

## Church and sport by Graham Daniels and J Stuart Weir

This article was published in *The Image of God in the Human Body, Essays on Christianity and Sports*, Edwin Mellen, 2008

Rev Samuel Ashe, was an English clergyman who clearly saw the need for interaction between church and sport. He used to spend his Sunday afternoons hiding in the trees by the local sports field. He would bide his time till the football came near him when he would catch the ball and pierce it with a pin<sup>i</sup>. He could then go home pleased to have stopped his parishioners from sinning!

Sadly Samuel is far from unique. So many of the interactions between church and sport have left the church in a rather negative light. One of the earliest references to a conflict between Christianity and sport came in 1364 when the Synod of Ely in England forbade its clergy to play games, and some years later the Prior of Lilleshall, issuing moral guidance, urged parish priests to banish games from their churchyards.<sup>ii</sup>

There are many examples of people in England being taken to court for playing sport on a Sunday or other holy day. For example in Asheldham, Essex, in 1592, one Richard Jeffercy appeared before the Archdeacon of Essex on the charge that he 'had procured company together and plaied at foote-ball in Hackwell, on Easter Monday in Evening Service time'<sup>iii</sup>.

In 1787 St Sepulchre's Church enclosed its yard to stop boys playing games and in 1802 a church in Somerset replaced the stones to stop people playing fives against the church building.<sup>iv</sup>

However the publication of in 1857 of Thomas Hughes's novel, *Tom Brown's School Days* and the development of the Muscular Christianity movement started to change all that, first in the UK and then in the USA and beyond. Gradually the church began to see the value of sport. In the words of one scholar, sport and religion "once again joined hands and the marriage is still going strong".<sup>v</sup>

One historian estimated that in the period 1863-1915, one quarter of all sports clubs in England were church, chapel teams or Sunday school team.<sup>vi</sup> A recent book documents how 12 major English football clubs had their origins as church teams.<sup>vii</sup>

This trend was also found in America with what one book<sup>viii</sup> calls the church's "engagement with sport". A suggestion was made in 1869 that "Every village that has two churches now should put both congregations together to worship in one building and to practice gymnastics in the other"<sup>ix</sup>.

The New York YMCA found gymnasias an excellent way of attracting men into the building and so to attend their Bible Studies<sup>x</sup>. American churches followed suit by building "facilities for physical culture and recreation – a gymnasium, baths, very likely a swimming pool and perhaps a bowling alley, which not long since would have been deemed sacrilegious".<sup>xi</sup>

It would be nice to report that the church teams in England set an example of sportsmanship, to which other teams in the leagues aspired. The reality is however that contemporary reports indicate that the levels of sportsmanship at church clubs were no higher than that those of other clubs<sup>xii</sup>. There are reports of church people playing under false names, a team abandoning its innings as a protest against decisions of the umpire and threats of violence. Studies of modern church leagues sadly confirm the same trend<sup>xiii</sup>.

One continuing bone of contention was whether players had to attend church in order to be part of the church team. Most Sunday school leagues and most church clubs had rules insisting that all players attended church or Sunday school regularly. However, the rules were not always observed<sup>xiv</sup>.

The Walkden Congregation Cricket club<sup>xv</sup>, came up with a magnificent compromise, insisting that second XI players attended church but not first team players – presumably to allow them to strengthen the first team with good cricketers with no church allegiance! Contemporary evidence as to whether sports teams resulted in higher church attendance is inconclusive<sup>xvi</sup>.

Despite the spread of the influence of Muscular Christianity in the UK, evangelical objections to sport did, however, remain in some places. One Welsh minister denouncing sport and other amusements decreed that if “men wished to frequent pubs, theatres and football then let them, in the name of the living God, remain outside the Christian pale”.<sup>xvii</sup>

In the wake of Evan Roberts' crusade through the valleys of Wales in November 1904, Noddfa Chapel Treorchy suddenly found its Sunday School increased by the addition of a “footballers class”, which included the captain of Treorchy RFC who had renounced rugby for ever. At Ynysybwll the entire team was baptized and immediately stopped playing rugby and disbanded the team<sup>xviii</sup>.

Given the general disapproval of sport among evangelicals it is hardly surprising that the typical evangelical played sport only for a short time. Generally speaking the evangelicals had a low view of sport: “life was far too serious, and duty far too important to have any real relation to a game for Evangelicals”.<sup>xix</sup> Sport was perhaps fine when you were young but when you became a man and put off childish things sport was likely to be dropped as having no relation to the real business of adult life.

Bishop JC Ryle, (1816-1900) for example, had been cricket captain of Eton and represented Oxford at cricket and two other sports. However, he never played cricket after ordination. His attitude is summed up in his *Who's Who* entry, which records his interests as “cricket until ordained”.

The objections to sport were often not the inherent sinfulness of sport itself as much as its association with sin – sport often encouraged gambling, was associated with drinking and took place on Sunday<sup>xx</sup>.

The Wesleyan minister who wrote to his local paper about the races seemed to cover all the options with his criticisms, “Races are cruel and inhuman as it respects animals, they are the fruitful source of profligacy and vice, drunkenness and debauchery, fraud and theft, personal degradation and domestic misery. It is impossible to devise anything more mischievous in its tendency or more subversive of the morals of the people”.<sup>xxi</sup>

We cannot disagree with the minister's diagnosis of sport as a sinful environment but would beg to differ with his conclusions. We prefer to see sport as part of God's creation, but like the rest of the world is tainted by sin, which entered the world with the fall. In Christ it can be redeemed and God can be glorified in sport as much as in any other human activity.

From a period when Christians viewed sport with suspicion if not outright antagonism, how did we get to a position where there are Christian missions dedicated to working in the world of sport? Arguably it all started in the last 1940s.

Ladd and Mathisen document what they call the re-engagement of religion and sport in the post second World War period, seeing Billy Graham's partnership with America's top miler Gil Dodd in 1947 at a Youth Four Christ rally as launch pad.<sup>xxii</sup>

Ladd and Mathisen argue that in finding for sport a redefined place in their larger mission churches were doing the same things, albeit in a more sophisticated manner, that DL Moody and the Studd brothers had been doing at the end of the 19<sup>th</sup> century. "Not only would the unchurched listen to a famous athlete or to a revivalist using sports metaphors, they might also choose an evangelical church or college in part on the basis of its athletic programs".<sup>xxiii</sup>

Since the 1940s the significant model of sports ministry has been one which is driven primarily by the pragmatic principle that sport is a huge influence in contemporary society and so getting involved in sport is a means of reaching into that culture with the Christian message. Many churches, following pioneering American churches, have adapted this model, developing sports activities and teams as an integral part of their evangelistic programmes<sup>xxiv</sup>. The purpose of this chapter isn't to consider the efficacy of this model, but alternatively will set out a rarer model by setting out two case studies of churches which have developed a different model of sports ministry within the church. There are St Andrews the Great in Cambridge, England and Kasr El Dohara Evangelical Church in Cairo, Egypt.

### **St Andrew the Great, Church, Cambridge, England**

St Andrew the Great (called STAG) is a city centre church in Cambridge, a university city in the East of England. It is a church of around 1000 people, of whom many are students. The church does not organise its own sports teams or leagues, neither does it have any weekly sports ministry programmes. However, it does have a number of Christians in the congregation who play in a range of youth, university or adult sports teams and clubs in the city.

When I [Graham] joined the staff of STAG I was allowed by the vicar, Mark Ashton, to develop a specific strategy for the sportspeople in our congregation. I wanted it to be a model that might be developed across the UK, where participation rates in sport amongst all ages in society is very high. We started by identifying as many players in the church as we could and shared the vision with them. In UK universities in particular a great deal of sport is played so the student population in the church included many players.

We identified people who were current players, coaches and administrators. You know the kind of people; they wake up on Saturday morning thinking, "Yes, I've got a game today!"

As Christians they know that the purpose of life is to please God and to serve him in all aspects of life. But in a real sense they have been born to play<sup>xxv</sup> and believe that the sports field is the arena in which they are called to serve God. I wanted to affirm that belief that they were born to play, that sport was a much part of their Christian life as anything else they did.

If God is the creator of all things then that must include sport, our ability to play sport and love of it. If God has given us our sporting gifts, then let us use them to the full. However our motivation must be to use the gifts to worship and glorify him, not to bring glory to ourselves. The words attributed<sup>xxvi</sup> to Eric Liddell in the film, Chariots of Fire, "God made me for a purpose but he also made me fast and when I run I feel his pleasure" sum it up well. If you feel that you have been born to play, go out and do it but "as working for the Lord" (Colossians 3:23)

Moreover if we believe that Jesus' great commission – to go into all the world and make disciples applies to us and applies to the world of sport, it means that as we focus on the game our thoughts are also on our sports friends who need to hear the gospel.

In sharing the vision with such people Colossians 4v2-6 is a good place to start. It can be argued that the mission of the Christian in the world of sport is summed up by the three words pray, play and say.

*Devote yourselves to prayer, being watchful and thankful. And pray for us, too, that God may open a door for our message, so that we may proclaim the mystery of Christ, for which I am in chains. Pray that I may proclaim it clearly, as I should. Be wise in the way you act toward outsiders; make the most of every opportunity. Let your conversation be always full of grace, seasoned with salt, so that you may know how to answer everyone.*

Paul urges the Colossians to pray. Prayer is a major commitment and one to be undertaken expectantly and with appropriate gratitude to the Lord who answers. They are to pray too that 'God may open a door for our message so that we may proclaim the mystery of Christ' (v3) and that when such opportunities arise, they 'may proclaim it clearly' (v4). For Paul, it is critical that believers pray both for openings to explain the good news of Jesus Christ and clarity in explanation when that opportunity arises. God calls us, as well as the Colossians, to pray for an open door for the gospel message. We need to do that for our friends and colleagues in sport.

In addition to praying, God calls the Christians in Colossae to live a holy life and to represent him in their world. The way we live is important. Paul tells the Colossians to 'be wise in the way you act towards outsiders' (v5) and that their lifestyle (translated 'conversation' in the NIV but indicating behaviour as much as words) is to be 'full of grace, seasoned with salt'. It is then that 'you might know how to answer everyone' (v6). The Colossians will earn the right to speak of Christ as a consequence of attractive and winsome behaviour. Similarly sportspeople will earn the right to speak of Christ to team mates and opponents by the way they play and act towards people.

The Christian's life should reflect all these qualities amongst their sporting friends and if we live like this then friends and colleagues will want to know how we manage it! In the context of sport, it's the way we play, both on and off the field that will earn us the right to speak of Christ. You are God's representative in your sports club - in the competition, in training and after the game. God can be honoured in the way you play and relate to others.

It is a challenge for the Christian to live whole-heartedly for Christ knowing that people who are thinking seriously about the claims of Christ are watching!

This is why it's so important for people with sporting gifts to stay in the sports culture. The longer you stay in the culture the deeper the friendships and the greater the opportunities to represent Christ in word and deed.

But there is a price to pay. You have to be intentional about it and make spending time with your sports friends a priority in your life. It involves investing time in the club. It means not going off straight after the game or training. It means thinking about how to invest time in the relationships that we develop through our sporting life. Maybe the Christian should often be the last to leave the bar after the game, because she's so busy just being there to talk, to get to know people!

In this context it would be mad to feel guilty about putting time into sport if it is seen as one's mission field. You might think sport is OK but not important. But this is a world that God has enabled you to be a member of by the gifts he has given you. It is a place where you can

become really good friends with colleagues who may, because of your lifestyle, wonder if Christ is relevant to their lives. Being committed to sport as your mission may involve giving training priority over another small group meeting in the church. Christian sportspeople need to be open about this consequence with the church leadership and have the church sporting them in prayer.

The third thing to draw attention to is that in v4 that Paul also asks for prayer that he may 'proclaim it (the gospel) clearly, as I should'. Prayer is the foundation upon which he should take the opportunity to say what Christ came to do. It is incumbent upon Paul to proclaim the good news of Jesus Christ, to tell others the message that has brought him salvation and a new life! He wants the Colossians to do likewise. We have observed earlier how he urges them on to speak of Christ, 'be wise in the way you act towards outsiders, make the most of every opportunity. Let your conversation be always full of grace, seasoned with salt, so that you might know how to answer everyone' (v5-6). He wants them to take the chances they get to share the good news which they have discovered for themselves. Those who pray are more likely to get to say!

What an opportunity to tell our sporting colleagues about Christ! The world of sport is perhaps the biggest mission field in the world, with huge numbers involved in sport in every country of the world. We want to encourage people to stay in their sport. The church is crying out for the chance to relate to people who do not know Christ. As a sportsperson you are in a position to do it very naturally, week in; week out! We have relationships that are close because of our common experience in sport, and our love of sport. It is from such friendships that we are asked to explain the good news about Jesus Christ.

We helped the players to see themselves as Christ's ambassadors and representatives in their sports club. That involved playing in a manner that pleased Christ, praying for their team-mates and seeking to share the gospel with them. They had to do the first two (playing and praying) themselves – but with the support of the church. It was with the process of sharing the gospel with their friends that the church was really able to help.

Some Christians have the gift of evangelism but many do not. A recent survey revealed that 80-90% of Christians in the UK haven't seen any of their friends or family become a Christian. This isn't necessarily because they don't want people they care for come to know Christ! Often it's because they don't know how to explain the good news!

We decided to have a dinner for Christian sportspeople and their team mates. It is important to stress that the dinner targets sportspeople – players, coaches and officials. We felt it was important that the event had credibility for players. We wanted the non-Christian players who came to feel at home amongst other players. We maintain the focus on serious sport by having a gate keeper. A person can only host a table if they play in a team or club. Their guests must be team mates. We want Christians to share the gospel with their next door neighbour, their workmates and their family but on this occasion we only want them to bring their team mates to the dinner.

Because STAG has a sufficiently large congregation we were able to initiate the event independently. If it had been a smaller church we would have needed to speak to other church leaders and tried to combine resources to get enough people. However, though the dinners started as a STAG event there are now other churches bringing a table of guests along, in a sense to cast vision for and to test the event before developing their own dinner. When we invite players in other churches to bring a table, it is with the clear understanding that the follow-up will be in their own church.

The dinner is organized in tables of 8-10 and we aim for not more than two or three Christians at each table. We want each Christian to bring 2 or 3 team mates. We cannot

stress too much that this is part of an intentional strategy of try to reach one's team mates for Christ. It involves committed time to develop friendships. Without relationships people will not come to such an event. For example, at one dinner a Christian in the University rugby club was able to bring half the team.

As we are targeting sportspeople, the programme needs to reflect this. The theme of one of the dinners was "winning is everything?" We put up photographs of six famous sportspeople, often people with great talent but with personal problems that blighted their careers. We gave people one minute to discuss across the table if the person was a winner or a loser and then we voted – winner or loser. For example we discussed George Best, one of the world's greatest ever footballers but an alcoholic whose career was cut short and whose personal life was often a mess. Was he a winner or a loser?

That was a very compelling way to introduce the concept of winners and losers and to get players thinking about what for them winning and losing meant. Then we interviewed an ex-professional player but the focus of the interview was not how he came to faith but how his faith was integrated with his football. He was asked how his faith helped him cope with winning and losing and what his motivation was as a Christian player, how he dealt with injury. The concluding talk was about the wise man and a foolish man (Luke 12:16-21) and what, according to the Bible, it meant to win in life.

Having initiated such a strategy, the next issue is how to follow-up people who have come and expressed some interest. The church runs Christianity Explored<sup>xxvii</sup> courses. The Christianity Explored course is also organized by table and we decided to have some tables just made up of sportspeople. The first time we did this, in order to make it work better as a sports event, the church leadership allowed me to lead the course. That made it more integrated with the sports dinner.

We continually analyse how effective the work is proving and do so periodically by drawing the core team of table hosts from the dinners (15-20 leaders). We have been running dinners for three years and have done six. We started with one dinner in our first year, then had two in our first year and have now moved to three per annum.

Having given the mechanics of the sports dinners for players, let us now give you some of the strategic reasoning behind them. In the UK less than 10% of people attend church regularly. A lot of people have misconceptions about Christianity. They think it all about rules and regulations or just for a certain type of person. People often don't realise that right at the heart of Christianity is a relationship with Jesus Christ.

When you tell your friend that you go to church, believe the Bible and want to live by its standards then you will seem weird. Many will never have met a real Christian. Their presuppositions are that Christians are not normal. Christians are odd. They cannot be trusted. Frankly you would not want to have anything to do with any of them

In many cases it is because they have a distorted view of Christianity, which stops them becoming Christians. People have many misconceptions. In the UK it seems that there are four main misconceptions (or barriers to belief). In other parts of the world, the misconceptions about Christianity or the reasons why people don't become Christians may be completely different. But in the UK they seem to be an impression that:

- Christians are weird
- Christianity is irrelevant
- Christianity is untrue
- Christianity is too costly<sup>xxviii</sup>

Our dinners will be based around dealing with these objections, with the first two dinners in the year trying to show people that Christians are not weird and that Christianity is not irrelevant before at the third we are ready to present the gospel and challenge people to commit their lives to Christ.

If someone wanted to start this kind of work I would advise them to identify a handful of sportspeople and to invest significantly in their lives as a friend and mentor. I would not separate discipleship from evangelism. I would try to mentor them and instil into them the values of playing as Christians, praying for their team mates and sharing the gospel with them. I would start with people not structures. It is so important not to dilute the group – no fans, no ex-players – just current players, coaches and administrators. The strength of the model is its simplicity: a group of current practitioners in sport investing, in the name of Christ, in the lives of their own team mates.

### **Kasr El Dobara Evangelical Church, Cairo, Egypt.**

Kasr El Dobara Evangelical Church is a large city-centre church in the centre of Cairo, close to the banks of the Nile. It is church of about 8,000 people and has had a sports ministry for nearly 20 years.

The senior pastor, Sameh Maurice, had come to faith in Christ through a sports club in a Christian school. The sports club was an important part of his life and the club was used to live out the faith and to bring people to Christ. When Sameh left his medical career to become senior pastor of the church he was already very sympathetic to sport as part of a church's programme.

The first venture into sports ministry was sports camps (actually recreational camps more than sport) in the 1980s. Then in 1988 Sameh was invited to one of the first ever world sports ministry conferences in Seoul, Korea and saw how sport could be part of the church programme. The church started by using the opportunity which major sports events like the Olympic Games or the Football World Cup offer for ministry.

When the world-wide children's sports programme Kids' Games took off in the late 80s, Kasr El Dobara bought into it in a big way. The 2000 Kids' Games catapulted Egyptian sports ministry to a new level as it spread across a number of churches.

As senior pastor, Sameh is not directly involved in the sports ministry to a great extent but it has his full support. "I have given the sports ministry the freedom to operate in the name of Christ. As sportspeople they can achieve things that I as the pastor cannot. It is important that they feel that the church is behind them in this special ministry".

When the Africa Cup of Nations came to Egypt in 2006, the church saw a great opportunity to make an impact on the sports culture of the country. The church approached the organizing committee and offered to serve the tournament. The committee was at first sceptical but when they were having difficulty recruiting volunteers, and the church was able to produce volunteers, their attitude changed. Maged Fawzy, the leader of the church sports ministry, was given the role of Head of Volunteers and a place on the organizing committee.

Maged said, "It was an incredible opportunity that God gave to the sports ministry in Egypt, to be at the heart of such a big sports event. 90% of the people I was working with - volunteers, organizing committee, government – were not Christians. But all of them knew I

was from a Christian church. Many found out about our camps and Kids' Games. Some heard my testimony.

"I believe this is real sports ministry - not just working in the church but taking the church outside. People need to see Christians as a good example. I was able to build amazing relationships with people who are not Christians and I think a lot of them will help us in Kids' Games in future".

Sameh echoes Maged's assessment: "It is a miracle because in Egypt evangelicals are 1% of the population or less. We have built credibility over the years and the government and the Football Federation were able to see that the church was capable of organizing 100s of volunteers. So the organizing committee asked our help because they did not have the experience and expertise in managing and training volunteers".

In many churches that the authors know, people would be asking why waste time on a football tournament when there is gospel ministry to be done? Pastor Sameh is quick to answer that criticism. "Yes, some people in our church thought that. But they didn't recognize the opportunity and don't see that it is not a competition between ministries. Rather we are opening more doors for future ministry. And we are already seeing the results".

A recent initiative of the church is the Egypt Soccer Academy (ESA). It is a football club focused on the discipleship and professional training of group of talented children aged 8-13. They train twice a week and have a third meeting on spiritual lessons and football techniques. The aim is to identify talented young players and develop them into really good players and at the same time to disciple them. The long-term aim – in 7 or more years - is to develop a senior team at a level capable of playing in the Egyptian national league.

The initiative is a response to requests from parents who wanted their children to have the chance to play football but felt that players from Christian families with Christian names would suffer discrimination in Muslim dominated teams. They had heard from other parents how their children had been rejected and not given a fair chance by coaches in Muslim dominated clubs. The parents also wanted their children to be in a club where the coaches would care about the young people as people and not see them as just a tool to the success of the club.

A major emphasis in the sports ministry has been leadership training. In 2002 the leaders of the Kids' Games in Egypt realized that in order to achieve the objectives they had set for Kids' Games, they needed to be more systematic in their training of leaders. Several training programmes were put in place. 500 people took part in training that not only trained them to run Kids' Games but also gave them principles of leadership of much wider application.<sup>xxix</sup>

In 2004 they launched a "Pillars of Influence" training initiative. The name was based on Revelation 3:12 – "Him who overcomes I will make a pillar in the temple of my God". The purpose was see a new generation of influential leaders functioning together in harmony towards the transformation of our community for a better life. It also aims to equip, empower and enhance the capabilities of potential individuals to partake and facilitate community transformation.

The "Pillars of Influence" course included Biblical Leadership, self-assessment, introduction to strategic thinking, partnership training, an overview of sport and sports ministry, church sports, evangelism and discipleship. An important aspect of the course was to equip people to be trainers of others.

Kids' Games leaders now attend a 6 day leadership training camp, called "Extreme 110% Egypt". The title was chosen to express to leaders that the training was not something normal but would challenge and push them. Aimed at young leaders, 15-18 years old the course was designed to train, equip and mentor potential leaders and to challenge them to live a 110% life for God.

Pastor Sameh is in no doubt about the achievements of the sports ministry in the area of training. "The sports ministry has proved to be one of the most effective ways of training leaders. We have trained hundreds of people in the last 3 years and no other ministry – none of the traditional discipleship programmes – have trained that number of people, particularly young people".

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<sup>i</sup> Holt, R, Sport and the British, (Oxford: Oxford University Press 1989) 39

<sup>ii</sup> Mirc, John, Instructions for Parish Priests, 1403, ed E Peacock, London, 1902 11, quoted in Birley, Derek, Sport and the Making of Britain, (Manchester University Press 1993) 43.

<sup>iii</sup> Lincoln Diocese Documents, 1450-1544 EETS, Original Serial No 149, 1914, 213, quoted in Marples, Morris, A History of football, (London: Secker and Warburg 1954) 54

<sup>iv</sup> Holt 46

<sup>v</sup> Higgs Robert J, Sports - a reference guide, (Greenwood Press, 1982) 209

<sup>vi</sup> Mason, T, Association Football and English Society 1863-1915, (Brighton: Harvester Press 1981) 26. See also Molyneux, DD, The development of Physical recreation in the Birmingham district from 1871 to 1892, MA Thesis University of Birmingham 1957; Mangan, J. (ed). , Pleasure, Profit and Proselytism.: British Culture and Sport at Home and Abroad, 1700-1914., (London: Cass 1988) 12; Cox, J, English churches in a secular society: Lambeth 1870-1930, (Oxford: Oxford University Press 1982), 85; Williams, Jack , "Churches sport and identities in the North, 1900-39" in Hill, Jeff and Williams, Jack (Ed), Sport and Identity in the North of England, (Keele University Press, 1996); Williams, Jack, "Cricket and Christianity", in Cricket and England 1919-1939] Williams, Jack, (London:Frank Cass 1999)

<sup>vii</sup> Lupson, Peter, Thank God for football!, (London: SPCK 2006).

<sup>viii</sup> Ladd, Tony and Mathisen, James, Muscular Christianity, (Grand Rapids: Baker Books 1999)

<sup>ix</sup> Putney, Clifford, Muscular Christianity: Manhood and Sports in Protestant America, 1880-1920, Harvard University Press, 2001 22

<sup>x</sup> Ladd and Mathisen 36

<sup>xi</sup> Putney 62

<sup>xii</sup> Williams, Cricket and England [1919-1939], 155

<sup>xiii</sup> Dunn, R.J, An exploratory study of the participants in a Christian Hockey League: integration of their Christian faith. Ann Arbor, Mich., 1998. Cowling, DM, Attitudes and/or conduct problems in Church sports, PhD dissertation, University of Georgia, 1985; Dunn, R and. Stevenson, Christopher L, "The paradox of the Church hockey league", International Review for the Sociology of Sport, 1998, 33, 131-142.

<sup>xiv</sup> Cricket and Christianity 150

<sup>xv</sup> The History of Walkden Cricket Club 1899-1949 (np nd) 15.

<sup>xvi</sup> Williams, Cricket and England 127 says it did not. Another source - Buff 18 Nov 1922, quoted in Cricket and Christianity 150 – argues the opposite.

<sup>xvii</sup> Smith, David and Williams, Gareth, Fields of Praise : the official history of the Welsh Rugby Union 1881-1981, (Cardiff: University of Wales Press 1980) 101

<sup>xviii</sup> Fields of Praise 127

<sup>xix</sup> Scott, Patrick, "Cricket and the religious world of the Victorian Period", The Church Quarterly, (3 1970 134-144)135

<sup>xx</sup> See for example Hignell, Andrew, A 'favourit' game. (Cricket in South Wales before 1914), (Cardiff: University of Wales Press 1992) 9 and 47; and Sport and the Making of Britain, 214, Swanson, Richard "The acceptance and influence of play in American Protestantism", Quest, monograph 11 (December 1968) 59-70  
Ladd and Mathisen 25

<sup>xxi</sup> Letter to Derby Mercury 16 Feb 1845, quoted in Anthony Delves, Popular recreation and social conflict in Derby, 1800-50, in Yeo, E and S ed, Popular Culture and Class Conflict, 1590-1914, (Harvester Press 1981) 109

<sup>xxii</sup> Ladd and Mathisen 118

<sup>xxiii</sup> Ladd and Mathisen 199.

<sup>xxiv</sup> For an excellent apologetic for church sports ministry can use sport as a tool (or hook) to share the gospel see Recreation and Sports Ministry, Garner John (ed), (Nashville: Broadman and Holman Publishers 2003) and the following websites: [www.csrn.org](http://www.csrn.org) and [www.churchsports.org](http://www.churchsports.org)

A number of "How to" books have been published, including Mason, Bryan, Into the stadium, (Milton Keynes: Word 2003); Connor, Steve, Sports outreach, Principles and practice for successful sports ministry,

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(Tain:Christian Focus Publications, 2003); Sports Ministry, Just do it!, (London: The Salvation Army 2005); Browne, Leonard, Sport and Recreation and Evangelism in the Local Church ,(Grove Booklets, 1991).

<sup>xxv</sup> For a fuller discussion of giving your sporting gifts to God, see Daniels, Graham and Weir, J Stuart, Born to play, (Bicester: Frampton House Publications 2004).

<sup>xxvi</sup> The words were those of script writer, Colin Welland, and not an actual quote from Liddell but in Welland's view represent what Liddell thought.

<sup>xxvii</sup> Christianity Explored is a 6 week course based on Mark's gospel which introduces people to the basics of Christianity. The material has been published as Tice, Rico and Cooper, Barry, Christianity Explored, (Exeter: Paternoster, 2002)

<sup>xxviii</sup> For a full account of this model, see Daniels Graham and Weir, J Stuart, The Sports Stadium. (Bicester Frampton House Publications 2005).

<sup>xxix</sup> Much of this section is based on "Kids' Games Leadership Training Camp" manual, supplied to us by Kasr El Dohara church.