sport as “a special form of derangement” (p. 322). Barth identifies sport as a lordless power, an element of society that humans believe they control but end up dictating the terms of engagement. Situating his discussion of these powers in his discourse on the third petition of the Lord’s Prayer, Barth calls on Christians to revolt against these things. Readers may shake their heads at Barth’s rhetoric regarding sport and labeling it a “lordless power”; however, in situating his remarks on the topic in the Lord’s Prayer, Barth opens a new lens through which Christians can approach sport. This will be the focus of the paper. The presentation will assess Barth’s writing on sport and prayer, asking how this viewpoint influences our perception of sport and our service to it in our communities.

Charles (Hal) Wilson, Jr., Georgia Southern University

A Legacy of Servant Leadership in an American Basketball Coach: A Qualitative Content Analysis

Servant leadership has received increasing attention in collegiate athletics (Burton & Welty Peachey, 2013; Kim et al., 2018). The stereotype of self-aggrandizing, mercenary coaches who exploit their players only to leave for bigger paydays is a sad expectation of many. However, there are coaches who — influenced by their Christian faith — manage to lead successful teams with a servant leader mindset. A recent prominent example of the latter is Hubert Davis, who led the University of North Carolina men’s basketball team on an unexpected run to the national championship game in his first season. Davis is the team’s first Black coach, but not the first Christian. In fact, Davis played for legendary Coach Dean Smith who famously helped integrate a local restaurant at the prompting of his pastor. This presentation presents a qualitative content analysis of the servant leader characteristics of Davis’ public comments reflecting the programme’s legacy of servant leadership.

The croquet lawn at Ridley Hall
ENJOY CAMBRIDGE

Ridley Hall is a theological college founded in 1881. Smaller than most colleges, we offer students a close community to undertake their training, in our beautiful landscaped site. The buildings you are staying in were built between 1897 and 1912, and retain many of the original features of their Victorian design.

Whilst staying at Ridley Hall, you are in the heart of historic Cambridge. Just a few minutes' walk and you can find many places of interest all unique to Cambridge. The website [www.visitcambridge.org](http://www.visitcambridge.org) lists hundreds of things to do, please to eat, events to enjoy and must-see attractions. We have listed some highlights below. Further information including links for each attraction can be found on the Visit Cambridge website.

Historic Places of interest close by:

**Colleges:** Whilst punting offers you a unique view of the Cambridge colleges and bridges, you can also see plenty on foot. Head towards Silver Street (5 min walk), walk straight and you will eventually hit Kings Parade and navigate your way to several central colleges, Senate House, and the Corpus Clock.

Walk along the College “backs” for an alternative route on foot (take a left onto Queen’s Road), here you see the Cambridge landscape in essence; King’s college, grazing cows in their meadow, and the silhouette of punters gliding in the foreground. You can also cross the river and view the mathematical bridge, and the Bridge of Sighs.

**Punting:**

Hire a punt or be chauffeured along the Cam, exploring the backs by river is a relaxing and a fascinating way to spend a couple of hours. There are several company’s offering punting – you can find them at the millpond with businesses operating from the Silver St bridge, and as part of The Granta pub. Scudamore’s and Rutherford’s are two examples of reputable punting companies.

**Eating & Drinking:**

Cambridge is in no short supply of traditional pubs, here are a few nearby worth stopping at:

**The Granta** (3 min walk): Walk down the cut through at the end of Ridley Hall Road, and you have arrived! A beautiful spot overlooking the millpond, suitable for eating and drinking.

**The Anchor Cambridge** (5 min walk): Turn right out of Ridley Hall Road, and keep walking straight along Silver Street, cross the bridge and you’ll arrive at the pub overlooking the water. If there are no seats in the pub, act like a local and take your drink to the surrounding green areas or wall overlooking the pond.

**The Eagle** (9 min walk): A popular pub with tourists and locals alike, it feels quintessentially Cambridge. There isn’t much wall space left from RAF related objects (once frequented by RAF and American airmen in World War II) and famous for being the place that in 1953, Francis Crick announced to fellow drinkers that he had discovered DNA!
Art & Culture:

**Fitzwilliam Museum** (10 min walk): Cambridge’s largest and most extensive museum and art gallery, here you can explore the vast collection, as well as the current exhibition by David Hockney: ‘Hockney’s Eye’, which is free to enter. Open Tues–Sat, Free.

**Kettles Yard** (18 min walk): For Contemporary Art, visit Kettles Yard. The former home of has a contemporary art space attached and boasts Ai Wei Wei amongst recent exhibitors. During the conference, explore the first UK show by Howardena Pindell. Open Tues–Sun, Free.

**Botanic Gardens**: 40 acres and over 8000 species, the botanic gardens are worth a visit and you won’t be disappointed. Open daily, £6.80.

Explore Outside of Cambridge:

**Grantchester**: Walk or cycle to Grantchester (40 min walk), a quaint village just southwest of Cambridge centre. On the way, you’ll go through Grantchester Meadows, following the river straight to the village. Once here, enjoy the famous Orchard Tea Rooms.

**Ely**: This pretty market town North of Cambridge, is only 16 mins on a train from Cambridge station. Famous for its impressive Cathedral (the ‘ship of the Fens’), it is worth an explore. Visit the Cathedral (open 7 days a week, £8.50), and perhaps the Stained Glass Museum or Oliver Cromwell’s House, and a drink on the river.

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**EMERGENCY INFORMATION AND CONTACTS**

- **Medical, fire or security emergency:** call 999 immediately
- **Maintenance Emergency:** call Premises Manager (Tom Triggs) **07854 839459**
- **Medical Assistance (non-emergency):** Please locate any member of staff, or call Domestic Bursar (Lucy Thompson) on **07342 883096** who will locate a first-aider.
- **Maintenance (non-emergency):** Please report to any member of staff or call Premises Manager (Tom Triggs) **07854 839459** or Domestic Bursar: **07342 883096**
- **Fire Assembly Point:** If you hear the alarm sounding, evacuate your building immediately and assemble on the lawn in front of the Lecture Hall.
- **First Aid Equipment:** First Aid boxes are located in each staircase kitchen, and in our offices. We have first aiders on-site at all times and the first aid room is located on the ground floor of the lodge offices.
- **On-site Chaplain and Information:** **07376 408945**

* If you are calling from a phone with an overseas SIM, please note you may need to replace the initial “0” with “44”.